

**STUDYING THE CHEITHAROL KUMBABA:  
AS A SOURCE FOR THE EARLY HISTORY  
OF MANIPUR**

*Dissertation Submitted to Jawaharlal Nehru University  
in partial fulfilment of the requirements for the  
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**MASTER OF PHILOSOPHY**

**KHWAIRAKPAM RENUKA DEVI**



**Centre for Historical Studies  
School of Social Sciences  
Jawaharlal Nehru University  
New Delhi-110067  
INDIA**

**2007**

Chairperson  
Centre for Historical Studies  
Jawaharlal Nehru University  
New Delhi-110067, India



**CERTIFICATE**

This is to certify that the dissertation entitled "**STUDYING THE CHEITHAROL KUMBABA: AS A SOURCE FOR THE EARLY HISTORY OF MANIPUR**", submitted by **Khwairakpam Renuka Devi**, in partial fulfilment of the requirements for the award of the degree of **MASTER OF PHILOSOPHY** of the University, is to the best of my knowledge an original work and may be placed before the examiners for evaluation.

*Kumkum Roy*  
23/7/07

Dr. Kumkum Roy  
Centre for Historical Studies  
(Supervisor)  
School of Social Sciences  
Jawaharlal Nehru University  
New Delhi-110067

*Aditya Mukherjee*  
Prof. Aditya Mukherjee  
(Chairperson)

CHAIRPERSON  
Centre for Historical Studies  
School of Social Sciences  
Jawaharlal Nehru University  
New Delhi 110067

*Dedicated to my Loving Parents*

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## Chapter I

### Introduction

Manipur, the state in north-eastern India, lies between the latitude of 23.50 and 25.30 N and longitude of 93.10 and 94.30 E, covering a total area of about 23356 square kilometres<sup>1</sup>. Geographically, the state can be divided into two parts: the valley and the hills. The oval-shaped lush green valley is surrounded by nine ranges of hills. The hill areas are inhabited by different tribes, and the valley is largely occupied by the Meiteis.

The present state of Manipur shares its boundary with the state of Nagaland in the north, Cachar district of Assam in the west, some portion of Mizoram in the southwest. In the south it shares its common frontiers with Myanmar. This uniquely beautiful place is very pleasant throughout the year. Rightly, Jawaharlal Nehru called Manipur “the jewel of India” while others described this land as ‘a little paradise’<sup>2</sup> on earth. It was also identified as Takane No Hana, a flower on lofty heights,<sup>3</sup> by the Japanese soldiers during the Second World War.

There are different opinions on whether this land was called Manipur since ancient times or if the name is a recent phenomenon. This is so because earlier this land was known by various names such as Tillikoktom, Ahanba, Mirapongthoklam Muwapalli, Haanashemba Konnaloiba, and Poirei Meitei in the later stage after the migration of Poireiton<sup>4</sup>.

R. B. Pemberton, in his book *Eastern Frontier of British India*, states that “... the country inhabited by the Muneepoorees is, by the Burmahs called Kathe, the term that equally apply to the people; by the inhabitants of Cachar it is named Moglie; by those

<sup>1</sup> Lairenmayum. Ibungohal Singh. *Introduction to Manipur*. Imphal: Saraswati Printing Works, 1987, p. 1.

<sup>2</sup> R. Constantine, *Manipur, Maid of the Mountain*. New Delhi: Lancers Publication, 1981, p. 1.

<sup>3</sup> Goshwami, Hareshwar. *History of the People of Manipur*, Imphal; Kangla publication, 2004, p. 1.

<sup>4</sup> Ningthoukhongjam. Khelchandra Singh, *Areeba Manipuri Sahityagi Itihas (History of the old Manipuri literature)*. Imphal: Sef Publications, 1967, p. 2.

of Assam, Meklee and by the Shans, or those who inhabited the country east of the Ninghtee or Khyendwen river, it is known as Cassay, of which term the Burmese word Kathi is a corruption. Such variety of names to designate the same tract of the country has created much difficulty to our geographers.”<sup>5</sup>

The various names of this land, as stated above, before the land was finally named ‘Manipur’ can be probably true because it seem to be a practice or phenomenon to call the neighbouring states by different names. For instance, in earlier times the neighbouring states of the now-called Manipur were known by different names such as” Assam as Tekhao<sup>6</sup>, Tripura as Takhel,<sup>7</sup> Cachar as Mayang,<sup>8</sup> Chinese as Khagi,<sup>9</sup> and Burma as Kabo and Awa<sup>10</sup>. The different names of these neighbouring states are also mentioned frequently in the Royal chronicle *Cheitharol Kumbaba*. However, the term Manipur as the name of state was never found mentioned in *Cheitharol Kumbaba* even till the end of the 17<sup>th</sup> century. So, according to many scholars the present name of this land, Manipur, might have come to use only in the modern age.

Like every other state, Manipur also had its own history which can be traced back to 33A.D. Among the various literary sources of the history of Manipur, *Cheitharol Kumbaba*, the royal chronicle of Manipur provided useful important information.

*Cheitharol Kumbaba*, the royal chronicle of Manipur, is one of the most important sources for reconstructing the early history of Manipur. The *Cheitharol Kumbaba* is believed to have been written around the 15<sup>th</sup> century but its origin can be traced back as early as 33 A.D. It’s a collection of work written by various learned royal scribes who lived in the king’s court at different period of time.

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<sup>5</sup> R.B Pemberton, *Eastern Frontier of British India*. Calcutta reprint without map, 1966 Gauwahati: p.20.

<sup>6</sup> Ningthoukhongjam. Khelchandra Singh, *Manipuri to Manipuri and English dictionary*. Imphal: Self pPublication, 1964, p. 219.

<sup>7</sup> Ibid, p.193.

<sup>8</sup> Ibid p. 429.

<sup>9</sup> Ibid p. 105.

<sup>10</sup> Ibid, p. 68.



It was translated from the archaic Meitei script (Meitei Mayek) into Manipuri language using Bengali script by Late Pandit Lairenmayum Ibungohal Singh and Ningthoukhongjam Khelchandra Singh. The calendars adopted in writing the chronicle are the Kalyabda or the Kali age, Sakabda or the Saka era and Chandrabad or the Kangleipak era. However, months, dates, and days were recorded according to the Manipuri calendar.

The era used when the *Cheitharol Kumbaba* was begun to be compiled was Sakabda or the Saka era. In the 15<sup>th</sup> century, all writers who record the *Cheitharol Kumbaba* followed the Kalyabda and Sakabda era. This can be known from the first page of the of the chronicle: “In the year 3135 of the Kali age, Meidingu Nongda Lairen Pakhangba became the king.....After 45 years of Pakhangba’s accession to the throne, a Sakabda was begun<sup>11</sup>”. There is a difference of 78 years between the Sakabda era and Kalyabda era, so the dating that follows in the Nongda Lairen Pakhangba’s reign could be given by indicating the 78 years difference between the Kalyabda era and the Sakabda or the Saka era. Therefore, Meidingu Khuyai Tompok’s reign given in Kalyabda era is (154-264). This era on converting to Sakabda or the Saka era dating is (76-186). However, the number of years ruled by the early seven rulers from Meidingu Nongda Lairen Pakhangba to Meidingu Naokhamba, given in the *Cheitharol Kumbaba* is doubtful. But as the first seven kings from Medingu Nongda Lairen Pakhangba (3135-3255 Kalyabda) to Meidingu Naokhamba, (333-350 A.D) mentioned in the *Cheitharol Kumbaba* are believed to be both human and divine, it is possible that Pakhangba could have reigned for 120 years. However, this indication seems more of mythical than historical although there are other historical evidence to support their historicity.

Kumbaba can be interpreted in various ways. Kum means year and Paba means recounting the year. As a tradition, Meitei Cheiraoba (Meitei New Year) is observed on the last day of every year. “In the olden days, as a token of the foregoing year, a man holding a bamboo stick hanging a bell on the top of it and a stick tied with a flag went in each and every street to announce the end of the year. This tradition was

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<sup>11</sup> Ibungohal Singh L., and Khelchandra N. *Cheitharol Kumbaba*. Imphal: Manipur Sahitya Parishad Publications, 1967, p. 1.

celebrated by the Meiteis as Cheiraoba (Meitei New Year). Chei means stick, laoba means announce. This tradition of holding a stick was replaced by a new form known as Cheithaba, a synonymous word of Cheiraoba during the time of Meidingu Kiyamba by appointing a particular person making him to take all the bad and misfortunes of the ensuing year, and used to be known after the names of that Cheithaba person<sup>12</sup>. This is how the incidents and events that happened in each year were recorded in accordance after the name of the Cheithaba person by the Royal scribes in the king's court under the supervision of department of the Maiba (Priest).

In terms of structure and content, the *Cheitharol Kumbaba* can be studied in three broad phases: 1)the early phase from king Meidingu Nongda Lairen Pakhangba 33A.D to king Meidingu Ningthoukhomba 1432 A.D. 2)the middle phase from king Meidingu Kiyamba 1467A.D till king Meidingu Charairongba 1697A.D. 3)the later phase from king Meidingu Pamheiba(Garibaniwaz)1709A.D till Maharaj Bodchandra 1863A.D.

The origin of the *Cheitharol Kumbaba* is traced back to Meidingu Nongda Lairen Pakhangba, who ascended in 33A.D.However, the exact date and time period of when the actual chronicling began could not be known. The beginning of the exact date and period of chronicling remains controversial. There are three views concerning the exact date and period of the beginning of writing the chronicle. The first view is that the actual writing began in the time of Pakhangba in 33A.D. The second view is that the actual writing began in the time of Kyamba in 1467A.D around the 15<sup>th</sup> century A.D. The third view holds that the actual writing began in the time of Bheigyachandra Maharaj around 18th century A.D. The belief that the writing of the chronicle the *Cheitharol Kumbaba*, began in the reign of Meidingu Kyamba is popularly accepted, because the chronicling of the events and occurrences from the time of Meidingu Kiyamba followed a more systematic and chronological order and was more extensive and clear as compared to the earlier period. Also, it is written in the *Cheitharol Kumbaba* that Hiyangloi was the first person to have begun the Cheithaba (the

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<sup>12</sup> Ningthoukhongjam. Khelchandra, *Ariba Manipuri Sahityagi Itihas (History of old Manipuri literature)*. Imphal: Self Publications, 1967, p. 229.

important occasion related with the writing of the *Cheitharol Kumbaba*) in the reign of Meidingu Kiyamba in 1407 A.D. The belief that the beginning of the actual writing of the *Cheitharol Kumbaba* began in Meidingu Kiyamba's reign can be supported by the passage from the *Cheitharol Kumbaba*,

“Bor sahib (Major Maxwell the then political agent of Manipur) in a court summoned the Pandits and asked which king initiated the writing of the *Cheitharol Kumbaba*; then came the reply that the actual writing began in Kiyamba's time (1389-1430 Sakabda), and the origin is traced to Pakhangba”<sup>13</sup>

Considering the above mentioned evidence and the manner of writing in the *Cheitharol Kumbaba*, it can be believed that the actual writing of the *Cheitharol Kumbaba* began in Kiyamba's time around the 15<sup>th</sup> century A.D. Also prior to king Meidingu Kyamba the chronology of the earlier kings is doubtful and confusing. The chronicling of the events beginning from the 1<sup>st</sup> century A.D. is very precise and gives the names of the kings along with a very short description of time line, as for instance “in 3135, in Kali age, Meidingu Nongda Lairen Pakhangba became the king”<sup>14</sup>.

The record of Pakhangba's reign simply mentions that Pakhangba became the king. This does not give a detailed account of events and occurrences of the time of Pakhangba and how he became the king. However, though the actual description began from Meidingu Kyamba's time, Meitei months, days and dates were not mentioned. It was in the time of Meidingu Khagemba around the 16<sup>th</sup> century A.D. that the Meitei calendar was referred to.

The intermittent description of kings and events in the *Cheitharol Kumbaba* gave way to continuity in description from 1407, detailing every account of events. However, during the time of seven years devastation (1819-1826 Kalyabda, 1741-1748 Sakabda), all the events could not be recorded. On such occasion of disaster the

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<sup>13</sup> Ningthoukhongjam. Khelchandra and Lairenmayum. Ibungohal Singh, *Cheitharol Kumbaba*. Imphal: Manipur Sahitya Parishad publication, 1967, p. 528.

<sup>14</sup> Ibid, p.1.

chronicle might have begun recording events from the period after the social upheavals, as also evidence from the chronicle,

“.....In 1766 Sakabda, during the time of Narsingh Maharaj (1844-1850 Kalyabda, 1766-1772 Sakabda) in Luwang Champa para's year in the month of Inga (May-June) 3<sup>rd</sup> day, Monday, a Royal order was given to the in charge of the Priests department, Lairenlakpam Charubarasi Panji to give a continuity of the *Cheitharol Kumbaba* to fill the gap that existed due to the seven years devastation. Naoremcha Narayoni, Hijamcha Budhika, Nairemcha Deb Singh, Naoremcha Tulananda and Thangjamcha Syampurana, five of them discussed the book and was written by Thangjamcha Syampurana”<sup>15</sup>.

Thus, after the seven years devastation when development was taking place to bring the upliftment of the princely kingdom at the international level, the chronicling of the *Cheitharol Kumbaba* might have resumed again from the peaceful age that followed the devastation under the Royal order of Nar Singh Maharaj. However, despite this in break continuity in between, the *Cheitharol Kumbaba* was first begun to be written in the time of Meidingu Kiyamba around the 15<sup>th</sup> century A.D. This belief is also supported by sources like *Nongpok Haram*, *Soraren Macha Khunkumba* (Meitei version of Shan chronicle).

In historical and other literary sources like *Ningthourol Lambuba* (a detailed history of Manipur), *Moirang Ningthourol Lambuba* (the chronicle of Moirang Principality), *Khuman Ningthourol Lambuba* (the chronicle of Khuman Principality), *Chada Laihui* (an account queens and their connection with the rulers) *Ningthourol Kumbaba* (another Royal chronicle of the Ningthouja (dynasty) etc, the exact dates and year of the events and occurrences of the past were not given. Such sources recorded the historical events like a story without a timeline. But the *Cheitharol Kumbaba* chronicles the historical events in the form of a timeline and provides an important source of historical account. It has been a source of our ancestor; events occurred in

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<sup>15</sup> Ibid, p. 267.

the different reigns of different kings, related with the other states and others issues thus giving us important sources for reconstructing the history of Meitei society.

The *Cheitharol Kumbaba* also discusses about the merging of the valley lands into one entity, the integration of hilly areas with the valley, the fight for freedom, accounts of heroics feasts of the kings, their accomplishment and their life span. Besides, it is also gives about information the culture and tradition, transformation of the indigenous religious practices to adopted religion, changes brought about by the transformation in the religious practices, food habits, mode of dressing, lifestyle, also the tradition and custom of the Meitei society could be seen in the *Cheitharol Kumbaba*. It also describes how festivals and other social occasions define the identity of Meitei society; it also mentions law governing justice and punishment, legal system, annexation of land etc. However, the description made in the *Cheitharol Kumbaba* has not been inscribed in the literary language neither is it an eulogy nor the autobiographical writings of powerful people. It is a short and meaningful description of a particular events and occurrences of a particular time and period under different kings in a colloquial language of the time, giving the necessary structure in the form of oral narration. In a nutshell, it is the record of events and occurrences of each year and other related information in a systematic order. This is the reason why the *Cheitharol Kumbaba*, which is considered as a Royal chronicle, is regarded as the most important source of the history of Manipur.

While writing about the *Cheitharol Kumbaba*, Ningthoukhongjam.Khelchandra Singh, in *Areeba Manipuri Shahityagi Itihaas* (History of Old Manipuri Literature) opines that the *Cheitharol Kumbaba* is a very rare and important historical and cultural source of Manipur. This book was chronicled by various learned scribes of various ages, recording important events that occurred in the reign of various kings and princes. Important information of certain historical events and happenings are recorded chronologically. Different periods of different kings, number of years reigned, different incident and events, important warfare and annexation,

relinquishment of throne, bilateral relation with others states, migration of people from other land and their contribution comprise the bulk of the royal chronicle”<sup>16</sup>.

Another scholar who talks of the *Cheitharol Kumbaba* as the most important reliable source of history is W.Yumjao Singh in his book *An Early History of Manipur*. He wrote, the *Cheitharol Kumbaba* is referred to as the most authoritative source of historical documents because, it is the best available authority though recording events of important nature in the way it is done in the book began in the fifteenth century of the Christian era”<sup>17</sup>.

However, he expressed doubt regarding the authenticity of the work. He writes “there are some defect in this so called Royal chronicle *Cheitharol Kumbaba*, since the chronicle was handled by too many peoples there might be inaccuracy of dates and events due to chronicling by various people at different times which resulted to the over ruling and ignoring of certain important events. Also, the partial revelation of information by responsible people who wrote the *Cheitharol Kumbaba* may be mainly to hide the bare face of the reigning kings as for instance if a new king to the throne by murdering his predecessor who was his near relative the fact will never be mentioned but will end the whole affair by saying that his predecessor died on a particular day.”<sup>18</sup>

With regard to the authenticity of the *Cheitharol Kumbaba*, Gangumei Kabui in his book *History of Manipur* says that “the information of events and occurrences prior to the 15th century are very brief and the chronology of the kings is highly confusing. So the events described in the chronicle are all antedated because many modifications and alterations must have been made during the rewriting of the chronicle. So it may

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<sup>16</sup> Ningthoukhongjam. Khelchandra, *Areeba Manipuri Sahityagi Itihas (History of the Old Manipuri Literature)*. Imphal: Self Publications, 1967, p. 226.

<sup>17</sup> Yumjao Singh W., *An early history of Manipur*. Imphal: 1966, p.144.

<sup>18</sup> Ibid, p145-146

not be the most authentic document but is very useful and important document that provides information for reconstructing the early history of Manipur.<sup>19</sup>

Even the British acknowledged the importance of the *Cheitharol Kumbaba* as the most trusted source of information for the Meitei society. They endeavoured to study and understand the content of the *Cheitharol Kumbaba*. After the annexation of Manipur, they took the *Cheitharol Kumbaba* and preserved it in their custody. And so in 1891 from 15 June to 15 July the *Cheitharol Kumbaba* was transcribed from Meitei script to *Bengali* script and the same was translated into English by Bama Charan Mukherjee. This statement was found in the *Cheitharol Kumbaba*.

“In 1813A.D (early 19<sup>th</sup> century) in Ahongshangbam’s Duhon’s year....in May-June, 17 Monday....the Pandits of Priest department was asked to bring the *Cheitharol Kumbaba*.It was kept in Kangla. In May-June (Inga).....8<sup>th</sup>, day-Monday, the *Cheitharol Kumbaba* was began to be written in Kangla. Two Maiba (priest/pandit) and twelve men began translating the *Cheitharol Kumbaba* from Meitei script to Bengali script. In June-July (Igen).....10<sup>th</sup>, day-Wednesday, the *Maiba Pandits* (priest) finished the translation. On that day.....Bama Charan Babu translated the *Cheitharol Kumbaba* into English. Taoriya Hidang and Sharang Panji were asked to help in translation”<sup>20</sup>. The translated *Cheitharol Kumbaba* by Bama Charan Mukherjee is still preserved in the British Museum in London.

Thus, it can be argued that despite some defects and deficiencies *Cheitharol Kumbaba* still serves as one of the most important sources of Manipur history. It is to the Manipuris what the *Buranji* is to Assamese and the *Yazawin* to the Myanmarese.

<sup>19</sup> Gangumei Kabui, *History of Manipur vol-1 Pre-colonial period*. New Delhi: National publishing house, 1991, p. 37.

<sup>20</sup> Lairenmayum Ibungohal Singh and Khelchandra N., *Cheitharol Kumbaba*. Imphal: Manipur Sahitya Parishad publication, Imphal, 1967, p. 498-499.

The main objective of this dissertation is the translation of the *Cheitharol Kumbaba* and interpretation of its content to examine how it can be used as a source for studying the early history of Manipur. The scope of studies of the *Cheitharol Kumbaba* can be classified into three periods chronologically. In this dissertation the focus would be on the first two periods. For the purpose, a translation of the concerned two periods has been done. The first chapter is an introduction of the *Cheitharol Kumbaba* with a brief geographical background of Manipur. The second chapter is the translation of the *Cheitharol Kumbaba*. Since the form of the chronicle is written in oral narration, it was difficult to bring the same oral form while translating the text. Also while translating; the target language (English) could not embody the element present in the archaic Manipuri-language. Most often a single entity (word) carries not only a literal meaning but embodies cultural values of the society. However, the limitation in the translation could be seen when the target language failed to capture the actual meaning embodied by the words in Manipuri language. For instance “Ibungo, Ibenma”, these words is a term that marks respect and is often used before the names of the princes and princesses e.g Ibungo Sanongba (king Khagemba’s elder brother Sanongba was address as Ibungo Sanongba). However, when we are to literally translate, the meaning would be entirely different. Also, all the footnotes given in the translation is the translated version of the footnotes given in the original text. As the footnotes in the text given in the source language did not mention all the reference to all the books, the translated version similarly does not carry the reference for those which are not given. Moreover, in the titles the dating method used was Kalyabda and within the text, the Sakabda dating system was used. Therefore the translation of the *Cheitharol Kumbaba* has given both the Kalyabda and the Sakabda or the Saka era at the same time to avoid any confusion. The third chapter will be an attempt to identify and distinguish between Sanskrit and local terms, in proper names, of persons, geographical names, animals, months, days, god and goddess etc to see the extent to which local term were used in the chronicle with a brief conclusion statement.





## Chapter II

### Translation of the *Cheitharol Kumbaba* - The Royal Chronicle of Manipur

#### MEIDINGU NONGDA LAIREN PAKHANGBA

(3135-3235 Kalyabda)

(33-154 Sakabda)

Almighty God, with prayers to you, I begin this Royal Chronicle *Cheitharol Kumbaba*, let it not lack your blessings. In 3135 of Kali age, Meidingu Nongda Lairen Pakhangba became the king. Pakhangba and Laisana are soulmates. For long, Pakhangba took the alternatively the form of human and God at night and day. One night Laisana expressed her suspicion to Pakhangba that she feels the presence of another woman in Pakhangba's life. So, she expresses her wish to take the form of the goddess. On hearing this unusual request, Pakhangba explained to her the impossibility of such desire to take shape as Laisana<sup>1</sup> was one of those many who along with Poireiton.<sup>2</sup> Being born as a human, she has limitation in assuming other forms, while Pakhangba,<sup>3</sup> a descendant of heavenly abode can assume both the forms of human and God. By the time Pakhangba completed 45 years of reign, an era was also completed. Meidingu Pakhangba reigned for 120 years.

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<sup>1</sup> Laisna – Pakhangba and Laisna do not belong to the same category. It is said that as Laisna came along with Poireiton when he migrated to the kingdom of Meiteis, Pakhangba could not openly accept her in his society.

<sup>2</sup> Poireiton--Thawaren and Poireiton were born by Ninghtou Heirong nang and Thagnanglen. Poireiton married his sister in law, the wife of his elder brother Leima Leinaotabi and gave birth to Shingtapung Tapung Shingminnaba. Shingtapung and Santhong Punemba Chanu gave birth to Aarong and Pamingnaba. The bloodline of Aarong came to be known as Khuman and Pamingnaba's lineage came to be known as Luwang. See *Poireiton Khunthokba or the migration of Poireiton* by- Chandrasingh Moirangthem, Imphal: 1995.

<sup>3</sup> Pakhangba-- by 78 A.D, one century was completed. Therefore, Chroniclers of Manipur history date 33 A.D as the year when Nongda Lairen Pakhangba ascended the throne.

### MEIDINGNGU KHUIYAI TOMPOK

(154-264 Kalyabda)

(76-186 Sakabda)

In 76A.D Khuiyai Tompok<sup>4</sup> (son of Meidingu Pakhangba and Laisana) became the king. During his reign bleating of deer could be heard on bleating drums made of deer skin. After this, the bleating of tiger could be heard on the bleating drums made of tiger skin. However, when cow's hide was used to cover the drum, for the first time the actual sound of drum beat was produced Meidingu Khuiyai Tompok ruled for 110 years.

### MEIDINGU TAOTHINGMANG

(264-364 Kalyabda)

(186-286 Sakabda)

Taothingmang<sup>5</sup> became the king in 186A.D. During the reign of Taothingmang, the king and his elder brother Yoimongba started dredging the Imphal River. As the channelled river reached Lilong, one person called Funal Telheiba (an archer of Angom clan) forbade Yoimongba from making the river pass through his land owing to some superstitions. Yoimongba change the course of the rivers towards west. When Taotingmang enquired about his brother, Funal Telheiba told him that Yoimongba changed his direction long time back, wanting to catch up with his brother soon, the king asked the permission to take short route from Funal Telheiba's land. The permission being denied, there took place a duel between the two. Taothingmang was struck by Funal Telheiba's arrow which left the place coloured with red with Taothingmang's blood. This was how the place came to be known as Nganglou<sup>6</sup>.

Taothingmang later followed the steps of his brother. On reaching Lokkha Haokha towards the north, people of the village enquired after the brother's purpose of visit. The terrified people of the village told the brothers about the terror created by the mythical bird (Kaklen Meengamba). The brother's were undisturbed by the possibility

<sup>4</sup> Khuiyai Tompok—He was born of Nongda Lairen Pakhangba and Leima Leisana.

<sup>5</sup> Taothingmang- Yoimongba, Taothingmang and Leima Lairok Lembi were born of Meidingu and Nongballon (Angom clan) Nongmoinu Ahongbi. ( Manaoyaima Singh, Nongmaithem, *Tutenglon*, Imphal, 1970, p. 1.)

<sup>6</sup> Nganglou- a place which is 3 miles away from Imphal.

of being dragged away by the mythical bird. A trap was for the mythical bird by the two brothers. The mythical bird was captured and killed. One part of the body was thrown on the hilltop and the other parts of the body into the river of Loktak to prevent it from drying up. After this incident the people of Lokha Haokha<sup>7</sup> were shaken with fear. Thus Taothingmang before returning back, annexed this village. Meidingu Taothingmang reigned for 100 years.

### **MEIDINGU KHUI NINGGONBA**

(364-379 Kalyabda)

(286-301 Sakabda)

In 286 A.D Meidingu Khui Ninggonba<sup>8</sup> became the king. He reigned for 15 years.

### **MEIDINGU PENGSHIBA**

(379-394 Kalyabda)

(301-316 Sakabda)

In 301 A.D, Meidingu Pengshiba<sup>9</sup> became the king. Reigned for 15 years.

### **MEIDINGU KAOKHANGBA**

(394-411 Kaliyabda)

(316-333 Sakabda)

In 316 A.D, Kaokhangba<sup>10</sup> became the king. Reigned for 17 years.

### **MEIDINGU NAOXHAMBA**

(411-428 Kalyabda)

(333-350 Sakabda)

In 333 A.D, Naokhamba<sup>11</sup> became the king. He reigned for 17 years. They all took the form of God. Of these first seven kings were not known if they died or disappeared.

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<sup>7</sup> Lokha Haokha- Sugnu and the nearby vicinity.

<sup>8</sup> Khui Ningonba- Miedingu Khui Ningonba was born of Meidingu Taothingmang and Haonukhu.

<sup>9</sup> Pengshiba- Pengshiba was born of Meidingu Khui Ningonba and Meitei Leima Haonuhan.

<sup>10</sup> Kaokhangba- Kaokhangba was born of Meidingu Pengshiba and Meitei Leima Laitongkhu.

<sup>11</sup> Naokhamba- Naokhamba was born of Meidingu Kaokhanga and Meitei Leima Laitonghan.

### MEIDINGU NAOPHANGBA

(428-518 Kalyabda)

(350-440 Sakabda)

In 350 A.D, Naophangba became the king. From this period begins the reign of human beings. Meidingu Naophangba<sup>12</sup> has two wives, Kaireima and Yaoreiba Kareima. Kareima bore Sameirang and Thamanglang was borne by Yaoreiba. Naophangba reigned for 90 years.

### MEIDINGU SAMEIRANG

(518-568 Kalyabda)

(440-490 Sakabda)

Sameirang<sup>13</sup> ascended the throne in 440A.D. Thamanglang carried forward the family name of the Ningthouja clan. During his reign there was a combat with the Angom's chief Kwakpa Thawanthaba<sup>14</sup> was killed, and his land was annexed. After this, the occasion of marking the death of the brave and courageous began by way of offering feast. Meidingu Sameirang ruled for 90 years

### MEIDINGU URA KONTHOUBA

(568-658 Kalyabda)

(440-580 Sakabda)

In 490A.D, Meidingu Ura konthouba<sup>15</sup> became the king. When the people of Shenloi Langmai (a group of khuman people) came to wage war against the people of Haokap Chingshang Khunfam, Ngangcheng community, Katem Shoishangba, (the servant

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<sup>12</sup> Naophangba- Yaoreiba, who was 5 months pregnant with Chenglei Ninghtou Thangyi Khongjromba (the king of Chenglei clan) was forcibly taken away by the Meitei king Ningthem Naokhamba. After some days, Yoareiba Chanu delivered inThangyi Khongjromba place a son name Naophang Ahanba and the real son of her and Thangji Khongjromba name Naophangba. See *Chengleiron* by- Manaoyaimma Singh, Nonmeithem, Imphal, 1979.

<sup>13</sup> Sameirang- Meidingu Naophangba married the daughters of Thoubal Ninghtou Yoirangpok Punshiba's brother Yaima Kacheng Khuyi Ya. The two wives of Meidingu Naophangba are-Khayoiren Kaireima and Yaoreiba Chanu. Khayoiren Kaireima gave birth to Sameirang and Yaoreiba borne Thamlang.

<sup>14</sup> Sameirang- Meidingu Naophangba married the daughters of Thoubal Ninghtou Yoirangpok Punshiba's brother Yaima Kacheng Khuyi Ya. The two wives of Meidingu Naophangba are-Khayoiren Kaireima and Yaoreiba Chanu. Khayoiren Kaireima gave birth to Sameirang and Yaoreiba borne Thamlang.

Khwakpa Thawanthaba- The chief of Angom clan. Kwakpa Tawanthaba and Keimu were born by Haoshirakki Charangfaba and Nongin Phaba Chanu.

<sup>15</sup> Ura Konthouba- Meidingu Ura Konthouba and Pungmai were born by Meidingu Sameirang and Kambong Ningthou Chanu.

who looks after the lake of the king) was mistreated. Angered by this attitude, the Meiteis attack the people of Shenloi Langmai<sup>16</sup>, who had by then defeated the Haokap Chingshang<sup>17</sup> people, at the Naga mapan<sup>18</sup>. One tenth of the group could survive the attack. Meidingu Ura Konthouba reigned for 90 years. After that there was no ruler for 5 years.

### MEIDINGU NAOTHINGKHONG

(663-763 Kalyabda)

(585-685 Sakabda)

In 585A.D Naothingkhong<sup>19</sup> became the king. During his reign in 620 A.D. Shamlung, younger brother of Pong king Shukhampha<sup>20</sup> of the Shan kingdom, after his expedition to Pasha (modern Sylhet) visited in the Meitei country and stayed at Apong Ingkho<sup>21</sup> (home like place of the pongs in a part of the Meitei land) for ten years. Naothingkhong ruled for 100 years.

### MEIDINGU KHONGTEKCHA

(763-773 Kalyabda)

(685-695 Sakabda)

In 685 A.D, Meidingu Khongtekcha<sup>22</sup> became the king. During his reign at a place called Langja Laipungphei 64 of his nobles (phamdou) died in water on seeing the imperceptible God during a hunting expedition. Only the one who holds a spike (LONG) survive and so his bloodlines are called Longjam. 63 able chiefs of the Moirang clan waged war against the Meiteis in which the Meiteis killed them all. Khongtekcha ruled for 10 years. After this there was no reign of kings for 11 years

<sup>16</sup> Shenloi Langmai- A community settled in the Nongmaiching/Langmaiching hill.

<sup>17</sup> Haokap Chingshang Khunfam Ngangchen- a community settled in the Langon hill.

<sup>18</sup> Naga Mapan- A River that flows between Terapokbi area and Matai khul village.

<sup>19</sup> Naothingkhong- Khabaron Nongjengshu Naohan, Yoichairon, Naothingkhong and Ningthourang were born of Meidingu Ura Konthouba Khabaron Nongjengshu and Nongbalon Heiyembi. Bhogeshwar Singh Oinam, Ningthourol Lambbuba, Imphal, 1967, p. 51.

<sup>20</sup> Shukampha- bother of the king of Pong (shan kingdom).

<sup>21</sup> Apong Ingkhol- An area in the east of the old palace.

<sup>22</sup> Kongtekcha- Kongtekcha and Pungfei Lanthaba were born of Meidingu Naothingkhong and Tamshuron Chingyaishu.

**MEIDINGU KEIRENCHA**

(784-799 Kalyabda)

(706-721 Sakabda)

In 706 A.D, Keirencha<sup>23</sup> became the king. Ruled for 15 years

**MEIDINGU YARABA**

(799-821 Kalyabda)

(721-743 Sakabda)

In 721 A.D, Meidingu Yaraba<sup>24</sup> became the king. He ruled for 12 years.

