

A SHORT HISTORY OF KANGLEIPAK (Manipur)

PART - III



Writer's sincerest TRIBUTE to our great Kanglei Ancestors who kept Kangleipak as a Sovereign Country upto the advent of Hinduism

ਸੇਘਯੰਸਮੇ ਸੰਘਿਯੰਸਟੰਏ

Part III

By

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A SHORT HISTORY OF KANGLEIPAK (Manipur) Part III

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PREFACE

This history of Kangleipak series was planned to write in three parts. The first part was about the frauds and fabrications to the ancient history of Kangleipak, and along with it to show the real History of Kangleipak to the people. To destroy the Myths and Traditions wrongly created during the Hindu Rule since 18th century and misconception thus created to minds of the people of Kangleipak after the Puyas were burnt down by king Pamheiba Garivaniwaz, the first Hindu king, the writer used fabricated history books and literatures of the Hindu times to destroy themselves each other by their own contradictions. The first part, A SHORT HISTORY OF KANGLEIPAK (Manipur) Part I was a great success. The so called HISTORY SCHOLARS of present Manipur know it better. The first part was published in 2005.

Really speaking, the real History of Ancient Kangleipak is discovered now. The first Monarchy of Kangleipak was established in and around 2000 B.C. by Konchin Tukthapa Ipu Athoupa Pakhangpa, in concrete, the writer dates Ipu Athoupa Pakhangpa ascends the throne of Kangleipak in 1737 B.C., though the present Hindu history writers date it 33 A.D., a difference of 1770 years, without references and source of informations whatsoever, in the fabricated name of king Konjin Tuthokpa Nongda Lairel Pakhangba, Pakhangba equating to a Python. Horrible ~~lai! lie~~

The second part was published in December, 2007. This part of the Kanglei Puwari was about the ancient history of Kangleipak before the advent of Hinduism. In writing and in discovering the ancient history of Kangleipak, the problems faced by the writer were the unavailability of real history materials because of the total burning of all written documents including Puyas (scriptures) in the 18th century by king Pamheiba Garivaniwaz and

Santi Das Gossai, a fanatic Hindu religious preacher. Even though the writer has given the readers the clear picture of the form of Government in ancient Kangleipak, Salai Group peoples habitation areas, the Meetei scripts and its status in the community of scripts on earth etc. from available Puyas and scriptures before the advent of Hinduism in 18th century. The A SHORT HISTORY OF KANGLEIPAK (Manipur) Part II is one of the most important documents of Kanglei Puwari so far written in Manipur for your knowledge of ancient Kanglei Puwari and the problems created by Puya Meithaba in Kanglei History.

This third part of the A SHORT HISTORY OF KANGLEIPAK (Manipur) is the part of the history of Kangleipak beginning from 18th century when Pamheiba Garivaniwaz ascended the throne of Kangleipak in 1709 A.D. (the English writers say in 1714 A.D.). This part of the Kanglei History beginning from king Garivaniwaz in 18th century is very little known to the present Kangleichas, both plain and hill, because of the Social behaviors and attitudes of the successive governments and frontal Hindu organizations to conceal the fabricated History of Kangleipak and unbecoming social behaviors of certain Hindu kings towards indigenous Kangleichas. The readers will see the naked truth of Kanglei Puwari of this Hindu period only from this book, not from others. The readers will see in this book, how and in what way, the kings behaved towards Kangleicha hill peoples and how CHAHI TARET KHUNTAKPA happened etc. in clear terms. Please see the list of reference books at the end of this book and the table of contents immediately following to have a clear idea about this book.

This part of the Kanglei History series covers up to Chahi Taret Khuntakpa and end of Chahi Taret Khuntakpa to the time of king Gambhir Singh (1825-1834 A.D) only and this may necessitate a IV Part up to present. The writer tells very faithfully to esteemed readers that the writer has nothing to say and to write from his own imaginations as his opinions, that whatever the writer writes in this Kanglei History series are words and opinions spoken out by the

fabricated history books and literatures themselves from their own pages. They say themselves that they are fabricated history books and literatures. Some history writers of the present Manipur opine that this Kanglei History series are the personal opinion of the writer, it is heard, contrary to the facts presented in the series. This is not acceptable.

Lastly, the writer thanks to W. Iboyaima, Vice-President of the Kangleipak Historial and Cultural Research Centre, Sagolband Thangjam Leirak for his tireless work in proving the printing works, and M. Deven Luwang, Proprietor of the M.R. Printers, Sagolband for his warm cooperation in printing the book.

Sagolband Thangjam Leirak, Wangkhemcha Chintamlen

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A SHORT HISTORY OF KANGLEIPAK (Manipur) Part III

How Hinduism invaded Kangleipak ?

The country Kangleipak became Manipur, for the first time in History, a Hindu state around 1709 A.D., How?

A sudden downfall of a country is generally brought to the victim country by superior Armed invasion first by routing the army and people of the victim country and by sudden destruction of social order, political system and aged old civilization of the victim country and superimposing everything of the victorious Army to the victim country and its people. This is generally a course of History of Mankind. But for the victim country Kangleipak, it was brought by treacherous, mean acts devoid of human qualities. Please see the events of history of Kangleipak since 1709 A.D. (by western historians 1714 A.D.).

Kangleipak was one of the most ancient countries of the vast land mass of Asia inhabited by a Race called the Meeteis, a branch of man kind called by the western colonisers by the names of Mongolians, Mongoloids in 19th and 20th century Christian era. The country Kangleipak was established by Konchin Tukthapa, called by the people of Kangleipak as Ipu Athoupa (Brave Grand father) as a Monarchy with a definite polity around 2000 B.C., the political system being UNITARY FEDERALISM as the writer calls it (vide Part II page 64) and the first Monarch of Kangleipak, Konchin Tukthapa was also called by the people as PAKHANGPA, the man who knows the Father, the universal Father God. The full name of the first Monarch as we know to day is Konchin Tukthapa Ipu Athoupa Pakhangpa in 21st century Christian era from the scriptures of the Meetei Race as old as 2000 B.C.

Since the days of Konchin Tukthapa Ipu Athoupa and his seven sons called Seven Lailels (Lairrels = best, highest Gods), Kangleipak became a centre of an Early Unique Human Civilization, with a very refined Culture, a Peaceful People Called the Meetei lived in the hilly country Kangleipak up to the beginning of 18th Century A.D. with a substantial progress in Art and Culture and in human quality and values. The Meetei Race had invented their writing

scripts around 2000 B.C., one of the best writing scripts numbering only 18 alphabets based on PHONEMES of the Language spoken by the Meetei Race at the relevant times. This system of inventing writing scripts based on Phonemes is most modern scientific method. The development of writing scripts of the Meetei Race is much earlier than the developments in Europe and Indian subcontinent (vide pages 32-34 Part -II). The world famed Lai Haraoba Dance (Misnamed Ras Lila with some costume changes during Hindu days) was developed many many centuries ahead of the advent of Hinduism in Kangleipak. The world famed Polo was an indigenous game of Kangleipak since Early B.C., speaking in short, Kangleipak was a centre of an early Unique Human Civilization since 2000 B.C. unparalleled on Earth.

This peaceful progressing human civilization was stopped and trampled by some treacherous, cruel events in the beginning of 18th century Christian Era. The most refined Religion based on Spiritualism without Idol worship was destroyed by super imposing Idol worship religion, Hinduism most probably less refined religion as the writer and many many people on the Earth think. Our Lai Haraoba Dance has been stolen giving the name Ras Lila with some costume changes and nomenclature with some conceptual interpolation. Our most scientific and advanced writing scripts had been replaced by less scientific and less advance Hindu Bengoli scripts in the first half of 18th century during the reign of Pamheiba Garivaniwaz. The most refined culture of the Meetei Race had been replaced by seemingly less refined culture of the Hindu in the 18th and 19th century A.D. to say in short.

How these things were brought about in the course of Kanglei Puwari (History), you read now event and after event from the pen of a real indigenous and unfailing blood of Konchin Tukthapa Ipu Athoupa Pakhangpa.

The following event was the first prelude to the advent of Hinduism in Kangleipak and the WOMAN involved in the event was the woman through whom the man, as if an indigenous blood and person in the Royal family, came with the germ of Hinduism and brought an untold misery and destruction to Kangleipak.