**MEIDINGU AYANGBA**

(821-910 Kalyabda)

(743-832 Sakabda)

In 743 A.D, Meidingu Ayangba<sup>25</sup> became the king. During his reign in a hunting expedition the animal escaped into the Moicha hill. The king reached the place if Nongyai Khuman in pursuit of the animal. The audacity of the king to trespass the Khuman land irked them. This resulted in a fight between the two parties-the Meitei and the Khuman. In the combat the *Meitei* emerged victorious and Thinggaruk Kokchaoba, Thinggaruk Ngangshaba, Thinggaruk Nungmang and Ahui Kumbong-the leaders of the Khuman were captured. Meidingu Ayangba was also called Ayangba Shari Langkhong Chongba because he could jump the wide pits dug probably to trap enemies. The present name of Ayang Palli was named so during his reign. Ayangba ruled for 49 years.

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<sup>23</sup> Keirencha- Meidingu Kongtekcha and Pukeiron Chanu gave birth to Keirencha .

<sup>24</sup> Yaraba- Yaraba was born of Meidingu Keirencha and Loichaba Chanu.

<sup>25</sup> Ayangba- Meidingu Ayangba was born of Meidingu Yaraba and Yoirumlon Lambashu of the Luwang clan.

### MEIDINGU NINGTHOUCHENG

(910-949 Kalyabda)

(832-871 Sakabda)

In 832 A.D, Ningthoucheng<sup>26</sup> became the king; he was victorious when in a war waged against Haokei. Many animals like cows and pigs were got as booty in the war. Ningthoucheng reigned for 39 years.

### MEIDINGU CHENGLI IPAN LANTHABA

(949-969 Kalyabda)

(871-891 Sakabda)

In 871 A.D, Meidingu Chenglei Ipan Lanthaba<sup>27</sup> became the king. In his reign, the people of the Luwang clan who came by the river Luwang yi<sup>28</sup> were captured. Chenglei Ipan Lanthaba ruled for 20 years.

### MEIDINGU YANGLOU KEIFABA

(969-984 Sakabda)

(891-906 Sakabda)

Meidingu Yanglou Keifaba<sup>29</sup> became the king in 891 A.D. In his time, a tiger was captured on Langthaban and the bee like design embroidered in on the edge of Phanak (a piece of cloth wide enough to go one and a half times round the waist) began from his time. Yanglou Keifaba reigned for 15 years.

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<sup>26</sup> Ningthoucheng- Ningthoucheng was born after Meidingu Ayangba Shari Langkhing Chongba married Meitei Leima of the Arambam family.

<sup>27</sup> Chenglei Ipan Lanthaba- Meidingu Chenglei Ipan Lanthaba was born of Meidingu Ningthoucheng and Meitei Leima.

<sup>28</sup> Luwang yi- Luwangli river, that flows from north to south and merge with Khoidom lake

<sup>29</sup> Yanglou Keifaba- Yanglou Keifaba was born of Meidingu Chenglei Ipan Lanthaba and Meitei Leima. Yanglou Keifaba was earlier called Khamlang Atonba.



### MEIDINGU IRENGBA

(984-1074 Kalyabda)

(906-996 Sakabda)

In 906 A.D, Irengba<sup>30</sup> became the king; he was victorious in the war with Moirang clan in Ithai. In the war with Moirang Khamba Shengdang, Khamba Laarak and other ten brave warriors were captured. Again, there was a war in Taakna Kha where the Khumans were defeated. In the war Khunu Maanba Shakpaton including twenty others was captured. Meidingu Irengba ruled for 90 years.

### MEIDINGU LOIYUMBA

(1074-1122 Kalyabda)

(996-1044 Sakabda)

Meidingu Loiyumba<sup>31</sup> became the king in 996 A.D. Prior to this time, humans and gods used to jointly offer Lallup kaba (obligatory labour) to the king. However, in Meiding Loiyumba's time, the population of humans offering the obligatory labour (lallup) exceeded that of gods. This diminished the roles of gods in lallup kaba (obligatory labour); the entire charge of lallup (obligatory labour) was left to the humans. Following this, there was a division of six *panas* (group) for the purpose of lallup kaba (obligatory labour).

The names of the *panas* are as follow-

- 1) Angou lupti luplen lup.
- 2) Nongmai lupti thoucha lup.
- 3) Aakong lupti kongcha lup.
- 4) Chingcharup.
- 5) Khurai lup.
- 6) Khaicharup.

These six Panas offered their obligatory service to the king. In the reign of Meidingu Loiyumba, there used to be a magical stool which could bring out anything. The king was denied this magical stool. Upon this, Meidingu Loiyumba sent his brother-in law, the Angom chief to wage a war, emerge victorious. Five persons including

<sup>30</sup> Irengba- Kainou Irengba was born of Meidingu Keifaba and Khongleima Mubi.

<sup>31</sup> Loiyumba- Meidingu Kainou Irengba had two wives Khoiyaron (Khuman Chanu) Haoreima Tamheibi and Pitongnu phabi. Haoreima Tamheibi had Meidingu Irengba as her son, and Haoreima Pitongnu phabi had Kamlong as her son.

Mathanglen Chakpa Tau, Angkemtau and others, were captured in the war. Again, when the king's party was denied their rightful tribute in one of the villages in the hills, Khamlang Pamshaba, Meidingu Loiyumba's brother was sent to wage a war against the village in the hill. Houkurang and Santhinba were captured in the war.

The king's party was again denied food when they went to collect tributes from Leihou village, in this occasion, Meidingu Loiyumba himself went to fight Leihou village, he was victorious and captured Khomarangba, the chief of the village. Ogri (a hymn of god) was begun to be sung as a song to the king in a more elaborate form. From his time each family was given its due duty according to their surname. Loiyumba ruled for 48 years.

### **MEIDINGU LOITONGBA**

(1122-1150 Kalyabda)

(1044-1072 Sakabda)

Meidingu Loitongba<sup>32</sup> became the king in 1044 A.D. Kang<sup>33</sup> was played for the first time during his reign. He was victorious in the war with the eastern side. In the war ten persons including Naokhangton, Tolmu Naokhongcha, Aton Naothingba, and Kokmarong Hinaoba were captured. Loitongba ruled for 28 years.

### **MEIDINGU ATOM YOIREMBA**

(1150-1163 Kalyabda)

(1072-1085 Sakabda)

In 1072 A.D, Meidingu Atom Yoiremba<sup>34</sup> became the king. He was turn out by his younger brother, ran to Khuman. He ruled for 13 years.

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<sup>32</sup> Loitongba- Loitongba was born of Meidingu Loiyumba and Nongbalon Shumleima •

<sup>33</sup> Kang- A traditional game of the Meiteis played by two teams of seven people in a shed.

<sup>34</sup> Atom Yoiremba- Meidingu Loitongba and Nongbalon Shangleima had Yoiremba, Hemdou Iwanthaba and Soraba as their sons. Atom Yoiremba and Iwanthaba both became king.

### MEIDINGU IWANTHABA

(1163-1195 Kalyabda)

(1085-1117 Sakabda)

In 1055 A.D, Meidingu Iwanthaba became the king. During his reign, a war was wage against the Khuman at Uchiwa. The Khuman queen who watches after the cultivation at that time was killed and the body was taken away. Grieved by this incident, the Khumans came to *Yaorou* for war. They fought against all the Meiteis and won. Thingbai Aamakchamba, Tona Leichin Pamba Kaireima and the child of Pongchengshu, were brought captive. Some of them escaped; some died. Meidingu Iwanthaba reigned for 32 years.

### MEIDINGU THAWANTHABA

(1195-1231 Kalyabda)

(1117-1153 Sakabda)

In 1117 A.D, Meidingu Thawanthaba<sup>35</sup> became the king. They became victorious in the war waged against Chingshong *Hao*. In that war, Leimuyantak, the chief of the village was held captive. Chingshong village was set afire. In a war aganst Koiching Koimhou, Thawa Laanchingshoi was held captive. Thus the name Thawanthaba (or it was from this incident the name of the king was named as Thawanthaba). Another war was fought in Awanglam (northern side) called Irong, Nura Naokhung, Naokhong Chemba and Konthou were captured. Aarong Village, on the foothill of Loiching (Loiching Iyei) was defeated in another war by the king. Twenty persons including Thomgthoppa, Fumpamba, Phouoishing, Haobathikpa, and Landa Thourangba Huirongtongba were captured. They became victorious in yet again another war with Langmeithet. Lindumacha, Kaklen Thangshaba, Khurai Mende, Tachop Khongwai, Kakchak Samkhomnapi were held captives in the war. Meidingu Thawanthaba was asked for assistance in a war by the Khuman chief Punshiba<sup>36</sup>. He along with many others sailed on Hiyang Hiren (a big boat used in the royal boat race by the Meitei king) and proceeded for war. Along with Khuman, Heirem Khunjan

<sup>35</sup> Thawanthaba- Meidingu Hemtou Iwanthaba had two wives; Linshuran Khuron Ngambi and Hemkhu Ngambi. Linshuron Khuroi Ngambi had Khuromba, Thawanthaba, Thawamba, and Nongthou Pongnao Taba as her son. Hemkhu Ngambi had only Chaklai Hemkhu Ngamba as her sons.

<sup>36</sup> Punshiba- Punshiba was born of Khuman clan Ningthou Ikop Lanthaba and Wangamlon Naoremton.

was attacked; they succeeded. In the war, Khongba Khongtekpa, Cheishu Pandomba, and Yumlak Lanhouyam were caught alive. After this, Meidingu Thawanthaba fought with the Khuman chief Punshiba over the issue of Thawanthaba's daughter Chingkei Thanbi; Meidingu Thawanthaba won. Nongyai Haotaroiba, Haota Koiba, Aaronlinamba, Yaithing Kaorong, Ninggol Konu were captured. Meidingu Thawanthaba reigned for 36 years.

### MEIDINGU CHINGTHANG LANTHABA

(1231-1242 Kalyabda)

(1153-1164 Sakabda)

In 1153 A.D, Meidingu Chingthang Lanthaba<sup>37</sup> became the king. In a war with the Khuman, Haoba Khara Tompok was captured. Also, Meidingu Chingthang Lanthaba emerged victorious in a war waged against Kamu in the eastern direction.. Kamu's chief Yekchamba Athouba was made captive. Meidingu Chingthang Lanthaba ruled for 11 years.

### MEIDINGU THINGBAI SHELHONGBA

(1242-1247 Kalyabda)

(1164-1169 Sakabda)

In 1164 A.D, son of Khayoiron, Thingbai Shelhongba<sup>38</sup> became the king. He ruled for 5 years.

### MEIDINGU PURANTHABA

(1247-1263 Kalyabda)

(1169-1185 Sakabda)

Meidingu Puranthaba became the king in 1169 A.D. In Poiru, in the east, he fought with the Khumans; he succeeded. In the war, Aton Kharaoba, Thongbu Kharaoba, Maroi Lamma Potpuba, Khomsiba Potchanaidaba Thongyaikhuba, Thongyai Hanba, Nongyai Sahaipangba, Nongpan Tatekmandeba Nongyai Chirongmal, Kangla

<sup>37</sup> Chingthang Lanthaba- Meidingu Chingthang Lanthaba and Shamei were born of Meidingu Thawanthaba and Nongbalon Chakpram Chanu Taugai Ngambi.

<sup>38</sup> Thingbai Shelhongba- Thingbai Shelhomgba was born of Meidingu Lanthaba and Khayoiron. See *Sagei Saleiron*, p. 6.

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Mimaru, Khongchonpiba, Thongjinphaba Laanlunkheiba, Langlen Kongyan Wakhalkhai Shakhba, all these were captured.

Towards the north in Leikhampok, another war took place and the king won. Kouba Koutai was annexed. Kapengba Laansamyang was held captive. Another war was also fought with the Chakpa in Khongji Yaimarok; the king won. The Chakpa king Khongji Aarok Akhuba Athing Aayang Athouba was captured in the war. Meidingu Puranthaba reigned for 16 years.

### **MEIDINGU KHUMOMBA**

(1263-1278 Kalyabda)

(1185-1200 Sakabda)

In 1185 A.D, Meidingu Khumomba<sup>39</sup> became the king. In a war, in the Hempa hills of Thang-gan Mapungyai towards the north, the tribal village (Hao Khun) was annexed. The chief of that village Maimuba Shanloiba was captured. When Kabo<sup>40</sup> attacked Khuman, they sought assistance from Meidingu Khumomba, and thus Meidingu Khumomba fought for the Khumans. Thus, a war was fought between Kabo and the joint force of Khuman and Meitei rounded up Kabo (Burmese) and captured. Sanachipanthongna Cha Shaiba, Lupa Chinpanthongna Eeyangba and others were captured. Meidingu Khumomba ruled for 15 years.

### **MEIDINGU MOIRAMBA**

(1278-1302 Kalyabda)

(1200-1224 Sakabda)

In 1200 A.D, Meidingu Moiremba<sup>41</sup> became the king. He fought with the Khumans in Leitang; he succeeded. In the war, Khuman Chaura couple and the sister of the Khuman Chaura were held as war captives. He emerged victorious in yet another war fought in Ningthoukhong against Moirang. Tilhouthacha of Kegerak and Wapa Naocha of Langkhingtou were captured. Another war was fought in Maki Village and

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<sup>39</sup> Khumomba- Meidingu Chingthang Lanthaba had two wives; Ninghoupokbi and Khayoiron. Ningthoupokbi gave birth to Puranthaba and Khumomba and Khayoiron gave birth to Thingbai Shelhongba.

<sup>40</sup> Kabo- Burma

<sup>41</sup> Moiramba- Moiramba and Taknong were born by Meidingu Khumomba and Yangleingambi.

was successful. Karirong was captured in the war. Meidingu Moiramba reigned for 24 years.

### **MEIDINGU THANGBI LANTHABA**

(1302-1324 Kalyabda)

(1200-1246 Sakabda)

In 1224 A.D, Meidingu Thingbi Lanthaba<sup>42</sup> became the king; He waged a war against Maring tribe who emerge victorious, Maring Manaton Thangshaba, Thingarinumanba, Haonu Leihoubi Leihouba were captured in the war. Also, the king when refused the hand of the Moirang chief Chingkhu Telheiba's daughter Youren Tonpokbi in marriage sailed the Loktak Lake to wage a war against the Moirang chief. He emerged victorious. The Moirang chief's sister Thingkusu and others were captured in the war. Another war was fought in Shekku hills of the south and he was victorious in the same. Tengkongbi Maaram Namngaba was captured in the war. Meidingu Thangbi Lanthaba reigned for 22 years.

### **MEIDINGU KONGYAMBA**

(1324-1335 Kalyabda)

(1246-1257 Sakabda)

In 1246 A.D, Meidingu Kongyamba<sup>43</sup> became the king. He was victorious in a battle fought in the western Kongyaifai. The king of the western Kongyang and a few others were captured. He won the war waged by the Cachari in the Kouba Hinglen hills. In the war, Mayang<sup>44</sup> Maiba (priest from north Cachari) Samloiba Aapheraja Thangyan Kanba, Tingkaraja Washakpa Lakasumkatao, and Aring Arangtao were held captives. A war was also fought with Chakpa in Khuroihaora Lammangdong and Meidingu Kongyamba emerged victorious. Meidingu Kongyamba reigned for 11 years

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<sup>42</sup> Thangbi Lanthaba- Thangbi Lanthaba was born of Meidingu Moiramba and Nongbalon Khumankhombi.

<sup>43</sup> Kongyamba- Kongyamba- Kongyamba and Sanarok were born of Meidingu Moiramba and Yaoshembi.

<sup>44</sup> Mayang- Kacharis.

### MEIDINGU TELHEIBA

(1335-1355 Kalyabda)

(1257-1277 Sakabda)

In 1257 A.D, Meidingu Telheiba became the king. In Chairel Theichangpung, he sailed to fight with Heirem Khunjan (an ethnic group). He was victorious; Tharek Yoithong-ngai, Hanba Konkhunao and Hanu Konthongai were captured. Another war was fought in Kouba Chingshama Yangpham Chaklipok against Loibi Marem where Meidingu Telheiba emerged victorious. Marem Shellungba was captured in the war. Meidingu Telheiba reigned for 20 years

### MEIDINGU TONABA

(1335-1359 Kalyabda)

(1277-1281 Sakabda)

In 1277 A.D, Meidingu Tonaba became the king. He ruled for 5 years.

### MEIDINGU TABUNGBA

(1359-1394 Kalyabda)

(1281-1316 Sakabda)

Meidingu Tabungba<sup>45</sup> became the king in 1281A.D. A battle was fought in Chaklipok; was victorious in the battle. The cheif of Loibi Yangfam, Shouloukeipha<sup>46</sup> Lamthouyang, was captured in the battle. In the south, Meidingu Tabungba attacked Chingshong because they refused to give the obligatory tribute-Fibong Chammi and Wangon Pukei (both are a kind of tribute of a particular kind of cloth name Phibong to give every year to the king); for the cause of the village Chingshong Chief's wife Laralashangnu Shaphabi, Chingshong chief Khamlangba killed Meidingu Tabungba and his follower Akangjam Tonkheiba in the battle. Meidingu Tabungba ruled for 35 years.

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<sup>45</sup> Tabungba- Tabungba and Sanayangnu were born of Meidingu Telheiba and Sanarembi. Meidingu Tabungba became the king. Meidingu Tabungba and Nongballon Lamphen Ngambi gave birth to Lairenba and Punshiba. Both became king.

<sup>46</sup> Shouloukeipha- Shouloukeipha was also known as Lanthouyang. Bhogeshwar Singh Oinam, *Ningthourol Lambuba*, Imphal, 1967, p. 204-5.

**MEIDINGU LAIRENBA**

(1394-1399 Kalyabda)

(1316-1321 Sakabda)

In 1316 A.D, Meidingu Lairenba became the king. He ruled for 5 years. After this, there was no ruled for 5 years.

**MEIDINGU PUNSHIBA**

(1404-1432 Kalyabda)

(1326-1354 Sakabda)

Meidingu Punshiba became the king in 1326 A.D. He was victorious in the attack made against Moirang Shoibung. Kege Lamammi Lamamchao was captured. Another war was fought with Thanga Kambong where Medingu Punshiba emerged victorious. Kambong Patyakot Shinheiba Langkhongsu Woinaba was captured. He was victorious in another with Thangkhun Monthou. Thangkhun Keihou's chief Marem Khamthingba was captured in the war. Koubrulam Koireng in the north was also attacked; the king was successful. Charairong Leipunlong Thangsha Utong Angangba was captured in the war. Maring was also attacked by Meidingu Punshiba; he was successful. Maring's chief and his daughters, Wakna Chana Leinoubi, Thengna Chana Henmoibi, Mathanglen, Shentaklen, and Leikhoiba Leirong Shachiba were captured. Meidingu Punshiba reigned for 28 years.

(During the reign of Shri Shriyukta Bhagyachandra Maharaj, *Cheitharol Kumbaba* was lost in Takhen Ramcharan's year in 1702. Maharaj Bhagyachandra shifted the capital to Canchipur, in that year he confided the lost of *Cheitharol Kumbaba* in consultation with his uncle Aanant Shai Khwairakpa<sup>47</sup>, following which *Cheitharol Kumbaba* was recompiled again. Chirom Shyamram and Oinam Anandram were made to compile it.

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<sup>47</sup> Anantshai- Anantshai Nongpok Leikhomba was born of Garibanewaz Maharaj and Haripriya Apambi Mongkhongambi. The descendents of Leitikhombi wee the Worshipper of Shri Bijoy Govinda in Sagolband area.



## MEIDINGU NINGTHOUKHOMBA

(1432-1467 Kalyabda)

(1354-1389 Sakabda)

In 1354 A.D, Meidingu Ningthoukhomba<sup>48</sup> ascended the throne. During his reign, a war was fought with Moirang with the joint parties of officer in charge of boat (Angouba Hithanglangloi Ngamba), supervisor of Yaiskul province (Yaiskul Lakpa Sanayenluplen Lakpa Kongyamba, Leichon Lakkpa Tolongkhomba, Tummurakgi Langyi Langjingba and annexed Moirang. Panchemba of Sanarak, Kapukhempa of Luparak; Telhouthacha of Kegerak; Wapu Naocha Athing Aasangcha of Langkhongtou; Ura Langmeirembe of Ngankha Nampok; Khenchang Nenpa Khenang Chaipa; Yaoshurakpa macha Chafaba Leitang Lanthaba, and Tumulangying Langjingba were captured. Ten people in all were held captive in the war. Moirangkhom place was name so when the chop head of Moirang Cheifs and other war captives was made heaped up the like a mound. In 1365 AD, when *Meidingu* Ningthoukhomba fought against *Kabo Akla* (Burma), the queen Meitei Leima Linthoingambi along with others royal armies repulsed the attacked the Tangkhul Naga of Takhem village and captured all of them. Meidingu Kyamba (son of Meidingu Ningthoukhomba) was born in that time. Even Meidingu Ningthoukhomba defeated *Kabo Akla* (Burma). Chengchari Chenchakang, Khekchari Khekchakang, Kharairong Mantang Lakpa Meekhepa Khompa were Captured. In 1389, Meidingu Ningthoukhomba left for heavenly abode. He held the throne for 35 years.

## MEIDINGU KYAMBA

(1467-1508 Kalyabda)

(1389-1430 Sakabda)

Meidingu Kyamba<sup>49</sup> ascended the throne at the age of 24. In 1392 AD, Meidingu Kyamba performed the sacrifice of a cow for the victory of his military expedition against *Kabo Kiang*. He won *Kabo Kiang* (Burma). Meidingu Kyamba and Pong<sup>50</sup> king Choufa Khekkhomba, after the war, crossed Engthi River. A bridge with gold

<sup>48</sup> Ningthoukhomba- Ninthoukhomba was born of Meidingu punshiba and Meitei Leima. Ningthoukhomba was earlier called Khimom Lainingnaba Charairongba. Bhogeshwar Singh Oinam, *Ningthourol Lambuba*, Imphal, 1967, p. 218.

<sup>49</sup> Kyamba- Kyamba and Shanongba were both born of Meidingu Ningthoukhomba and Nongballon Linthoingambi.

<sup>50</sup> Pong- Shan Kingdom.

and silver was used in crossing by the two. Both of them sat on the golden thrones placed on a golden mat; ate from the same golden dish; both drank from the same golden tumbler; both fought against Kabo Kiang (Burma) and succeeded. In the war, Mungsung Khamshet, Khamkhai and four others were captured. The Pong king Choufa Khekkhomba interchanged his servant, Lakwan Pere Khongba (a musician), with Meidingu Kyamba's servant Sekta Punyeiba (a drummer). Also the land of Kabo Kiang was divided between Meidingu Kyamba and the Pong king Choufa Khekkhomba. Mahou Wangbi Sumba of Meitei and Chapak Te Te of Kabo shared lands. Pong occupied the placed till Heinou Khongnemi (mango groves), and Meitei occupied the placed till Mungkhong Muwai Loichari towards the east. This is how the Kabo Khari land was divided. Shamshok Yimmang was Pong land. Yunning was Meitei territory. The grandfather and grandson shared the knowledge of their age. Pong king, the grandfather image, was of 47 years and had been occupying the royal throne for 30 years, Meidingu Kyamba was of 27 years and had been occupying the throne for 3 years.

After this exchanged, both returned to their respective kingdom. Meidingu Lamkyamba<sup>51</sup> was born. Angoupamba Kyamba<sup>52</sup> (son of Angom chief) was also born.

In 1407 AD, Hiyangloi started the tradition of *Cheithaba*. In 1408 AD, the *Cheithaba* tradition was done by Nammoi. In 1409AD, in Khurai Khomba's year, Ahallup Loishang<sup>53</sup> (Adult council department) was set up; Thangyi Lamlei Yangba was the first Ahallup leader. Naharup Loishang<sup>54</sup> (Youth council department) was also established. Iwangba macha Nanba Sharaba became the first leader. In 1410AD, in the year of Khwai Haomu Meidingu Koiremba<sup>55</sup> was born.

In 1411 AD, the *Cheithaba* tradition was done by Lamlei Morokshi. In 1412 AD, it was done by Lamlei Warakpa. In 1414 AD, it was done by Akoijam Nungga. In 1415

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<sup>51</sup> Meidingu Lamkyamba- Lamkyamba was born of Meidingu Kyamba and Khayoiron Senbunglokpi.

<sup>52</sup> Angoupamba Kyamba- Angoupamba Kyamba was born of Angoupamba Panshangamba and Mangshangambi.

<sup>53</sup> Ahallup Loishang-Adult or the old men council.

<sup>54</sup> Naharup Loishang- Youth or the young men council.

<sup>55</sup> Meidingu Koiremba- Koiremba and Nongthonba were born of Meidingu Kyamba and Leishangthem Chanu.

AD, it was done by Khoiri Chandra. In 1416 AD, it was done by Angoucha. In 1417 AD, it was done by Mikkap. In 1418, it was done by Loukham Tharoi.

Angoupamba Khongjomba<sup>56</sup> (the Angom chief) was killed in the war of Lanhang. In 1419 AD, in the year of Wongaibam Taba Angoupamba Loijangamba became the Angom chief. In 1420 AD, in the year of Khumulontai, Angoupamba Loijangamba began his royal tour. In 1421 AD, the *Cheithaba* was done by Lamdaiba. In 1422 AD, it was done by Shamukchi. In 1423 AD, it was done by Kharisha. In 1424 AD, it was done by Songlera. In 1425 AD; it was done by Lamlei Wareppa. In 1426 AD, it was done by Lamlei Chanouwa. Cachari (mayang) waged a war against Meitei. Angoupamba Loijangamba<sup>57</sup> and others fought back the Cachari (mayang). Not able to resist the force of Cachari (mayang), Nongthonba, son of Meidingu Kyamba, and other associates like, Apujam Haoba Wangkheirakpa Koiremba, Kambam Shekmu, and Hijam Haoba all were killed in the war. Nongthonba used to ride a huge buffalo most of the time while visiting the market place (keithel) on returning back not able to defeat the Cachari (mayang); Nongthonba accused Angoupamba Loijangamba of cowardice. He drove away Angoupamba Loichangamba saying that he will not be fit to fight the Cachari (mayang) when he could not even avenge his ancestor when they were treated like animals in the war of Lanhang chingshong. Angoupamba Loijangamba cried of anguish over the dreaded incident. They jointly fought against the warring Cachari (mayang). They defeated the Cachari (mayang). In the war, Kamba Nungma Chengba, Teima Chengba, and Langa Teiba were captured. In 1427 AD, in Haoba Langa's year, Nongthonba died. Meidingu Koiremba's ear piercing ceremony was solemnised. In 1428 AD, in Chongtham Aton's year Pongshangambi died. In 1429 AD, in Utkai Shanga's year Kanglatongbi died. In 1430 AD, in Khumomba's year, Meidingu Kyamba had ruled for 40 years. He was 64 by then.

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<sup>56</sup> Angoupamba Khongjomba- Angoupamba Kambong Phaba and Khongjomba were born of Angoupamba Nongpok Kaoshemba and Changpombi. Both became the king of Angom clan.

<sup>57</sup> Angoupamba Loijangamba- Tarungambi and Puyam Chanu were the two wives of Angoupamba Khongjomba. Angoupamba Loijangamba was the son of Tarungambi. Angoupamba Panshangamba and Hema Keirungba were the sons of Puyam Chanu.

### MEIDINGU KOIREMBA

(1507-1512 Kalyabda)

(1430-1434 Sakabda)

Meidingu Koiremba ascended the throne at the age of 20. He defeated Kansoi village. Yonbasung Upheibasung, the chief of the village was captured in the war. In 1431 AD, the Cheithaba was done by Langpokam Moirang. In 1432 AD, it was done by Haobam Moiriya.

In a boat race Meidingu Koiremba behaved impudently with his queen Meitei Leima Luwangbi (daughter of Angom chief). Angoupamba Loijangamba; when he heard of the incident, Meidingu Koiremba was halted by Angoupamba Loijangamba when he came for a feast. Meidingu Koiremba avenged by depriving Angoupamba Loijangamba and attacked Angom. Angom was deserted.

In Lamphenngamba's year, in 1433 AD, Khoipu was annexed Mangal Oktaba Kummei Sonba, Huyen Sakpa were also captured in the war. Angoupamba Kyamba became the Angom chief. In Sanasam's year, in 1434 AD, Angoupamba Kyamba goes for his royal tour. Meidingu Koiremba held the throne for 4 years and he was 24 years by then.

### MEIDINGU LAMKYAMBA

(1512-1523 Kalyabda)

(1434-1445 Sakabda)

Meidingu Lamkyamba ascended the throne. In 1435 AD, the *Cheithaba* was done by Khagokpam Pangawa. In Yenkhoiba years, in 1436 Nongin Phaba was born (son of Meidingu Lamkyamba). Writer Gabichandra arrived from Takhen<sup>58</sup>. In 1437 AD, in Chabungbam Lakka's year, there was scarcity in the land. Leitang village was defeated; Numit Thara was made captive in the war. Meidingu Lamkyamba goes for the royal tour in a boat. In 1438 AD, in Khurai Kanmang's time, Meidingu Thangjamba was born. A Brahmin came from Tekhao<sup>59</sup>. In 1439 AD, in Hisapamcha's year, Yaiskul Lakpa Sanayangnu was born. Writer Bhagirot arrived. In

<sup>58</sup> Takhen- Tripura.

<sup>59</sup> Tekhao-Assam.

1440 AD, in Chakhombam Tora's year Meidingu Kabomba was born. Cachari invader (mayang) arrived.

In 1441 AD, in Habamcham Khongyumba's year, Aroichampra was annexed. Shellik was captured in the war. Meidingu Lamkyamba (Lamkai ngamba) shifted to a new abode. In 1442 AD, in Amakcham Khomba's year, a famine took place. In 1443 AD, the Cheithaba was done by Khwai Chanou. In 1444 AD, in Nongpokpam Khaningthouwa's year Shikhong (Shoikhong) was defeated. Aasang was captured in the war. Meidingu Lamkyamba rebuilt Kangla (throne room/coronation hall). In 1445 AD, in Uthumbam Langhei's year Sairem village was annexed. Waira Lirouba and Huyen Lamjouba were brought as captive. Some of the king's inferior officers were awarded to wear a special kind of white head dress (Pakloi Angouba Chumbun). Meitei Leima Serembi was born. Meidingu Lamkyamba expired on the 11 year of his reign. He was only 38 years by then.

### **MEIDINGU NONG-IN PHABA**

(1523-1524 Kalyabda)

(1455-1446 Sakabda)

Meidingu Nongin Phaba<sup>60</sup> ascended the throne at the age of ten. In 1446 AD, in Leichon Aakha's year, Angoupamba Kyamba<sup>61</sup> (The Angom chief) married Meidingu Nongin Phaba's mother. When Angoupamba Kyamba put Urekshett (an ear decoration made of the Ugret bird feather, Meitei Leima Chaningphabi (Nongin Phaba's mother) forbade him to use Urekshett saying Angom clan is not entitled with the privilege. Outraged with this imprudence, Angoupamba Kyamba killed Nongin Phaba and his mother. Nongin Phaba died in the year he ascended the throne; he ruled for a year.

<sup>60</sup> Meidingu Nong-in Phaba- Meidingu Lamkyamba had two wives; Chakha Thangkhun Ngambi and Khayoiron Chaningphabi. Chaningphabi gave birth to Meidingu Nong-in Phaba.

<sup>61</sup> Angoupamba Kyamba-Anoupamba Kyamba was the son of Angoupamba Panshangamba and Mangshangambi.

## MEIDINGU KABOMBA

(1524-1542 Kalyabda)

(1446-1464 Sakabda)

Meidingu Kabomba<sup>62</sup> ascended the throne. He defeated Sampun village. Langmeiba was captured in the war. In 1447 AD, the Cheithaba was done by Moirang Kapchenba. In 1448 AD, it was done by Hinao Khanarong. In 1449 AD, it was done by Laishram Khomba. Chakpa Pungpun was defeated. Lengshitpa was captured in the war. In 1450 AD, in Charoibam Koka's year a big mound was heaped up in Lambun.

In 1451 AD, in Mayanglangbam Laya's year Lamkai was defeated. Yekchambu Leirong was captured in the war. Big drums were sounded. In 1452 D, in Ongnam Khamkhai's year, Meitei Leima Serembi was married off. In 1453 AD, in Khurai Thengon's year, Sampun was annexed. Konchat Langjungba, Thamengba Moraba were captured in the war. Waikhwa of Khacha died in the war.

Another famine struck the region. In 1454 AD, in Nganglom Khangsera's year, Tusen village was defeated. In the war, Langka Chakpa Nongkasonpa were captured. In 1455 AD, in Laitongjam Musera's year Takhel was defeated. In the war, Aaroi Tolaikuppa, Lonmathangba Sanongba was captured. Ningthoujam Tonloi expired. In 1456 AD, in Wairokpa Lamma's year, Takhenkhong (Takhen canal was dug) as to commemorate the defeat of Takhen in the war. Cows died.

In 1457 AD, in Thingujam Yuhenba many animals died. In 1458 AD, in Leichon Kongalon's year, the route to Tekhao was opened, Tekhao Leima Khongnambi, a Meitei women, (the queen of Tekhao) left for Tekhao. The elephant Tekhaongamba arrived. Tekhaoroo (a kind of trap of bambo to catch fish) and phoubu manbi (aniseed-a kind of aromatic seed for flavouring curry) was introduced for the first time. Angoupamba Lanhangamba<sup>63</sup> was born in 1459 AD, in Lamlei Thaman's year. In 1460 AD, in Aatai Aa's year Satpam was deserted. The region was flooded all of a sudden. None could wash their faces; none could wash their hands and feet.

<sup>62</sup> Meidingu Kabomba-Meidingu Kabomba had two wives; Chakha Thangkhun Ngambi and Khayairon Chaningphabi. Chakha Thangkhungambi had born Meidingu Kabomba.

<sup>63</sup> Anguopamba Lanhangamba- Tushongamba and Angoupamba Lanhangamba were born of Angoupamba Loijangamba and Mapao Ngambi. See *Sangai Phammang*.

Meidingu Kabomba ear piercing ceremony was solemnised in 1461 AD, in Wairokpam Sanarok's year, Meidingu Koirembe began his royal tour in a boat. In 1462 AD, in Laimingba's year Meidingu Kabomba returned from his royal tour. In 1463, in Aton Keishangba's year, Kale was defeated. In the war Wangpan Lakpa and Haonu Tachongnu (the chief and his wife were captured). The land was struck with a famine. In 1464 AD, in Tarinapa Chaoba's year, Kabo people (Burmese) who waged a war against Meitei were defeated. Meidingu Kabomba died in the 8<sup>th</sup> year of his reign. He was 24 years only by then.

### **MEIDINGU THANGJAMBA**

(1542-1545 Kalyabda)

(1464-1467 Sakabda)

Meidingu Thangjamba<sup>64</sup> ascended the throne at the age of 26. During Meidingu Kabomba's reign, Thokchao Chamba Pukhranba was killed by Paonam Fanamba. Pukhranba Thokchao's daughter Haoba Chena eloped with Angoupamba Langloingamba<sup>65</sup>; Paonamba Fanamba asked Angoupamba Langloingamba to return Haoba Chena, but Angoupamba Langloingamba refused. For this, he tried to kill Angoupamba Langloingamba. Thokchao Chamba Chena hid near the door of Angoupamba Langloingamba's house and killed Paonam Fanamba.

In 1465 AD, the Cheithaba was done by Hinaopam Khoma. In 1466 AD, it was done by Erom Fana. In 1467 AD, in Lukram Chata's year, Meidingu Thangjamba left for the heavenly abode in the 3<sup>rd</sup> year of his reign. He was only 29 by then.

### **MEIDINGU CHALAMBA**

(1545-1562 Kalyabda)

(1467-1484 Sakabda)

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<sup>64</sup> Meidingu Thangjamba-Meidingu Kabomba had two wives; Thingba Ngambi and Leishangthem Chanu. Thangjamba was born was the son of Leishangthem Chanu. He became king.

<sup>65</sup> Angoupamba Langloingamba-Angoupamba Langloingamba was born of Angoupamba Kyamba and Shekmungbi.

Meidingu Chalamba<sup>66</sup> ascended the throne at the age of 32. In 1468 AD, in Chabungpam Laka's year Sanahal was born. In 1469 AD, in Tomba Langol Chumba's year, Meidingu Mungyamba was born. Thangkhul Akhatlang and Nura Themba were captured. In 1470 AD, in Yangambam Khouri's year, Angoupamba Kyamba (the Angom chief) died. Khurai Leima Khurai Ngambi was born. Meidingu Chalamba returned from his royal tour. In 1471 AD, in Chongtham Ngloula's year, Angoupamba Langloingamba died. Angom was deserted. Chongtham Nurafaba also killed. Khwairakpa Khunjaoba was also born. In 1472 AD, in Huirem Lapa's year, Angoupamba Tushonngamba ascended the Angom throne. He died in the very year of his ascension. In 1473 AD, in Lemlei Theng-ga's year, Angoupamba Lallumngamba ascended the Angom throne. Khurai Leima Khuraingambi got married. People mistook the felling of one huge tree for an attack by the Tangkhul tribe. In 1474 AD, in Maichamba's year, a new road to Phayeng village was paved. There was an epidemic. In 1475 AD, in Thongam Tenba's year, the way to Khutong Lamlen was paved off. Meidingu Chalamba caught many animals in Kongyanfai. It was thus named Shayampung (a place where lots of animals were found).

In 1476 AD, in Irom Khamba's year, the royal house caught fire. Chiru was defeated. Arengpu and Khumkang were captured. In 1477 AD, in Shonglera Maimu's year a ditch was dug because of their victory against Chiru. Strong winds blew. Houses were blown off. Changpombi was born.

In 1478 AD, in Thingbaijam Pangan's year, Yaiskul youth were killed in a war waged against Samakhul village. Satpam Chaoba, Kabui Maimu, Hijam Khangsera, and Irom Khamba were all killed. Meidingu Mungyamba's mother Lamphen ngambi also died. In 1479 AD, in Pang ngra Chakhra's year, boat Mangtra appeared. Mayang Leima Monshombi (the Cachar queen) went back to Cachar. Yaiskul Lakpa Sana Yaima was born. In the month of March (Lamta) Angoupamba Lamtaba<sup>67</sup> was born. In 1480 AD, in Taba Nganglaba's year, stones were brought for the construction of a market. One

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<sup>66</sup> Meidingu Chalamba-Shanongba Lallu Makromba had two wives; Angom Chanu Haochongambi and Leichollakpa Tollongkhomba Chanu. Khongnangba and Chalamb were born of Nonbal lon Haochongambi. Chingyangba was born of Leichollakpa Tollongkhomba Chanu.

<sup>67</sup> Angoupamba Lamtaba -Angoupamba Lamtaba was born of Angoupamba Lamphen Ngamba and Warekpan Chanu.



stone was carried by the Khunja<sup>68</sup> (the pana or division of group of Laipham and Khabam); one stone was carried by Naija<sup>69</sup> (the adult and youth department). One stone was called Charai Kapong; another was called Namshana. The stones belonged to Oinam family. Lanhang was attack. Kapu was captured in the war. The stone called Charai Kapong was placed in the Ahallup Loishang (adult council department). In 1481 AD, in Shinnaiba Kateng's year, Anan tribe was attacked. It was defeated. Anan chief Nongningkhohi was made captive in the war.

In 1482 AD, in Tonba Leichonba's year, Thingnong village was annexed. Wanglenpa, Haonu Shenhongba, Shenkhonbi, Shenhoubu, Shamlengba, all five were captured. Meineng village was annexed. Likhet was also annexed. Linthaiba was captured. Narum was annexed. In 1483 AD, in Shamloibam Khoiya's year, Thingnong Ingthi was annexed. In 1484 AD, in Meidingu Chalamba died. He ruled for 17 years. He lived for only 48 years.

### **MEIDINGU MUNGYAMBA**

(1562-1597 Kalyabda)

(1484-1519 Sakabda)

Meidingu Mungyamba<sup>70</sup> ascended the throne at the age of 18. Koirembi died. It was from this time the introduction of wax coated coat shirts begin. In 1485 AD, in Moirangthem Khamba's year, Kabo Khamaran was attacked and took possession of Khamaran, looted some swords and guns. Choufa Mangtra, Choufa Omningba, Amangchata, Pena Tari and Lakya Phara-five of them were captured. In the land of Tekcham Khoiba and Khamba Utongba both died at this expedition.

In 1486 AD, in Taobam Khamba Paotambam's year, Meidingu Mungyamba and his queen Meitei Leima Serembi performed the tree ceremony for Meidingu Chalamba. In 1487 AD, in Konshaba Lamma's year, Meidingu Mungyamba went for his royal tour by boat. Queen Serembi and her attendant Khomshem also died. Yaiskul Lakpa's

<sup>68</sup> Khunja- Another name of a branch of the Pana for Laipham and Khabam.

<sup>69</sup> Naija- It is also the name of both the Ahalup or the Adult council and the Naharup or the Youth council. See *Mashin*.

<sup>70</sup> Meidingu Mungyamba- Meidingu Chalamba had two wives; Nomgballon Kouba Lamphen Ngambi and Kongbam Chanu. Lamphen Ngambi gave birth to Mungyamba. Mungyamba was earlier called Thangwai Ningthem Kiyamba.

daughter Sana Yangnu got married. Queen Meitei Leima Serembi's mother Satpam Chanu died. In 1488 AD, in Heisnam Maklang's year, Meidingu Mungyamba toured the land by boat. Elephant Fanamba arrived. Mayang Leima Tarungbi, the queen of Cachar went back. Angoupamba Lanhangchaiba (the Angom chief) was born. The wife of the Khurai province in-charge, Khurai Leima Kabombi died. In 1489 AD, in Khurai Ngasa's year, Chakpa Pungpun was defeated. Konongba and Panganba both were captured in the war. Meinangba died. Khundrakpam Tenba also died while crossing the Nongjengpat Lake in a boat. Serengamba was born. In 1490 AD, in Chongtham Thang-ga's year, Nungthin Chaibi was born. Chakpa Chirang was defeated. Chirang Chaibi was also born. In 1491AD, in Khurai Tenlakpa's year, Kharoi was defeated. Yangba, Hanpa and Marong were captured in the war. Prince Kharoingamba was born. Burmese queen Langmeirembi's bride price elephant Mayampa arrived. Queen Serembi performed the tree ceremony. Many war boats appeared in the koubru (koubaren). In 1492 AD, in Tari Heirangkhong's year, the Burmese queen Sana Langmeiremi went back to Burma (kabo). The Mangsha king Kanchamapu was killed in a war fought in Mangsamkei. Queen Meitei Leima Serembi was made in-charge of the Ametba Loishang<sup>71</sup> or the medicine department. A war was fought in Sakang. Monthou was captured in the war.

In a war in in Nongdam, Sangkhon Mara died. The priests (maibas) of the medicine department attacked Lamkang village and a priest of Khaidem family, Kwakpa died in the expedition. In 1493 AD, in Aton Urumba's year, Shamsok was attacked. Langyen captured in the war. Meidingu Mungyamba was bed ridden with fever and could not participate in the Hiyangei boat race (a festival of Manipur Participated by the royal family from olden days held in the month of Hiyangkei (October-November). So his chief noble Muwa took his place and participated in the boat race. Those exempted from the duty were made to make arrows. In a war waged against Annan tribe, Ammom Mayamba, Keisham Miwa, Thingbajjam Para and Sangkhomma, all four died in the war.

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<sup>71</sup> Ametba Loishang-Medicine Department.

In 1494 AD, in Laitongjam Fana's year, a python was caught in Nongthou. Lamomba died. Kabo was attacked. In 1495 AD, in Khagokpam Pangra's year, Pukhranba Khomma<sup>72</sup> was born. The noble in charge of Yaiskul province, Sana Yangnu died. Mungbirakpi Khutsam of Kabo was attacked and annexed. Places like Kakching, Lengkhu, Waikhong and Sherikhun village was also annexed. Shamakhun village of Kabui tribe was also defeated. Areng was captured in the war. Koirembi was born. In 1496 AD, in Nonglamba Khentou's year, there was famine. Many animals like pigs, dogs and hens died. Meidingu Mungyamba defeated the Shamakhun village. In the war Yanggamba and Meitei chong were captured. Nonthonba Aton died. Kabo queen Sana Hekbi went back to Kabo. Places like Thingnong, Yengthi and Tangrang were annexed. In 1497 AD, in Nambujam Luwang's year, Lanhang Itok was defeated. Meidingu Munyamba shifted his royal dwelling. In 1498, in Muba Khutheiba's year Laiyinthou Khagamba was born. Yanglei was defeated. In the war Naijarakpam Sanong, Mutum Khaba, Kakpa Lashoi, Kangbam Mayamba and Sanayangnu died. Pukhranba Koiremba performs the tree ceremony. In 1499 AD, in Heisnam Wakching's year, Khwairakpa Khunjaoba tours the land. To wage a war against Lanhang prepared bags of gold, silver and swords. Noble Tora and Naikhurakpa (in charge of slaves) died in the war. War drums were sounded on top of the hills. The land of Kabui tribe was inspected. In 1500 AD, in Muwa Lontai's year Tonbi village was attacked. It was defeated. Khongtou and Wallong were captured in the war. Hidam Wakuwa died in the war.

In Ching-nga people went to eat a particular kind of fruit called Moubi mahei. Prince Lanhang Chaiba leaves for heavenly abode. Princess Thingdrachaibi and Koirembi were also born. In 1501 AD, in Sarangthem Ngaikhong's year, huge the festival of pulling huge benches was held. Tribals (Hao) from the nearby hills snatched the ear ring from Pukhranba Koiremba's ear. Lamphen was defeated. Prince Khunjaoba went to Khamaran (Burma side) and brought two elephants named Khamlo. In 1502 AD, in Thokchom Pangan's year, Meidingu Mungyamba performed the tree ritual. Mayon village was defeated. Yurumbi was captured in the war. Chingshong was defeated. Shantang was captured in the war. The Meitei princess Mongkhongambi was born. In

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<sup>72</sup> Pukhranba Khomma- Khomma Pukhranba was born of Meidingu Mungyamba and Thockchom Chanu. See *Sangai Phammang*.

1503 AD, in Sharanthem Akha's year Princess Thingkarachaibi died of chicken pox. Lanhang Faman was defeated.

In the war the chief of Lanhang was captured. Tusollambam Khoya and Litang died in the war. Pongnu and Khunbi daughters of the chief of the Maram village got married. In 1504 AD, in Sarangthem Lukhoi's year, the boat Maramba arrived. Khurailakpa, the incharge of the Khurai province was born. Lokwa from Khurai province died in the war against Kabo Shamshok. In 1505 AD, in Khuntongba's year, there was landslide near the royal house. In Sangaipung Yengkokpam Pukjao died. The priests (Maiba) had a drinking party. Haobijam Pangara's wife and daughter-in-law were killed by the Maram tribe in the hill village Khoirikhun. In 1506 AD, in Wahengbam Tora's year, Khuraileima Takhen Chaibi, the daughter of the noble in charge of the Khurai province was born. An elephant named Khentengamba arrived from Takhen (Tripura). Many animals were captured in Yarou. The brasssmith Langmei and Mayanglambam Charang died in a war waged against Thankan village. The Boat name Langmeiba arrived. The priests (Maiba) had a drinking party. In 1507 AD, in Woombam Tora's year, the Cachar queen Koirembi went back. Kabo Shamjok was attacked and Angom Koiba, Kabo Meekon, and Heiruwa all three died. In 1508 AD, in Yenkhoibam Muwa's year, Yaiskul lakpa Sanongba, the noble in charge of the Yaiskul province was born. Angoupanba (the chief of the Angom clan) sons, Mayamba and Chingshongchaiba died. Angoupanba's son Sakmomba was born. Kyangkhomma also died. In a drinking party, the nobles captured the chief of the Maram village. In 1509 AD, in Hishabam Taba's year, the foundation plan for building a market was laid. Changbombi's mother Heirokngambi died.

Yaiskul province had a feast and drums were sounded. The priests (Maiba) drank wine. In 1510 AD, in Khurai Haoram's year, Khagi Meesha Chaba (Chinese man eater) arrived. The daughter of the Khurai province noble Takhen Chaibi got married. Khwairakpa Khunjaoba performed the tree ritual. An earthquake occurred in the month of Wakching (December- January) before the sowing season.

When Meidingu Mungyamba attained the Yaiskul province feast big drums were sounded. In 1511 AD, in Loitongbam Tengon's year, Mayangnu was born.

Angoupamba Mungyamchaiba<sup>73</sup> was born. Many war boats appeared in the land of Tangkhul. Many people died. When Leirong and Nungarong were offered sacrifice, the sudden death of the people ceased. When the elephant name Kharongamba became out of control Kabarambam Aton died. A she-elephant was brought from Kabo. The brasssmith indulged in drinking party. In 1512 AD, in Hawaiba's year, in an attack against Changoupung, Lamsong, Kumfi Chaopa, Karembam Khoyang-all three died. A pest called Pukshri destroyed the crops. Koirembi got married. In 1513 AD, in Khurai Chingshomba's year, the king's royal house got fire. Kyang Akonba (a part of Kabo Kyang) was defeated and its queen Leima Chousai was captured. Spinning began that time. Kokchai ditch was dug. Tonsen village was defeated. Naroifa was captured in the war. Tonsenu was born. In 1514 AD, in Tengon Chaiba's year, Shamshok was deserted. An elephant name Tengonchaiba was born. In the war with Tonsen village Lasoi was captured. Khuraileima<sup>74</sup> Khuraingambi, the wife of the noble in charge of the Khurai sub division Angoupamba Lanhangamba of the Angom clan, performed the tree ritual. The foundation for building a granary in Mangsamkei was laid and was built subsequently. In the event of building the granary, Santang (cow) and Eroi (buffalao) were killed to weigh the amount and compare the size. Santang (cow) proved to be a flesh of more use. Many animals were captured in Yarou. They had a drinking party with the Kabo. Thingbajam Pangra also died. In 1515 AD, in Tonjam Chura's year, queen Serembi died. Naikhurakpa Konyamba (in charge of slaves) died because of his offence to Changpombi.

Meidingu Khagi-ngamba (son of Meidingu Mungyamba) solemnised his ear piercing ceremony; toured the land on boat. Angoupamba Lanhang-ngamba died. In 1516 AD, in Khoiri Ngaremba's year, Meiteileima Changpombi became the queen. Annal Mareipung was attacked. Meidingu Mungyamba taught his son prince Khagemba the art of war. Sinthoiba was captured in the war. War boats were sailed down to Makhao. Tribals (Hao) chased them in their canoe. Royal swords and shields were lost in the war. Led by Shamloiba Apang, Tangkhul Monthou viilage was attacked. Maroureng

<sup>73</sup> Angoupamba Mungyangchaiba-Mungyangchaiba and Sekmomba were born of Angoupamba Lanhangamba and Khurai Leima Kharoingambi. Mungyangchaiba became the king.

<sup>74</sup> Khurai leima –Wife of Angoupamba Ningthou (Angom clan chief).

was captured in the war. Leimara deid in the war. Annan khullen village was attacked. Khongchungpa, Lanchungba, Tolloiba were captured.

In 1517 AD, in Irombam Thang-nga's year queen Meiteileima Changpombi performed the tree ritual. Angoupamba Mungyaichaiba became the Angom chief. Monsang tribal village was attacked. Lantong was captured in the war. Chairon Chaoba died in the war. In 1518 AD, in Mangsatabam Koireng's year, Queen Meiteileima Changpombi performed the seed sowing ritual. Huge boat (Hiyang) appeared in Tangkhul land, many people died. So people went to pacify or captured the warrior. A person was killed for stealing gold. In 1519 AD, in Haokhon Mikra's year, Chothe tribe went to capture the boat Meirongba Naran. Ponglenkhombi was born. A person from Khumukjam family died in laying the granary foundation of Sajing. An elephant name Maramba arrived. Meidingu Mungyamba died after 35 years of reign. He lived for 52 years.

### **MEIDINGU KHAGEMBA**

(1597-1652 Kalyabda)

(1519-1574 Sakabda)

Meidingu Khagemba<sup>75</sup> ascended the throne when he was 24. He attacked Tongou village the year he ascended the throne. In 1520 AD, in Thoudam Mitsang's year, Satang was explored. Koireng and Paonam Khoiri died in the expedition. In Loiching, People of Yaikul province killed one person who sought refuge in the Kabo (Burma). In 1521 AD, in Konkhom Lakhai's year, Nungshang and Khongnang killed each other. It was due to personal grievances.

The Angom chief Khurailakpa also made his dwelling; also had his ear pierced. Thongaiom Kabo died. In 1522 AD, in Thoudeijam Nungyamba's year, Meidingu Khagemba toured by boat. He annexed land as well and got many war booties. Meiteileima Taipombi was born. Prince Seremgnamba went for royal tour. In 1523 AD, in Leitonbam Tapung's year, Hakwanthem Pangan died in an attack against Itok

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<sup>75</sup> Meidingu Khagemba-Khagemba ascended the throne after Meidingu Mungyamba. Khagemba was earlier called Meidingu Sana Hihonba Poirei Ningthouhanba. He was named Khagemba for capturing the Khagi (China) chief Choufa Hongdei in a war. Bhogeshwar Singh Oinam, *Ningthourol Lambaba*, Imphal, 1967, p. 280.

village. Shamloiba performed the tree ritual. The granary which was built by the side of Lamphen area crumbled down. Meidingu Khagemba was hurt at the back. Ngaroi Nongkin died in the incident. Kabo Leima Sanahekbi, the queen of Kabo went back. Places like Thinnong, Yingthing and Tanong were annexed. Laiyingthou Khagemba had a wine drinking party and bet for silver crown. Tangkhul tribe led an attack by boat, in this Loitongjam Chingshong died. In 1524 AD, in Loitongbam Mayang's year, Kabo Kyang was defeated. In the war Chousheng, Khamu and Chouwai were captured. The war captives were 177 in all. Mawou was also annexed. In the war Thamung and Takhenmung was captured. Kyang Leishaba also captured in the war. Kyamba was born. An elephant name Kyamba also arrived. In an attack against Tangkhul Itok village, Takhen Fallei, Kapamacha Sera, Samloibam Pangra died. A she-elephant was brought from Kabo (Burma). In 1525 AD, in Namram Kapo's years, Takhen Lanlong (an area of Tripura) was defeated. Aaroi Champra and Lintongba were captured in the war. A mahout to deliver baby elephant also arrived. Prince Sanongba (elder brother of Meidingu Khagemba) got his ear pierced. The Cachar queen, Mayang leima Tonsennu went back. An elephant name Mayamba also arrived. Thingbaijam Mangsha, Mutum Ayamba and many others of Yenkhoibam family died. In 1526 AD, in Hakwanthem Khunjan's year, Khwairakpa Khunjaoba and Kharoingamba died of their offence. A ditch was dug near the brick house (Chekshang) to protect against the attack of Cachar. Meidingu Khagemba half brother Sanongba was persuaded by the Cachari. When Tangkhul tribe (Hao) came to attack, Meidingu Khagemba captured all of them. In 1527 AD, in Keisam Maya's year, Maring Khutei was attacked. Hingambam Naining died in the attack. Nungjai also attacked. Keisam Pansha and Saikhom Khoiya died in the attack. The used of palanquin (doolie) by Meidingu Khagemba also begins by that time. The king's favourites were gifted with gold and silver. Maram village was defeated. Graveyards amidst houses were shifted to the open space. The king of Tripura (Takhen) died.

In 1528 AD, in Heirangkhoijam Monshang's year, Sanongba, the half brother of Meidingu Khagemba, came from the Cachar side with a large number of troops to invade the Meitei land. But Meidingu Khagemba defeated them and took 1000 captives including their leaders with 30 elephants, 1000 guns, 1000 skilled muslims (Pangan) like blacksmith, brasssmith and other artisans like drummers, buglers, dhobi

or laundryman, syces for horses, mahut etc. Notable Muslims (Pangan) were given land and made to settle down. Among the Cachari (Mayang) leaders captured, Meidingu Khagemba could withhold Phanleita, Maikatao, Sana puthi, Tekaraj keirungba and Mingnaiba of Ponchengkha. He introduced a new system of Polo game and reformed the dresses like the introduction of using a new form turban or head dress and Leikhangpaklei (a kind of decoration used by the Meitei at the time of race (lamjel) and Hiyang (boat race) festival. In 1529 AD, in Tingkhurum Pangan's year, Chakpa pungpun was attacked. Angom was deserted. The Angom chief Angoupanba Mungyangchaiba was deported to Sugnu. Shamshok was attacked. Khumukjam Kabo died. Also, Mongbijam Maphong nga, Koireng Chinthai, Chakpa Hojing and Waikheirakpam Keisha died. Mongkasha attacked Meitei, but defeated and 60 were made war captives. In 1530 AD, in Thongbam Mangsha's year, Purum was annexed. Sinpu and Thombu were captured in the war. Mayangkhang was attacked. Aheiba Tonma (brasssmith) and Kabo Lapeng died in the war. It was at this time Meidingu Khagemba was entitled as Laiyingthou<sup>76</sup> (another title of king as-king of god). Even showing respect to the king by bowing one's head began at this time. Those who showed respect to the king were gifted land. Tall houses began to be build that time in the palace. The traditional house of the king was rebuilt. Tarung was annexed. In 1531 AD, in Sarangthem Shatok's year, Tankhombi was born. The royal building was inaugurated. Takhen Leima Akoijam Channu, the queen of Tripura went back. Thangkan was attacked. Khawanpu was captured. Also, Charoi Kapong, Sarngmang and Maripa were captured. In 1532 AD, in Moibunglokpam Mayang's year, the Burmese queen, Kabo Leima Sanapubi went back. Kabomba, the in charge of Khurai province went for his royal tour. Nongthonba Atonba performed the tree ritual. Laiyinthou Khagemba made women to put on Nongningkhai (military dress) and sported them in the intoxicated state. Kabo Mangkasha was attacked. Laiyingthou Khagemba arrested and imprisoned the head men or chiefs of nine villages like Maring, Shabon Shainenn, Yongkhun, Katou, Lamshi, Narum, Makan, when they came to meet him in his palace.

Thenga Turen Chongba died. Smoking tabbacco in pipes was also introduced during this time. In 1533 AD, in Loitongbam Chengba's year, Maring Thangkam was

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<sup>76</sup> Laiyingthou- King of god, also it's the title of Meitei king introduced during Meidingu Khagemba's reign.



defeated. Flood occurred when the crops were ready to be harvested. Langmeithem Muba, Aamomm Kabo, Naiphrakpa Likla, three of them died. Meidingu Khagemba went to Sugnu and returned without staying overnight. In 1534 AD, in Ningthoujam Khoiri's year, Meidingu Khagemba performed the tree ritual. Angoupamba Mungyaichaiba, the Angom chief died. In 1535 AD, in Thoudaba Khaki's year, Munu was defeated. Lachet was captured in the war. Khagemba had a grand drinking party with the priests. A canal known as Kiang Khong was dug. Toubula elephant gave birth to a calf. In 1536 AD, in Sairem Lukok's year, Kabombi was born. Kiang was defeated. Leima Shumchai, the queen of Kiang was captured in the war. Taipong was defeated. Shingmi Langkhamba was captured. Riding a white horse from Kiang, Laiyinthou Khagemba fought with Shamshok. Many people were captured. Pukhranba Khomma and Naiphrakba died in the expedition. Takhen Kachon was annexed. It was in this time that the palace enclosure was surrounded with a brick wall. Khagemba established 10 market places and performed the ceremony by giving a grand feast to the public with meat and spirit in abundance.

Those 10 markets were called by the name of 1) Sana Keithen 2) Awang Keithen 3) Phayeng Kheithen 4) Moirang Keithen 5) Kha Keithen 6) Andro Keithen (7) Khuman Keithen 8) Kwa Keithen 9) Kondong Keithen 10) Chairen Keithen.

Yaikul province in charge Yaiskullakpa Sanahonba<sup>77</sup> set out for royal tour. In 1536 AD, in Haobam Maramba's year, Taipomba was born. Kabui Aasam was killed for misleading information. Mungyamba was born. It was in this time that Hookah was introduced. Hiren (huge boat used by the Meitei king at the time of boat race, also used in war) appeared. Meidingu Khagemba attack Shamshok. Many were made war captives. Silver ornaments began to be used that time. In 1538 AD, in Moirangthem Sanong's year, Meidingu Khagemba brought out many Meitei Lairik<sup>78</sup> and initiated education. The royal palace was constructed with 5 storeys. In 1539 AD, in Chanamba Kharoi's year, a temple was built. Queen Meitei Leima Taipombi became the Leima Khubi (title of the third queen of the king). Chirom Lairenmei and Akhom

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<sup>77</sup> Sanongba Yaiskullakpa-Son of Meidingu Mungyamba and Changpombi and Meidingu Khagemba's half brother.

<sup>78</sup> Meitei Lairik- Many Meiteilon or Meitei language books were written during the reign of Meidingu Khagemba. However, evidences of the existence of Meitei script prior to Meidingu Khagemba's time were found. For instance, engraving of Meitei Script on stone during Meidingu Kyamba's time is still there.

Mayon died. Shikong was inspected. Kapo Nunggaitongba Chanu was betrothed to Thangching Ningthou.

In 1540 AD, in Santham Mayang's year, Mayamba was born. He died in Igen (June-July), the month of his birth. Marjing, the god of direction was appeased. Pigs, dogs, ducks, hen, pigeon and other animals were sacrificed on the bank of every streams and rivers. In 1541 AD, in Thiyam Thonga's year, Prince Sanongba Yaikul lakpa died. Purrum was annexed. Wangshonba, Lairiba, Lingsheiba, Sinpu, Lengba were captured. In a feast of Ahallup (the adult or old men department), Leikhangbam Khoiya, Apoimacha Chaiba, Yengkhoiba Chaiba, Ningthoujam Naining all four died of eating meat in abundance. An elephant named Mukta arrived. Meiteileima Changpombi<sup>79</sup> died. In 1542 AD, in Yengkhoiba Sara's year, Yiharoi granary was set up. Queen Mungkhonbi was turned out of the palace. Meiteileima Taipombi<sup>80</sup> became the chief queen. Narrum was defeated. Sawong was captured in the war. Kabo Lasoi died in the war. Meiteileima Tompokbi was born. In 1543 AD, in Khummukjam Kapomba's year, prince Khongjomba<sup>81</sup> was born.

Khwairakpa Kapomba returns from his royal tour. A nine storey house was built. Kyamba's year ear piercing ceremony was solemnised. Tonpung village was defeated. Samann was captured in the war. A big tree fell down by storm in front of the temple of (Mowah Ningthou) but the fallen tree rose on its own at night. In 1544 AD, in Loitongba Kyang's year, Meidingu Khunjaoba was born. Leiyon village was defeated. Thanglen was captured in the war. Nungkhan village was also defeated. Achek was captured in the war. Thamchet (Lotus borne-fruit) was to be eaten in Hiyangthang boat race festival. It was at this time people began visiting places. The title of the king was rechristened as Laiyingthou in thid time. In 1445 AD, in Wangkheirakpam Kha's year, Sanakhombi was born. Mining of gold from water also started from this time. Queen Meiteileima Taipombi performed the tree ritual. Tangkhun Leihoupok viillage was defeated. Khoiyangpa was captured in the war. In 1546 AD, in Yangambam

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<sup>79</sup> Meitei Leima Changpombi- Consort of Meidingu Mungyamba also called Meitei Leima and Laiyingthou Khagemb's mother.

<sup>80</sup> Meitei Leima Taipombi- Consort of Meidingu Khagemba and the mother of Khongjomba, Meidingu Khunjaoba and Tonaba Nongpok Khongphen Thouba.

<sup>81</sup> Khomgjomba- Eldest son of Laiyingthou Khagemba and Meitei Leima Taipombi.

Akeng's year, Queen Meiteileima Taipombi performed the ritual of sowing; sailed in a boat. Huitongbam Arok died while fixing a Para river's bund. Maring Khutei Kangsoi village was defeated. One person died in the war. Laishangba died in an attack against Yaotou village. In 1547 AD, in Meishuba Lamming's year, Kongphen Thouba<sup>82</sup> was born. Two Maring villages-Yaotou and Machi were defeated. Momting, Lamlen, Laipai, Tonpung and five other villages in the south were annexed. Pheida Hanjaba Aton performed the tree ritual.

Hi Meirongba (boat) arrived. In 1548 AD, Heisnam Chengba's year, Nongthin Chaipa was born. Angoupamba Lamtaba became the Angom chief. Two Maring villages-Tangkang and Machi was defeated. A wooden seat of importance was brought from Tangkang as war booties. In 1549 AD, in Chongtham Tenba's year, Maring Khunbi, Karongthem, Lamlong, Kongsoi village were made to establish Ngaprum lineage. A granary was built in Wang-Ngu village. There was firing at Koubru hill. Temple was also built. In 1550 AD, in Ngangom Kabo's year, the nine storey building was pulled down. Another royal house was built opposite the former one. Haochongban, an institute for the hill tribes was set up. Making of guns also began in this time. A Jughi arrived. A girl from Chakpram family was betrothed to Jughi. They were made to settle at Yairipok. There was flood. Khurai Fatiya died in an attack against Shamshok. Cows and buffaloes were brought as war booties, gold and silver were looted.

In 1551 AD, in Thiyam Khomma's year, Ultra house (a kind of house at the royal palace) was built. A temple was inaugurated. Leicheng Nganglam was inspected. In 1552 AD, in Nongpokpam Pangan's year, Para river was dug (a canal at the south of Lilong and joined it with Imphal river). Mayangleima Hakwanthem chanu Sanaponjembi, the Cachar queen went back. An elephant name Khomla was born. On defeating Maring, Meidingu Khagemba gifted special royal attire called Ningkham phurit Leiren Leichou to his eight ministers and had a drinking party with them. Kangla (the throne room caught fire and the temple nearby was damaged thereby. Water from the nearby old river doused off the fire.