This was during the young days of king Charairongba. The Chothe Khullakpa, a protected Feudal Lord under the king of Kangleipak became very powerful during the days of Charairongba. For some years he did not give any tribute to his overlord Charairongba, king at Kangla. The king sent many messengers repeatedly to the Chothe Khullakpa for the tribute. The Chothe Khullakpa disobeyed and no tribute was given inspite of these demands. One day the king Charairongba with an Army went to the Chothe Land to demand regular tribute. When the king reached the Chothe Land in south west of Kangleipak on edge of Kanglei valley, the Khullakpa came out and met the king face to face. The disobedience on the part of the Kullakpa became very apparent and a battle ensued. After a three days armed conflict the Chothe land and its Army was completely routed. The Khullakpa surrendered to the king Charairongba and immediately he was held by his hair with the left hand of the king, was about to be beheaded with the king's sword. Then and there the beautiful young daughter of the Khullakpa came out and rolling on the ground weeping, begged her father's life to the king and requested to behead her instead of her father's. In that situation, the sight of the young beautiful lady attracted unlimited passion of love and sympathy of the victorious king, the king released the vanquished Khullakpa. The Khullakpa readily handed over his young beautiful daughter to the king of Kangleipak. The woman is very famous up to this day as the mother of Pamheiba Garivaniwaz in the name of a Sapam Chanu Nungthil Chaibi as she was adopted to a Sapam family for marriage to the king of Kangleipak.

A cruel fate was waiting for the lady-love of the king of Kangleipak. She was rejected by the people of Kangleipak to become their Queen as she was a war captive. The seven Maichous (Intellectual heads of the seven Salais) informed the king of this rejection. The lady love of the king was kept separately in the East of the Royal Palace to a place called Nongpok Ingkol on the river bank of the Imphal river.

The episode of rejection to become queen of Kangleipak of the Lady-love of the king of the young beautiful Chothe Lady, had two fold significance in the Kanglei Puwari (History) at least. The first significance was the extreme form of democratic mindset of

the people as well as of the Monarch of Kangleipak before the advent of Hinduism. The Monarch had to give up his personal likes and dislikes because of the people he ruled. The second significance was a heart breaking disappointment of the Lady-love of the king, the Chothe woman. She might have nurtured a revengeful mentality to the people and king of Kangleipak of the time.

Sapam Chanu Nungthil Chaibi was alone in the Nongpok Ingkhol. She had everything, but she was love hunger. She had a disappointed pang of separation from the king from whom she expected everything from Earth to Heaven. The official of the palace who was in charge of the disappointed lady was Haobam Selungba (Selungba was not the name of the official, but it was official designation. The writer has not found any written evidence regarding the official's name). There was one wandering hand palm reader called Bishnu Gossami at the time. He was introduced by Haobam Selungba to the disappointed lady telling that he (Haobam Selungba) was authorised to do so. In this way, the Palm reader had direct contact with the lady. The disappointed lady's hand was examined by the Palm reader and was cheated by him. She was told that she could not beget a male child with the king, but he (Bishnu Gossami) could give her a male child. After hesitations, the lady-love of the king yielded to the pressure of the Palm-reader-cheater. She was pregnant.

Bishnu Gossami was caught and handed over to palace Executioner (Sanglingba) and Nungthil Chaibi also was about to be executed, but intervened by Louremba Khongnangthaba Maichou (Khongnangthaba was also not real name). The king and seven Maichous decided not to kill Sapam Chanu Nungthil Chaibi and decided to kill the child in the womb, if male, be killed after birth.

Palace conspiracy began now. Sapam Chanu Nungthil Chaibi and Haobam Selungba were always in touch regarding the child in the womb. They had decided to smuggle out the child if male, to a hill village Thangal. For this purpose they engaged the Khullakpa and Khullakpi of Thangal Village giving huge Bribes.

It was one Midnight, Sapam Chanu Nungthil Chaibi went to Wangkol Shang (Royal house for child birth). The fact was kept secrete from the king and Nungthil Chaibi gave birth to a male

child. The child was smuggled out to Thangal Village and it was reported to the king that a stone was born (not human child) as already arranged between Haobam Selungba and Nungthil Chaibi giving huge bribes to the Royal Officials also above the Khullakpa and Khullakpi of the Thangal Village.

Time goes by. The son of Sapam Chanu Nungthil Chaibi became growing day by day and came to the stage of middle teenager.

One day king Charairongba went to Thangal Village to demand tribute from the village. When he reached the village, he met the child who was the very son of his most loved Chothe woman. The king was so much attracted to the child and loved so much. The child was brought to the Palace with two companions of the child and a Hou macha Loishang (Hou Macha Office) was established for bringing up the child. The child was named Pamheipa (Pam+heipa = Embodiment of love and attraction) by the king. The child became an adopted son of king Charairongba. Upto this time, the people of Kangleipak knew Pamheiba as hill Hou Macha boy. He was not recognised as a boy of Royal Family by the people. This was the reason why Pamheiba was taken as a Naga descent by some people at present. Because of this fact, Pamheiba had no hope for becoming king upto this time.

Palace conspiracy hastened now. The last days of king Charairongba were nearing day by day. The mother of Pamheiba, Sapam Chanu Nungthil Chaibi and Haobam Selungba met secretly too often and a plan for a coup was made by the company of Nungthil Chaibi, Haobam Selungba and Pamheiba. Pamheiba was about 20 years at this time. Because of the important role played by Haobam Selungba in the conspiracy, he was known as Haobam Sakol Makok (meaning secret personal service head). At this stage of palace politics, it may become a persistent question that whether king Charairongba knew parentage fact of Pamheiba. The king knew the fact that Pamheiba was the result of an illegal relation between Bishnu Gossami and Sapam Chanu Nungthilchaibi, and he, most probably, knew the part played by Haobam Selungba. The course of history seems to tell us that the king Charairongba Acquiesced to the facts and circumstances of the case. At this

stage a question may arise. Whether the palace intelligence failed? No. The palace knew everything. Whether the palace administration's long term policy, foresight for the country Kangleipak failed? This entire Episode of birth of Pamheiba and upto this stage of Palace Politics, seem to indicate some failures, most probably, because of Bribes and conspiracy.

These stories told, up to this stage about Pamheiba, Chaibi and Haobam Selungba, were from Pamheiba Larei Lathup, a secret document written during the life time of Pamheiba. The writer will tell you almost the same story from a different source, from মৈতিংলু লাইনিংথৌ পাইখোন্স by Ningomba Manijao "মিয়াং শীংকক কোঁবা লাইরিকসিন্দা মথজা পীরিবা অসিগী চাওনা ওম্বা অমদা পামহৈবা নিংথৌবু মপা লাম্বগী মচা অমা ওইনা পীরমই। মদুদি নিংথৌ চরাইলোংবগী ইবেম্মা নুংখিল চাইবীবু নিংথৌগা কেনা তৌনবদগী মহাক অসি শাওবা ফংত্রি ফাওবা ইল্লোজুনা পাউনম হিদেল মমাংদা ফৈদা হিদংগী ময়ুমদা লৈহ্লি। মদুদা বিসনু গোসামী ময়াং লন্থোইবনা চেং নিবা শানা ফৈদা হিদংগী য়ুমদা চঙলকই। চাইবীনা লন্থোইববু খামদুনা খুবাক ময়ি য়েংহনবদা 'নিংথৌগা ইবেম্মাগা নচা পোকউ লৈতে। করি তৌরগা পোকনি? নংনা নচা পোকে হায়রবদি ঐগী ইচা পীগে' হায়না বুজ্জং পায়বদা, ইবেম্মনা য়ারবদা ফমজাও কাদুনা মরু হনখিবা লাম্বা মচা অমা (পামহৈবা)"—মৈতিংলু লাইনিংথৌ পাইখোন্স লা... ৯৪।

English translation : "In the book called 'Miyat Singkak', it was given in a big different way from that given above that Pamheiba king was an illicit son. That Nungthil Chaibi, the lady love of king Charairongba was kept in the home of Feida Hidang at Paonam Hidel excommunicated (by the king) while the king and Chaibi were not in good relation, during this period of (excommunication), one Mayang Monk Bishnu Gossami came to the Home of Feida Hidang in the garb of a beggar. Nungthil Chaibi stopped him and asked to examine her palms. The monk told her 'you have no luck to have child with the king. If you want to have child, may I give you' with these words the monk hold the upper part of the hand and Nungthil Chaibi agreed and went to the bed and fertilised an illicit child (Pamheiba)."

The smuggling out of Pamheiba just after birth to Thangal hill village was given in this book মৈতিংলু লাইনিংথৌ পাইখোন্স also by Ningomba Manijao with a comment that Angom Gopi who was an enemy of Pamheiba, might have written wrong stories to demoralise and derogate Pamheiba.

The birth of Pamheiba and smuggling out of him to Hill Thangal Village and subsequent bringing him by Charairongba king to Kanglei Palace was a traditional every home story even upto 21st century.