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<sup>82</sup> Khogphen Thouba- the second son of Medingu Khagemba and Metei Leima Taipombi.

In 1553 AD, in Laishram Maitek's year, Khagi ngamba rebuilt the throne room (kangla) on the Wednesday (Yumshakeisha), 10<sup>th</sup> of Lamta (February- March). They shifted very soon. A religious sacrifice was performed at Kaju<sup>83</sup> to appease all gods and including, Koubru by sacrificing hundreds of animals like buffaloes, goats, sheeps, hens, pigs dogs, and fruits, flowers of all sorts hundred of each were offered to gods and prayed for long and prosperous life.

Thangkhun Luwangba was killed. Nobles of the king attacked Shaching and defeated it. Lemleinu was captured in the war. Rivers were clean up. A small stream known as Marongkhong was dug. Khwairakpa explored the land in the south. A stone was erected in Yaorou. In 1554 AD, in Haowaipam Loncha's year, Monshamba was born.

Angom chanu Tangkhombi of Angom family died. People from Shamshok came. It was during this time that the wall enclosure was constructed on all sides. Kabo Lachai died in Khamaran hill. Thanga area was cleared up. Interpreter, Lairik Yengba Keisha died. Hiyangei Hi Tongba, the boat race festival was held. In 1555 AD, in Heirangkhoijam Tharoi's year, Thangjam Aton died while renovating the brick house. A boat name Hi Langmeiba arrived. In Thangga, Prince Ebungo Ahan<sup>84</sup> prepared a platform granary. Many cows died. Meidingu Khagemba (Khagi ngamba) along with his sons fought back the Thangkhun who waged a war at Khompeetlot. Koirembi died. There was flood and the crops had to be reaped before the harvest period. Markets were closed. Princess Koirembi was born. The land was flooded heavily. Khurai Leima Kapombi died. In the month of Kalen (April-May), god Laiyinthou Nongshaba's abode was change. Naknapam Yanglei died. Hundreds were killed in the war against Thangkhul. In 1556 AD, in Shantham Khomma's year, prince Konfenthouba died. Foodgrains were brought from Kontha and distributed amongst people. An elephant name Hera arrived. Elephant Mukta had gone amok and killed Waikhom Aaroi. The head of the youth department, Naharup Lakpa Nukrampa Omba and Khamaran Akarancha also died. There was no rainfall, and hence famine occurred. Takhen (Tripura) was raided and brought two hundred captives. Koiremba, son of Kyamba got his ear pierced. Khagemba and his queen went around to every village

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<sup>83</sup> Kaju- a place in Kangla.

<sup>84</sup> Ibungo Ahan- prince Khongjomba.

and distributed foodgrains and relieved them from the difficulty. In 1557 AD, in Moirang Tonna's year, wild cattle were chased from Thouban. It was finally captured in Namun ching hill and distributed to the public. Tangkhombi died. Fishes were caught in Lemlei field. Pheida Hanjaba Aton died. Ningthem Khagemba sowed a new kind of seed known as Taothabi in the field. Khagemba's eldest son Khongjomba waged a war against Nungpun village and Tankhak was captured. A person of Taraopan died. It was in this time that the king rowed the boat along with the statue of god in the Hiyangei boat race.

In 1558 AD, in Ngangom Tonba's year, Khongjomba (Khagemba's son) attacked Tompi and captured the king of Tompi, Nongmayon. A he- elephant from Khamaran (Burma) and a she-elephant from Mayanglam (Cachar) were brought. The eldest son of Khagemba, Khongjomba, attacked Nongfou Thoutheng to make a settlement. Nongfou was annexed. A person of Hawaibam family died in the attack.

Queen Meiteileima Taipombi's elder brother Yaiching Khullakpa Soipam Tonsen died. Angoupamba Tangkhun-ngamba<sup>85</sup> went out for tour. For Queen Meiteileima Taipombi a royal temple was built on the bank of Ithai (a small stream). Elephant Kiang Lanchaiba went amok in Mayanglam (Cachar) and resulted in the death of Haobamacha Chingshong. Kongjomba, the eldest son of Khagemba started education (Lairik tamba). In 1559 AD, in Chanambam Chingshong's year, Kongjomba had his ear piercing ceremony. Angoupamba Lamtaba died. God Laiyingthou Kasha's (name of a local deity) abode was also shifted. Queen of Burma, Awa Leima Thourangbi went back. Ningthem Khagemba went to Thang-ga. Queen Meiteileima Taipombi was turned out of the palace. But take the seat as a queen very soon. In 1560 AD, in Meishubam Mayam's year, Meiteileima Takhembi got married. Ihara land was inspected. Angoupamba Tangkhun-ngamba went for a royal tour. In 1561 AD, in Sarangthem Ngaikhom's year, Meidingu Khunjaoba's ear piercing ceremony was solemnised. Kongjomba, the eldest son of Khagemba went for royal tour. In 1562 AD, in Moibunglokpam Shama's year, Apujam Luwang died while building a house. Meiteilema Tompokbi got married. In an attack led by Khongjomba against Nungtek

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<sup>85</sup> Angoupamba Tangkhun Ngamba-Tangkhun Ngamba Shangchong Phaba was born of Khokhei Lanthaba and Khumomba Chanu.

village, a gun smith of Kabo Khamaran (Burma) died. Mayon village was defeated. In the war Lengpu was captured. Ahallup, the Adult or the old men department entertained a feast. In 1563 AD, in Khumukcham Seran's year, Ahallup, the Adult or the old men department attacked Hamkou village. Kongjomba joined the Naharup, the youth or the young men department on not allowing joining the Ahallup or the Adult department attacks on Hamkou village. Tangkhun Monthou village was attacked. Cheiroi was annexed. Nungtek village was attacked. In the war Loureng was captured. An elephant named Thouroi was born in the month of Lamta (February-March). Ahallup, the Adult or the old men department and Naharup, the youth or the young men department, indulged in a duel in the Hiyang Tanaba<sup>86</sup> boat race festival. There was no rainfall. Sanasabam chanu Chingjaroibi went back. An elephant name Pangkuraj also arrived.

In 1564 AD, in Laishubam Chingshong's year, Yaoshombi was born. Kongjomba's elephant Polonglai was brought from Cachar (Mayanglam). Khongjomba, Lairikyengba Nongshamei (interpreter), Poanam Teng-gon and others, went to Makui to take a boat for the Queen Meiteileima Tompokbi. In the war with Mayon village, many people were killed. Meidingu Khagi ngamba went to inspect the village of Kabui. Many small boats arrived. In 1565 AD, in Mutum Fadi's year, Meitei Leima Tompokbi performed the tree ritual with the name of Mayambi. The incharge of Yaikul province Sana Hihon<sup>87</sup> was born. Queen Meiteileima Tompokbi and Takhen Chaibi died in the month of Mera (October-November). In 1566 AD, in Thiyam Pansha's year, Khurai Leima Chingshombi got married. A tiger was caught in Chinga hill. Saikhom Kabomba died. Queen Meiteileima Mayambi<sup>88</sup> performed the seed sowing ritual to make the land cultivable. In 1567 AD, in Mangsatabam Khomba's year, Kabombi got married. The Chothe village was inspected. Meidingu Khagemba captured many Maram people in the war that occurred in the Chawai field. Achoiba Kongyamba of Achoiba Loishang (department), prepared for a war. Achoiba Loishang was set up. Khagemba defeated the villages of Moimit and Woorep and captured their chiefs Kangput, and Yanglenpu. A lot of war captives were sent to

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<sup>86</sup>Hiyang Tanaba- Boat race festival.

<sup>87</sup>Sana Hihon- son of Tonaba Nongpok Khongphen Thouba and Naosom Chanu Pithet Leima Tangjakhombi.

<sup>88</sup>Myambi-Meitei Leima Taipombi

Sugnu as Loi. Khagemba killed the chief of Maram village Charai Kampong, at Hainoupok (a place near Foijing village). Tangkhun's chief Marangpu was killed in the month of Pheiren (January-February). Ningthem Paikhomba<sup>89</sup> was born. Writer, Larik yengba Nongsamei<sup>90</sup> died.

In 1568 AD, in Thoudabam Aton's year, Khongjomba inspected the Chothe village. Meiteileima Serembi was born. Sanashabi was born in the month of Poinu (December-January). Haobam Aton died in an attack against Monthei village. Many monkeys were captured from Chingba hills (modern day Mahabali). Queen Meiteileima Tompokbi's father, Thoudejamba, who was the in chief of Ahallup or the Adult department died. In 1569 AD, in Yengkhoibam Muwa's year, Tonaba got his ear pierced. Yaiching Khullakpa Omma, the officer in charge of Yaiching was born. Monthei village was attacked once again in the month of Poinu (December-January). Lingkhat was captured in the war. Sairem Tharoi died in the attack. Mungyong and Kiang (a part of Burma) defeated. The Burmese temple architect was captured in the war.

In 1570 AD, in Ningthoujam Khara's year, Meiteileima Ponglenkhombi was born. Awa (Burmese) headed the troops to attack Meitei. Prince Mungyamba led the troop of Meitei and fought back the Awa (Burmese), and defeated them. Shangkhu and Hidinga were captured. Shamshok Laibar and a Cachari female (Mayang nainubi) competed in a race. The female won. Meidingu Khagemba set up a new granary in Kongba. Nongpok<sup>91</sup> (Laiyinhou Nongpok Ningthou) and Apanbi, the third queen got married. Khutop village was attack. Ongtei was born. Monshamba died. Khuraileima Serembi was born. Shamshok's land was deserted. Chingpan Leima got married. In the month of Poinu (November-December), Wakching (December-January), Pheiren (January-February), many boats were brought from Shamuthok.

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<sup>89</sup> Ningthem Paikhomba- second brother of Yaiskullakpa Sana Hihonba.

<sup>90</sup> Lairikyengba Nongsamei- Lairikyenba Jagat Singh.

<sup>91</sup> Nongpok- Laiyingthou Nongpok Ningthou.

In 1572 AD, in Wangkheirakpam Khongnam's year, the royal house was rebuilt in the month of Sajibu (March-April). Ebungohan Khongjomba<sup>92</sup> died in the month of Thawan (July-August). The body was buried in the month of Langban (August-September). In 1573 AD, in Langdem Maramba's year, Sanabi died of chicken pox in the month of Igna (May-June). Yumnam Tonba died in the month of Thawan (July-August). Awa (Burmese) troops marched forward to attack Meitei in the month of Thawan (July-August). Pheida Hidang Monnai died. In 1574 AD, in Shairom Mitsang's year, Meidingu Khagemba died on Sunday (Langmaiching) in the month of Igen (June-July). He ruled for 55 years. He was 76 by then.

### MEIDINGU KHUNJAOPA

(1652-1666 Kalyabda)

(1547-1588 Sakabda)

Meidingu Khunjaopa<sup>93</sup> ascended the throne on a Saturday of Thawan (July-August). In Langban (August-September) Mahou village was attacked, one died while crossing the Yangoi<sup>94</sup> River. The river was crossed with the help of the elephant Maramba. Mahou village was annexed. Lenchong the chief of the village was captured in the war. Mayangkhang was attacked in the month of Mera (September-October). Khelekpa and Charangchong of Laija Ingourok were captured in the war. Nongthonba set out for a royal tour in Wakching (December-January). Karou village was attacked in the month of Lamta (February-March). Minuthong Bridge was barred from use, so plaitain were used as a makeshift to cross the bridge. Karou was defeated. Keidong wang was captured in the war. Thangshaba Hanba Manshei, the incharge of the metal works and Aheiba Hanba Muba, the incharge of the brassmith visited Ahongei. In 1575 AD, in Thoknaojam Takhan's year, Princess Yaoshembi got married in the month of Sajibu (March-April). Itok village was attacked in the month of Langban (August-September). It was defeated. Kharawong, Chinghaopung, Khongshanba, Konte, and Swanglangmeiba, including five of them, thirty people were captured. Makhan village was also attacked. 60 people including Achong-nga, Chameingang were captured in the war. Ningthem Khunjaopa takes on his royal tour in a boat in the

<sup>92</sup> Khonjomba- The first son of Meidingu Khagemba and his Queen Metei Leima Taipombi.

<sup>93</sup> Meidingu Khunjaopa- Leishang Hiden Taba Khongjomba, Laiyingthou Khunjaopa and Nongpok Khongphen Thouba, all three were the sons of Laiyingthou Khagemba and Metei Leima Taipombi.

<sup>94</sup> Yangoi river- A river in Bishnupur district. This river meets the Nambul River at Yangoi Karong and flows into Loktak Lake.



month of Wakching (December-January). Nongthonba returned from the royal tour. In the month of Lamta (February-March) Shamshok was attacked. Khomba Sangamba died in the attack. Many animals (cows, oxen) were brought as war booty. A cowshed was built in Hangun area. In 1576 AD, in Haowaipam Muba's year, a foundation for building the temple of Lai Kasa (a local deity) was laid in the month of Sajibu (March-April). Queen Meiteileima Takhembi and Khuraileima Sanakhombi, the wife of the Khurai province officer/minister jointly attacked Kwong village. Five people including four women and one man were captured in the war. Khutlang village also attacked. Ponglemba was captured in the war. In the month of Kalen (April-May) Nungshai and Wainen were annexed. Horses were affected by an epidemic and thus Noblemen were made to give compensation for the lost of the animals in the epidemic in the month of Inga (May-June). Four people –Thamangjam Khoiri, Sairem Kapomba, Naining Koichomba and Khomma Humairoi died. Some of the nobles who were fined were sent to exile. In the month of Mera (September-October) Awa Leima Ludram Chanu Mingthoingambi, the queen of Awa (Burma) went back. Marong, Tureng, and Maichom were defeated. Anan village was attack by the chief of Naharup or the Youth department, Akoicham Shameirok. A man was shot at; and he died. The land was hit by hailstones. Sharon village was attacked in the month of Pheiren (January-February). Fifty persons including the chief of Sharon village were captured in the war. Kabombi died. In 1577 AD, in Thoudraijam Mayampa's year, a granary was set up in the month of Sajibu (March-April). Prince Kyamba<sup>95</sup>, his wives and children died in Pengi. Nongthonba was sent to Yiharoi. Seven person including Paonam Tengol, the chief of the Ahallup or the Adult department, Naosommacha Hiyangloi Hanjaba, Hijam Chakha, prince Kabomba<sup>96</sup> and Thoudaijam Shamurokpa died. An enclosure was built at Eharoi in the month of Wakching (December-January). Achoiba Hanjaba Shanglen Chingshong was killed by his son Koirembe. In the month of Lamta (February-March) people from the places like Ngaikhong, Karong, Sharang, Nungpang, Wakching, Lengkhu, Lengleng, Shikhong, Kamu, Andro, Yairipok, were sought for assistance by Thangkul Itok village for waragaingt Meitei. Many people died. Prince Tangkhomba<sup>97</sup> was born.

<sup>95</sup> Kyamba- Son of Meidingu Khagemba and Kongbam Chanu.

<sup>96</sup> Kabomba- Son of Tanaba Nongpok Khogphen Thouba and Shoibam Chanu.

<sup>97</sup> Tangkhomba-Tonaba Nongpok Khongphen Thouba and Soibam Chanu.

In 1578 AD, in Heisnam Khara's year, Queen Meteileima Takhembi's father Thangshaba Hanjaba Mannshei, the incharge of metal works died. Pukhranba Khoya of Mongbijam family died in the month of Igen (June-July). He was cremated in the month of Langban (August-September). Meidingu Khunjaoba set out for his royal tour by boat. Khwairakpa Mungyamba<sup>98</sup> went for the royal tour. In 1579 AD, Nongpokpam Chingshong's year, Kabo Mangsha was deserted. In the month of Lamta (February-March) Langde village was defeated. Khommarongba, the chief of the village was captured. Prince Langde Ngamba<sup>99</sup> was born. In 1580 AD, in Chanambam Muba's year, in the month of Mera (September-October) Atangkhun village was attacked by a troop led by prince Mungyamba. Turasek and Aochui (the village chief and his noble) were captured. The main entrance of the temple was hampered overcrowded by people in the festival Mera Santhiba (a festival held in in the month of Mera (September-October). In the month of Pheiren (January-February) queen Meiteileima Takhembi's elephant Kommata was received by Khommadram Tari. In the same month Meidingu Khunjaoba attacked Atangkhun once again and defeated it. In 1581 AD, in Langdem Sanamba's year, the royal house was renovated. In the month of Hiyangei (October-November) Shamsok was attacked. Brave warriors were gifted wives. Some elephants and their Mahouts were taken back in the attack against Shamsok. But they escaped in the month of Pheiren (January-February). Chungkhuwa of Mangshamkei and Kyamkei Shangba, the store keeper were killed. In 1582 AD, in the month of Sajibu (March-April) Shairem Manshei's year, big drums were sounded in Langde village. Thingbaijam Takhen, Heiwam Tengon and Mayanglambam Feidek died of their offence in the month of Inga (May-June). Keitranbi and Nanfou Okrunbi both were punished. The royal gate was fortified by an enclosure of wall around in the month of Poinu (November-December) and Wakching (December-January). Cachari (Mayang) invader led by Cachar king Manifrak's son Ramatao came along with six other associates. Many cows died. In the month of Lamta (February-March), five person including Kiang, Khoiri Khunjaoba brothers died of their offence. Loitonjam Tharoi was fined. In 1583 AD, in Haobam Keisha's year, fish were caught. In the month of Inga (May-June) fishes were found in abundance. Konthou village was defeated. In the month of Ingen (June-July) Sanakhonba Keinya and Loitonjam Chanu Tharoi both died of their offence. In the

<sup>98</sup> Khwairakpa Mungyamba- Bloodline of Khwairakpa Chingshomba.

<sup>99</sup> Langde Ngamba- Tonaba Nongpok Khongphen Thouba and Soibam Chanu's son.

month of Mera (September-October) queen Meiteileima Mongkhong ngambi died. In the month of Hiyangei (October-November), Naga Thingen bund was constructed. There was heavy flood. Princess Tharoi, Thabam Chanu Mongbi Suwa, Soibam Chanu Chingshong, Loitonjam Chanu Monting, and Khoiri Humairoi-six of them were fined. In the month of Lamta (February-March), Chingshong Loitonjam and Monting were sent to Tekhao (Assam).

In 1584 AD, in Thoudraijam Yumda's year, Chingshong Loitonjam and Monting who went to Tekhao (Assam) returned back in the month of Kalen (April-May). Rivers channels were blocked at the bank of Minuthong Bridge in the month of Poinu (November-December). In the month of Wakching (December-January), Bamon (Brahmin) Thengura, Khomtram Maton, Khaidem Kongyamba, Heirangkhongjam Kongyamba –four of them died of their offence. In the month of Pheiren (January-February), Khwairakpa Athouba Mungyamba died. Khundrakpam Sanayan, Leimajam Maimu, Chingshong Khongtouwa, three of them returned from Mangol. Takhen Laibar also returned with a wife and an elephant from Takhen (Tripura). In the month of Lamta (February-March), Ningthemnubi (queen), Mayanglai Pakhra, Irom Chanu Lamok, Pheida Takhen, Loudrakpam Moiramba and Chongtham Thingla –five of them went to Takhen (Tripura) along with an elephant. In 1585 AD, in Laishram Aton's year, in the month of Poinu (November-December), one person of Sangaiprou was killed by someone. Everyone was shocked. In 1586, in Loitonjam Kabui's year, comet were seen in both the months of Langban (August-September) and Mera (September-October). Many people died in an attacked against Thollang. Some of the nobles including Shanthinba Yaosu Haobam Keisha, Thangjam Tari, Khoisnam Maring, Nongthonbam Khomma, Chingkhei Liklai, and Lamleirakpa Phisaba Tonlokshang, in all 65 of them died. In 1587 AD, in Hawaibam Athing's year, Meidingu Khunjaoba performed the tree ritual in the month of Kalen (April-May). Kharoingambi died. In the month of Langban (August-September), a tunnel was dug from Chinga to Thangwaipan<sup>100</sup>. In the month of Pheiren (January-February) and Lamta (February-March) ditches were dug skirting the Khwairamband market. Walls were also constructed.

<sup>100</sup> Thangwipan- A place which is now so called Tangmeiband.

In 1588 AD, in Nganglom Lamcha's year, in the month of Inga (May-June), on the 3<sup>rd</sup> day, Thursday (Shagolshen), Queen Meiteileima Takhemi was turned out of the royal house. Chirom Tharoi, Nungpa Hangleipa, Chirom Omma were fined. In the month of Ingen (June-July), on the 5<sup>th</sup> day, Monday (Ningthoukaba), queen Shija Yaoshemi and elephant Pishindrai were offered to Lai Nongshaba (a local deity) On the 8<sup>th</sup> day of Langban (August-September), Chirom Omma, Chirom Tharoi, Taram Keishangba Pukchao and Sairem Keisha died. On the Tuesday (Leibakpokba), 27<sup>th</sup> day, of the month of Hiyangei (October-November), Meidingu Khunjaoba died at the age of 45, after completing 15 years of reign. There was a lunar eclipse<sup>101</sup> on the full month night.

### MEIDINGU PAIKHOMBA

(1652-1666 Kalyabda)

(1588-1619 Sakabda)

On the 5<sup>th</sup> of Wakching (December-January), Friday, Meidingu Paikhomba<sup>102</sup> ascended the throne. In 1589 AD, in Loitonjam Chaoba's year, on Saturday, in the month of Thawan (July-August), Ningthem Paikhomba observes his ear piercing ceremony. He went for his royal tour in the month of Hiyangei (October-November). In the month of Wakching (December-January), Yaiskhul Lakpa Lanhamba went for royal his tour. On a full moon<sup>103</sup> night of Lamta (February-March), Queen Meiteileima was Sairembi fined. On the 19<sup>th</sup> day, Thursday (Shagolshen), Nakan and his uncle Laishubi were killed in Kangpokbi. Some people died in Pengi. In 1590 AD, in Keisham Langshei's year, on the 5<sup>th</sup> of Sajibu (March-April) on Friday, Haobam Chanu Ponglemkhombi ascended the throne. In the month of Kalen (April-May), Ahallup Loishang or the Adult department, Naharup Loishang or the Youth department and Achoiba Loishang were shifted. In the month of Langban (August-September), Queen Meiteileima Khagi Keithentanbi's father Khwairakpa observed

<sup>101</sup> Tha Shana Phangba-Lunar eclipse.

<sup>102</sup> Medingu Paikhomba- Yaiskul Lakpa Sana Hihonba, Laiyinthou Paikhomba and Tonsen Ngamba were born of Tonaba Nonpok Khongphen Thouba and Naosham Chanu Thangda Pithet Leima Thangja Ngambi.

<sup>103</sup> Thanin Nong- Full moon.

his ear piercing ceremony. In the month of Wakching (December-January), Nungkom village was attacked and the village chief was capture along with many others. Favoured warriors celebrated a feast. Luwangching hill was inspected in the month of Lamta (February-March). In 1591 AD, in Santham Sara's year, on the 3<sup>rd</sup> day of Poinu (November-December), Sunday (Nongmaiching), Irom Khoiloi died. Tonshen was attacked. Pongleppu was captured in the war. Keisham Shungloi, Leishangthem Shangai and Sugnu Lammaithem died in the attack. Meidingu Paikhomba went out for royal tour. Yaiskul Lakpa Lanhamba returned from his tour. Princess Sanakhombi died in the month of Lamta (February-March). In 1592 AD, in Thocknaojam Lamkhum's year, a deer emerged out of Chinga (a nearby hill) when the king went out to inspect Chothe village. Lairenjam Tengon caught the deer and offered it to the king. In the month of Kalen (April-May), bride price drawn by a cow was given in return of Mayang Leima (Cachari princess married to Meitei king); but the mother in law was dissatisfied with it so the bride price was drawn again by an elephant. Many cows died. In the month of Thawan (July-August), on the new moon night of Friday, the Angom Maram Ngamba<sup>104</sup> died. In the month of Langban (August-September) King Charairongba's father Womma observed his ear piercing ceremony.

Sarotkhaibam Thenga and Keisham Tonba were killed in Kangpokpi for stealing the guns stored in the Naharup Loishang or the Youth council. Yairipok Keishangba (store keeper) was fined for killing an elephant in which he gave 22 slaves as compensation. There was famine throughout the land so the king distributed foodgrains to the poor. In 1593 AD, in Heisnam Tenba's year, in the month of Sajibu (March-April), a horse like animal was brought from Kabo (Burma). Two brick maker brothers and a drummer were also brought along. On the 10<sup>th</sup> day, Friday, (Erai) of Kalen (April-May), Queen Meiteileima Ponglenkhombi got married. On the 17<sup>th</sup> of Igna (May-June), Saturday (Thangja), Mayangleima Keisham Chanu Tangkhombi, married to Cachar prince went back. There was a landslide in the Langmaiching hill in the month of Thawan (July-August). In the month of Mera (September-October), led by noble Naoshomcha Pukhranba (noble in charge of food), three tigers were caught. One of the tigers escaped. On the 10<sup>th</sup> of Hiyangei (October-November), Monday (Ningthoukaba) Arik khuba of Chandam family died. In the month of Poinu (November-December), the guard of the granary attacked Hidang Luwang, the

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<sup>104</sup> Angom Maram Ngamba

brasssmith, in Wainu when returning back from the king's duty. Princess Naoshom Ombi was born. In the month of Wakching (December-January) Khanpok village was attacked. 12 people were held captives. One person died in the attack. On the 10<sup>th</sup> of the same month the king and the queen went to worship Langmaiching hill.

In 1594 AD, in Thoudabam Tharoi's year, huge rats appeared in the southward direction tribal village and destroyed foodgrains; it was believed that something bad might occur. On the 3<sup>rd</sup> day Sunday, of Wakching (December-January), a temple was built at Nongmaiching hill. On the 19<sup>th</sup>, Tuesday (Leibakpokba), Khuraileima Lanhambi (the wife of the noble of Khurai province) was born. There was an epidemic in the month of Pheiren (January-February), Queen Meiteileima Seremngambi and her two sons died. A tiger was caught from Sekta in the month of Lamta (February-March). In 1595 AD, in Khumukcham Yoncha's year, on the 5<sup>th</sup> day Saturday (Thangja) of Inga (May-June), prince Charairongba was born. In the month of Ingen (June-July), Queen Meiteileima Takhembi died. In the month of Thawan (July-August), a tiger was caught in Sangaiprou. Another tiger was also caught in Soubonwa. A person was killed by a tiger. In the month of Langban (August-September), people of 10 exiled (Loi) villages fled their place due to scarcity of food. On the 10<sup>th</sup> of Mera (October-November), Saturday, people went to captured elephant but returned empty handed. Shortly they went to attack Monthei village and captured 10 people, all of them were blind. In 1596 AD, in Hawaipam Tora's year, in the month of Sajibu (March-April), a pond and a wall enclosure for the deity Lai Puthiba was dug. The storekeeper (Potsangba) was killed in Kalen (April-May) on charge of stealing the royal attire (Khamenchatpa). The first day of the month of Inga (May-June) falls on Saturday (Thangja). On the 10<sup>th</sup> day Monday (Ningthoukaba), Moirang Muba went to receive animals brought from Cachar. On the 25<sup>th</sup>, Tuesday (Leibakpokba), Punshi, the uncle of the queen died. On the 26<sup>th</sup>, Wednesday (Yumshakeisha) Tonaba, father of Ningthem Paikhomba died. On the 27<sup>th</sup>, Thursday (Shagolshen) Ngangbam Achou died. The first day of the month of Langban (August-September) falls on Friday (Erai). A tiger was caught alive. On the 12<sup>th</sup> of this month another tiger was caught from Ching gon (nearby hill). One person died after being attacked by a tiger. The king goes for tiger hunting and caught one tiger on the way back. The first day of the month of Mera (September-October) falls on Sunday (Langmaiching). On the 2<sup>nd</sup> day, Monday (Ningthoukaba), a tiger was caught at

Khamlang. The first day of the month of Hiyangei (October-November) falls on Tuesday (Leibakpokba). On Monday (Ningthoukaba), the 14<sup>th</sup> day of the month, Ningthem Paikhomba went for the boat race festival. On Wednesday (Yumshakeisha), the 16<sup>th</sup> day of the month Ningthem Paikhomba used to catch fish from under the water with his arrow. Ningthem Paikhomba returned from his royal tour in the month of Wakching (December-January). Angoupamba, the Angom chief, set out for his royal tour. In 1597 AD, in Loukurakpam Poura's year, in the month of Sajibu (March-April), the king made the Houba area in Kongba cultivable. Prince Tangkhomba<sup>105</sup> died in the month of Ingen (June-July). Leimapokba Layen Lakpa (one of the queen's father) died in the month of Thawan (July-August). The subjects of the Sanpong, Wakching villages were exempted from giving land tax when complained to the king about their distress under the surveillance of Langmeithem Mungyang and Achoiba Luwang. Two elephant were brought from Takhen (Tripura). The first day of the month of Langban (August-September) falls on Wednesday (Yumshakeisha). On Thursday (Shagolshen), 28<sup>th</sup> day of the month Haoban Mayon ngamba was born. The first day of the month of Hiyangei (October-November) falls on Saturday (Thangja). On the 3<sup>rd</sup> day, Monday (Ningthoukaba), Queen Shija Ponglenkhombi along with two others went to Takhen (Tripura) to an bring elephant.

In the month of Poinu (November-December), Mayon village was attacked. Nine people were held captive along with the wife of the village chief. In the month of Pheiren (January-February), a tiger was caught from the temple of Hijam Sangai. The king went for fishing in Lemleirou in the month of Lamta (February March). Shortly Sekwai (Sekmai) Khanpok was attacked. Ten captives were held. Akoksha Akam and Moirangthem Nakon died and their ear-rings were found missing. In 1598 AD, in Moipunglokpam Pongsha's year, the first day of the month of Inga (May-June) falls on Sunday (Langmaiching). On the 6<sup>th</sup> day, Friday (Erai), an elephant was brought from Takhen (Tripura). Akoijam Shamurok, the chief of the Naharup or the youth department died. On the 10<sup>th</sup> of the month of Poinu (November-December), Friday (Erai) Naoshomcha Pukhranba (the noble incharge of food) went to Takhen (Tripura) to bring an elephant. In the month of Wakching (December-January), a new road was made from the foot of Chinga hill to Mongshangei. Graveyards amidst houses were

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<sup>105</sup> Thangkhomba- Grandson of Meidingu Khagemba, son of Prince Nongpok Khongphen Thouba.

shifted to deserted area. It was informed that Mangkan village had defeated the Mayangs (Cachari). Koubaren or the Koubru hill was afire. In 1599 AD, in Chanambam Shamurok's year, in the month of Kalen (April-May), two men were killed for stealing paddy at Sangaiprou. Aheiba (metal caster) had a drinking party and died of intoxication. In the month of Mera (September-October) Ngangbam Chanu Thoibi was fined and her lover Langdenba was transported to Sugnu. An attendant of the queen due to some blunder she committed. Graveyards were shifted from amongst houses to deserted area. Yaiskul Lakpa Lanhamba, the noble who was the chief of Yaiskul sub division and the chief of the Naharup or the Youth department Langmeithem Langmei led the party to destroy the paddy of Nongfou village. The first day of the month of Wakching (December-January) falls on Tuesday (Leibakpokba). On the 17<sup>th</sup> day of the month, Thursday (Shagolshen), Noashomcha Pukhranba, the noble incharge of food, got the she-elephant he asked from Takhen (Tripura). In the month of Lamta (February-March), Anan village was attacked. Konlen Lukhoiba was killed by his son. Chakhaba Shangba was killed by his younger brother. In 1600 AD, in Wangkheirakpam Lontai's year, the first day of the month of Kalen (April-May) falls on Friday (Erai). On the 14<sup>th</sup> day, Thursday (Shagolshen) the temple of Lai Kasa (a local deity) was inaugurated. There was a lunar eclipse on the full moon night on Friday (Erai). In the month of Inga (May-June), Moirangthem Shagolshenba Habjaba, the officer in charge of horses led a troop and attacked Nongkon village.

Thirty people were held captives. A house was built for Queen Shija Lanhambi. In the month of Ingen (June-July), Sougajjam Tonba, the chief of the Ahallup or the Adult department died. In the month of Thawan (July-August), people mistook the fleeing away of an Aimon tribe as an attack by Takhen (Tripura). Anan village was attacked in the month of Langban (August-September). In the month of Hiyangei (October-November) Hijam Nongthonba, the head of the revenue department and royal treasury led an attack against Satchun village. Thirty two were held captives. Led by Hiyangloi Hidang Koiremba, the in charge of royal boat went to Awa (Burma). The brasssmith from Kabo (Burma) died. In 1601 AD, in Yenkhoibam Khamba's year, in the month of Langban (August-September), a new road was made from the Khongai Keiroi to Phayeng Village. In the month of Mera (September-October), Mayangkhang was



attacked. Koichom of died. Akoijam Luwang and Hairem Chinglen went to receive animals from Cachar (Mayang). New road and bridges were paved. In the month of Lamta (February-March) the old river was cleared up. In 1602 AD, in Heisnam Kyamba's year, Sanchikroom was attacked in the month of Sajibu (March-April). Hidang Chaoba was drowned. Thirty one captives were held. The king went to inspect the land of Namunching hill. In the month of Hiyangei (October-November), rivers were cleared up till Chinga. Site to build granary was measured in Iharoi. A double tailed comet appeared in the sky. The first day of the month of Poinu (November-December) falls on Friday (Erai). On the 17<sup>th</sup> of the month, Sunday (Langmaiching), the Khullakpa (headmen or chief of a particular village or province) invited the king for a drinking party. After midnight, in the absence of the king, the royal house caught fire and everything was burnt to ashes. The royal house was rebuilt in in the month of Lamta (February-March). In 1603 AD, in Sairem Maimu's year, in the month of Sajibu (March-April), the king married Naorembam Chanu Chaobi to the deity Lai Kasa. In the month of Kalen (April-May), two men one from Dhonlong and the other from Nongfou village were killed in Kangpokbi. In the month Inga (May-June), Koireng tribe killed a lot of horses in the market place. The first day of the month of Ingen (June-July) falls on Friday (Erai). Ningthem Charairongba's mapa Khwairakpa<sup>106</sup>, the noble in charge of Khwai area died. In the month of Mera (September-October) Nongthonba, the head of the revenue and royal treasury died. In the month of Pheiren (January-February), Queen Meiteileima Ponglenkhombi's mother Ashangbam Chanu died.

In 1604 AD, in Langdem Mayang's year, in the month of Inga (May-June), there was scarcity of water, all ponds dried up. So people drew water from the rivers. Ngangbamcha Keirungba Kongyamba, the officer incharge of the royal granary died. In the month of Thawan (July-August), Queen Khagi Keithentthanbi's father Khwairakpa Takhemba, the noble in charge of Khwai area died. The first day of the month of Poinu (November-December) falls on Saturday (Thangja). On the 17<sup>th</sup> day, Monday (Ningthoukaba), led by Khomma Tari went to Cachar to purchase elephant. In the month of Wakching (December-January), three men were killed by tiger in the

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<sup>106</sup> Ningthem Charairongba mapa Khwairakpa-Tonaba Nongpok Khongphen Thouba's son Tonsen Ngamba or the father of Meidingu Charairongba.

gorge near Lamphel. In the month of Lamta (February-March), a person from Sekwai (the so called now Sekmai) was killed by a tiger in Thoubal. Sinaiba Hanba, the officer who looks after the artisan of the king died of tiger's attack. In the month of Sajibu (March-April), in 1605 AD, in Yanggambam Koireng's year, a large house was built in the Palace. Shortly, Lontai village was attacked. In the war, 36 people including the village chief Khomarang was captured. The road constructed among villages was completed. In the month of Kalen (April-May), the large house which was built inside the palace was inaugurated. The king caught a tiger in the Heibok hill. The first day of the month of Inga (May-June) fell on Saturday (Thangja). On the same day prince Langte Ngamba<sup>107</sup> died in the month of Langban (August-September), Keisham Layenlakpa Tingkon and others brought two elephant name Paban singh and Pratikya from Cachar (Mayang, a cachar women also arrived with them. They reached on Monday (Ningthoukaba). The king had a picnic party in the Mangshangkei, ate corn and loyus bud. King Paikhomba attacked Namfou village in the month of Poinu (November-December). Led by the noble Noashomcha Pukhranba went to attack Namfou village. In the month of Wakching (December-January), a bund at Lokloupung was dug. Potsanngba Hanyaba Nawa (the in charge of the royal storage) died. In 1606 AD, in Keisham Lanhang's year, in the month of Sajibu (March-April) Huidronba Aarok led a party to block the Naga River. Shortly the course of the river was dug further. In the month of Langban (August-September), Lontai village was attacked. 35 persons were held captives. Led by Irom Lonnai Ngasingba and Monshombam all the rivers were cleared up. An architect from Khamaran (a part in Burma) also arrived. In the month of Hiyangei (October-November), Mutum Achranba Koiremba died. The king exchanged silver, knives, clothes, crown, canopy etc with Kabo Khari (Burma). On the 10<sup>th</sup> of the month of Poinu (November-December), when king Paikhomba went out for the preparation to attack Shamshok (a part of Burma), the royal house caught fire. In the month of Wakching (January-February), people were terrified with the spread of a relapsing fever. So markets were also shut down. In this very month three officers went to Kabo Khari (Burma) to purchase elephant.

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<sup>107</sup> Langte Ngamba-Tonoba Nongpok Khongphen Thouba and Soibam Chanu's son.

In 1607 AD, in Nganglom Punshi's Year, in the month of Inga (May-June), Achranba Moirang Muba died. The first day of the month of Mera (September-October) fell on Sunday (Langmaiching). The royal house caught fire and the fire spread to the temple of Laiyingthou Taibangkhaiba<sup>108</sup>. The king punished all his wives and other prominent officers for their negligence. Many were terrified after this incident. The three officers who went to purchase elephant from Kabo Khari (Burma) returned on the 25<sup>th</sup> of Poinu (November-December). There was an epidemic in the month of Wakching (January-February). Cowherds were punished because one of them killed a wild ox of the king. Sagolsenbam Chaoba was murdered by the husband of Sekwai<sup>109</sup> women for his illegitimate affair with the latter. The husband was fined to pay 10 slaves for doing so. In 1608 AD, in Nongpokpam Khomba's year, in the month of Kalen (April-May), Chaching area was inspected. In the month of Inga (May-June), Irom Ngasingba led the Adult department and attacked Thangkan village. 20 people were held captives. In the month of Ingen (June-July), Huirom Koiremba died. In the month of Thawan (July-August), the king went and restored peace in Tokpa and Kairoi villages as there was dispute between the two villages on the issue of cow theft. Three ring leaders were taken as captives and killed in the public place in a festival at Moirangkhom. In the month of Lanban (August-September), the stone foundation of the Kha Keithen (southward market) tumbled and in this a person from Sekmai, and a Sangkhuba (in charge of prison) was buried underneath. The king caught a tiger on the way back. In that month, Yaiching Khullakpa Lanhambi died. Two granary keepers were killed in an attempt to steal paddy. One elephant brought from Kabo (Burma) died. The construction of the temple for goddess Panthoibi was begun. It was completed shortly. In the month of Hiyangei (October-November), Hijam Nongthonba (noble in charge of treasury) led the troop to attack Okshu; but they failed and returned back. In that month Thangkun Hingchaiba, a person from Tangkhun village who indulged in eating human flesh was killed in Ahongkei. There was heavy hailstorm.

In 1609 AD, in Chanambam Chaoba's year, in the month of Kalen (April-May), Loutrakpam Pourou brought a boat named Ithai Chaiba from Chothe village. A tiger

<sup>108</sup> Laiyingthou Taibangkhaiba- another name of the deity Sanamahi.

<sup>109</sup> Sekwai- a place which is so called now Sekmai.

was caught in the Iyu Luwang. Two men were killed by tigers in Kairathong. In the month of Igna (May-June), pest destroyed paddy. So there was scarcity of foodgrain in that year. The king distributed foodgrains to the poor and needy at the royal gate. In the month of Thawan (July-August), the king went for fishing at Thanga. The chief of the Lontai village, Langmei Shonba, was killed. The first day of the month of Langban (August-September) fell on Friday (Erai). On the 5<sup>th</sup> day, Tuesday, Kasong of Thangjam Family and Thoibu Chanu of Ngangbam family were punished to death for their illigitimate affair. In the month of Mera ((September-October), Huirongbam Maramba died. tigers were caught by the king in Langol and 3 were kept alive and killed them with his own hand in the presence of a large crowd including the women of the royal family. In the month of Wakching (December-January), all the men of the community were made to make a large stock of brick for three months. The first day of the month of Lamta (February-March) fell on Tuesday (Leibakbakpokba). On the 10<sup>th</sup> day Thursday (Shagolshen) a house was constructed. One of the queen's sisters married to Huirongbam family died. On the 17<sup>th</sup>, Thursday (Shagolshen), foundation for the construction of Uttara house was laid. In 1610 AD, in Wangkheiakpam Khongjomba's year, on the first day of the month of Sajibu (March-April), the king and the queen went for a fishing party. On the second day, Sunday (Langmaiching), Langmaiching hill caught fire. There was a lunar eclipse on a full moon night, and subsequently after a fortnight there was a solar eclipse<sup>110</sup> on the new moon. One big drum was offered to Lamabi deity (a god who is still there in the present Singjamei area). A person from Kabo escaped. Nungkon and Ashong village were defeated. The first day of the month of Thawan (July-August) fell on Wednesday (Yumshakeisha). On the 14<sup>th</sup> day, Tuesday (Leibakpokba), Thoibi of Ningthoujam family was betrothed to the Kabo prince Mangsharakpa. The first day of Langban (August-September) fell on Wednesday (Yumshakeisha). On the 17<sup>th</sup> day, Friday (Erai), prince Achou performed his ear piercing ceremony. Horses were stricken by an epidemic. The first day of the month of Hiyangei (October-November), fell on Sunday (Langmaiching). On the 17<sup>th</sup> day, Tuesday (Leibakpokba), writer Lairikyengba Lukhoi, was sent to Takhen (Tripura). At one of the bank of the Imphal River known as Paonam Turen<sup>111</sup>, a python blocked the course of the river. In the month of Pheiren (January-February), Shagolshenba Habbaba Luwang or noble in charge of the Horses,

<sup>110</sup> Numit Shana Phangba- Solar Eclipse•

<sup>111</sup> Paonam Turen- One of the river bank at the Nongpok Chingkhei or slightly eastward of Kangla.

led a party to attack Nongfou village. 14 captives were held. The first day of the month of Lamta (February-March) fell on Monday (Ningthoukaba). One house was built inside the palace on the 11<sup>th</sup>, Thursday.

In 1611 AD, in Thouganaojam Koireng's year, the first day of Sajibu (March-April) fell on Monday (Ningthoukaba). On the 10<sup>th</sup> day, Wednesday (Yumshakeisha), one of the king's daughters married to the Naoshom family gave birth to a baby. 12 persons were held captives in the war against Nongfou led by Shagolshenba Hanjaba Luwang and killed them afterwards. The first day of the month of Ingen (June-July) fell on Saturday (Thangja). On the 6<sup>th</sup> of the month, Thursday (Shagolshen), princess Tompokbi died. On the 8<sup>th</sup> of the month, Saturday (Thangja), the wife of the Khurai sub division chief Lanhambi died. The first day of the month of Thawan (July-August) fell on Saturday (Thangja). The first day of the month of Langban (August-September) fell on Monday (Ningthoukaba). On the 25<sup>th</sup> day of the month, Thursday (Shagolshen) the dead body of princess Tompokbi was cremated. On the next day Friday (Erai) the body of the wife of the Khurai chief was cremated. The first day of the month of Mera (September-October) fell on Thursday (Shagolshen). On the full moon day, Thursday (Shagolshen), Laiyen Lakpa Khoinal, the incharge of the god and goddess, was killed for having an illegitimate affair with the wife of Laiyingthou Taibangkhaiba. Khara, the wife of Laiyingthou Taibangkhaiba, from Leishangthem family was sent to Sugnu. The royal house was haunted and people were terrified of it. In the month of Pheiren (January-February), Porou of Loutrakpam family went to receive an elephant brought from Cachar (Mayang). After Loutrakpam Pourou left, all the seven houses built inside the palace were burnt. In the month of Lamta (February-March), the king and the queen went towards the south for fishing.

In 1612 AD, in Thouganaojam Muba's year, on the first day of the month, Saturday (Thangja), the king returned from the south after his fishing party. The first day of the month of Inga (May-June), fell on Monday (Ningthoukaba). On the 29<sup>th</sup> of the month, Monday (Ningthoukaba), Shagolshenba Hanjaba, the noble in charge of horses led the troop to Anan, Nanfou, Mareipung, and Sagang villages and invited its chief on the pretext of feeding the famine affected villages but arrested all of them and imprisoned.

The first day of the month of Ingen (June-July) fell on Wednesday (Yumshakeisha). On the 6<sup>th</sup> of the month, Monday (Ningthoukaba), led Noashomcha Shelungba led a party and paved a new road to Nonfou village. the first day of Hiyangei (October-November) fell on Thursday (Shagolshen). On the 4<sup>th</sup> of the month, Sunday (Langmaiching), Hijam Nongthonba, the treasurer and Noarem Pukhranba, the incharge of food, led the troop to attack Nongfou village. On the 11<sup>th</sup> of the month, Sunday (Langmeiching), they returned. The first day of the month of Poinu (November-December) fell on Saturday (Thangja). On the 10<sup>th</sup> of the month, Saturday, the royal gate was pulled down. On the 22<sup>nd</sup> of the month, Saturday, Ningthem Mayamba<sup>112</sup> was born. On the 24<sup>th</sup> of the month, Monday, the royal gate was once again constructed. The first day of the month of Wakching (December-January) fell on Sunday (Langmaiching). On the 20<sup>th</sup> of the month, Friday, two people from Nongfou and Thonlang villages who were kept in the Asheiba Loisang or the music learning department were caught while trying to escape. In the month of Pheiren (January-February) Ningthem Shija fall ill. The first day of the month of Lamta (February-March) fell on Wednesday (Yumshakeisha). On the 5<sup>th</sup> of the month, Monday, the king and the queen went for a fishing party to Leimatak. They returned on the 19<sup>th</sup> of the month, Sunday.

In 1613 AD, in Santham Lukok's year, the first day of the month of Sajibu (March-April) fell on Thursday (Shagolshen). On the 16<sup>th</sup> of the month, Friday, two elephant were brought from Takhen (Tripura). On the 19<sup>th</sup> of the month, Saturday, some troop from the Ahallup or the Adult department went to attack Mashem village but returned without attacking. The first day of the month of Kalen (April-May) fell on Friday (Erai). On the second day, Wednesday, princess Koirembi was born. On the 22<sup>th</sup> day, Tuesday, the Naharup or the Youth department went for war. The first day of the month of Thawan (July-August) fell on Wednesday (Yumshakeisha). On the 17<sup>th</sup> day, Saturday, Noashomcha Luwang Sellungba (subordinate officer) and others went to Awa (Burma) to purchase elephant. On the 19<sup>th</sup> day, Sunday, the king came back from Chairen after a short visit. The first day of the month of Langban (September-October) fell on Thursday (Shagolshen). On the 4<sup>th</sup> day, Sunday, the king went to Sugnu and

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<sup>112</sup> Ningthem Mayamba- Garibanewaz Maharaj.

returned on the same day. On the 5<sup>th</sup> day, Monday, Naoshomcha Luwang Shellungba returned after purchasing two elephants from Awa (Burma). The first day of the month Mera (September-October) fell on Sunday (Lamgmaiching). In the month of Wakching (December-January), Leima Khubi Hanjabi<sup>113</sup> from the Angom family was driven out of the palace. Oinam Shellungba and Achoiba Hanjaba Luwang with ten other departments led a troop for war. They attacked Lamthon and Sagang village. Noashomba Pangara died in the attack. The first day of the month of Pheiren (January-February) fell on Sunday (Langmaiching). On Sunday, full moon night, there was lunar eclipse. On Monday, there was also a solar eclipse. The first day of the month of Lamta (February-March) fell on Monday (Ningthoukaba). On the 24<sup>th</sup> day, Wednesday, the royal gate was collapsed and it was pulled down the next day (25<sup>th</sup> Thursday). The first day of the month of Sajibu (March-April) fell on Wednesday (Yumshakeisha).

In 1614 AD, in Hawaipam Ammu's year, on the 2<sup>nd</sup> day of the month, the royal gate was rebuilt. On the 21<sup>st</sup> day, Tuesday, the head of the Naharup or the Youth department Langmeithem Langmei died. Three tigers were caught in the Heipok hill. On the 22<sup>nd</sup> day, Wednesday, Kangla or the throne room was inaugurated. The first day of the month of Kalen (April-May) fell on Thursday (Shagolshen). Mutum Moiramba Shellungba, the Subordinate officer died. On the 18<sup>th</sup> day, Saturday, his son Maichou died. Many people died of the relapsing fever. The first day of the month of Mera (September-October) fell on Saturday (Thangja). On the 12<sup>th</sup> day, Wednesday, the king went to attack Shamsok. On the 21<sup>st</sup> day, Friday, Queen Meitei Leima Ponlenkhombi sent Meinam Sekmu, one of the king's attendants to the king to give information. So the king returned back within 27 days leaving his troop there. Out of kindness, the king freed Meinam Sekmu of his duties for doing so. The first day of the month of Hiyangei (October-November) fell on Tuesday (Leibakpokba). On the 9<sup>th</sup> day, Wednesday, the king returned from the war. On the 29<sup>th</sup> of the month, Achoiba Hanjaba Lamlai died. The first day of the month of Wakching (December-January) fell on Thursday (Shagolshen). On the 4<sup>th</sup> day, Sunday, the head of Ahallup or the Adult department and head of the Naharup or the Youth department went to

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<sup>113</sup> Leima Khubi Hanjabi- The third Queen of the king.

attack Shamshok (a part of Burma). 15 persons were held captives and lots of swords, shields, guns, horses, and other things were brought as war booty. In the month of Pheiren (January-February), when the Awa (Burmese troops) came to attack the Meitei land Naoshomcha Pukhranba, the noble in charge of food and the head of the Naharup or the Youth department led the troop to fight back the Burmese. On the 15<sup>th</sup> day, Saturday, Koirembe and Loitongjam Tora died in the attack on the bank of the Engthi/Ningthi River.

In 1615 AD, in Keisham Shamurok's year, the first day of the month of Kalen (April-May) fell on Wednesday (Yumshakeisha). On the 14<sup>th</sup> day, Wednesday, the Angom chief, Angoupamba Lamphel Ngamba<sup>114</sup> went to attack Shamshok (a part of Burma) and brought supplies of paddy along with two captives and a lot of animals. The booties were distributed among themselves. The first day of the month of Igen (June-July) fell on Friday (Erai). On the 11<sup>th</sup> day, Monday, Noashomcha Pukhranba Kyamba, the in charge of food, died. On the next day his wife also died. By the end of the month, there was dispute and fighting between the residents of Yaiskul area and Tonlong<sup>115</sup> area. One of them was punished, when a person from the Heisnam family was killed in the fight. The first day of the month of Thawan (July-August) fell on Saturday (Thangja). On the 24<sup>th</sup> day, Monday, an officer was imprisoned on the charge of cutting trees from the forest of Pantha. The first day of the month of Mera (September-October) fell on Friday (Erai). On the 8<sup>th</sup> of the month, Friday, a man of Thoidingjam family was sentence to death for stealing a cow. On the 9<sup>th</sup> of the month, Saturday, a person of Khongnam family was killed in a fight. A person from Shamshok (a part of Burma) was killed when trying to escape. In that very month, many people were attacked by tiger.

The first day of the month of Langban (August-September) fell on Sunday (Langmaiching). On the 5<sup>th</sup> of the month, Thursday, princess Keithentanbi was born. Two nobles, Achoiba Hanjaba and Thiyam Kongyam died. The ritual for seed sowing was performed in the month of Poinu (November-December), mistaking it to be as the

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<sup>114</sup> Angoupamba Lamphel Ngamba-Angoupamba Lamphel Ngamba was born of Angom Ningthou Maram Ngamba and Kheithen Thanbi. Lamphel Ngamba had two wives; Mayang Ngambi and Wairokpam Chanu. Mayang Ngambi had two children one of which was Konkhomba. Wairokpam Chanu had Lamtab as the son.

<sup>115</sup> Tonlong-the place where the present 1<sup>st</sup> Manipur Rifles was stationed and the temple of Laiyingthou Sanamahi was situated earlier called Tonlong Leikai.



Wakching month (December-January). On the 23<sup>rd</sup> day, Sunday, Kongba was attacked. The king's palanquin was broken. A man was killed by tiger in Kongba area. The first day of the month of Wakching (December-January) fell on Tuesday (Leibakpokba). On the 5<sup>th</sup> of the month, Saturday, princess Koirembi had her ear piercing ceremony. On the full moon of Langban month (August-September), a big was built inside the palace. On the 9<sup>th</sup> of the month, Friday, the husband and wife of Kangbujam family were killed by a tiger in a nearby lake called Kangbujam Lok. On the 14<sup>th</sup> day, Thursday, the the big house built inside the palace was inaugurated. In the month of Pheiren (January-February), Lamta (February-March), and Sajibu (March-April) the salt well was repaired.

In 1616 AD, in Nongpokpam Langmai's year, a father and his son who look after the royal granary were accused of stealing a royal garment (phige). The father was put to death and son's nose was chopped off. The first day of the month of Kalen (April-May) fell on Sunday (Langmeiching). On the 14<sup>th</sup> day, Saturday, the Youth department or the Naharup Loishang caught fire. In the month of Inga (May-June), the absence of rain made the people to worship a local deity name Lai Puthiba. The first day of the month of Ingen (June-July) fell on Wednesday (Yumshakeisha). On the 9<sup>th</sup> of the month, Thursday, the head of the Yaiskul sub division Yaiskullakpa Achou<sup>116</sup> died.

The first day of the month of Langban (August-September) fell on Tuesday (Leibakpokba). On the 2<sup>nd</sup> day, Wednesday, led by Meidingu Paikhomba, went to Shamshok to drag paddy. Nine people and horses were also held as captives. People fled from the war zone. On the 18<sup>th</sup> day, Friday, the king returned. On 29<sup>th</sup> day, Tuesday, Iromcha Doolairoi Hanjaba, the incharge of the king's palanquin died. The first day of the month of Wakching (December-January) fell on Friday (Erai). On the 9<sup>th</sup> of the month, Tuesday, four tigers were caught in Liwa. On the 20<sup>th</sup> day, Wednesday, Nongthomba Takhen, the treasurer, killed in the Itok village. On the night of the same day Haobam family area caught fire. In the month of Pheiren (January-February), on a full moon night Hijamcha Nongthonba, the treasure house caught fire. On the 13<sup>th</sup> day, Friday, Tangkhul Itok raided Langlen village. The first

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<sup>116</sup> Yaiskullakpa Achou-Tanoba Khongphen Thouba and Angom Chanu Poromphabi' son.

day of the month of Lamta (February-March) fell on Monday (Ningthoukaba). On the 4<sup>th</sup> of the month, Thursday, two tigers were caught. On the 26<sup>th</sup> day, Friday, there was storm, many houses were destroyed and the market places were shut down. Thangshaba Hanjaba, the incharge of swords and other weaponry works was blown off by the wind.

In 1617 AD, in Hawaibam Mungyamba's year, the first day of the month of Sajibu (March-April) fell on Wednesday (Yumshakeisha). On the 18<sup>th</sup> day, Saturday, a tiger was caught from a nearby hill. On the 29<sup>th</sup> day, Wednesday, four tigers were caught in from Hanching hill. The first day of the month of Kalen (April-May), fell on Thursday (Shagolshen). On the 7<sup>th</sup> of the month, Wednesday, Itok village was attacked; but was defeated by the Itok village and three Meitei soldiers were held captives by them. Shoibam area caught fire and five men were burnt. On the 12<sup>th</sup> day, Monday, the king and his army returned from attacking Itok village. On the 20<sup>th</sup> day, Tuesday, Lamphel area was inspected. The first day of the month of Ingen (June-July) fell on Sunday (Langmaiching). On the 2<sup>nd</sup> day, Monday, two nobles, Achoiba Hanjaba and Moirang Kyamba died. In the month of Hiyangei (October-November), on the first day of the month, Sunday, three tigers were found in the valley. Those three tigers were caught on the 5<sup>th</sup> day, on the full moon, on Sunday, prince Loiyamba<sup>117</sup> was born. On the 25<sup>th</sup> day, Wednesday, Tangkhul people raided Itok Village and carried away three women. A comet appeared in the sky in this month. The first day of the month of Poinu (November-December) fell on Sunday (Langmaiching). Tonnu of Thangjam family and her lover Naikhurakpam Haoba died of their illegitimate affair. On the 7<sup>th</sup> of the month, Sunday, potsangba Turelchongba, the storekeeper, was punished to death for stealing a gong and the other person Leitonthemba hand's was chopped off.

The first day of the month of Wakching (December-January) fell on Tuesday (Leibakpokba). There was lunar eclipse on the full moon night of this month. On the 29<sup>th</sup> day, Monday, the king went for bird shooting in Heining Lake. There was solar eclipse on new moon day. The king forgave the blunders of Leishangthong people in

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<sup>117</sup> Loiyamba- Meidingu Charairongba and Satpam Chanu Nungthin Chaibi had two sons; Garibanewaz and Loiyamba.

their area. The first day of the month Pheiren (January-February) fell on Tuesday (Leibakpokba). On the 21<sup>st</sup> day, Monday, noble Achoiba Hanjaba Khakba died. On the 29<sup>th</sup> day, Thursday, a person from the nearby hill was killed in Luwangshangpham. The first day of the month of Lamta (February-March) fell on Saturday (Thangja). On the 8<sup>th</sup>, of the month, Saturday, the king makes a short visit to Kyamkei area. A new road was paved from Singjamei area. It was completed on a Saturday. Shortly, the king went for a fishing party at Keinou. He reached Chairen Thang-ga village. River course from Thinungkei area was cleared up, it reached till Uyumpokbi area. The king returned on the 29<sup>th</sup> day, Friday.

In 1618 AD, in Yenkhoiba Langmei's year, the first day of the month of Sajibu (March-April) fell on Sunday (Lamgmaiching). On the 13<sup>th</sup> day, Friday, the king sent one of his nobles to make peace with the villagers of Itok. On the 27<sup>th</sup> day, Tuesday, the king went to Andro and returned after two days. The first day of the month of Kalen (April-May) fell on Saturday (Thangja). On the 20<sup>th</sup> day, Thursday, the king went to inspect Chapa Chingjin. The first day of the month of Inga (May-June) fell on Sunday (Lamgmaiching). On the 27<sup>th</sup> day, Friday, Meidingu Mayamba's mother Satpam Chanu Nungthin Chaibi died. On the 10<sup>th</sup> Wednesday, the king went for fishing to Phoubakchao. Moiramba, the younger brother of the Queen died. On the 13<sup>th</sup> day, Sunday, Khamaran or Burmese invaders came. On the 18<sup>th</sup> day, Friday, the king went to attack Nungbi village. The first day of the month of Ingen (June-July) fell on Wednesday (Yumshakeisha). On the 2<sup>nd</sup> day, Thursday, Nongthonba, the Treasurer, went to receive the boat from the west. On the 17<sup>th</sup> day, Friday, when prince Charairongba was serve as a chief of the Yaiskul sub division, attack Tingthou village. He along with one noble, Haobam Mayon Ngamba, annexed some villages. On the 24<sup>th</sup> day, Frday, they returned. The first day of the month of Mera (September-October) fell on Thursday (Shagolshen). On the 6<sup>th</sup> day, Tuesday, Khwairakpa Khongjomba died.

The first day of the month of Hiyangei (October-November) fell on Friday (Erai). On the 28<sup>th</sup> day, Thursday, Keisham Maitek, Aheibam Maitek, Maiba Thiyam was sentenced to death on charge of theft and plunders. The first day of the month of Poinu (November-December) fell on Sunday (Lamgmaiching). On the 7<sup>th</sup> day,

Saturday, Lourembam Shanghuba Hanjaba (the head of the four administrative department- Ahallup, Naharup, Khabam and Laipham) and Huidrom Aaroi Keirungba, the noble in charge of granary went to repulse the attacked of Takhen (Tripura). Sixteen persons, including three nobles of Tripura were captured. On the 23<sup>rd</sup> day, Monday, Leiyu Shunba (Brewer) caught a person of Chakparou who led an Anan Nanfou tribe from Iharoi Nakkappa to escape to Kabo (Burma).the first day of the month of Wakching (December-January) fell on Monday (Ningthoukaba). On the 11<sup>th</sup> day, Saturday, the royal house caught fire. The first day of the month of Pheiren (January-February) fell on Wednesday (Yumshakeisha). On the 11<sup>th</sup> day, Saturday, Queen Pomglenkhombi's fault was forgiven. On the 18<sup>th</sup> day, Wednesday, the weaving shed and others caught fire. On the 23<sup>rd</sup> day, Thursday, a woman was punished with Khongkoinaba<sup>118</sup> for committing a grave offence. The first day of the month of Lamta (February-March) fell on Thursday (Sgagolshen). On the 21<sup>st</sup> day, Wednesday, two persons died in an inebriate state. Two persons of Keirangshangbam were killed at Thongjao.

In 1619 AD, in Chanambam Shara's year, the first day of the month of Sajibu (March-April) fell on Saturday (Thangja). On the 2<sup>nd</sup> day, Sunday, a deer running down from a nearby hill was caught. On the 5<sup>th</sup> day, Wednesday, the construction of a new house of the Queen was started. There was a solar eclipse on the new moon, on Sunday. The first day of the month of Kalen (April-May) fell on Monday (Ninthoukaba). On the full moon day, Monday, a grand feast was held by Queen Shija Ponglenkhombi killing seventeen animals. The first day of the month of Inga (May-June) fell on Tuesday. On the 3<sup>rd</sup> day, Thursday, the king's elephant went amok and killed a person of Yairipok and a Kakching woman. On the 27<sup>th</sup> day, Sunday, prince Sameirang<sup>119</sup> died. On the 25<sup>th</sup> day, Monday, the construction for utara house was begun. The first day of the month of Langban (August-September) fell on Saturday

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<sup>118</sup> Khongkoinaba- Khongkoinaba is a severe kind of punishment inflicted upon women. When a woman is subjected to the punishment of Khongkoinaba, she is made thoroughly naked only the a small bit of cloth tied round her waist, she is shaved off her hair and her bare head and face are painted with lime and turmeric colours, broom sticks are tied on her back with a drum, one man will pull her in the front by a piece of rope tied on her neck and a large crowd will gather behind her beating the drum, at the same time her crime will be proclaimed to the public and thus she will walk through the street and markets.

<sup>119</sup> Sameirang-Tonaba Nongpok Khongphen Thouba and Angom Chanu Poromphabi' son

(Thangja). On the 24<sup>th</sup> day, Monday, five persons from Thangkul Kharam village and one person from Shikhong village were killed by the king's amok elephant. The first day of the month of Mera (September-October) fell on Monday (Ningthoukaba). On the 3<sup>rd</sup> day, Wednesday, a tiger was caught alive in Phumlou. On the 10<sup>th</sup> day, Wednesday, prince Charairongba had his ear piercing ceremony. On the 13<sup>th</sup> day, Saturday, the attendant of the king who went to take boat returned. On the 17<sup>th</sup> day, Wednesday, Ahong field was made cultivable. The first day of the month of Hiyangei (October-November) fell on Wednesday (Yumshakeisha). On the 3<sup>rd</sup> day, Saturday, the amok elephant of the king is taken back to Takhen (Tripura). On the 5<sup>th</sup> day, Sunday, the king sent his men to bring back the amok elephant and they returned on the 22<sup>nd</sup> day, Wednesday. The first day of the month of Wakching (December-January) fell on Friday (Erai). On the 28<sup>th</sup> day, Thursday, Meidingu Paikhomba died at the age of 53. He ruled for 32 years.

### MEIDINGU CHARAIRONGBA

(1697-1709 Kalyabda)

(1619-1631 Sakabda)

The first day of the month of Lamta (February-March) fell on Wednesday (Yumshakeisha). On the 10<sup>th</sup> day, Friday, Meidingu Charairongba<sup>120</sup> ascended the throne at the age of 25. On the 26<sup>th</sup> day, Sunday, Prince Kongyamba Akoijam Taba was born. In 1620, in Heisnam Hiyamngamba's year, the first day of the month Sajibu (March-April) fell on Thursday (Shagolshen). On the 12<sup>th</sup> day, Monday, Chingjaroi village was inspected. On the 20<sup>th</sup> day, Tuesday, the king went to attack Nungtek village and captured its chief along with 53 people. On the new moon, Friday, the graveyard of Meidingu Paikhomba was decorated. On the 7<sup>th</sup> day, Thursday, the noble Ngambamcha Shagolshenba Hanjaba Manshai, the incharge of the horses went to receive elephant from Cachar. The first day of the month of Inga (May-June) fell on Saturday. The noble Shagolshemba Hanjaba, the incharge of horses returned on the 5<sup>th</sup> day, Wednesday. The first day of the month Hiyangei (October-November) fell on Monday (Ningthoukaba). Meidingu Charairongba participated in the boat race festival. On the 4<sup>th</sup> day, Friday, the Meidingu Charairongba made some new laws and

<sup>120</sup> Meidingu Charairongba- Tonsen Ngamba and Khayairon Ngangbam Chanu Ngaikhongambi's son.

regulation, engraved it on the stone and erected it in front of the temple of god Lai Kasa. On the 7<sup>th</sup> day Monday, Meidingu Charairongba was out to see the match of Polo game (Shagol Kangjei) played by 10 men against 100. The team of 10 won the match. The defeated team had to compensate with a slave as a reward to the winning team. On the 14<sup>th</sup> day, Monday, Meidingu Charairongba set out to hunt for wild animals in Yairipok. He returned on the 16<sup>th</sup> day, Wednesday. The king bagged a lot of deers and hogs with which he gave a grand feast to the public. On the 19<sup>th</sup> day, Saturday, an attendant of the Nongpok Ninthou mayang was accused of having committed an offence against a Meitei noble Haobamcha Mayon-ngamba. Owing to this reason, the natal family of the queen retaliated. The first day of the month of Wakching (December-January) fell on Wednesday (Yumshakeisha). On the 3<sup>rd</sup> day, Friday, Naosomcha Selungba Maichou, the head of the Ahallup or the Adult department led the troop to war. Twenty two captives were held. On the 26<sup>th</sup> day, Khurai Leima Mayambi, the daughter of the Khurai sub division chief was born. The first day of the month of Lamta (February-March) fell on Sunday (Langmaiching). On the 20<sup>th</sup> day, Friday, a new house was built in the palace. On the 25<sup>th</sup> day, Wednesday, the cow which was meant for feasting ran away. The king struck the cow with his spear while returning back from playing Kangjei (an indoor game similar with Hockey). Chakha of Khaidem family was killed by the animal in that incident. There was solar eclipse on the day of the new moon.