Pamheiba was about 20 years of age and there was a company of conspirators to stage a coup d'etat in the Palace. The end of the last Meetei king was very near at this stage of Palace Politics in Kangleipak. It was negotiated between Nungthil Chaibi and Haobam Selungba that if Pamheiba became king of Kangleipak, the daughter of Haobam Selungba, Apambi must be first queen of the king and first Lady of the land as price of the role played by Selungba in the long run conspiracy from birth of Pamheiba to make him king of Kangleipak in 1709 A.D. (1714 A.D.).

Charairongba was in the last days of his life and was less than 40 years of age. Khwai Keku Maichou advised the king Charairongba was in bad times of his life and advised to take prayer before the Sanamahi Lainingthou inside the Royal Palace for three days without food and drink. Above this, the Maichou also prayed Lainingthou for the welfare of the king. The king took the prayer for three days. It is generally believed that God's ordeal cannot be stopped. In the last day of the 3 days prayer before dawn, the Tusuk Hou Army attacked the Kanglei Plain area and about to reach the capital. The Kanglei Meetei Army went to drive out the Tusuk Army. But the Tusuk Army was very strong and they could not be driven out without the king. It was reported to the king during his last day of prayer. The king came out before the completion of his prayers. The Tusuk army was defeated and the leader of the Hou Army was captured and killed. The king Charairongba returned to the Royal Palace. He was praying without food and drink for three days without even seeing the sunlight. In last day before dawn, he was under the social duty of the country to come out and meet the furious Tusuk army, and defeated them. He was too exhausted and fell asleep on the bed unconsciously. The three conspirators Nungthil Chaibi, Haobam Selungba and Pamheiba entered the royal living room with swords in their hands. Pamheiba stabbed his adopted king father with his sword on the chest of the king father. The king opened his eyes on the sudden thrust of the sword and saw Haobam Selungba and asked Selungba 'You tried to kill me' and next moment

the King saw Pamheiba with a blood stained sword standing by very near him. King Charairongba told Pamheiba in his last words that 'you will meet the same fate as I meet now' and died immediately. No body knew king Charairongba was killed by Pamheiba and his company in the wee hours before dawn. Chaibi, Selungba and Pamheiba and their company gave information to every query that king Charairongba was praying in the Royal Palace before the Lainingthou Sanamahi without meeting any body and no body could meet him too.

Here is a political vacuum in the Palace Politics of Kangleipak. According to মৈতৈ নিংখৌরোল by Sarangthem Bormani Singh at page - 98 it is written "মৈতিংগু চরাইরোংবনা মনাও ইবেম্মা (লৈমা) অহ্মনি, মচা নুপা মঙা পোকই। সপম চনু নুংখিল চাইবীনা পামহৈবা, লোইয়ান্না পোকই নোংথোমবম চনু শেনগোই লেইনীনা খমপান্না (কোংয়ান্না) পোকই। থাংজম চনু থবাঙশ্বীনা খল্লাং পামশাবা অমসুং মুংয়ান্না পোকই।" English translation of the above quotation from মৈতৈ নিংখৌরোল is this: "Meidingngu Charairongba had three queens and had five sons (by these three queens). Sapam Chanu Nungthil Chaibi gave birth to Pamheiba, Loyamba; Nongthonbam Chanu Sengoilembi gave birth to Khampamba (Kongyamba); Thangjam Chanu Thaba Nganbi gave birth to Khamlang Pamsaba and Mungyamba." Whether this information of the sons of Charairongba having 5 sons by different wives is wrong, or why not the other three sons of two other queens were not seen to have taken any political actions when their king father Charairongba was so treacherously murdered by the Chaibi and her company. Nungthil Chaibi was a hill lady excommunicated by the king. While Nungthil Chaibi was so active in the change over of power from Charairongba to Pamheiba unexpectedly or not to be so perspectively; and why the other queens and sons who were more near the king were not seen taking pro-active roles in the change-over? Here is a historical and political vacuum to be filled up by deep research by future researchers.

After killing before dawn, the dead king was kept inside the Royal Palace black-out of the public, sometimes it was informed that the king was praying God or some times it was informed the king was ill. But in the evening, the dead king on a palanquin was

brought out through Khwailampan Keithel with drum beats etc on the plea that the king wanted fresh air etc. But this was an ordeal of the God. When the Palanquin arrived near present Thong Nambolbi the dead king fell on the ground and at the same time a strong lightning (খকী ডেন, নোংমৈ শীংজং) cut the present Khongnang Hogaibi. The Chaibi, Selungba and Pamheiba and their company spread the information that the king was hit by the lightning and died.

But the women vendors of Khwailampan Keithel saw the fall of the dead king and knew that the lightning hit the Khongnang Hogaibi, not king Charairongba. Now the king Charairongba is dead in the hands of Pamheiba by thrusting a sword on the chest during his sleep. This is the story from Pamheiba Larei Lathup.

The real place where the dead body of the king Charairongba fell from the palanquin was the place where the king Bhagyachandra with an Elephant statue is there at present. Even now the place is remembered by the Kangleichas by going on foot by the bride groom when he reached the place even if he came on a palanquin.

You please see the different way of killing Charairongba as under:

In মৈতৈ নিংখৌরোল by Sarangthem Bormani Singh at page - 96 it is written that while the king Charairongba was taking rest after suppressing the Tusuk Haos under the Sana Khongnang (present Khongnang Hogaibi), a strong lightning hit the Sana Khongnang and the king was unconscious for some time. During the unconsciousness of the king, Haobam Selungba thrust his spear on the chest of the king and the king was immediately dead.

In the Meitheis by T.C. Hodson at page 78 it is written: "In that year (1714), Pamheiba, who appears to have been a Naga boy brought up and adopted by the Raja Churai Romba, shot his adopted father, it is said accidentally, whilst hunting, and succeeded him". Whether it was in this way or the other, Nungthil Chaibi, Haobam Selungba and Pamheiba and their company cruelly murdered king Charairongba for the throne of Kangleipak is certain in the course of the history of Kangleipak.

King Charairongba is done away with and will never return to say what and why. The deck is clear for Pamheiba to become the king of Kangleipak.

At page 80 of the Meitheis by T.C. Hodson, it is written "Charairongba is also said to be the last of the line of Pakhangba" at the footnote.

CHAPTER I

The coming of Pamheiba Garivaniwaz on the throne of Kangleipak.

After the brutal assassination of king Charairongba after a long palace conspiracy, Pamheiba became king of Kangleipak at the age 20 in 1714 A.D. (Cheitharol Kumbaba in 1709) without any immediate contender of the throne of Kangleipak with Dipapati Apambi, daughter of Haobam Selungba as queen. With the coming of Pamheiba on the throne of Kangleipak, a long aspiration of Sapam Chanu Nungthil Chaibi, Haobam Selungba, Pamheiba and their company had been fulfilled. Pamheiba king and his queen Dibapati Apambi had been bestowed with a son, Shamsai or Shamjai, later in history known as Shamjai Khurai Lakpa.



(Above) MAHARAJ PAMHEIBA GARIVANIWAZ

Photo source : Akham Langol

As soon as Pamheiba became king of Kangleipak, the Mayang Vagabonds swarmed into Kangleipak for the hunt of food and shelter

in Kangleipak. One of the leaders of these swarming Mayangs was one Shanti Das Gossai. He came with two young Mayangs, were Naran Das and Gopal Das (The people of Kangleipak called every people coming from India by the name of Mayang). Shanti Das Gossai was a cunning thakur. Actually Shanti Das came to Kangleipak to seek food and shelter hearing that food and shelter were very abundant in Kangleipak while he was in Sylhet. But he became too ambitious when he arrived in Kangleipak. The king Pamheiba was too kind to him and welcomed him as if a lost uncle/brother came back at last at home. King Pamheiba was too happy when he got the company of the old thakur. As soon as Shanti Das Gossai came to Kangleipak, the king Pamheiba gave him shelter in the Palace and Shanti Das Gossai became spiritual guide of the king in no time and Pamheiba became mesmerised dancing at the music of the old thakur, Shanti Das Gossai.

Before the arrival of Shanti Das Gossai and his company, Pamheiba and his first queen Dibapati Apambi were very happy and their relation as husband and wife was very cordial. They soon got their first son Samsai or Samjai. They lived very peacefully and happily. Let us see what and how God stored for them for the future.

As the king did not resist anything proposed by the old thakur and thought of him as a torch bearer in a Dark land to guide him, Shanti Das Gossai planned a series of action plans to be put before the king Pamheiba. In order to destroy the cordial relationship between the king and his first queen Apambi thereby to exclude advisory role of the queen for the betterment of the king, the first advice and proposal were to have 10 wives for the king, the thakur advised that even a house wife may be forcibly taken if the king desired. The first woman targeted by Pamheiba was Irom Ongbi Thangjam Chanu Thambal, wife of Chaoba. Some palace official went to the home of Irom Chaoba and persuaded him to hand over his wife to the king. By then, Thambal was pregnant for five months. Irom Chaoba resisted and in an altercation one day Chaoba died by the spear of Pamheiba. Thambal was forcibly brought to the Royal Palace. Thambal refused to become wife of the king even if she was promised to give her Leimarel title (First queen), she gave her consent only when the child in her womb, if male, will be given the kingship of Kangleipak

after Pamheiba. Pamheiba promised to hand over kingship to the child in her womb, if male, after him. In this way, Irom Ongbi Thambal became the willing wife of king Pamheiba and she was given the Leimarel title in suppression of Dibapati Apambi. Irom Ongbi Thambal after becoming the Leimarel wife of Pamheiba, she was given the name Gomati. In the history of Kangleipak, she was famous in the name of Gomati Maharani.

After the forcible taking of Irom Ongbi Thambal, Pamheiba forcibly took four pregnant women more after killing their husbands. Along with these five pregnant women taken forcibly, the king Pamheiba had 10 queens. These ten queens gave birth to 18 sons, according to Pamheiba Larei Lathup. But according to মৈতৈ নিংথৌরোল by Sarangthem Borman Singh at page 120, these ten wives gave birth to 16 sons and 2 daughters. (1) Dibapati Apambi gave birth to Samshai, (2) Irom Thambal (Gomati Maharani) to Chitshai (Sanahal Moramba), Nandashai, Tangashai, Sabatshai, Bhorotshai and Shatrughana Shai (Tolen Tomba), (3) Arambam Chanu gave birth to one son Naha and one daughter Tampha Sana, (4) Haobam Chanu has no child., (5) Ngangbam Chanu gave birth to Murari, (6) Lairikyengbam Chanu Haripriya to Ananta Shai, (7) Maibam Chanu to a son Ngoubam Shai and daughter Haripriya, (8) Yaikhom Chanu to Harishai (9) Moirangthem Chanu to Keshore Shai and (10) Chingtham Chanu to Godadhar Shai, Haricharan and Dulop Shai.

The ending of the names of the sons of Pamheiba is 'Shai'. The meaning of 'Shai' is in local dialect Meetei language 'pretending to be'. As Pamheiba took many pregnant women as wives, really speaking many of the sons gave birth by his queens were not his. So in the Kangleipuwari Pamheiba's sons were given the ending name 'Shai' according to Pamheiba Larei Lathup.

A change of moral Ethics, Moral Behaviours clearly seen as soon as Pamheiba became king of Kangleipak. Only yesterday, the Kanglei King Charairongba could not give the title of Leima (queen) to the Mother of Pamheiba, Nungthil Chaibi, because of her social status as a war captive. This was a sign of strong Social Ethics, Moral behaviours of the Meetei Race and the king having a strong Democratic social status among the general people of Kangleipak. When Pamheiba came

to the throne of Kangleipak and when Shanti Das Gossai, low caste Intellectual from Sylhet, came and became spiritual guide of the Kanglei King, many Kanglei husbands died because of the sexual lust of king Pamheiba and his unbridled sexual desire for many women. A very unhappy social change has come from the time of Pamheiba king in Kangleipak.

The next step Shanti Das Gossai taken up was to change the religion of Kangleipak. Shanti Das proposed that it was for the welfare of the country Kangleipak and its people that the original Sanamahi Religion should be given up and the king and its people should take the tenets of Ramandi Religion. The king Pamheiba agreed readily to change his religion to Ramandi as proposed by Shanti Das Gossai. As a first step, king Pamheiba and Haobam Selungba were initiated to Ramandi Religion and all the queens of the Palace followed suit. But one exception was that the first wife of the king Dibapati Apambi (queen) resisted the proposal of the king to accept Ramandi Religion and did not accept the new religion. She was against her father, Haobam Selungba too when he accepted Ramandi Religion as a first man who accepts the religion after king. Because of the denial to accept Ramandi Religion, queen Dibapati Apambi was excommunicated by the king Pamheiba and kept separately. By the time the majority of people of Kangleipak had accepted tenets of Ramandi religion.

The next step taken by Shanti Das Gossai was Nongkhrang Iruppa. Nongkhrang is a small tree taken traditionally by the people of Kangleipak as sacred. Any body who swears by holding a leaf or a part of the tree, the man cannot retract from what he swears. By Nongkhrang Iruppa, every man and woman were forced to dive at Lilong where Imphal, Iril and Thoubal rivers meet with swearing "I will not give up Ramandi Religion if I retract I will die vomiting out blood" by holding a leaf of Nongkhrang. And on the same day at midnight, the Nongkhrang Iruppa was repeated at Nungseng Ikon (Nungjeng Pukhri in Hindu times).

After this, the sacred thread of the Hindu Religion was taken by 300 people led by the king Pamheiba in 1737 A.D. according to *মৈতৈ নিংথোৱাল* by Sarangthem Borman Singh (page 107). In 1729 "থানিল নোং য়ুমশকৈশা গুৱাসুং নিংথোমসুং লিলোংদা দিকপএ, অদু নুমিত্তা মহা সুরুয়না

লুকুন থাংবিএ।" চৈ: কুন্স page 78 (1967) "থানিল নোং শকোলশেন্দা মহারাজনাচিংবা মী ৩০০ লুগুন থংএ।" চৈ: কুন্স page 85 (1967). The Hindu Ramandi religion was almost complete and consolidated by 1737 A.D.

The change over of Religion from indigenous Sanamahi Religion to Ramandi Dharma was not a regular one. "Religious dissent was treated with the same ruthless severity as was meted out to political opponents and wholesale banishments and execution drove the people into acceptance of the tenets of Hinduism" (page 95 The Meithei by T.C. Hodson) "নিংথোম নংবু তাহৌরো মীতৈ ইগী লিচংপু নমজা নমথেকনা মুখংকে হাইবু তৌহৈদবনে। মদুগী তোকশিন হনজিনগদবদি নিংথোম লিৎপা য়ারোইয়ে। লৈপাক মীয়ামবু বারক চৈথেং পিদুনা মীহাং মীপুন তৌদুনা লিচং হোংহনবদি মতম খরতগীনে লৈপাক মীপুম ফাবা ওইথোকলোইয়ে।" This is from Pamheiba Larei Lathup, the Khongnangthaba Maichou gave this statement to king Pamheiba in Kangla Uta Shanglen. In this meeting Khongnangthaba Maichou gave Pamheiba the title of 'নিংথোম' also. The meaning of 'Ningthem' is a person who is persuaded easily and to act accordingly. This referred to the Psychological status of Pamheiba king in relation to Shanti Das Gossai who persuaded Pamheiba to do anything and Pamheiba acted accordingly without any application of his mind. From this time, Meetei king became called Maharaja. Pamheiba was also called Pamheiba Garivaniwaz from this time.

Along with the change of Religion, the Mayang Shanti Das Gossai thakur had a further plan to consolidate Ramandi Hindu Religion in Kangleipak. The indigenous Sanamahi Religion is spiritual and has no principle of Idol worship. But the Ramandi Religion is as a matter of principle an Idol worship. In the Hindu Religion, the Gods Ram, Krishna etc. are all human born and so the principle is Idol worshipping as we see today. In the indigenous Kanglei Sanamahi Religion, the ultimate God is a spiritual principle, the endless beginningless space is the Embodiment of ultimate God Father. The Meetei call 'ইপা সোৱাৱেল (ইপা সালাইলেল)' = Father space. The present Idol worship of the Meetei Race was introduced and imposed during the Reign of king Pamheiba. The present Sanamahi Idol installed in the Sanamahi Temple in Manipur Rifles Area is said to have been made in the likeness of Pamheiba king.

The next plan of the Mayang thakur was to destroy all written documents of the country Kangleipak written in the original Meetei

script burning by fire. In response to an order of the king, all the written documents of Kangleipak including the Puya, scriptures from the Royal Library and from the private hands Maichous etc. were brought to the Palace one morning and piled up on a Pyre as if a dead human body would be cremated. The people of Kangleipak could not resist this dastardly act of the Mayang Thakur because of the fear psychosis created by the recent large scale executions of the Religious dissent in the cases of Religious change and Nongkhrang Iruppa. The king Pamheiba and Shanti Das Gossai Mayang Thakur ignited the Pyre. As soon as the written documents began burning, most important Puyas scriptures 'Flew Off' of the Pyre. The Puyas, the scriptures we are having now in the 21st century A.D. are those 'Flew Off' Puyas, scriptures from the burning Pyre in the first half of 18th century A.D.