In 1621 AD, in Sairom Manshai's year, the first day of the month of Sajibu (March-April) fell on Tuesday (Leibakpokba). Loukhambam Para died at the bank of the Minuthong Bridge. The first day of the month of Kalen (April-May) fell on Thursday (Shagolshen). On the 9<sup>th</sup> of the month of Inga (May-June), on the Saturday, three tigers were caught. On the 20<sup>th</sup> day, Wednesday, Meidingu Charairongba visited Wangkhei Lamaba to take future prediction. In that very month, an epidemic occurred. The first day of the month of Ingen (June-July) fell on Sunday (Langmaiching). On the 23<sup>rd</sup> day, Monday, the Queen and her children along with some other nobles went to Leishangthem in a raft for a picnic party. On the 25<sup>th</sup> day, Wednesday, Sugnu area was flooded by the swelling of Chakpi River. One person died. Many things were washed away by the flood. The heavy current of the river reached Foukakchou. The first day of the month of Thawan (July-August) fell on Wednesday (Yumshakeisha).

The king with all the member of the royal family went for a fishing party in Ethai River. On the 26<sup>th</sup> day, Saturday, Moirang Nungthil Chaibi died. The first day of the month of Mera (September -October) fell on Thursday (Shagolshen). On the 4<sup>th</sup> day, Sunday, an elephant was brought from Takhen (Tripura). The first day of the month of Hiyangei (October-November) fell on Saturday. On the 3<sup>rd</sup> day, Monday, Pukhranba Pangan, the noble in charge of food was killed in the Koubaren. On the 6<sup>th</sup> day, Friday, Hanjaba Tari, a sculptor took the measurement for sculpting the statue of goddess Panthoibi. On the 11<sup>th</sup> day, Wednesday, the sculpting of goddess Panthoibi began. On the 20<sup>th</sup> day, Friday, Ahallup or the Adult department and Naharup or the Youth department went for war. Ahallup or the Adult department attack Mungbi village. Thirteen captives were held. Keithellakpam Khamba, who was believed to have been killed by the enemies during the war, arrived after five days. Naharup or the Youth council department attacked Shakang and Lamkang village. Two captives were held. The first day of the month of Wakching (December-January) fell on Monday (Ningthoukaba). Ahallup or the adult council who went for war also returned. The first day of the month of Pheiren (January-February) fell on Wednesday (Yumshakeisha). On the 12<sup>th</sup> day, the king went for fishing in Kongba. On the 13<sup>th</sup> day, Sunday, Kongphei Lamchen was attacked. On the 17<sup>th</sup> day, Friday, the noble Pheida Manshei was killed in Marching hill. The first day of the month of Lamta (February-March) fell on Friday (Erai). On the 11<sup>th</sup> day, Tuesday, animals from the nearby tribal village were looted. On the full moon day, Friday, foundation for the Ultra house was laid. Hijam Nonthonba, the treasurer died. On the 22<sup>nd</sup> day, Friday, Shamu Hanjaba Manshei, the noble in charge of horses died.

In 1622 AD, in Nongombam Maichou's year, the first day of the month of Sajibu (March-April) fell on Saturday (Thangja). On the 11<sup>th</sup> day, Tuesday, the king led a troop to attack Mashem, Pentan and Meirao village. Sugnu Koiremba died in the attack. Seventy three people were held captives. The king returned from war on the 22<sup>nd</sup> day, Saturday. There was a storm on the day of the new moon of the month of Kalen (April-May). On the 5<sup>th</sup> day, Friday, the king went to inspect Chinganglen village. On the 21<sup>st</sup> day, Sunday, people carried rice and other fruits in a cane basket for Soibam Chanu marriage to the deity Lai Nongshaba. On the 27<sup>th</sup> day, Saturday, new roads were paved in Kyamgei area. The first day of the month of Inga (May-June)

fell on Tuesday (Leibakpokba). On the 4<sup>th</sup> day, Friday, a statue for Lai Waheiba<sup>121</sup> was sculpted. On the 11<sup>th</sup> day, Friday, Sugnu Maimu captured a person from Mashem village. Elephants became wild in the market place. On the 16<sup>th</sup> day, Wednesday, the temple for goddess Panthoibi was inaugurated. On the 17<sup>th</sup> day, Thursday, Nganglom Tengon returned after annexing Yangtek village. The first day of the month of Ingen (June-July) fell on Thursday (Shagolshen). In that very year, people stopped eating dog fish because; it was believed that there were spirits inside the fish. On the 14<sup>th</sup> day, Tuesday, the king went to annexed Shipong. There was also scarcity of rain in this year. The first day of the month of Thawan (July-August) fell on Saturday (Thangja). The king returned on the 6<sup>th</sup> day, Wednesday, after annexing Shipong. On the 4<sup>th</sup> day, Tuesday, the king sent some of his men to borrow boats from Leishangkhong area. On the 9<sup>th</sup> day, Sunday, the chiefs of the different tribal villages were invited for a party to have a good relationship with them. The first day of the month of Langban (August-September) fell on Sunday (Langmaiching). On the 10<sup>th</sup> day, Tuesday, a messenger name Pukai Loichan arrived from Awa (Burma). On the 16<sup>th</sup> day, Monday, Luhhup village raided the Thangkan village. The first day of the month of Mera (September-October) fell on Tuesday (Leibakpokba). On the 6<sup>th</sup> day, Sunday, Chingban Leima Sanaton got married. The market in the south was made bigger by pulling down the market sheds. The first day of the month of Hiyangei (October-November) fell on Monday (Ningthoukaba). On the 24<sup>th</sup> day, Friday, the king along with his mother went to inspect all the paddy godowns of the place. The first day of the month of Poinu (November-December) fell on Thursday (Shagolshen). On the 4<sup>th</sup> day, Sunday, the king returned. In this month, some representatives of the Naharup or the Youth department went for boat race. The first day of the month of Wakching (December-January) fell on Saturday (Thangja). On the 23<sup>rd</sup> day, Sunday, one captive from Purrum village ran away but was captured again. The first day of the month of Pheiren (January-February) fell on Monday (Ningthoukaba). On the 11<sup>th</sup> day, Thursday, Maram attacked Waikok village and set it afire. Five Meitei men and fourty seven persons were killed. On the 26<sup>th</sup> day, Friday, walls were built around Eharai and Waikok. Ditches were also dug. Irom Ngasingba went to get boat from Chothe village. The first day of the month Lamta (February-March) fell on Tuesday (Leibakpokba).

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<sup>121</sup> Lai Waheiba- Another name of the household deity Sanamahi.



On the 5<sup>th</sup> day, Saturday, Chakpa Sekmai was gathered to stay in the Eharai. On the full moon night there was lunar eclipse.

In 1623 AD, in Hawaibambam Lanhang's year, the first day of the month of Sajibu (March-April) fell on Thursday (Shagolshen). Irom Ngasingba returned after getting boats from Chothe village. On the 15<sup>th</sup> day, Thursday, Kangla or the throne room was built again. The first day of the month of Kalen (April-May) fell on Saturday (Thangja). On the 29<sup>th</sup> day, Thursday, mounds were heaped up. The first day of the month of Inga (May-June) fell on Sunday (Lanamaiching). On the 10<sup>th</sup> day, Tuesday, all the locality of the Thoubal area was fined on the charge of having assaulting a noble. On the 23<sup>rd</sup> day, Monday, the king went to Thanga to collect tax and also went for fishing as well. The king returned on the 26<sup>th</sup> day, Thursday. On the first day of the month of Ingen (June-July), the king went for a short visit to Chairen. A man died while shifting boats. The first day of the month of Thawan (July-August) fell on Wednesday (Yumshakeisha). On the 8<sup>th</sup> day, Tuesday, a tiger was caught from behind the hill of Langmaiching. There was solar eclipse on the the full moon day. The first day of the month of Langban (August-September) fell on Thursday (Shagolshen). The first day of the month of Mera (September-October) fell on Saturday (Thangja). On the 8<sup>th</sup> day, Saturday, Haobam Mayon-ngamba observed his ear piercing ceremony. On the 11<sup>th</sup> day, Tuesday, went to attack Mishring led by Sanashaba Hongloi. On the 17<sup>th</sup> day, Monday, Naoshomcha Nongthonba, the Treasurer, went to Leimatak to take boat. On the 22<sup>nd</sup> day, Saturday, Naharup or the Youth department returned from war. Twenty one captives were held. On the 24<sup>th</sup> day, the king went to attack Isha village in Hidam hill. On the 28<sup>th</sup> day, Friday, the embankment of Kongba River was blocked. The first day of the month of Hiyangei (October-November) fell on Monday (Langmaiching). The king went riding a horse to inspect the loss of paddy as there was heavy rain and hailstones which greatly damaged the paddy crops.

The first day of the month of Poinu (November-December) fell on Wednesday (Yumshakeisha). The fourth Queen of the king Angom Chanu Leimakhubi died on the 7<sup>th</sup> day, Tuesday. On the 29<sup>th</sup> day, Monday, the temple of goddess Panthoibi caught fire. The first day of the month of Wakching (December-January) fell on

Friday (Erai). On the new moon day the royal house caught fire. The royal gate, stable, and six other sheds were touched by the fire. The chamber of the king's mother and two other attendants were burnt by the fire. Four persons were suspected to have set the fire. The first day of the month of Pheiren (January-February) fell on Saturday (Thangja). On the 5<sup>th</sup> day, Wednesday, a small house was vertically constructed inside the palace. One person died after getting buried underwood accidentally. On the full moon day, Saturday, Naoshomcha Pukhranba Aaroi, the incharge of the food and few others, who were involved in rousing the fire of the royal house were fined. They set the fire with the motive to make prince Loiyyamba the king. Naoshomcha Pukhranba, the in charge of food was hanged. His family members were also killed. Thirty one of them died. The first day of the month of Lamta (February-March) fell on Monday (Ningthuokaba). On the 19<sup>th</sup> day, Friday, the king went to Awa (Burma). On the 21<sup>st</sup> of the month, Sunday, princess Keithentanbi observed her ear piercing ceremony. On the 26<sup>th</sup> day, Friday, the small house which was constructed vertically was inaugurated.

In 1624 AD, in Arambam Khunjan's year, the first day of the month of Sajibu (March-April) fell on Wednesday (Yumshakeisha). Ahallup or the Adult department attacked Sachikrum village. The first day of the month of Kalen (April-May) fell on Thursday (Shagolshen). On the 3<sup>rd</sup> day, Saturday (Thangja), princess Keithentanbi got married. A grand drinking party was entertained on this occasion where Khuman ladies used to drink water. On the 17<sup>th</sup> day, Saturday, Khutop Shinlan was attacked. On the 23<sup>rd</sup> day, Friday, Naharup or the Youth department went for war. Many captives were held. On the 24<sup>th</sup> day, Maiba Hidang Hawaimacha, the priest, and two other nobles led the troop to attack Tusuk village, but their attempt failed and returned back. The first day of the month of Inga (May-June) fell on Saturday (Thangja). On the 3<sup>rd</sup> day, Sunday, the princess Naoshom Ongbi died. On the 21<sup>st</sup> of the month, Friday, a temple for god Sanamahi was constructed. The first day of the month of Ingen (June-July) fell on Monday (Ningthoukaba). The first day of the month of Thawan (July-August) fell on Sunday (Langmaiching). The first day of the month of Langban (August-September) fell on Thursday (Shagolshen). The first day of the month of Mera (September-October) fell on Friday (Erai). On the 25<sup>th</sup> day, Monday, Haobamcha Shagolshenba Hanjaba, the in charge of horses led the troop to attack

Tingthou village. The first day of the month of Hiyangei (October-November) fell on Saturday (Thangja). On the 3<sup>rd</sup> day, Monday, the troop which went to attack Tingthou village returned. Twenty one captives were held. On the 8<sup>th</sup> day, Saturday, the incharge of the royal godown attack Anan village and captured one woman. On the 24<sup>th</sup> day, Monday, the king went for fishing party at Leitan. The first day of the month of Wakching (December-January) fell on Wednesday (Yumshakeisha). The first day of the month of Pheiren (January-February) fell on Thursday (Shagolshen). On this month the king of Awa (Burma) came to ask for the hands of the Meitei princess in marriage. On the 7<sup>th</sup> day, Wednesday, the king went for fishing party for three days. On the new moon day, of the month of Lamta (February-March), animals from the nearby tribal villages were looted. On the 6<sup>th</sup> day, Wednesday, the king went to Ikop for fishing. He returned on the 10<sup>th</sup> day, Tuesday. On the 24<sup>th</sup> day, Sunday, the king again went for fishing at Keithong. On the 26<sup>th</sup> day, Tuesday, the king once again went for fishing in the south and reached till the foothill of Tingthou village.

In 1625 AD, in Khumukjam Moiramba's year, the first day of the month of Sajibu (March-April) fell on Sunday (Langmaiching). On the 10<sup>th</sup> day, Tuesday, the king returned after fishing in the south. On the 17<sup>th</sup> day, Tuesday, Ahallup or the Adult department went to attack Tusuk village. One person died in the expedition. They returned on the 25<sup>th</sup> Wednesday. The first day of the month of Kalen (April-May) fell on Monday (Ningthoukaba). On the 20<sup>th</sup> day, Saturday, Naharup or the Youth department was shifted. Ahallup or the Adult department was also shifted on the full moon day. The first day of the month of Inga (May-June) fell on Wednesday (Yumshakeisha). The first day of the month of Ingen (June-July) fell on Friday (Erai). The first day of the month of Thawan (July-August) fell on Saturday (Thangja). On the 21<sup>st</sup> of the month, Wednesday, the king went for a picnic party in a raft. The first day of the month of Langban (August-September) fell on Monday (Ningthuokaba). On the full moon of the month, on Monday, Wayenba Shellungba, the subordinate officer led the troop to capture the king's elephant Kheda in Urangpai Leimatak. The first day of the month of Mera (September-October) fell on Wednesday (Yumshakeisha). On the 6<sup>th</sup> day, the king went to attack Lontai village, one of them died in the expedition. Six were captured.

The first day of the month of Poinu (November-December) fell on Friday (Erai). On the 23<sup>rd</sup> of the month, Saturday, the wife of Nongthonba, the noble in charge of revenue and the treasury, died. The first day of the month of Wakching (December-January) fell on Sunday (Langmaiching). On the 17<sup>th</sup> day, Tuesday, the king struck a tiger with his arrow in Chakhaba forest in a hunting expedition. The first day of the month of Pheiren (January-February) fell on Monday (Ningthoukaba). On the 10<sup>th</sup> day, Wednesday, the foundation of the king's chamber was laid. On the 27<sup>th</sup> day, Saturday, people in the market place were terrified on hearing the killing of some persons. People were made to begin their trade activities early in the morning and to wind up early under the protection of the king's army. The first day of the month of Lamta (February-March) fell on Wednesday (Yumshakeisha). On the 13<sup>th</sup> day, Monday, Maibam Achranba, the head of the Ahallup or the Adult department led the troop to attack Shampung village. Two people were captured.

In 1626 AD, in Moirang Kongyamba's year, the first day of the month of Sajibu (March-April) fell on Saturday (Thangja). On the 5<sup>th</sup> day, Wednesday, persons who were supposed to embrace Vaishnavism including the king, Meidingu Charairongba, his family members and ministers were advised to have a fast. The king went to capture elephant Kheda in Karathong but failed. On the 11<sup>th</sup> day, Tuesday, Potsangba Hanjaba, the noble in charge of royal storage, returned after getting two elephant from Awa (Burma). Gosai mune came along with twenty two associates. The first day of the month of Kalen (April-May) fell on Thursday (Shagolshen). The first day of the month of Thawan (July-August) fell on Saturday (Thangja). The first day of the month of Mera (September-October) fell on Tuesday (Leibakpokba). The first day of the month of Hiyangei (October-November) fell on Wednesday (Yumshakeisha). On the 16<sup>th</sup> day, Friday, the temple of Lai Waheiba (household deity Sanamahi) was inaugurated. There was a solar eclipse on the new moon day, Thursday. The king makes a short visit to Kontha. The first day of the month of Poinu (November-December) fell on Thursday (Shagolshen). On the full moon day, Thursday, the younger brother of the Queen Shagolshenba Hanjaba Moiramba, the incharge of horse

died. On the 23<sup>rd</sup> of the month, Friday, Awa Leima Lourebam Chanu<sup>122</sup>, the Meitei woman who was married to the Burmese prince went back. On the 25<sup>th</sup> day, Sunday, the king went for fishing in Waithou. On the 28<sup>th</sup> day, Wednesday, the king went to Ikop for fishing. The first day of the month of Wakching (December-January) fell on Saturday (Thangja). On the 7<sup>th</sup> day, Friday, the king went to attack Anan village but failed to do so and returned back. The first day of the month of Pheiren (January-February) fell on Sunday (Langmaiching). On the 6<sup>th</sup> day, Friday, the king again prepared to attack Anan village. On the 26<sup>th</sup> day, Friday, the foundation for constructing a three storeys house was laid. Bronze was used to cover the roof. The first day of the month of Lamta (February-March) fell on Tuesday (Leibakpokba). On the new moon day, Friday, construction for building Uttra (a kind of house build inside the palace) house was laid.

In 1627 AD, in Nongthonbam Khomma's year, the first day of the month of Sajibu (March-April) fell on Thursday (Shagolshen). On the 21<sup>st</sup> of the month, Wednesday, the big house built inside palace was inaugurated. The first day of the month of Kalen (April-May) fell on Friday (Erai). On the 29<sup>th</sup> day, Thursday, a temple for goddess Panthoibi was constructed in the market place. The first day of the month of Inga (May-June) fell on Saturday (Thangja). The first day of the month of Ingen (June-July) fell on Monday (Ningthoukaba). The first day of the month of Thawan (July-August) fell on Wednesday (Leibakpokba). On the 27<sup>th</sup> day, Sunday, the two Brahmin, Kamdeva and Chandra Shekhar, who went to Takhen (Tripura), arrived. The first day of the month of Langban (August-September) fell on Thursday (Shagolshen). The first day of the month of Mera (September-October) fell on Saturday (Thangja). On the 24<sup>th</sup> day, Sunday, the king went to Kyambathen to capture elephant. The first day of the month of Hiyangei (October-November) fell on Sunday (Langmaiching). On the 10<sup>th</sup> day, Tuesday, eight thieves were thrown into the river. The first day of the month of Poinu (November-December) fell on Tuesday (Leibakpokba). On the third day, Thursday, the in charge of the royal granary, Keirungba Langcha prepared for an attack on Thangkhol village. On the new moon day, of the month Wakching (December-January), the king went to Shoichup to inspect the place for dwelling. On

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<sup>122</sup> Awa Leima Lourebam Chanu-Lourebam Maramba and Ningombam Chanu Tamu had Pungthon, Maringkhomba and Awa Leima Hemshwari as their children.

the 16<sup>th</sup> day, Friday, a Burmese lady arrived with eleven drums. On the 19<sup>th</sup> day, Sunday, was made suitable for dwelling.

The first day of the month of Pheiren (January-February) fell on Friday (Erai). On the 10<sup>th</sup> day, Saturday, the Burmese lady arrived with eleven drums performed a lot of performances before a large gathering crowd. On the 17<sup>th</sup> day, Saturday, Shangkhuba Shellungba, the in charge of the prison and Lamloi of the Ngangbam family led the troop to attack Nungkhan village. On the 18<sup>th</sup>, day, Sunday, the Burmese lady went back. On the 19<sup>th</sup> day, Monday, a white Python with horns slithered into the river of Khurai area while it was dug. The first day of the month of Lamta (February-March) fell on Saturday (Thangja). On the 17<sup>th</sup> day, Monday, the carpenter Irom Langmei Linaiba challenged the Naharup or the Youth department that he would built a big house without any weapon or tool. A beautiful house with eight compartments was built. The king was very pleased with the work of his servant so gave him two slaves and exempted him from doing his duty for three years.

In 1628 AD, in Ashangbam Aaroi's year, the first day of the month of Sajibu (March-April) fell on Monday (Ningthoukaba). On the 28<sup>th</sup> day, Sunday, the king inspected the Chothe village. The first day of the month of Kalen (April-May) fell on Thursday (Shagolshen). On the 28<sup>th</sup> day, Saturday, two tigers coming down from the nearby hill were caught. On the new moon day, Thursday, one tiger was caught. The first day of the month of Ingen (June-July) fell on Friday (Erai). A tiger was caught in Haotan. A person of Konsham family was killed by a tiger. On the 19<sup>th</sup> day, Tuesday, an architect arrived from Burma. On the 29<sup>th</sup> day, Thursday, a temple for goddess Kalika (Kali/Durga) was constructed. The first day of the month of Ingen (June-July) fell on Tuesday (Leibakpokba). On the 11<sup>th</sup> day, Wednesday, a tiger was caught in Kontha. On the first day of Thawan (July-August), a tiger was caught in the nearby foothills. On the 22<sup>nd</sup> day, Sunday, a tiger was caught in the Langmaiching hill. The first day of the month of Langban (August-September) fell on Tuesday (Leibakpokba). On the 9<sup>th</sup> day, Wednesday, a tiger was caught from around the prison. On the 14<sup>th</sup> day, Monday, a tiger was caught from Kameng. On the 23<sup>rd</sup> day, Wednesday, a tiger was caught from phumang.

The first day of the month of Mera (September-October) fell on Thursday (Shagolshen). The first day of the month of Hiyangei (October-November) fell on Saturday (Thangja). The first day of the month of Poinu (November-December) fell on Monday (Ningthoukaba). On the 10<sup>th</sup> day, Wednesday, the king and his wife went to Ikop in a raft for a fishing party. On the 17<sup>th</sup> day, Friday, the royal house was renovated with bricks and woods. The first day of the month of Pheiren (January-February) fell on Thursday (Shagolshen). The first day of the month of Lamta (February-March) fell on Saturday (Thangja). On the 16<sup>th</sup> day, Saturday, one of the noble led the troop to attack Pettlan. They returned on the 25<sup>th</sup> day, Monday.

In 1629, in Brahmin Mani's year, the first day of the month of Sajibu (March-April) fell on Sunday (Langmaiching). A lot of monkeys were captured in Chingba. On the 3<sup>rd</sup> day, Tuesday, those monkeys escaped. On the 19<sup>th</sup> day, Friday, a temple for lord Krishna was constructed. The first day of the month of Inga (May-June) fell on Thursday (Shagolshen). On the 5<sup>th</sup> day, Monday, the foundation for goddess Kalika temple was laid. The first day of the month of Thawan (July-August) fell on Saturday (Thangja). On the 2<sup>nd</sup> day, Sunday, the king returned back from Sugnu after inspecting the area. On the 17<sup>th</sup> day, Saturday, the king went for a picnic party in Thanga. The first day of the month of Langban (August-September) fell on Sunday (Langmaiching). On the 16<sup>th</sup> day, Monday, Thangjam Chanu, gave birth to Ebungo Khwairakpa. On the 22<sup>nd</sup> day, Sunday, a tiger sneaked into a tiger was caught. On the 24<sup>th</sup> day, Tuesday, the king went for hunting at Wangu. Thirty animals were caught. The first day of the month of Mera (September-October) fell on Monday (Ningthoukaba). On the 13<sup>th</sup> day, Wednesday, the king caught nine hogs in Achanbigei. There was a lunar eclipse on the full moon night, on Tuesday.

The first day of the month of Hiyangei (October-November) fell on Wednesday (Yumshakeisha). On the 5<sup>th</sup> of the month, Sunday, the king went to attack Nungkhan village. On the full moon day, Thursday, a troop led by the noble in charge of granary, Keirungba Sana Shaba went to attack Ashong village. On the first day of the month of Poinu (November-December), a three storeys temple was built. The first day of the month of Wakching (December-January) fell on Sunday (Langmaiching). The first day of the month of Pheiren (January-February) fell on Monday (Ningthoukaba). On the 13<sup>th</sup> day, Saturday, Tusuk village was attacked. One of them died in the attack.

The first day of the month of Lamta (February-March) fell on Wednesday (Yumshakeisha). The lunar eclipse which was expected on Tuesday did not occur.

In 1630 AD, in Heisnam Aton's year, on Friday, the first day of the month of Sajibu (March-April), foundation for the king's mother was laid. On the 7<sup>th</sup> day, Thursday, the king went for a fishing party at Thanga. On the 9<sup>th</sup> day, Saturday, Nangbam Nongthonba Manshei, the noble in charge of the revenue and treasury died. On the 23<sup>rd</sup> day, Saturday, a tiger was caught. On that day another tiger was caught in the nearby foothills. The first day of the month Kalen (April-May) fell on Saturday (Thangja). The first day of the month of Inga (May-June) fell on Monday (Ningthoukaba). On the 10<sup>th</sup> day, Wednesday, a temple was built for the goddess Panthoibi. On the 12<sup>th</sup> day, Friday, the temple for goddess Kalika was inaugurated. The first day of the month of Ingen (June-July) fell on Tuesday (Leibakpokba). On the 2<sup>nd</sup> day, Wednesday, the temple of goddess Kalika collapsed. Three men were buried underneath, one died immediately and the two other survived. On the 4<sup>th</sup> day, Friday, the architect who came to build the temple from Burma went back. The first day of the month of Thawan (July-August) fell on Wednesday (Yumshakeisha). The first day of the month of Langban (August-September) fell on Thursday (Shagolshen). On the 29<sup>th</sup> day, Sarokkhaibam Apong went to take the boat in Sanayan for the boat race. On the new moon day, Friday, Brahmin Lokhon who went to Awa (Burma) arrived. Shortly there was a solar eclipse. The first day of the month of Hiyangei (October-November) fell on Sunday (Langmaiching). The first day of the month of Poinu (November-December) fell on Tuesday (Leibakpokba). On the 11<sup>th</sup> day, Friday, a group of houses in the village were made to shift to prevent congestion in the village. Even the graveyards were shifted. The first day of the month of Wakching (December-January) fell on Thursday (Shagolshen). On the 5<sup>th</sup> day, Monday, a tiger was caught in the foothill of Langmaiching hill. On the 9<sup>th</sup> day, Friday, the king caught one jackal at Khangbitok area. The first day of the month of Pheiren (January-February) fell on Friday (Erai). The first day of the month of Lamta (February-March) fell on Sunday (Langmaiching). The construction of the three storey temple was inaugurated. On the 11<sup>th</sup> day, Wednesday, a big house was constructed.



In 1631 AD, in Thougaijam Khungam's year, the first day of the month of Sajibu (March-April) fell on Wednesday (Yumshakeisha). On the day, Tuesday, the king went to attack Tusuk village. Kshtri Keira, the chief of the village was beheaded and his head brought as war booty. Fifteen persons were held captives. Yoiren Taoriya and Kabo Leiyushungba, the brewer, died of intoxication. On the 28<sup>th</sup> day, Friday, Sanasaba Keirungba, the in charge of the granary went to attack Senjaopan; returned before reaching the place. On the 29<sup>th</sup> day, Wednesday, the king went to inspect the Sherow village. The first day of the month of Kalen (April-May) fell on Friday (Erai). On the 4<sup>th</sup> day, the king returned. The first day of the month of Inga (May-June) fell on Sunday (Langmaiching). On the 8<sup>th</sup> day, Sunday, the temple for the household deity Sanamahi was inaugurated. The first day of the month of Ingen (June-July) fell on Monday (Ningthoukaba). On the 7<sup>th</sup> day, Sunday, Meidingu Charairongba died. He ruled for 13 years. He died at the age of 37. On the 20<sup>th</sup> day, Friday, a tiger was caught in the courtyard of Queen Shija Sanarakpi.



### CHAPTER III

#### The Use of Local and Sanskrit Terms in the *Cheitharol Kumbaba*

Manipur has a very long history which can be traced back to 33 AD. The early history of Manipur is mainly confined to its regional sphere without much evidence of outside elements. However, we cannot ignore the waves of migration that came to Manipur from different directions since time immemorial. The causes of this migration were many and differed from one stream to another. As for instance, the migrants can be either war captives and slaves, or followers in the form of dowry. The migrants could also be found in the form of refugees, fortune seekers, invitees by the kings for state purposes i.e., as interpreters, writer, priests, etc.

Different ethnic groups such as the Myanmar's, Chinese, and Pong (from the Shan kingdom) came to Manipur from the east. They are collectively known as "Nongpok Haram"<sup>1</sup> i.e. people who came from the east and settled in Manipur and merged into the Manipuri community.

In addition to these migrants from the east, people from the west, such as the Tripuris, Assamese, Cacharis, Muslims, etc. also migrated to Manipur. They are collectively known as the "Nongchup Haram"<sup>2</sup> i.e. people who came from the west and settled in Manipur and merged into the Manipuri community having separate surname. Besides, there are also some other ethnic groups like the Heirem Khunja, Haorok Konthou, Senlloi Longmais etc. inhabiting the hill areas. The influx of outsiders, according to the *Cheitharol Kumbaba*, occurred around the seventh century. During the reign of Meidingu Naothingkhong (440-490 Sakabda), *Cheitharol Kumbaba* records the coming of Shamlung, the younger brother of the Pong king Shukampha<sup>3</sup> of the Shan kingdom, after his expedition to Pasha (Bengal). After Pasha, he visited the Meitei country and stayed at Apong Inghol (home like place of the Pongs in a part of the Meitei land) for ten years. However, it is difficult to figure out if migration and

<sup>1</sup> N. Khelcahndra Singh, *Manipuri to Manipuri and English Dictionary*. Imphal: Self Publications, 1964, p. 303.

<sup>2</sup> Ibid, p. 300.

<sup>3</sup> Ibid, p. 5.

settlement from the east began from this time, but it can be assumed that the trends for migration from east were set from this time onwards. It could show how from such a short connection, a closer contact between the Meiteis and the people from the east developed in the later part of the period. Wars and invasions were other crucial factors that resulted to contacts between people from different lands. The influence of the people from the west could be also seen at the cultural level. As for instance, the use of Pena, a stringed musical instrument used in the Meitei festival Lai Haraoba (merry-making of God) was introduced to the Meitei culture by the Pong. The *Cheitharol Kumbaba* recounts the exchange of one Meitei drummer and a pong harper around the 15<sup>th</sup> century between Meidingu Kyamba and the Pong king Choufa Khek Khomba.<sup>4</sup> According to B. Kulachandra Sharma, “Meidingu Kyamba and the king of Pong Choufa Khekkhomba, besides sharing the booties, also exchanged many gifts that represent their customs and tradition. The Pong king even sent some of his craftsmen and skilled persons to Meitei land. Since then, people of Nongpok Haram like Mao-Shan began their settlement in the Meitei land”<sup>5</sup>.

Although it is not possible to give the exact figure of how early people from west came and settled in Manipur, it could still be traced back as early as the 16<sup>th</sup> century with the coming of a writer, Lairikyengba (lairik means book, yengba means to check) Gabichandra<sup>6</sup> from Takhen (Tripura). The lineage of Lairikyengbam according to B. Kulachandra Sharma belongs to the “Roy’s” of Bangladesh who came to Manipur by the beginning of the medieval period. He says that the families of the Lairikyengbam hold an important position in the royal circle, being educated, taking major role in any royal functions. Lairikyengba Gabichandra was summoned by the then king Meidingu Lamkyamba in 1514. He married a Meitei woman name Sabitya, daughter of Ayam Khelamba. It was from the descendants of his bloodline that the family lines like Yumlembam, Yumkham and Yakeimayum are established<sup>7</sup>. According to Jyotirmoy

<sup>4</sup> L. Ibungohal Sing and Khelchandra N., *Cheitharol Kumbaba*. Imphal: Manipur Sahitya Parishad publications, 1967, p. 22.

<sup>5</sup> Kulachandra Sharma B., “*Meitrabakki Khunthok Khundarol*” (*Migration and settlement of Manipur from prehistoric age to historical periods*). Imphal: 1997, p. 81.

<sup>6</sup> L. Ibungohal Singh and Khelchandra N., *Cheitharol Kumbaba*. Imphal: Manipur Sahitya Parishad Publications, 1967, p. 22.

<sup>7</sup> Kulachandra Sharma B., *Meitrabakki Khunthok Khundarol* (*Migration and settlement of Manipur from prehistoric age to historical periods*). Imphal: 1997, p. 83-84.