Thus an early civilization in many ways unique on Earth, its written evidentiary documents were razed by an act of the first Hindu king Pamheiba, his Dharma Guru Shanti Das Gossai in the first half of 18th century A.D.

Sarangthem Bormani Singh in his book *মৈতৈনিংখৌরোল* says all together more than 125 Puyas were burnt during the reign of Pamheiba king at page 111 of the book. He quoted in his book on the same page from Cheitharol Kumbaba that in 1732 "Meitei books were destroyed." Diary of Manipur (1904) says in 1733 A.D. "All of the Manipur records and religious books were collected by the order of Raja Garib Nawaz and burnt in his present" at page 57 of Diary of Manipur

The Pamheiba Larei Lathup did not mention the number of Puyas or books burnt, but the burning of Puyas and records are clearly stated in the Pamheiba Larei Lathup in certain terms.

It seems absolutely wrong that important Puya scriptures "Flew off" when the Puyas began to burn from the Pyre. As Shanti Das Gossai and his assistant Nongsamei were in charge of the Royal Library and private Maichous having Puyas and Documents for some years, they knew every Puya scriptures and private Maichous having custody of Puyas and documents. All Puya scriptures from private hands were deposited on the fixed date at the site of burning.

All documents including Puya scriptures along with from private hands were totally burnt down. There was no chance of concealing. Maichous of the day knew very well that all Puyas and document would be burnt. So, they copied all important Puyas secretly and smuggled out to the hill villages, the peoples of which were blood relatives up to that time. The Puya, Wakoklon Heelel Thilel Salai Ama-Ilon Pukok Puya which we got from Longa Koireng Hill village is a copied one from the original one in the 1st half of 18th century A.D. The 'flew off' in the Larei Lathup might mean those copied ones smuggled out secretly.

The next proposal, Shanti Das Gossai put forward, was to change the name Kangleipak of this land to Manipur. He said that the land had many Jewels and the head of the protecting God of the land was decorated with Jewels and was not a simple one. So, the name of the land should be changed to Manipur and Manipur was the most appropriate name of the land, Pamheiba was persuaded. Pamheiba king agreed and ordered that "ঙসি কৌবা নোংদগী মীতৈ পোক্ফম কংলৈপাক অসি গুরুগী য়াথং লৌনা মনিপুর কোলোইনরে" The English translation of the above passage is this "From today the name of the birth place of the Meetei Race Kangleipak has been changed to Manipur in pursuance to the order of Guru". This was proclaimed as a Royal order through out the country Kangleipak for public information. This is from Pamheiba Larei Lathup.

The name of the land called Kangleipak, which is a birth place of the Meetei Race, which was given by our brave ancestors many centuries before Christ (B.C.) had been changed to Manipur by king Pamheiba on the advice of a Mayang Vagabond Thakur, Shanti Das Gossai in the first half of 18th Century A.D.

These are the untold stories so far and told now by an unfailing blood in the lines of Konchin Tukthapa Ipu Athoupa Pakhangpa about a crucial time of Kanglei Puwari (History) in naked truth. The clear and flawless Kanglei Puwari (History) was turned into dirty and filthy Puwari (History), becoming day by day murkier. The Kanglei Society has been ruled by corruption and untruth and the straight forward Kangleichas are victimised. Even though let us stand by truth whatever be the Outcome!

(a) Adventurism of Pamheiba Garivaniwaz :

Religious fanaticism and religious prejudice in entire foreign politics especially against Awa (Burma, present Myanmar). Campaigns against our own countrymen, hill peoples to consolidate Hinduism separately in the plain of Kangleipak among the Meetei Race.

(a1) Foreign adventurism :

Through out the life of king Pamheiba Garivaniwaz, since Shanti Das Gossai had been the spiritual guide of the king, the Foreign Politics campaigns were directed against Awa (Burma, present Myanmar) mainly. To be noted clearly, politics in the middle ages were mainly religious politics. Armed campaigns in the times, meant imposition of a religion to the victim country by the victorious country and people. Through out the life of Pamheiba king any armed campaign meant to consolidate Hinduism in Kangleipak whether inside or outside the country. In the Foreign spheres, the armed campaigns meant consolidation of Hinduism in Kangleipak mainly targeted against Awa, a country very much feared by the king and his spiritual guide Shanti Das Gossai in matters of Religious interference by Buddhist Burma. Because of this religious prejudice and fanaticism, the Foreign relations planning during the time of Pamheiba king were devoid of Foreign relation logics. Burma several times bigger the size of Kangleipak and the Buddhist country was a very friendly country and never interfered in the internal and social politics of Kangleipak. Because of the balanced and wise Foreign Politics, though Burma was a very much stronger neighbouring country of Kangleipak having a different religion, that is, Buddhism Kangleipak could stand as the independent country having a different religion, Sanamahi religion. Because of the geographical proximity between Burma and Kangleipak and also the similarity of the origin of the peoples of both the countries being Monglians, there was a constant trans boundary mixing up of the peoples in all times of history. The leadership of the young Hinduism, still feeling pain of birth in Kangleipak, knew very well that the country Burma and its great people would be angered by the way of imposition of Ramandi Hinduism in Kangleipak and would be looked upon suspiciously.

Thinking and seeing only Hindu religion, thinking only in terms of consolidation of Hinduism in Kangleipak, without thinking the welfare of the people of Kangleipak and its good foreign friends, the Kanglei king Pamheiba Garivaniwaz started his bravado Foreign armed campaigns against Awa (Burma) leaving a trail of Khuntakpa, Desertion by the people of Kangleipak because of fear of the Burmese. Kangleipak Puwari (History) Analysts will never have any oversight of this fact of Kanglei history in which untold – Miseries suffered by the people of Kangleipak because of Hindu Fanatic Pamheiba king and his notorious Dharma Guru Shanti Das Gossai.

“তাললক অসুম জৌরিঙে অরানা লালতাকলে। তখেলনা লাল তারকলে। নিংখৌনা গুৰু য়াওনা হোংনবদা লালবু লৌইনা গুমজরে। অরা লৈপাক মপুং য়াইদা কোং মতোল ফুৰা মাবু খাংনা চোংনা য়াললময়ে। হৌবম অকোং। অহললুপ লাকপা। হুইদ্রোম পংতরা সিং। পনশা নাহারুপ লাকপা য়াওনা তখেল লাল সোকনববু লাল গুময়ে। অরা লাল সোকনবসুং সেতু সেনাপতিনচিংনা চিংবুরোই তমবুরোই য়াওনা লাল চংপবু লাল ফায়ে। তাংজ লুরেল সোই লাললু চোমাই কোইনা চিংউ লাইগী লাইমাংদা লাললৌ লাইরেমবী মখোং ঝাদা কংলরে” Says Pamheiba Larei Lathup. Free English translation of the above passage of the Larei Lathup is this : “ In the mean time, the Awa (Burma) has invaded (Kangleipak). Takhel (Tripura) has also invaded. The king with the Guru trying very hard won the battles. In the centre of Awa land (Burmese land), (the king) struck at the top of the Kong temple with his sword jumping up very high. The battle of Takhel (Tripura) fought with Houbam Akong, Ahallup Lakpa Huidrom Patara Singh, Naharup Lakpa Pansa had been won. The battle of Awa (Burma) fought by Setu Senapati along with hill and plain peoples was won and captured (Awa) captives. Many heads (of the war victims of Awa and Takhel) had been offered to the feet of the war Goddess at the temple.” This is the unfailing indigenous written evidence stating the Daring Raid of king Pamheiba to our much stronger friendly country Awa (Burma) for the first time. The attack of Awa mentioned in the Larei Lathup was just after or during the process of changing the name of Kangleipak to Manipur. This was the first Burmese attack to Kangleipak after the advent of Hinduism known to indigenous written evidence. This Daring Raid of king Pamheiba to the centre of Awa (Burma) (অরা লৈপাক মপুং য়াইদা) (Burmese capital) might be in response to the first Burmese attack to Kangleipak after the advent of Hinduism, in which he cut at the top of the Kong temple with his sword, clearly written in the

indigenous written evidence Larei Lathup. Indigenous evidence, is much stronger than any other form of evidence as it was free of any Tempering and Manipulation.

Foreign writers also confirm this indigenous evidence of Larei Lathup which states in one Daring Raid of Pamheiba king to the centre of Burma cut the top of Kong temple with his sword.

In the book Outline of Burmese History by Prof. G.E. Harvey published simultaneously Calcutta, Bombay and Madras in India, simultaneously in many capitals of the world in London, New York etc. in 1926, the following is written on page 123 of the book :

"Mahadammayaza - Dipati 1733-52. Manipur had sent tribute to Bayinnaung 1551-81 but thereafter went her own way and occasionally made raids, as was usual on the frontiers. The country bred famous Ponies, in those days every man had two or three, and polo, played forty a side throughout the villages, produced a race of horsemen. Under their Raja Gharib Newaz 1714-54 the Manipuries raiders became a terror; from 1742 till his death they came nearly every other years, Sweeping the country up to Ava and carrying off loot, cattle and thousands of people. Once they massacred two-thirds of a Royal Army including the commander, who was drunk. In 1738 they burnt every house and monastery under the walls of Ava and stormed the stockade built to protect the Kaunghmudaw Pagoda, slaughtering the garrison like cattle in a pen and killing a minister of the Hluttaw council; the old door-leaves of the Pagoda's eastern gate-way show a gash made by the sword of Gharib Newaz when he was forcing the entrance.

"The Manipuries were occasionally troubled by Burmese levies but usually did as they liked. Living in an obscure valley, knowing nothing of the outer world, they thought themselves heroes, able to take their pleasure of Burma when they willed. They did not realise that Burma was several times the size of their country, that they were laying up for themselves a frightful vengeance, and the only reason vengeance never stemmed to come was that Burma happened to be under an incapable king".

'Pagoda's eastern gate-way show a gash made by the sword of Gharib Newaz' in the quoted first para confirms Pamheiba 'struck

at the top of the Kong temple with his sword' from indigenous written evidence. In the second para in the quotation 'living in an obscure valley, knowing nothing of the outer world, they thought themselves heroes, able to take their pleasure of Burma when they willed' will not be applied to the Monarchy of Kangleipak before Hinduism Pamheiba. The 'Frightful vengeance' against people of Kangleipak after Pamheiba in the 18th and 19th century A.D. was the result of illegal and irresponsible raids in Burma of king Pamheiba was known to the Burmese History writer, Prof. G.E. Harvey. You please see another example of illogical and unreasonable armed campaign against our good neighbour Burma devoid of any diplomatic maturity and farsightedness from a son of Burma itself. Prof. Maung Hrin Aung, Ex-Rector of university of Rangoon in his book A HISTORY OF BURMA published by Columbia University Press, New York and London in 1967, says at page 152-153 as follows :

"But the expected blows were coming and from all directions. The Manipuries, knowing that the Kingdom of Burma had been weak, had long ago declared their country's independence. As the Burmese kingdom become weaker, a Brahmin leader among them preached that if they reach the Irrawady and bathe in its waters they would become purified of their sins. They had learned from the Burmese the art of Horsemanship, and now they raided Burmese territory right upto the town of Sagaing opposite Ava. They were lightly armed, relying on the swiftness of their horses, and instead of engaging in pitched battles with the Burmese, they appeared in unexpected places. They looted and killed wantonly, and carried away women and children to Manipur. The entire west bank of the Irrawady lay at their mercy and finally the king had to send all available troops to the trouble regions. But these troops lacked a supreme commander with an imaginative plan and they took up isolated defensive positions, which the fierce Manipuri horsemen merely bypassed. In the midst of these raids the king died in 1733 and was succeeded by his son Maha Dhammaraza Dipati. The people, desperate and ashamed, longed for a new leader,"

"As the Manipuri raids continued unabated and troops to be kept on the western bank, a group of Gwe Shans who were settled near the capital proclaimed their headman as king of Burma and

joining hands with some mons in the vicinity they created a riot."

This was the scene in the Burmese territories, Pamheiba and His Dharma Guru Shanti Das Gossai created in the 18th century A.D. Taking the advantage of the weakness of the then Ruling kings of Burma for the time being, the Manipuries under their leadership put the people of our good neighbour into "desperate and ashamed" and put the country Burma into a shattering "riot" conditions in the entire country. The Burma never forgot these treacherous treatment of their friends (Burmese) and these things were clearly known by historians in Burma and subsequent 'vengeance' armed campaigns against Manipur in the last part of 18th century and in 19th century.

Let us again see what one Englishmen who was associated with the Manipur administration said about Pamheiba king and Notorious Dharma Guru Shanti Das Gossai in his book, Report on The Eastern Frontier Of British India. Captain R.B. Perberton, Joint Commissioner of Manipur, published first in 1835 by the then Government of Assam at page 39 of the report book mentioned above said as follows :

"29th Pamheiba, more generally known in Muneepoor by the title of Gureeb Nuwaz, ascended the throne as before remarked in 1714, and very shortly after, commenced that career of conquest which we find recorded in the Burmese annals. In 1725, he attacked and defeated a Burmese force at the mouth of the Maglung River; the following year repulsed an army of 30,000 men, which had penetrated into valley, and captured three entire divisions. In 1735, he crossed the Ningthee River, attacked and destroyed the town Myedoo, on the bank of the Moo river, and carried off numerous captives. Two years subsequently, he successively defeated two Burmese armies, amounting to 7,000 foot, 700 horse and 20 elephants, and devastated the whole country from the banks of the Khodoung Khyoung to Deebayen. In 1738, he again crossed the Ningthee river, attacked and dispersed a Burmese army of 15,000 foot, 3,000 horses and 30 elephants, and at the termination of the rains of the same years, at the head of a force of 20,000 men, marched between the Burmese army, three divisions of which occupied the towns of Mutseng, Deebayan and Mye'doo, and to use the language of the

Burmese historians, "without stopping", attacked and carried the stockaded positions around the ancient capital of Zakaing, of which he obtained possession. Religious Fanaticism appears to have stimulated the Muneepoorees to this last act of successful daring; for the Burmese chronicles record the name of a Brahmin, who is said to have assured them, that they would be preserved from all evil by drinking and bathing in the waters of the Irrawatee river."

In the book of Prof. Maung Aung's A HISTORY OF BURMA at page 152 also, the Prof. mentioned "a Brahmin Leader" who preached they would be purified if they bath in the waters of Irrawady etc. among the Manipuri army who overran Burmese territories. In this report of Mr. Pemberton also you have seen "Religious fanaticism" and "a Brahmin, who is said to have assured them, that they would be preserved" etc. From these things recorded in the contemporary histories by different historians of different countries, every body who studied history may have come to the same conclusion that the armed campaigns of king Pamheiba against the country Burma might have been inspired by religious fanaticism and religious prejudice.

In order to appreciate the nature and intention of the armed campaigns of king Pamheiba against the country Burma, the readers cannot skip over the Cheitharol Kumbaba and what are recorded in the book. The Cheitharol Kumbaba recorded the following in its pages :

According to Cheitharol Kumbaba, Pamheiba became king of Kangleipak in Sak. 1631. In the year Sak. 1639 "৯নি যুগশকৈশদা নিখেম ময়াম্বা শোমশোক লান নাবা চংএ" = "on the 7th Wednesday, Ningthem Mayamba (Pamheiba Garivaniwaz) attacked Samjok". page 66, Chei, kum. Samjok was very much mentioned place repeatedly in the history of Kangleipak specially during the reign of Pamheiba Garivaniwaz. The readers will be very much interested where is Samjok. "Sumjok on right bank of Ningthee or Khyendwen river.

"Note:- Sumjok is the residence a Semi-independent Raja, named after the village (or the village after him); he is also, however a Burmese official. The village of Sumjok contains about 1,500 to 2,000 inhabitants. Little trade : boat building carried on, No

fortification. Remains of old stockade in village and surrounding Raj's buildings (1869). ----- number of Raja's armed retainers about 400." page 198, (The North-east Frontier of India by St. John F. Michell).

In the year Sak. 1640, the army of Pamheiba attacked Samsok twice and once collected paddy from the paddy field of Samsok. page 67 of Chei.Kum.

In the year Sak. 1643 "হাওবমচা পুস্তনবনচিংনা শোমসোক নাবা চংএ। ২৩নি লৈপাকপোকপাদা থুংলৈএ। লান ৬৭ ফাইএ" = "(Manipur army) led by Haobam Pukhramba invaded Samsok. Returned on 23 Tuesday. Captured 67 war captives" page 70, Chei. Kum.