Roy, Larikyembam is a class of writer, from Bengal which have been now absorbed into the general mass of the Manipuri population<sup>8</sup>.

Similarly, “the Brahmins known to the Meiteis as Bamon are basically the mix blood of Arya Brahmins and Himalayan tribes came to Manipur from Bangladesh through Kamarup (Assam) during the time of Meidingu Kyamba around the 15<sup>th</sup> century. Although they are of the highest caste in the Hindu society, in a place where rays of northern culture could be seen, the Brahmins migrants are ordinary people; in fact they are not only ordinary people but also considered in lower strata. However, the Brahmins who were considered aliens earlier began to merge with the Meiteis from Laiyingthou Senbi Khagemba’s time around the 17<sup>th</sup> century. In such a way, the Bamons, whose mothers were Meitei began speaking the native language and following the native culture, leaving aside the culture and tradition of the Bamon father, which in course of time began recognising them as an entity of the Meitei land”<sup>9</sup>.

Also, a very clear evidence of the coming of Muslims, known to the Meiteis as Pangan, can be drawn from the time of Meidingu Khagemba around the 17<sup>th</sup> century. The *Cheitharol Kumbaba* records Meidingu Khagemba giving permission to Muslims, who were war captives from Cachar, to settle in the Meitei land by giving them local wives. Gangumei Kabui says “The pluralistic society of Manipur was further strengthened when a large scale migration was permitted by Khagemba when he settled the Muslims and Kacharis war captives in Manipur after the Kacharis-Muslims war in 1606 AD. They married local women but were allowed to follow their religion in their own particular way.”<sup>10</sup>

The war captives were not confined to prisons but were given their individual space and liberty to practice their beliefs and custom. With such liberty and allowances, their cultural practices might have intermingled with the local culture. For instance,

<sup>8</sup> Jyotirmoy Roy, *History of Manipur*. Eastlight Book House 20, Strand Road Calcutta 1, 1958, p.170.

<sup>9</sup> Ibochouba Singh N., Chitrewar Sharma A, and Kulachandra Sharma B., *Meitei Bamon Khunthok (Migration of the Meitei Brahmin)*. Imphal: 1995, p. 2-3.

<sup>10</sup> Gangumei Kabui, *History of Manipur*. New Delhi: National Publishing house, 1991. p. 216.

the use of Hookah or the smoking pipes and introduction of tobacco during this time suggest their cultural influence over the people of their host land. In the opinion of N. Ibochouba Singh, A. Chitreswar Singh and B. Kulachandra Sharma, a possible reason behind the migration of the people from the east and the west is “the Meitei land was scantily populated in the earlier times. Therefore to increase the population of the land, the migrants and war captives were allowed to settle in Manipur. Despite, good administration, customs, traditions and religion, Manipur often indulged into warfare and thus required a means to increase the strength of people in Manipur. So the migrants were given land and property and were allowed to marry local Meitei women to settle in Manipur”<sup>11</sup>.

In order to examine the influence of the external agents in the early history of Manipur as well as in the later period, a brief classification between Sanskrit and local Manipuri words and terminologies used or found in the *Cheitharol Kumbaba* for the names of hills, rivers, places, kings, days, months, and names of gods and goddesses are listed below.

**TABLE NO 1. Name of the Lakes and Rivers**

Local Name	Reference:	Description	Sanskrit/Others
<b>Loktak</b>	Mentioned from the time of Meidingu Taothingmang (186-268 Sakabda).	The largest lake in Manipur which lies in the southwest of the valley.	
<b>Ithing</b>	Mentioned since the time of Meidingu	An island in the Lotak lake.	

<sup>11</sup> N. Ibochouba Singh, A. Chitrewar Sharma and B. Kulachandra Sharma, “*Meitei Bamon Khunthok*” (*Migration of the Meitei Brahmin*). Imphal, 1995, preface p. (ii).

	Taothingmang (186-268 Sakabda)		
<b>Naga Mapan</b>	Mentioned in the time of Meidingu Ura Konthouba (490-580 Sakabda).	River that flows between Teerapokbi and Matai khul.	
<b>Iril river</b>	Mentioned since the time of Meidingu Noathingkhong (585-685 Sakabda).	One of the widest rivers in the eastern portion of Imphal.	
<b>Luwang yi</b>	Mentioned since Meidingu Chenglei Ipan Lanthaba's time (871-891 Sakabda).	The main river of the Luwang clan which flows from Kameng to Lamdeng and into joined into the Irong stream.	
<b>Ithai</b>	Mentioned since the time of Meidingu Irengba (906-996 Sakabd).	A small tributary of the Iril river.	
<b>Iyei</b>	Mentioned since the time of Meidingu Thawanthaba (1117-1153 Sakabda).	A tributary of the Irong river in the north west portion of the valley.	
<b>Ingthi/ Ningthi river</b>	Mentioned since the time Meidingu Kyamba (1389-	The river that flows between the boundary of	

	11430 Sakabda).	Manipur and Burma.	
<b>Leimatak river</b>	Mentioned since the time of Meidingu Paikhomba (1588-1619 Sakabda).	River that lies to the south of Imphal and the western hills of the valley.	
<b>Chakpi</b>	Mentioned since the time of Meidingu Charairongba (1619-1631 Sakabda).	River that flows around Sugnu area.	

Rivers seem to form an important means of transportation in the ancient times of Manipur. The use of boats by early Meitei kings and nobles for pleasurable trips after their ascension to the throne highlights the importance of rivers in those times.

Frequent reference of tours and fishing by Meitei kings and nobles are also given in the *Cheitharol Kumbaba*. There are instances of many kings and queens being drowned in the river in one of their royal tours in boats. One such instance of drowning occurred during Meidingu Mungyamba's reign, where in a pleasurable trip to Sugnu, Queen Meiteleima Serembi and her attendant Khomshen died when their boat capsized<sup>12</sup>. Use of boats for pleasurable trips was the birthright of kings and nobles, because no reference of common men going for such trips was mentioned in the *Cheitharol Kumbaba*.

Apart from being an important means of transportation, rivers, in the ancient times, also served as a scene for battle. There are several instances of battles being fought

<sup>12</sup> L.Ibungohal Singh and Khelchandra N., *Cheitharol Kumbaba*. Imphal: Manipur Sahitya Parishad Publications, 1967, p. 29.



along the banks of various rivers. During the reign of Meidingu Ura Konthouba (490-580 Sakabda) the Senloi Langmais of the nearby hills were at the bank of the Naga Mapan river on their return after the successful war against Haokap Chingshang for mistreating the servant of Meidingu Ura Konthouba<sup>13</sup>. Also, during the reign of Chenglei Ipan Laanthaba (871-891 Sakabda), some people of Luwang clan who came by boat in the Luwangyi<sup>14</sup> River were captured. The battle between the chief of Moirang clan, Chingkhui Telheiba, and Meidingu Thawanthaba(1117-1153 Sakabda) for refusing the hand of his daughter Yaoren Tonpokpi was fought in the Loktak<sup>15</sup> Lake. According to Joytirmoy Roy, the Manipuri festival Hiyanghirel or boat race bears the memory of the naval battle that took place with the Khumans and the Meitei king Thawanthaba in the Loktak Lake<sup>16</sup>.

**TABLE NO 2. NAMES OF PLACE**

Local Name	Reference	Description	Sanskrit/Others
Pong	Mentioned since the time of Meidingu Naothinkhong (585-685 Sakabda).	Shans of the upper Burma or the Shans state were generally known to the Meiteis as Pong	
Mayang	Mentioned since the time of Meidingu Kongyamba(1246-1257 Sakabda).	Cachar.	Cachar.
Kabo	Mentioned since the time of Meidingu Ningthoukhomba (1354-1389 Sakabda).	Shans of the Chindwin Basin.	Burma
Kabo Kiang	Mentioned since the time of Meidingu Kyamba	Name of a place in Burma.	

<sup>13</sup> Ibid, P. 5.

<sup>14</sup> Ibid, p. 8.

<sup>15</sup> Ibid, p. 12.

<sup>16</sup> Joytirmoy Roy, *History of Manipur*, Calcutta: Eastlight Book House, 1958, p.25.

	(1389-1430 Sakabda).		
Takhen	Mentioned since the time of Meidingu Lamkyamba (1434- 1445 Sakabda).		Tripura.
Tekhao	Mentioned since the time of Meidingu Lamkyamba (1434-1445 Sakabda).	Assam.	Assam.
Khamaran	Mentioned since the time of Meidingu Mungyamba (1484-1519 Sakabda).	Another name of Burma.	
Khagi	Mentioned since the time of Meidingu Mungyamba (1434-1519 Sakabda).	China.	
Awa	Mentioned since the time of Meidingu Charairongba (1619-1631 Sakabda).	Another name of Myanmar.	

In the earlier period, places like Assam, Tripura, Burma, China, Bengal, and Shan Kingdom were known to the Meitei by different names. The names of the places listed in the above-given table can give us a brief idea of when people from these places started migrating to what is now called Manipur.

The influence of the Pong people in the land of Meitei started in the time of Meidingu Naothingkhong (585-658 Sakabda) and was strongly felt during the reign of Meidingu Kiyamba(1390-1430 Sakabda). As evident in the *Cheitharol Kumbaba*, it was during this time that lands of both Pong and Manipur were divided between the two and finally a boundary between the two kingdoms were fixed. This demarcation of boundary resulted after an expedition in Kabo Kiang, a part of Burma, in 1392 Sakabda.<sup>17</sup>

<sup>17</sup> Ibid, p. 19.

The first instance of migration from the Mayang land was noted in the time of Meidingu Kongyamba (1246-1257 Sakabda). The migrants of that time were primarily war captives. The *Cheitharol Kumbaba* mentioned the capturing of the Kachari priest (Mayang Maiba) Apheraja and two others-Tingkaraja and Akemtao<sup>18</sup>. However, the *Cheitharol Kumbaba* does not mention any significant change or influence by those captives. It was in the later years that social interaction happened in the form of and matrimonial alliances and trading activities. One of the earlier matrimonial alliance was developed during the reign of Meidingu Kabomba (1446-1464 Sakabda), with Tekhao, where TakhaoLeima Khongnambi (queen of Tekhao) a Meitei woman, was left for Tekhao and an elephant name Tekhaongamba was brought from Tekhao. Also, Tekhaoroo, a kind of fish trap and Phoupu Manbi<sup>19</sup>, an aromatic seed for flavouring curry was introduced for the first time. The *Cheitharol Kumbaba* makes mention of Meitei princess and other Meitei women being married off to men from Mayang land.

References could be made of Kabo, Khagi, Tekhao, Takhel in the similar context, as Meitei kings were primarily and mostly engaged with their counterparts in war activities. For instance, in the earlier period the *Cheitharol Kumbaba* mentions the frequent wars with different parts of Kabo from the reign of Meidingu Ningthoukhomba (1354-1389 Sakabda) onwards. However, from Meidingu Mungyamba's reign (1562-1597 AD), matrimonial alliance with the Kabo also started developing. The *Cheitharol Kumbaba* records the giving of an elephant to the Meitei king as a bride price of the Meitei princess Kabo Leima Sana Langmeirembi<sup>20</sup>.

However, the *Cheitharol Kumbaba* does not mention any form of marriage regarding the marriage system of that time. It is possible that matrimonial alliance was developed between the Meitei kings and the neighbouring states more on the ground of political issues to maintain a good relation with the neighbouring states. This is evidence by *Ningthourol Lambuba*, where it mentions in detailed of Meidingu Khagemba attacking Kabo Kyang after his sister named Tampha Ayangpha, married

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<sup>18</sup>Ibid, p.16.

<sup>19</sup> Ibid, p.24.

<sup>20</sup> Ibid, p 27.

to the Kabo Kyang chief for illtreating her and captured its chief Chou Sang and his wife Leima Chousoi along with a temple architect<sup>21</sup>. The *Cheitharol Kumbaba* also recorded this incident but not in detailed rather than mentioning the capturing of the wife of the Kabo kyang chief Leima Chousoi in 1536 in Sairem Lukok's year<sup>22</sup>. However, no record of Meitei princes marrying from the above mentioned places was given in the account of the *Cheitharol Kumbaba*.

**TABLE NO 3. NAME OF TITLE OF THE NOBLES, KING, QUEEN AND OTHER ADMISTRATIVE STRUCTURES**

Local Name	Reference	Meaning	Sanskrit/ Others
Meidingu	Mentioned since the time of Meidingu Nongda Lairen Pakhangba (33-154 Sakabda)	It is the title of the king or it means the king of Meitei	
Meitei Leima	Mentined since the time of Meidingu Nongda Lairen Pakhangba (33-154 Sakabda)	Queen or the queen of the Meitei	
Ningthou	Mentioned since the time of Meidingu Sameirang (440-490 Sakabda)	Literal meaning is king but refered to be as chief in the Cheitharol Kumbaba	
Phamdou	Mentioned since the time of Meidingu Khongtekcha (685-695 Sakabda)	A large body of advisors	
Lup	Mentioned since the time of Meidingu Loiyumba (996-1044 Sakabda)	Group	
Pana	Mentioned since the time of Meidingu Loiyumba (996-1044 Sakabda)	It is the division of the Meitei community into four 1)Ahallup 2) Naharup 3) Khabam 4) Laipham	
Yaiskul Lakpa	Mentioned since the time of Meidingu Ningthoukhomba (11354-1389 Sakabda)	Noble who was the in charge of Yaiskul sub division	

<sup>21</sup>Bhogeshwar Singh O., *Ningthourol Lambuba (A detailed History of the kings of Manipur)*. Imphal: 1967, p. 282.

<sup>22</sup>L. Ibungohal Singh and Khelchandra N., *Cheitharol Kumbaba*. Imphal: Manipur Sahitya Parishad Publications, 1967, p. 35.

Ahallup Lakpa	Mentioned since the time of Meidingu Kyamba (1389-1430 Sakabda)	Head of the Adult council.	
Naharup Lakpa	Mentioned since the time of Meidingu Kyamba (1389-1430 Sakabda)	Head of the Youth council	
Nongthonba	Mentioned since the time of Meidingu Kyamba (1398-1430 Sakabda)	Noble in charge of the revenue department and the royal treasury	
Angoupamba	Mentioned since the time of Meidingu Kyamba (1389-1430 Sakabda)	Chief of the Angom clan	
Wangkhei Lakpa	Mentioned since the time of Meidingu Kyamba (1389-1430 Sakabda)	Noble on charge of the Wangkhei sub division	
Pukhranba	Mentioned since the time of Meidingu Thangjamba (1464-1467 Sakabda)	Noble in charge of food	
Maiba	Mentioned since the time of Meidingu Mungyamba (1484-1519 Sakabda)	Priest	
Ametba Loisang	Mentioned since the time of Meidingu Mungyamba (1484-1419 Sakabda)	Department of Medicine.	
Khurai Lakpa	Mentioned since the time of Meidingu mungyamba (1484-1419 Sakabda)	Noble who was in charge of the Khurai sub division	
Achoiba Loisang	Mention since the time of Meidingu Mungyamba (1484-1419 Sakabda)	Department of Militia.	
Khwai Lakpa	Mentioned since the time of Meidingu Mungyamba (1484-1419 Sakabda)	Noble in charge of Khwai sub division.	
Naikhurakpa	Mentioned since the time of Meidingu Mungyamba (1484-1419 Sakabda)	Noble in charge of the slaves	
Laiyingthou	Mentioned since the time of Meidingu Khagemba (1419-1574 Sakabda)	It is the another title of the king which means 'king of God'	
Leima Khubi	Mentioned since the time of Meidingu Khagemba (1419-1574 Sakabda)	Title of the third Queen of the Meitei king.	
Shanglakpa	Mentioned since the time of Meidingu Khagemba (1419-1574 Sakabda)	Officer in charge of the prison	
Shanglen Lakpa	Mentioned since the time of Meidingu Khagemba (1419-1574 Sakabda)	Noble who the head of the four administrative division	
Keirungba	Mentioned since the time of	Officer in charge of the	

	Meidingu Khagemba (1419-1574 Sakabda)	royal granary	
Hiyangloi Hanjaba	Mentioned since the time of Meidingu Khunjaoba (1574-1588 Sakabda)	Noble in charge of the king's boat.	
Thangshaba Hanjaba	Mentioned since the time of Meidingu Khunjaoba (1574-1588 Sakabda)	Noble in charge of the royal swords	
Aheiba Hanjaba	Mentioned since the time of Meidingu Khunjaoba (1562-1666 AD)	Noble in charge of metal works, specially in making Brass vessels used by the king and in Sculpting brass statue of god and goddesses.	
Asheiba Loisang	Mentioned since the time of Meidingu Paikhomaba (1588-1619 Sakabda)	Department of music and learning.	
Shagolshenba Hanjaba	Mentioned since the time of Meidingu Paikhomba (1588-1619 Sakabda)	Noble in charge of the horses	
Humairoi Hanjaba	Mentioned since the time of Meidingu Paikhomba (1588-1619 Sakabda)	Noble in charge of the king's fan	
Potsangba Hanjaba	Mentioned since the time of Meidingu Paikhomba (1588-1619 Sakabda)	Noble in charge of the store keeper	
Doolairoi hanjaba	Mentioned since the time of Meidingu Paikhomba (1588-1619 Sakabda)	Noble in charge of the king's palanquin	
Shellungba	Mentioned since the time of Meidingu Paikhomba (1588-1619 Sakabda)	Subordinate officer	
Shamushenba Hanjaba	Mentioned since the time of Meidingu Charairongba (1619-1631 Sakabda)	Noble in charge of the elephant	

As reflected in the *Cheitherol Kumbaba* and from the above table, it seems apparent that there are seven clans (salais) in Manipur before the foundation of the royal dynasty i.e the Ningthuoja dynasty. The seven clans of Manipur are- 1) Ningthouja 2) Angom 3) Khuman 4) Moirang 5) Luwang 6) Khaba-Nganba 7) Chenglei or Sarang Leishangthem. However it is difficult to locate the boundary of each clan. N. Ibobi Singh is of the opinion that “.....before the accession of Nongda Lairen Pakhangba , there were little kingdoms, the area of which was not demarcated but was changing

often with the prowess of different chieftains<sup>23</sup>. According to R.K Jhaljit “the seven salais (clans) had their own petty states. However, the boundary of the seven principalities cannot be precisely traced although their sites can be broadly located”<sup>24</sup>. Each of these clans was fighting for political supremacy. One of the earlier inter clan wars occurred during the reign of Meidingu Sameirang (440-490 Sakabda). The *Cheitharol Kumbaba* records the killing of the Angom clan chief, Khwakpa Thawanthaba<sup>25</sup> by Meidingu Sameirang in a war with the Angom clan and the land occupied by the Angom clan was annexed. Such incidence of inter clan war continued even after the emergence of Ningthouja clan as the most powerful one. The main aim of the frequent wars between these seven clans seems to be more of for the possession of better land to extend their territory over another or for the capture of human beings to show bravery in the battle field. But sometimes war was also fought for the cause of other reason. As evidence from the *Cheitharol Kumbaba*, there are instance of Meidingu Thawanthaba (1117-1153 Sakabda) waging a war against the chief of the Khuman clan, Punshiba, over the issue of his daughter princess Chingkheithanbi<sup>26</sup>. In yet another such incident, in (1224-1246 Sakabda), Thingbi Lanthaba attacks the chief of the Moirang clan Chingkhuhelheiba for refusing the hand of his daughter Youren Tonpokbi<sup>27</sup> in marriage.

However, the most important or the primary aim of war in the early period seems to be for territorial expansion and to subjugate the other clans under the Meitei sovereignty i.e under the Ningthouja dynasty. This early phase of the clans in Manipur can be equated with the tribal state which was under a chief and some elder men. The chief of each clan was like the tribal chief of the early state who administered and protected its area. As Gangumei Kabui states ‘.....the chief of the clan who was originally a chieftain of the village or a groups of villages was the protector of the clan and he became the chief of the principality who was called Ningthou’<sup>28</sup>. So the early history of Manipur was mainly regional in character with

<sup>23</sup> Ibobi Singh N., *The Manipur Administration (1709-1907)*. New Delhi: Horizon Printers, 1976, p. 23.

<sup>24</sup> Jhaljit Singh R.K., *A short History of Manipur*. Imphal: 1965, p. 14.

<sup>25</sup> L.Ibungohal and Khelchandra N., *Cheitharol Kumbaba*. Imphal: Manipur Sahitya Parishad Publications, 1967, p. 4.

<sup>26</sup> *Ibid*, p.12.

<sup>27</sup> *Ibid*, p.16.

<sup>28</sup> Gangumei Kabui, *History of Manipur vol-1*. New Delhi: National Publishing House, 1991, p.71.

petty chieftains fighting for political supremacy. N. Ibobi Singh says that the early ruler of the Meitei state was known as 'Piba'. 'Meidingu' came next. The term king seems to have conferred later on from Naophangba's<sup>29</sup> time who ruled from 350-440 Sakabda. But nowhere in the *Cheitharol Kumbaba*, was the term 'piba' used to denote the king or the early ruler. From the first historical king Nongda Lairen Pakhangba (33-154 Sakabda), 'Meidingu' was the term used for the king. However, some changes appeared in the later period like the use of 'Ningthem' from Meidingu Chalamba's time and 'Laiyingthou' from Meidingu Khagemba's time(1519-1574 Sakabda) and use of 'Maharaja from Garibaniwaz or Pamheiba<sup>30</sup>. The used of 'Laiyingthou' or the king god was probably an attempt to suggest the divine origin of kingship.

Contrary to what N. Ibobi Singh had said, L.Ibungohal Singh says that the eldest son of the head of the clan is called 'piba' who is considered to be the king of a clan. He further says, in sagei (a synonymous word of clan) functions 'piba' gets the first of everything. Pibaship is hereditary and is succeeded by the law of primogeniture<sup>31</sup>. In support of this view T.C Hodson writes ' the head or the 'piba' of certain clans is still designated the Ningthou , or the king of the clan, and it was suggested to me that the ten king of the ballad ' Numit Kappa' ( shooting the sun) were the 'pibas' of the ten clans<sup>32</sup>. So it seems probable that 'piba' must be a term used for the chief or the head of each clan in the early period before the Ningthouja dynasty extended its power. And the term 'Meidingu' or the king of Meitei seems applicable after the Ningthouja clan subdued the whole and extended its control over all the six other clans and some other ethnic groups of the hill areas like the Heirem Khunjan, Haorok Konthou etc which in course of time gradually merged into the Meitei way of life and became the Meiteis.

The role of the queen or Meitei Leima is very much limited and assumes no significant role. The queen hardly plays any significant role in the administration of

<sup>29</sup> Ibobi Singh N., *The Manipur Administration (1709-1907)*. New Delhi: Horizon Printers, 1976, p. 20.

<sup>30</sup> Ibid p. 72.

<sup>31</sup> Ibungohal Singh L., *Introduction to Manipur*. Imphal: 1987, p. 20.

<sup>32</sup> T.C Hodson, *The Meiteis*. New Delhi: Low price publications, 1908, p. 73.



the state and their utmost public role is confined to assisting or accompanying the king in his pleasurable trips. However, this cannot altogether ignore some of the brave and courageous work done by some of the Meitei queens. As the *Cheitharol Kumbaba* records in 1365, when Meidingu Ningthoukhomba went to attack Kabo Akla (a part of Burma), his queen Meitei Leima Linthoingambi repulsed the attack of the Thangkhul tribe of Takhem village and captured all of them<sup>33</sup>. Mention can be made here of queen Meitei Leima Serembi taking charge of the Ametba Loishang or the Priest or medicine department during Meidingu Mungyamba's time in 1492, in Tari Heirangkhong's year<sup>34</sup>.

The use of different titles of the queens like Meitei Leima (the queen of Meitei), Apanbi (the second queen of the king), Leima Khubi (the third queen of the king) suggest that the Meitei king also practiced polygamy. Though the different titles of the queens was found mentioned in the *Cheitharol Kumbaba* from the later period, the practice of polygamy was already prevalent since the earlier period. The evidence of polygamy being practised even at earlier times, as mentioned in the *Cheitharol Kumbaba*, can be traced back as early as the 5<sup>th</sup> century. Thamlang, the half brother of Meidingu Sameirang (440- 508 Sakabda) and the son of Meidingu Naophangba's (350-440 Sakabda) second wife Yaoreiba Chanu<sup>35</sup>, bears testimony to polygamy being a social practice in ancient times. Also Meidingu Mungyamba, who ruled around the early 17<sup>th</sup> century, was the son of Meidingu Chalamba's (1467-1484 Sakabda) first wife Nongbalon Lamphen Ngambi<sup>36</sup>. The *Cheitharol Kumbaba* doesn't mention the name of the son or daughter by the second wife Kongbam Chanu. In this regard T.C Hodson says, "The Meitheis are polygamous and the Raja may have three principale wives, with as many as one hundred and eight subsidiary partners, but it is impossible that they were simultaneously members of the royal household."<sup>37</sup>

<sup>33</sup> Ibungohal Singh L, and Khelchandra N., *Cheitharol Kumbaba*. Imphal: Manipur Sahitya Parishad Publications, 1967, p. 19.

<sup>34</sup> Ibid, p. 28.

<sup>35</sup> Ibid, p. 2.

<sup>36</sup> Ibid, p. 26.

<sup>37</sup> T.C Hodson, *The Meitheis*. New Delhi: Low Price publications, 1989, p. 27.

Moreover, it is clear that the Meitei kings and queens ruled along with a council of ministers to assist them in state purposes from the earlier times as the *Cheitharol Kumbaba* evidence the drowning incident of 64 Phamdous<sup>38</sup> in a hunting expedition during Meidingu Khongtekcha's reign (685-695 Sakabda). It was probably from these 64 Phamdous, nobles like Nongthonba (the in charge of the revenue and royal treasury), Pukhranba (in charge of the food) was appointed in the later successive period. However, the number of Meitei nobles does not remain the same all the time because, from Meidingu Khagemba's reign (1519-1574 Sakabda) onwards we see the inclusion of nobles like Naikhurakpa (noble in charge of slaves), Keirungba (noble in charge royal granary), Pheida Hanjaba (noble in charge of royal garments and beds) Khurailakpa (supervisor of the Khurai province), Yaiskul Lakpa (noble in charge of the Yaiskul Subdivision), Shanglenlakpa (the head of the four administrative division) etc. This increased in the number of nobles could also be from the expansion of the Meitei territory in order to make the functioning of the administration intact.

'Pana' or the division of the Meiteis within the administration on the basis of seniority into four (Ahallup, Naharup, Khabam, Laipham) was supposed to have been introduced from the earlier period. Each Pana was under a Lakpa. The Lakpas of the Panas were designated as Ahallup Lakpa, Naharup, Khabam Lakpa and Laipham Lakpa. The number of Pana increase to six during the reign of Meidingu Loiyumba (996-1044 Sakabda). In the *Cheitharol Kumbaba* these six Pana were referred as 'Lup' and the people of Manipur were group into six. The six lups are-i) Luplen Lup ii) Thoucha Lup iii) Kongcha Lup iv) Chingcha Lup v) Lupkhuba Lup vi) Khaicha Lup<sup>39</sup>. So 'Lup' was a term used to denote Pana in the earlier times. Later the lups came to be commonly referred to as Pana. The number of Panas was reduced to four in later period for administrative convenience. According to the ancient text Loiyumba Shinyen, nobles like Pukhranba, Hiyangloi Hanjaba are under Laipham Pana (abode of God) whereas nobles like Wangkheirakpa, Nonghonba, Khutheiba Hanjaba are under Khabam pana (belonging to Khaba or bitter). In Ahallup or the Adult council, are the nobles like Khwairakpa, Shanglenlakpa, Shinaiba Hanjaba etc,

<sup>38</sup>Ibungohal Singh L, and Khelchandra N., *Cheitharol Kumbaba*. Imphal: Manipur Sahitya Publications, 1967, p. 3.

<sup>39</sup> Ibid, p. 29.

and nobles such as Yaiskullakpa, Naikhurakpa, Aheiba Hanjaba, etc are under the pana of Naharup or the Youth council<sup>40</sup>. It was out of these panas, the various other departments like Ahallup Loishang or the department of adult council and Naharup Loishang or the department of youth council was established.

An important aspect of the Panas is the dual role they played both in military and social functions. The Panas are responsible for the defence of the Meitei land; this is indicated by the frequent references mentioned in the *Cheitharol Kumbaba* where the Ahallup or the Adult council and the Naharup or the Youth council went for war. During the reign of Meidingu Khagemba (1519-1574 Sakabda), the *Cheitharol Kumbaba* records the attack of places like Hamkou, Cheiroi and Nungtek by the Ahallup or the Adult council where Khongjomba, son of Meidingu Khagemba joined the Naharup or the Youth council on not allowing joining the Ahallup or the Adult council's attack on Hamtou<sup>41</sup>. Also during the reign of Meidingu Paikhomba (1588-1619 Sakabda), Naoshomcha Pukhranba, the in charge of the revenue and the head of the Naharup or the Youth council went to fight back the Burmese attack where two Meitei soldiers die on the bank of Ningthi or Chindwin river in the attack<sup>42</sup>.

In social functions like Lamjel or the foot race and Hiyang Tanaba or the boat race the Panas plays a significant role. The foot race (Lamjel) and the boat race (Hiyang Tanaba) were conducted on the basis of Pana. Boat race or the Hiyang Tanaba, a festival which was held in the month of Hiyangei (October-November), forms an important social function of the royal circles where even the Meitei kings takes part. It was organised on a large scale in the presence of the kings and nobles and huge crowds on the river or moat. The boat race festival according to the *Cheitharol Kumbaba* can be traced from the time of Meidingu Koiremba (1430-1434 Sakabda) where it records Meidingu Koiremba behaving impudently with his Queen Meitei Leima Luwangbi (daughter of the Angom clan chief) in a boat race festival<sup>43</sup>.

<sup>40</sup> Chandrashekhar Khulem, *Loiyumba Shinyaen*. Imphal: 1975, p. 26-27.

<sup>41</sup> Ibingohal Sing L, and Khelchandra N., *Cheitharol Kumbaba*. Imphal: Manipur Sahitya Parishad Publications, 1967, p. 40.

<sup>42</sup> Ibid, p. 56.

<sup>43</sup> Ibid, p. 22.

According to T.C Hodson the six pannas or the revenue division of the country send in a boat each, and according to custom, the pannas compete in a fixed order-Ahallup verses Naharup, and Khabam verses Laipham, Hitakphanba verses Potsangba<sup>44</sup>. E.W Dun says, "As in Lumchel (foot race) the competitors are men belonging to the different pannahs. There are no rewards for the races, they being rowed merely for the honor of the thing"<sup>45</sup>. There are also instances of the Ahallup or the Adult council and the Naharup or the Youth council indulge in a fight in the boat race festival during Meidingu Khagemba's time (1519-1574 Sakabda)<sup>46</sup>. Regarding this McCulloch in his account mention, mentions that the boat race is not a fair race, but a struggle between the rowers on either side, in which those who can deal the hardest blows, are usually the victors. That fights occasionally happen is correct, but arise from accidental causes and are really not a premeditated part of the performance<sup>47</sup>.

As far as the punishment for committing a crime or an offence is concerned the *Cheitharol Kumbaba* gives ample evidences. However, the mode of punishment varies for one to another depending on the crime or offence one had committed. The system of paying fine was the most common to all punishment. The *Cheitharol Kumbaba* records the imposition of fine on the nobles and member of the royal family. However, the amount of the fine is not mention. The offence like conspiracy against the king gets the most severe punishment as such cases was tried by the king. The penalty for such case was capital punishment and even the accomplices in such cases meet the same fate. During the reign of Meidingu Charairongba, (1619-1631 Sakabda), Naoshomcha Pukhranba Aaroi, the noble in charge of food and few others were fined for involving in setting fire of the royal house. They set the fire with the motive to make Prince Loiyamba the king. Naoshomcha Pukhranba, the in charge of food was hanged. His entire family members were also killed<sup>48</sup>.

According to R Brown, treason or conspiracy against the raja is the highest offence that can be committed. For this crime the punishment is death, but if the culprit

<sup>44</sup> T.C Hodson, *The Meitheis*. New Delhi: Low price Publications 1908, p. 52.

<sup>45</sup> E.W. Dun, *Gazetteer of Manipur*. New Delhi: Manas Publications, 1992, p. 24.

<sup>46</sup> Ibungohal Singh L, and Khelchandra N., *Cheitharol Kumbaba*. Imphal: Manipur Sahitya Parishad Publications, 1967, p. 40.

<sup>47</sup> M. McCulloch, *Valley of Manipur*. New Delhi: Gian Publications, 1980, p. 23.