In the same year "থানিন নোং শগোলশেংদা শোমশোক কৈ য়ৈবা থুংলএ। লান অসিবা ৫, অচংবা ৫ সুপ্লা লান ১০ ফারকএ।" = "on fullmoonday Thursday the looting of paddy from the field of Samsok returned. 5 dead war captives and 5 life war captives brought" page 70, Chei. Kum. For the 3rd time, an army of Manipur attacked Samsok in Sak. 1643 led by Usam Selungba Kapeng. "12 war captives brought" page 71, Chei. Kum.

In the year Sak. 1644, Pamheiba and his army attacked Samsok twice and Chanta once. In all the attacks 470 war captives brought (page 71 Chei.Kum.)

In the year Sak. 1645, "২৮নি লংমাই চিংদা নিংথেম অবা নাবা চংএ। থাসি নোং লৈপাকপোকপাদা বাংজিং দৌবুজা থোংফেন হামদুনা অরাবু চাইখাইরে। শামু অহুয়াচিংনা লাল অচংবা অশিবা থানা ২০০০ ফারৌএ।" = "On 28 Sunday Ningthem (Pamheiba) went to invade Awa (Burma). On new-moon Tuesday at Wangjing the Burmese army routed. 3 elephants and 2000 Burmese army including dead ones captured." Page 72-73, Chei.Kum.).

This armed campaign of king Pamheiba against the Burmese army might be repulsion of Burmese intrusion to Kangleipak territory.

In the year Sak. 1659, Burma was attacked by the Manipur army led by Prince Sanahal and Haobam Pukhramba. In the battle at Cheimai, 20 life and 327 dead Burmese army captured. (Page 86, Chei. Kum.).

In the same year, king Pamheiba and his Guru attacked again Burma. Many Burmese captured and many properties were collected. (page 86, Chei.Kum. 1967).

In the next year Sak. 1660, Awa (Burma) was again attacked by an army of Manipur led by Guru Shanti Das Gossai and Shamsai. No casualty and capture mentioned (page 87, Chei. Kum.).

Note: We find শোমশোক, শমশোক, শোমসোক — these three spelling for the same word Sumjok (the English writer's spelling, we generally write Samjok), the Burmese small town on the right bank of the Ningthee river. These spellings are found in the Cheitharol Kumbaba and the writer feels that these three spellings are for the same word 'Sumjok' (Samjok), the Burmese town mentioned above.

These are some of the armed campaigns carried out by king Pamheiba Garivaniwaz and his Dharma Guru Shanti Das Gossai against our great neighbour, the Burmese country called Awa by the Kangleichas during their Pre-Hindu days according to the Cheitharol Kumbaba (1967). The repeated attacks to Samjok, a Burmese small town on the right bank of the Ningthee river of population about 1500-2000 ruled by a Burmese official was not justified on the diplomatic norms and as foreign policy principles. It seemed to be provocations to great and stronger country, Burma.

It may not be a complete picture of the foreign armed campaign of king Pamheiba Garivaniwaz if we do not show his armed campaigns against Tripura which was called Takhel in 18th century A.D. as recorded in Cheitharol Kumbaba(1967).

It was in Sak. 1645 "১৭নি লৈপাকপোকপাদা পুৰুমদা মৈতৈ তেঙ্গোনবু তখেল চাইখাইএ। লংমাইথেম্বনচিংবা মী ২০ শিএ। সাপমচা পুস্তনবনচিংনা তখেল নাবা চংএ।..... নোংমা মুমশকৈপদা নিংথেম তখেল নাবা চংএ।" page 72, Chei. Kum. (1967). English translation : "On 17 Tuesday, the Takhen routed the Meetei army camp at Purum. 20 men died including Langmaithemba. (Meetei army) led by Sapamcha Pukhramba went to attack Takhel on Wednesday, Ningthem (King Pamheiba Garivaniwaz) went to attack Takhel."

It was also in Sak. 1645. "৬নি নিংথৌকাবদা তখেল নাবা চংএ। ১৩নি নিংথৌকাবদা নিংথেম চংএ। তখেলগা থোংফেন হামদুনা লাল ২০ ফাঙমএ।" page 73, Chei. Kum. (1967). English translation : "On 6 Monday, went to attack Takhel. On 13 Monday, Ningthem (king Pamheiba Garivaniwaz) went (to attack Takhel). On the battle field hand to hand fight, 10 (Takhel army) captured".

It was in Sak. 1649. “২০ নি নিংথৌকাবদা গুরুনে, হাওবমচা অহল্লুপ লাকপনে, ইবুংঙা রাংথৈরাকপনে ৩ মানা চিংনা তখেল নাবা চংএ। ——— ১৩নি যুমশকৈশদা তখেল নাবা থুংলৈএ। তখেন্না ফনসে হায়দুনা হল্পকএ।” page 76, Chei.Kum.(1967).

English translation : “On 20 Monday, (Meetei army) led by Guru (Shanti Das Gossai), Haobamcha Ahallup Lakpa, Ibungo Wangkheirakpa went to attack Takhel. ——— on 13 Wednesday, Meetei army arrived. The Meetei army returned on the good relation (proposed by the Takhel).”

It was in Sak. 1656. “১১নি নিংথৌকাবদা নিংথেম তখেল নাবা চংএ। লাংলোংগী রসা কোনফমদা তখেন মুশুক লাই ফাইএ। লাংলোং চাইখাইরে। গ্বাই থোং শাদুনা লাননৈএ। মঙাইতাং চিংশাং মতোন লোম্বা চংএ। গ্বাই, তুয়াই, বাকোকনোক ওমা তিনবা সেকচাইদা তেংগোন লোমএ। তখেল গুমএ। ——— ৯নি নিংথৌকাবদা নিংথেম তখেন নাবা থুংলৈএ। অশিবা ১ অচংবা ১১০০ ফারকএ।” page 82-83, Chei.Kum. (1967). English translation : “On 11 Monday, Ningthem (Pamheiba Garivaniwaz) went to attack Takhel. At Langlong Raskonpham, Takhel Musuk Lai captured. Langlong routed. Gwai crossed by building a bridge went on the top of Mangailang hill range. Army camp was established at Sekchai merging point of three rivers, Gwai, Tuyai and Wakonok. Takhel was defeated ——— on 7 Monday, Ningthem (Pamheiba Garivaniwaz) returned from Takhel campaign. One dead and 1100 live Takhel captured”.

These were the main armed campaigns against Takhen (Tripura) in the life time of king Pamheiba Garivaniwaz.

The above events of armed campaigns by Pamheiba king and his Dharma Guru Shanti das Gossai were armed conflicts between two armies of two countries, Manipur and Burma, and Manipur and Tripura.

One peculiar episode was recorded in the Cheitharol Kumbaba (1967) :

It was in Sak. 1638 “১০নি যুমশকৈশদা অরা লাইবার লৈমা নিবা শমদ ৬ মানাচিংনা ১৫৬ থোকলকএ।” Page 65, Chei.Kum (1967) English translation : “On 10 Wednesday (Wakching month), a group of 156 diplomatic persons of Awa (Burma) led by 6 Samad came (to Manipur) to solicit for a Leima (woman of status for marriage to a man of status in Burma)”. In pursuance to the negotiation of the soliciting for a Leima in Sak. 1638, a group of Burmese officials and people came

to Manipur to receive and welcome the Leima in Sak.1639. “উনুংতা খুল্লাকপনচিংনা অরা লৈমা বোকপা ইপান্দা নিপা অচংবা ৯০ নুপী ১০ ফারকএ।” page 67, Chei.Kum. (1967) = “In the wood forest, the group of Awa (Burma) people who came to welcome and receive the Leima (of Manipur) led by Khullakpa, 90 life male and 10 female captured (by Manipur)” A group of armed people sent by the Manipur Palace and performed the unexpected operation against the Burmese group of officials and people who came to welcome the lady as negotiated in Sak. 1638. This is one of the most treacherous events of history perpetrated by Kanglei Hindu king against our good neighbour Burma.

(a2) Home armed campaigns against the hill peoples during the rule of king Pamheiba Garivaniwaz :

You have seen the behaviours of king Pamheiba Garivaniwaz towards a foreign country, our great neighbour Burma as evidenced by the written records of History written by foreign scholars including from Burma and also so called historical record from Cheitharol Kumbaba (1967) by L. Ibungohal and N. Khelchandra. Now let us see his very peculiar behaviour towards his own countrymen hill people, Kangleichas as soon as he became the king of Kangleipak.