<sup>48</sup> L. Ibungohal Singh and Khelchandra N., *Cheitharol Kumbaba*. Imphal: Manipur Sahitya Parishad Publications, 1967, p. 67.

belongs to royal family, he was put in a basket and thrown into the river, and kept there until drowned<sup>49</sup>. The *Cheitharol Kumbaba* also records, instances like chopping of nose and cutting of hands for stealing the royal garments, Khamentchatba (a special kind of dhoti to be worn by the royal family only) and Phige<sup>50</sup> ( a sarong of a special design and colour that can be worn by the queens and princesses). In case of the crime committed by women, they were not put to death nor imprisoned but were sent to exile. The highest punishment awarded to women for committing a grave offence like murdering of husband, abortion, child stealing was punished with Khongoinaba. According to James Johnstone, in such type of punishment, the woman was exposed on a high platform in every bazaar in the country, stripped to the waist, round which a rope, one end of which was held by her guard, was tied and her breast painted red. A crier at the same time proclaimed her crime, and with a loud voice called out from time to time, "come and look at this naughty woman"<sup>51</sup>. Khongoinaba punishment was found mentioning in the time of Meidingu Pakhomba (1588-1619 Sakabda).

**TABLE NO 4. NAMES OF THE KINGS.**

Local name	Year	Meaning	Names in other languages
Meidingu Nongda Lairen Pakhangba	33-154 Sakabda.	Pa-father; Khangba; one who knows. so the literal meaning is one who knows his father.	
Meidingu Khuiyai Tompok	76- 186 Sakabda.		
Meidingu Taothingmang	186-286 Sakabda.		
Meidingu Khui Ningonba	286- 301 Sakabda		

<sup>49</sup> R. Brown, *Statistical Account of Manipur*. Calcutta: Office of the Superintendent of Government Printing, 1874. p. 92.

<sup>50</sup> L.Ibungohal Singh and Khelchandra N., *Cheitharol Kumbaba*. Imphal: Manipur Sahitya Parishad Publications, 1967, p. 57.

<sup>51</sup> James Johnstone, *Manipur and the Naga Hills*, New Delhi: Vivek Publishing House, 1971, p. 138.

Meidingu Pengshiba	301- 316 Sakabda.		
Meidingu Kaokhangba	316-333 Sakabda.		
Meidingu Naokhangba	333-350 Sakabda.		
Meidingu Naophangba	350-440 Sakabda.		
Meidingu Sameirang	440-490 Sakabda.		
Meidingu Ura Konthouba	490-580 Sakabda.		
Meidingu Naothinkhong	585-685 Sakabda.		
Meidingu Khongtekcha	658-695nSakabda.		
Meidingu Keirencia	706-721 Sakabda.		
Meidingu Yaraba	721-743 Sakabda.		
Meidingu Ayangba	743- 832 Sakabda.		
Meidingu Ningthoucheng	832- 871 Sakabda.		
Meidingu Chenglei Ipan Lanthaba	871-891 Sakabda		
Meidingu Yanglou Keiphaba	891-906 Sakabda.	Kei means tiger Phaba means capture. So the literal meaning is one who captures tiger.	
Meidingu Irengba	906-996 Sakabda.		
Meidingu Loiyumba	996-1044 Sakabda.		
Meidingu Loitongba	1044-1072 Sakabda.		
Meidingu Atom Yoiremba	1072-1085 Sakabda.		
Meidingu Iwanthaba	1085-1117 Sakabda.		
Meidingu Thawanthaba	1117-1153 Sakabda.	One who was born in the month of Thawan	

		(July-August).	
Meidingu Chingthang Lanthaba	1153-1164 Sakabda.		
Meiding Thingbai Shelhongba	1164-1169 Sakabda.		
Meidingu Puranthaba	1169-1185 Sakabda.		
Meidingu Khumomba	1185-1200 Sakabda.		
Meidingu Moiramba	1200-1224 Sakabda.	Moiramba is a corrupted version of Moirang Ngamba. Moirang means the Moirang clan, Ngamba means one who defeats. So the literal meaning is Conqueror of the Moirang clan.	
Meidingu Thangbi Lanthaba	1224-1246 Sakabda.		
Meidingu Kongyamba	1246-1257 Sakabda.		
Meidingu Telheiba	1257-1277 Sakabda.	'Tel' means bows 'Heiba' means skill. So the literal meaning is skilled Archer.	
Meidingu Tonaba	1277-1281 Sakabda.		
Meidingu Tabungba	1281-1316 Sakabda.		
Meidingu Lairenba	1316-1321		

	Sakabda.		
Meidingu Punshiba	1321-1354 Sakabda.		
Meidingu Ninghtoukhomba	1354-1389 Sakabda.		
Meidingu Kyamba	1389-1430 Sakabda.	Kyamba is a corrupted version of Kyang Ngamba. 'Kyang' means Kabo Kyang, 'Ngamba' means one who defeats. So the literal meaning is Conquerer of Kyang. (a part of Burma).	
Meidingu Koiremba	1430-1434 Sakabda		
Meidingu Lamkyamba	1434-1445 Sakabda		
Meidingu Nong-in Phaba	1445-1446 Sakabda.	Nongin is the name of a bird 'Pheasant' Phaba means caught. So the literal meaning is 'one who caught the pheasant bird'.	
Meidingu Kabomba	1446-1464 Sakabda.		
Meidingu Thangjamba	1464-1467 Sakabda.		
Meidingu Chalamba	1467-1484 Sakabda.		
Meidingu	1484-1519		



Mungyamba	Sakabda.		
Meidingu Khagemba	1519-1574 Sakabda.	Khagemba is a corrupted version of Khagi means China. Nga mba means one who defeats. So the literal meaning is Conquerer of Khagi (China).	
Meidingu Khunjaoba	1574-1588 Sakabda.		
Meidingu Paikhomba	1588-1619 Sakabda.		
Meidingu Charairongba	1619-1631 Sakabda.		

As far as the names of the kings are concerned, the names of the kings recorded in the *Cheitharol Kumbaba* are of local origin rather than derived from Sanskrit terms. Apart from the ruling titles, the kings of Meitei had different reigning titles. For instance, the literal meaning for Nongda Lairen Pakhangba, more commonly known as Pakhangba in the myth and history of Manipur, is 'one who knows his father.' 'Pa' means father and 'Khangba' means 'one who knows.' However, the *Cheitharol Kumbaba* does not give a detailed account of the parentage of Meidingu Pakhangba but simply records his ascension to the throne in 33 AD. According to an ancient manuscript of Manipur, *Leithak Leikharol*, the great father Atingkok or Atiya Shidaba assumed the form of a dead cow and floated down the river to know who the most trusted son was: Sanamahi/Kuptreng or Kochinhudekpa/Sendreng or Pakhangba. Sanamahi/Kuptreng did not notice his father but Kochinhudekpa or Pakhangba noticed and recognised his father and performed the necessary funeral rites and rituals. The father thus reverted to his original form and gave the last son the title of 'Pakhangba'<sup>52</sup> and handed over the throne to him.

<sup>52</sup> Bheigya Yengkhom., *Leithak Leikharol*. Imphal: 1967, p. 53.

Similarly, Meidingu Ayangba's former name was Shari Chongba. He was named so because he won the bet of leaping across a wide pit.<sup>53</sup>

Meidingu Kyamba was earlier named as Thangwai Ningthouba<sup>54</sup>. He was named so after he defeated Kabo Kyang. The term 'Kyamba' is derived from the terms 'Kyang' and 'Ngamba', which means 'conquerer of Kyang'.

The same applies for Meidingu Khagemba. He was born Ningthou Ahan. He was named so after the defeat of China, known to the Meitei as Khagi. Although the *Cheitharol Kumbaba* does not give a detailed account of the war with China, *Ningthourol Lambuba*, another historical chronicle, records the defeat of China and the capture of booties like sixty guns and swords, ten cows and buffaloes, along with one of its chief of Choufa Hongdei. Since the defeat of China, Ningthou Ahan came to be known as Meidingu Khagemba.<sup>55</sup>

**TABLE NO 5. NAMES OF GOD AND GODDESS**

Local name	Reference	Meaning	Sanskrit/Others
Thangching	Mentioned since the time of Meidingu Khagemba(1519-1574 Sakabda).	God who protects the south-west direction.	
Marching	Mentioned since the time of Meidingu Khagemba (1519-1574 Sakabda).	God who protects the North direction.	
Koubru	Mentioned since the time of Meidingu Khagemba (1519-1574 Sakabda).	God who protects the south-east direction.	
Langmaiching/ Nongmaiching	Mentioned since the time of Meidingu Khagemba (1519-1574	God who protects north-west.	

<sup>53</sup> Bhogeshore Singh O., *Ningthourol Lambuba*. Imphal: 1967, p. 31.

<sup>54</sup> Ibid, p. 233.

<sup>55</sup> Ibid, p. 280.

	Sakabda).	direction.	
Lai Puthiba	Mentioned since the time of Meidingu Khunjaoba (1574-1588 Sakabda).	Name of a local deity.	
Lai Kasa	Mentioned since the time of Meidingu Khunjaoba (1574-1588 Sakabda).	Name of a local deity.	
Panthoibi	Mentioned since the time of Meidingu Paikhomba (1588-1619 Sakabda).	Name of a local goddess.	
Lai Waiheiba/Laiyingthou Taibangkhaiba or Sanamahi	Mentioned since the time of Meidingu Paikhomba (1588-1619 Sakabda).	Name of a household deity.	
Lai Nongshaba	Mentioned in the time of Meidingu Charairongba (1619-1631 Sakabda).	Name of a local deity.	
	Mentioned in the time of Meidingu Charairongba (1619-1631 Sakabda)	It's the goddess Kali or Durga.	Kalika
	Mentioned in the time of Meidingu Charairongba (1619-1631 Sakabda).	God Krishna.	Krishna

The names listed in table 6 suggest that the Meiteis were still guided by the local traditional beliefs at least till the 17<sup>th</sup> century. The names of local deities are derived from nature, which suggests the close relation religion had with nature in the ancient time. For instance, Thangching, Marching, Koubru, and Langmaiching/Nongmaiching are some of the prominent hills in Manipur. But they are not considered merely as hills. Rather, they are regarded as Gods who are guardians of the four directions. Thangching, Marching, Koubru, and Langmaiching/Nongmaiching are local deities who pervade in the four directions. People pray to them for their safe return and long life. During the reign of Meidingu Khagemba<sup>56</sup> (1519-1574 Sakabda), all the Guardians of directions were worshipped by sacrificing hundreds of animals like

<sup>56</sup> Ibungohal Singh L, and Khelchandra N., *Cheitharol Kumbaba*. Imphal: Manipur Sahitya Parishad Publications, 1967, p. 38.

buffaloes, goats, sheep, cows, ducks, cranes, pigeons, hens, pigs, and dogs. The ritual of worship also includes fruits and flowers of various kinds. These sacrifices were made for prosperous and long life of the people. According to T.C Hodson, the lofty hill which surrounds the valley are named after the deities whose abode they are held to be. Khabru, on the north-west, the meeting place of the spirits, and thither annually, in olden times, the Raja used to go in state to propitiate the deity<sup>57</sup>.

Another form of nature worship the Meiteis are believed to have been practising is the tree worship. The *Cheitharol Kumbaba* made frequent references to tree ritual performed by the Meitei kings, queens, nobles, princes and princesses. The tree ritual according to the *Cheitharol Kumbaba* has been in practice since the time of Meidingu Mungyamba (1464-1467 Sakabda) where it mentions Queen Meitei Leima Changpombi performing the tree ritual<sup>58</sup>. However, the reason for performing the tree ritual is not mentioned in the *Cheitharol Kumbaba*. According to L. Bhagyachandra, the Meiteis observed certain rites and rituals for their long life and prosperity, and also for protection against evils. For instances rituals like Nongkouba (the ritual for calling rain) and U-Hongba (dedication ceremony for trees) are performed to protect the people against natural calamities caused by the wind, fire water<sup>59</sup> etc.

Lai Puthiba was worshipped when there was a drought during the reign of Meidingu Paikhomba<sup>60</sup> (1588-1619 Sakabda). This worship also indicates a close relation of local deities with nature.

A very distinctive form of appeasing gods by gifting wife was also prevalent in Manipur. Such practice, as *Cheitharol Kumbaba* records, was believed to have begun since the time of Meidingu Khagemba (1519-1574 Sakabda). During the reign of Meidingu Khagemba, a woman named Kapo Nungaitongba Chanu was betrothed to Thangching. Also during the time of Meidingu Paikhomba (1588-1619 Sakabda), in Sairom Maimu's year in 1603 Sakabda, Meidingu Paikhomba married off a woman

<sup>57</sup> T.C Hodson, *The Meiteis*. New Delhi: Low Price Publication, 1908, p. 111.

<sup>58</sup> Ibungohal Singh L. and Khelchandra N., *Cheitharol Kumbaba*. Imphal: Manipur Sahitya Parishad Publications, 1967, p. 31.

<sup>59</sup> Bhagyachandra L, 'The Meiteis Rites and Rituals' in Sanajaoba Naorem(ed), *Manipur Past and Present: The Ordeals and Heritage of a Civilization*, Vol-2 (Philosophy, Culture and Literature) New Delhi: Mittal Publication, 1991, p. 134.

<sup>60</sup> Ibungohal Singh L. and Khelchandra N., *Cheitharol Kumbaba*, Imphal: Manipur Sahitya Parishad Publications, 1967, p. 57.

named Chaobi, of the Naoroibam family, to the deity Lai Kasa. Those women betrothed to or married off to Gods cannot have a normal married life with a man. They are considered the wives of God, thus no man can claim such women to be their wives. Instance of a man being killed for keeping a relation with the wife of the household deity Taibankhaiba (Sanamahi) was given in the *Cheitharol Kumbaba*. Even the woman was sent for exile to Sugnu<sup>61</sup>.

But in the later years, there was a shift in this relation and the religious and sacred meanings ascribed to the elements of nature were shifted to idols. For instance, with the advent of Vaishnavism in Manipur during Meidingu Charairongba's reign (1619-1631 Sakabda) temples for Lord Krishna<sup>62</sup> and Goddess Kalika were constructed.

However, Vaishnavism was in a very dormant stage and people were given the liberty to exercise their own belief. This could be understood when mention was made in the *Cheitharol Kumbaba* that "...on the fifth day, Wednesday, in the month of Sajibu (March-April) 1626, in Moirang Kongyamba's year, persons who are willing to embrace Vaishnavism including the king Meidingu Charairongba, his family member, ministers and nobles were advised to keep a fast."<sup>63</sup> Regarding this, R. Brown states that 'the Hindu religion existed in the country at a very ancient period are so contradictory and unsatisfactory, that there is no hesitation in stating that in every probability, although a spurious and imperfect form of Hinduism may have existed in individual cases previous to the reign of Garibnewaz about the 1750'.<sup>64</sup> It was from the time of Meidingu Garibaniwaz or Pamheiba (1631-1670 Sakabda) that Hinduism was fully practised in Manipur. According Joytirmoy Roy, Garibaniwaz is a Persian term which means "kind to the poor"<sup>65</sup> so, Persian influence might also felt in the state during this time. However, N. Ibohi Singh refutes it by saying that, as have seen before, from the many immigrants settled in Manipur, no traces of Persian influence

<sup>61</sup> Ibid, p, 54.

<sup>62</sup> Ibid p, 70.

<sup>63</sup> Ibid, p, 68.

<sup>64</sup> R. Brown, *Statistical Account of Manipur*. New Delhi: Mittal Publications, 2001, p. 75.

<sup>65</sup> Joytirmoy Roy, *History of Manipur*. Calcutta: Eastlight Book House, 1958, p. 34.

are found in Manipur during this period. The name 'Garibaniwaz' must have been given to the raja by the new settlers for his benevolent acts<sup>66</sup>.

**TABLE NO 6. NAME OF THE DAYS**

Local name	Reference	Meaning	Sanskrit/ Others
Nongmaiching	Mentioned since the time of Meidingu Khagemba (1519-1574 Sakabda)	Sunday	
Ningthoukaba	Mentioned since the time of Meidingu Khunjaoba (1574-1588 Sakabda)	Monday	
Leibakpokba	Mentioned since the time of Meidingu Khunjaoba (1574-1588 Sakabda)	Tuesday	
Yumshakeisha	Mentioned since the time of Meidingu Khagemba (1574-1588 Sakabda)	Wednesday	
Shagolshen	Mentioned since the time of Meidingu Khunjaoba (1574-1588 Sakabda)	Thursday	
Erai	Mentioned since the time of Meidingu Khunjaoba (1574-1588 Sakabda)	Friday	
Thangja	Mentioned since the time of Meidingu Khunjaoba (1574-1588 Sakabda)	Saturday	

**TABLE NO 7. NAMES OF THE MONTHS**

Local name	Reference	Meaning	Sanskrit/ Others
Sajibu	Mentioned since the time of Meidingu Khagemba (1519-1574 Sakabda)	March-April	
Kalen	Mentioned since the time of Meidingu Khagemba (1519-1574 Sakabda)	April-May	
Inga	Mentioned since the time of Meidingu Khagemba (1519-1574 Sakabda)	May-June	
Ingen	Mentioned since the time of Meidingu Khagemba (1519-1574 Sakabda)	June-July	
Thawan	Mentioned since the time of Meidingu Khagemba (1519-1574 Sakabda)	July-August	
Langban	Mentioned since the time of Meidingu Khunjaoba (1574-1588 Sakabda)	August-September	
Mera	Mentioned since the time of Meidingu Khunjaoba (1574-1588 Sakabda)	September-October	

<sup>66</sup> Ibobi Singh N., *The Manipur Administration (1709-1907)*. New Delhi: Horizon Printers, 1976, p. 38.

Hiyangei	Mentioned since the time of Meidingu Mungyamba (1484-1519 Sakabda)	October-November	
Poinu	Mentioned since the time of Meidingu Khagemba (1519-1574 Sakabda)	November-December	
Wakching	Mentioned since the time of Meidingu Khagemba (1519-1574 Sakabda)	December-January	
Pheiren	Mentioned since the time of Meidingu Khagemba (1519-1574 Sakabda)	January-February	
Lamta	Mentioned since the time of Meidingu Khagemba (1519-1574 Sakabda)	February-March	

The names of the days and the months listed above in the table no 7 and 8 shows that the Meitei had their own ways of calendar system. The difference in the system of counting the months is because the Meiteis count their days of a month as Nongmapanba (the first day the new moon), Ninipanba or the second day of the new moon and so on. Because of the difference in the system of counting the months, the Meitei celebrates their New Year in the month of Sajibu (March-April). According to Tharon, an ancient manuscript, the term 'Sajibu' is a twisted form of 'Sajiphoi'<sup>67</sup>. The proper used of the Meitei calendar was started from Meidingu Khagemba's reign (1519-1574 Sakabda). It was from his reign that the *Cheitharol Kumbaba* started recording events and incidents along with days and months. However, the detailed used of days and months along with the dates was started from Meidingu Khunjaoba's reign (1574-1588 Sakabda).

Thus by retaining the local names of the different categories, from the classification between Sanskrit and local words, it could be understood that the external influences were still not very dominant in the royal circle. The local and native identities were still very much unaffected until some successive years. Even though certain changes were evident in the Meitei society, yet the personal domain of the royal families were least affected. However, during the time of Meidingu Charairongba (1691-1631 Sakabda), the external influences were becoming dominant. It was from his time that Vaishnavism was slowly adopted by the Meiteis. Also, during this time we could see the coming of Brahmins from Bengal like Gosai Mune; Chandrashekhar and Kamdev from Tripura. These Brahmins unlike in the earlier period were not war

<sup>67</sup> Ibochouba N., *Tharon*. Imphal: 1982, p.6.

captives or refugees but might have been called by the king for Administrative purposes. It was also believed that they came to propagate their own religion. So, it is possible that Vaishnavism was started spreading slowly in this way although *Cheitharol Kumbaba* does not mention about it.



*Conclusion*

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### CONCLUSION:

History reveals identity, history speaks of civilization. The roots of Manipur was attempted to be cut with a cataclysmic events like the advent of Hinduism, wading through the layers of the past to understand the beginning of Meitei civilization was definitely a difficult journey. Thousands of years removed from the time when Nongda Lairen Pakhangba's reign seems to have flourished, it was really an endeavour to understand the ancient past embodied in the archaic language. More so, the translation of the Royal Chronicle of Manipur the *Cheitharol Kumbaba*. It was not merely a translation from Meitei to English. The translation was a double effort; understanding and interpreting the archaic Meiteilon (Meitei language) into the layman language and translating the same into English language. The result is immense and this journey of translating and analysing the Royal Chronicle the *Cheitharol Kumbaba* yielded rich treasure of historical information. Truly, the *Cheitharol Kumbaba* was not praised to be the most authoritative source of historical information for no reason.

Reading the *Cheitharol Kumbaba* clearly reveals that society is an organism that undergoes changes under certain state and condition. Reading the *Cheitharol Kumbaba* tells that names of places that existed for a reason and is attached to certain cultural significance. Even names of the kings are renamed after certain significant heroic feats. For instance, Medingu Yanglou Keifaba who reigned around the 10<sup>th</sup> century was earlier called Khamlang Atonba<sup>1</sup>. But he was later named Yanglou Keifaba because he captured a tiger at a place called Langthaban. 'Keifaba' literally means 'one who captures a tiger'.

The major portion of the *Cheitharol Kumbaba* is about warfare; internal conflicts, and the heroic feats of the Meitei kings of Manipur; but what is interesting is the cultural

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<sup>1</sup> L. Ibungohal Singh and Khechandra N. *Cheitharol Kumbaba*. Imphal: Manipur Sahitya Parishad Publication, 1967, p.8.

practices and customs woven in the narration of the lives and activities of the Meitei kings. Also, nomenclatures of particular persons, places customs were often linked with certain incidents and heroic feats. For instance Nganglou<sup>2</sup> was named so after the place was coloured red with the blood of Meidingu Taothingmang who ruled around the early 3<sup>rd</sup> century in a duel with Funal Telheiba of the Angom clan. Ayangpalli<sup>3</sup>, a place in Manipur, was named after Medingu Ayangba Shari Lankhong Chongba who ruled around the 9<sup>th</sup> century. The name was given after Meidingu Ayangba could leap a wide pit in a bet. Shayampung was the alternative name for Kongyamfai<sup>4</sup>. It was so named because Meidingu Chalamba who ruled around the early 16<sup>th</sup> century caught many animals at a place called Komgyanfai. Shayampung literally means a place where many animals were found. Likewise, the present Moirangkhom<sup>5</sup> place in Manipur was named after the chopped heads of Moirang clan chiefs were heaped in a mound during Meidingu Ningthoukhomba's time around the late 14<sup>th</sup> century.

However, the *Cheitharol Kumbaba* not only presents the heroic feats and exploits of the Meitei kings, princes and noblemen. It also gives the origin of various cultural practices that are still common even to this date. One of the popular game known as 'Kang'<sup>6</sup> is believed to have begun in Meidingu Loitongba's time around the 11<sup>th</sup> century. The Chronicle also lists social functions like ear piercing ceremony of the Meitei kings and Hiyang Tanaba (boat race) attended by the Meitei kings. Apart from the tracing of festivals, social functions and sports, the Chronicle also, from time to time, mentions the introduction of new custom –be it in a new dressing mode or food habits. The use of "bee like"<sup>7</sup> embroidery design on the edge of a "Phanek" came to be used in the time of Meidingu Yanglou Keifaba around the late 9<sup>th</sup> century. Mention is also made of the introduction of wax coated shirts; the use of new form of turban or head dress and use of silver ornaments in successive years are also mentioned in the *Cheitharol Kumbaba*. Even the early traces of the advent of Vaishnavism could also

<sup>2</sup> L. Ibungohal Singh and N. Khelchandra. *Cheitharol Kumbaba*, Imphal: Manipur Sahitya Parishad Publications 1967, p 2.

<sup>3</sup> Ibid, p.7.

<sup>4</sup> Ibid, p. 26.

<sup>5</sup> Ibid, p. 19.

<sup>6</sup> Ibid, p. 10.

<sup>7</sup> Ibid, p.8

be witnessed during the reign of Meidingu Charairongba around the early 18<sup>th</sup> century. Temples of god Krishna and goddesses Kalika were constructed during his time.

Through the *Cheitharol Kumbaba* one get information about the use and significance of boats both for war pleasurable trips and social function; rivers and lakes serving both as scene of wars and place of recreation, about the migration of many people from the neighbouring states and kingdom, followed by the introduction of Pena (a stringed musical instrument), smoking pipes and tobacco. The *Cheitharol Kumbaba* truly serves as a store house of historical information. Notwithstanding its limitation, the *Cheitharol Kumbaba* has stored in it information about societies and customs of many thousand years. If the *Cheitharol Kumbaba* offers vitals and immense information for reconstructing the history of Manipur, it has own limitation too. Cheithaba or the tradition of counting the years and events which is also related with the chronicling of *Cheitharol Kumbaba*, is not done by one person. Every year a new person performs the tradition of Cheithaba. Therefore, the narration is also not a single narration. The *Cheitharol Kumbaba* traces the origin of the Cheithaba tradition in 1407 AD in Medingu Kyamba's time in the 15<sup>th</sup> century. Hiyangloi was the first to have performed the Cheithaba. After Hiyangloi, the second person to have performed the Cheithaba was Nammoi in 1408 AD. Lamlei Morokshi performed the Cheithaba in 1411 AD, and the year after were followed by Lamlei Warakpa, Akoijam Nungga, Khoiri Chandra, Angoucha, Mikkap, Loukham Tharoi, and so on.

From the names, it is apparent that Cheithaba is not the birthright of one single bloodline, but it could be performed by any family. Therefore, the *Cheitharol Kumbaba* being the compilation of the narration of events according to names of many Cheithabas by different royal scribes, it can be assumed that the experience or the result is, to certain extent, subjective. When an events or incident was recorded of a particular person, there might have been exclusion or inclusion of certain events. The primacy of events may be sometimes governed by the person who is recording the events, therefore, putting the authenticity of the facts mentioned in question. Another limitation of the *Cheitharol Kumbaba* is that, the narration especially that of the earlier periods is done in an abrupt way. The narration is in detail. However, the

listing of facts and events chronologically without much explanation leaves the reader searching for other sources for explanation. For instance, in the *Cheitharol Kumbaba* it is mentioned that Meidingu Yanglou Keifaba who ruled around the 10<sup>th</sup> century, captured a tiger. This event was connected with the introduction of 'bee like' embroidery design on the edge of 'Phanek' (sarong worn by Meitei women round the waist). Meidingu Yanglou Keifaba's time. However, no connection is given between the two events. There is a missing link between these two incidents which make readers seek for external sources that might compliment this gap.

Though there is a continuity maintained in the listing of events arranged chronologically, yet there is no explanation given in detail on the sequence of the events. One such limitation is that the narration of the *Cheitharol Kumbaba* is not linear throughout; it is cyclical at certain instances. Very often, a particular incident which was mentioned in the beginning would be repeated after many series of events. One such instance is, during the reign of Meidingu Kyamba in the 15<sup>th</sup> century, Nongthonba, son of Meidingu Kyamba was killed in a war with the Mayangs (Caharis). But following the incident of Nongthonba's death comes the information when Nongthonba used to visit the market place riding a buffalo. After some series of incident, again it was mentioned that Nongthonba was killed in 1427 AD in Haoba Langa's year. Thus this information raise ambiguity in the mind of the reader as the information of his death is not presented in a linear form.

Despite the rich information the *Cheitharol Kumbaba* has to give about the history and culture of Manipur, the *Cheitharol Kumbaba* cannot stand by itself as a single source. Another chronicle, Ningthourol Lambuba which contains a detailed history of the kings in Manipur can complement the *Cheitharol Kumbaba*. Ningthourol Lambuba was compiled by Oinam. Bhogeshwor Singh. It gives detailed information about the kings of Manipur. The limitation with Ningthourol Lambuba is, it does not provide year and date of the events given. Thus both the Chronicles are complementary to each other. Still, the *Cheitharol Kumbaba* is more reliable in terms of authenticity because it provides a proper timeline. Especially from the time of

Meidingu Kyamba (1467-1508 AD) the historical information becomes reliable and more detailed in contents of events and occurrence recording it along with dates, days years and months from Meidingu Khagemba's time in the 17<sup>th</sup> century. Thus, despite some drawbacks, the *Cheitharol Kumbaba* is one of the valuable sources which could be relied on heavily for important information to reconstruct the early history of Manipur.



## GLOSSARY

Ahallup	Adult council.
Aheiba	Brass smith.
Ametba Loishang	Medicine department.
Angamba	Noble, high official.
Angom	Name of a Manipuri clan.
Angoupamba	Chief of the Angom clan.
Apanbi	Title of the second queen.
Awa	Burma.
Awa Leima	Meitei women married to the king of Myanmar.
Bamon	Meitei Brahmin.
Chek	Brick.
Ching	Hills and Mountains.
Chunggoi	Sheilds.
Gosai munee	Name of Brahmin from Bengal.
Hao	Tribal people.
Hanjaba	An official post.
Hi	Boat.
Hiyangkei	Name of a month (September-October).
Hiyang Tannaba	Boat race
Hi Tongba	Boat rides.
Hui	Dog.
Ibungo	Address used to a respectable male person.
Ibemma	Address used to a respectable female person
Inga	May-June.
Ingen	June-July.
Irai	Friday.
Iroi	Buffalo.
Ithai	Stream
Kabo Leima	Meitei woman married to the king of Myanmar.



Kalen/Kalel	April-May.
Kang	Name of an indoor game of Manipur.
Kangla	Throne room, Capital, Palace.
Kangjei	A kind of game similar to hockey .
Kei	Tiger.
Kei	Granary, Barn.
Keithel	Market, Bazaar.
Keirungba	Officer in charge of the royal granary.
Keishangba	The guard of the royal granary.
Khamenchatpa	A silk dhoti that can be worn by the by royal. family only.
Khoiru	Wax.
Khun/Khul	Village.
Khunja	The combined name of Khabam and Laipham pana.
Khurailakpa	Chief of the Khurai sub division.
Khwairakpa	Chief of the Khwai sud division.
Kiyong	A type of temple.
Koubru	Name of the hills which lies in the north- west direction.
Lai	God/Divinity.
Lai Kasa	Name of a local deity.
Laiming Lauba	To be initiated to other religion.
Lai Nongsha	Name of a local deity.
Lai Puthiba	Name of a local deity.
Lairik	Book.
Lairik Tamba	Education.
Lairen	Python.
Lairen Angouba	White python.
Laishang	Temple.
Laiyingthou	King of God
Lai Waiheiba	Household deity Sanamahi.
Lam	Land.
Lambi	Road, Way.

Lamta	February-March.
Langban	August-September.
Langmaiching	Sunday.
Lankhong	Ditch, Canal.
Lann	War.
Lanlup/Lallup	Obligatory labour.
Leibakpokba	Wednesday.
Leima	Women of the royal family.
Leima nai	Attendant of the Queen.
Leima Khubi	The title of the fifth Queen of Meitei.
Leima Khubi Hanjabi	The title of the fourth Queen of Meitei.
Loichanba	Conquered.
Loipot	Tribute.
Loisang	Department.
Loithaba	To deport to other land, banish.
Lok	Brook.
Lup	Group.
Lupa	Silver.
Mabingnga	Both of them.
Maiba	Local priest.
Marching	Name of the hills that lies in the north direction.
Mayang	Cachar.
Mayang Leima	Meitei woman who is married to the Cachar king.
Mee	Human.
Mei	Fire.
Meidingu	Meitei king.
Meikhu Hidak	Hookah.
Mera	September-October.
Murti	Statue.
Naharup	Youth or the young men council.
Nai	Slave.

Naija	The combined name of Ahallup and Naharup pana.
Naikhurakpa	Officer in charge of slaves.
Na Yatba	Piercing of ear.
Ningthem	A title of the Meitei king.
Ningthou	King or chief.
Ningthoukaba	Monday.
Neeni	The second day of a month.
Nong	Rain.
Nongaba	To leave for heavenly abode.
Nongma	One day.
Nongmei	Gun.
Nungsit	Wind.
Nupa/Nipa	Man, Male.
Nupi	Woman, Female.
Ok	Pig.
Pap	Sin.
Phambal	Throne.
Phambal Kaba	Ascension to throne.
Phamdou	A large body of advisors of the Meitei kings.
Phanek	A sarong worn by the Meitei women.
Pheiren	January-February.
Phige	An embroidered sarong of silk worn by the ladies of the royal family.
Poinu	November-December.
Phou	Paddy.
Pung	Drum.
Pungjao	Big drum.
Phura	A small temple.
Shamu	Elephant.
Shagol	Horse.
Shagolsen	Thursday.
Sanggai	House inside the palace.
Sajibu	Name of a month (March-April).

Sana	Gold.
Sana thong	Palace gate.
Sann/Shamuk	Cow.
Takhel	Tripura.
Tekhao	Assam.
Thang	Sword.
Thangja	Saturday.
Thangjing	Hills that lies in the south west direction.
Thanin	Full moon.
Thaajaba	Betrothed.
Thawaan	July-August.
Thong	Bridge.
Turel	River.
Uhongba	Tree ritual.
Uttra	A kind of house built inside the palace.
Wakching	December-January.
Wakongba	Fined.
Wangkheilakpa	Chief of the Wangkhei sub division.
Yaiskullakpa	Chief of the Yaiskul sub division.
Yu	Wine.
Yuhahaba	Earthquake.
Yum	House.
Yumjao	Big house.
Yupingba	Intoxicated.

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