It was in Sak. 1634 “২৮নি লংমাইচিংদা শিজ ময়া সেলুংবা অকোংনচিংদুনা জোকপা খুন নাবা চংএ। খুনয়াই মৈ থাইএ। লান যান্না ফাইএ। নোংফৌ খুননৌগা থোনম্বগা ২ মানা লমখাংদা থংঙমদুনা মৈতৈবু থুগাইরে। লাল যান্না সিরে। অহল্লুপকী চিংখাম কিয়ান্না, হাওদৈজম খোম্বা, লোইতোংবম চাওবা ৩ মানা চিংদুনা মী ১৯ শিএ।” Page 62, Chei.Kum (1967). English translation : “On 28 Sunday (Meetei army) led by son-in-law of Sija Selungba Akong attacked Tokpa village (a Kapui village). The middle of the village were burnt. Many villagers captured. The armed peoples of Nongphou Khunnou and Thonamba (two villages) stopped the Meetei army and routed. Many Meetei armies killed. 19 men were killed including Chingkhram Kiyamba, Haodijam Khomba, Loitongba Chaoba of Ahallup”.

It was in Sak. 1636. “১২ নি থাংজদা শিজ ময়া সেলুংবা অকোংনচিংদুনা মহৌ নাবা চংএ। লাল ২৯ ফাইএ।” page 63, Chei.Kum (1967) English translation : “On 12 Saturday (Meetei army) led by son-in-law of Sija, Selungba Akong attacked Mahou village (a Kapui village, most probably). 29 villagers captured.”

It was in Sak. 1639. “ঙাংবম কৈরুংবা শিজ মপানা তরাও খুন্দোন ১৩

ফাওরএ।” Page 67, Chei. Kum. (1967). English translation :” (Meetei army) led by father of Sija, Ngangba Keirungba captured 13 Tarao Khundon villagers”

It was in Sak. 1642, “৪নি লংমাইচিংদা তোংতো মৈমবাও নাবা চংএ। লাল ২২ ফাইএ।” page 69, Chei. Kum (1967). English translation : “On 4 Sunday (Meetei army) went to attack Tongto Meimawao village. 22 villagers captured.”

It was in Sak. 1650 “১০ নি যুমশকৈশদা গুরুনে, নিংথেমনে ২ মানচিংনা মরিং নাবা চংএ। খুনপিসুং লমলোংসুং কারোংলেনসুং মচিসুং চাইখাইএ। খুনবী খুনয়াইদা কোং ১ শাইএ। লাল অহিরা ৪০ অশিবা ৫ ফাইএ।” page 77, Chei. Kum (1967). English translation : “On 10 Wednesday (Meetei army) led by Guru (Shanti Das Gosai), Ningthem (King Pamheiba Garivaniwas) went to attack Maring villages. Khunpi, Lamlong, Karonglen and Machi villages were destroyed. In the middle of Khunpi one Kyong (Temple) was built. 40 life and 5 dead villagers captured.”

It was also in Sak. 1650 “১৭ নি যুমশকৈশদা গুরুনে, নিংথেমনে, ইবুংঙো খাইরাকপনে শাইরেম নাবা চংএ। মংলেনসু তোএ।” page 77, Chei Kum. (1967) English translation : “On 17 Wednesday, (Meetei army) led by Guru (Shanti Das Gossai), Ningthem (King Pamheiba Garivaniwaz) and Ibungo Khwairakpa went to attack Sairem village, important village burial site was dug and destroyed”.

It was in Sak. 1651 “২২ নি যুমশকৈশ গুরুসুং নিংথেমসুং কপুই মুংশাই নাবা থুংলৈএ।” page 78, Chei. Kum. (1967). English translation “On 22 Wednesday Guru (Shanti Das Gossai), Ningthem (King Pamheiba Garivaniwaz) attacked Kapui Nungsai and returned after attacking”.

It was in Sak 1654. “২৩নি থাংজদা হাওরোংবম অরোইনচিংনা চিংলৈরি নাবা থুংলৈএ। লাল ৮৪ ফাইএ।” page 80 Chei. Kum. (1967) : English translation : “On 23 Saturday, (Meetei army) led by Haorongbam Aroi returned after attacking Ching Leiri. 84 men captured.”

It was in Sak. 1655. “১১নি শগোলশেন্দা হাওবমচা শগোলশেনবা হঞ্জবা অচৌনচিংদুনা ওস্তন লাবা চংএ। হিরুবম কোইরেন্গচিংনা মী ৫১ হুইনিংজাও লমচিংবা ১৯ সুপ্লা ৭০ শিএ।” page 81, Chei. Kum 1967). English translation : “On 11 Thursday (Meetei army) led by Haobamcha Sagol Senba Hanjaba Achou went to attack Okhrun (Ukhrul). 51 people (Meetei army) including Hirubam Koireng and 19 hill men guide, together 70 people died”.

It was in Sak. 1657. “১২নি লংমাইচিংদা নিংথেম মেতু নাবা চংএ। ২৭নি লংমাইচিংদা চরৌদগী গুরুনে, নিংথেমনে মেতু নাবা চংএ। ৪মি লৈপাকপোকপদা নিংথেম থুংলৈএ। লাল ১৩০ ফাইএ।” page 84, Chei. Kum (1967) English translation : “On 12 Sunday, (Meetei army) led by Ningthem (King Pamheiba Garivaniwaz) went to attack Metu (village). On 27 Sunday (Meetei army) led by Guru (Shanti Das Gossai) and Ningthem (King Pamheiba Garivaniwaz) from Charou went to attack Metu (village) — on 4 Tuesday, Ningthem (King Garivaniwaz) returned. 130 life men captured.”

It was in Sak. 1662: “২নি শগোলশেন মরিং খুংপুয়া হৌদুনা থুমখোং গললেন, লাংঙথেন, ককচিং খুলেন, হৈরোক ৪মা মৈ থাইএ ককচিংনা মরিং ১ ফাই। মরিংনা হাংলা মী ১০৫ শিএ।” Page 90, Chei. Kum. (1967). English translation : “On 2 Thursday, all people of Maring villages of the hill ranges attacked Thumkhong Pallel, Langathel, Kakching Khullen and Heirolk (4 villages) Simultaneously and killed 105 males and females and Kakching captured one Maring villager.”

It was in Sak. 1664. “১০নি নিংথৌকাবদা গুরুনা খোংজাই নাবা শানএ।” page 93, Chei. Kum (1967). English translation: “On 10 Monday, (army) led by Guru (Shanti Das Gossai) went to attack Kongjai”.

It was in Sak. 1665. “২৯ নি শগোলশেন্দা কবুইনা শন হুইএ হায়দুনা অখন অতেন্গনা লোইখৌবা শানএ। ইঙা থাশি ইরাইদা হনএ। থা অহন নোংদা হাও ১০০ হেন্না খোমলকএ।” page 94, Chei. Kum. (1967). English translation : “On 29 Thursday (Meetei army) led by Akhan Ateng went to demand tribute on the ground the Kabui stole cows. Friday is the first day of Inga month. On the first day of Inga month, more than 100 hao people captured.”

It was in Sak. 1667. “৭নি ইরাইদা শোংপুহাও চিংশাংনা লাল হৌদুনা মৈতৈ লোকএ। মী ১ কমখিএ।” page 100, Chei. Kum. (1967). English translation: “On 7 Friday, Songpuhao people of the hill ranges revolted, Meeteis are injured. One man was killed”.

It was also in 1667, “১০নি নিংথৌকাবদা কবুই থিংলোং চাইখাইএ। মী ৪ হাংলমএ। হাও ১ শিরৌএ।” page 100, Chei. Kum. (1967). English translation: “On 10 Monday, Kabui Thinglong (village) was routed. 4 men were killed. One hao was killed”.

It was in Sak. 1668. “১৯ নি নিংথৌকাবদা ইবুংঙো নিংথেমচা সেনাপতি, নোংথোনবা ২ মানচিংনা কবুই লাফোক নাবা চংলে।” page 103, Chei.

Kum. (1967) English translation : "On 19 Monday (Meetei army) led by Ningthemcha Senapati, Wayenba Nongthomba went to attack Kabui Laphok."

It was in Sak. 1670, "নিষেধ মর্য চম্বা চবোই চম্বা। শঙ্কিৰু খাদি তুবুল ইরোংদা তেঙ্গোল শাই। চবোই চম্বা।" English translation: "In the month of Sajibu (April), "Ningthem Mayang Ngamba (pamheiba Garivaniwaz) went to attack Charoi village. Army camp established at Tubul Irong — Charoi defeated" (page 106 Chei. Kum.).

This attack to Charoi village (Kabui village) in Sak. 1670 was the last offensive armed campaign of king Pamheiba Garivaniwaz in his life time against his own people countrymen, the hill people of Kangleipak, (Manipur).

These armed campaigns and raids by the Kanglei army by the order of King Pamheiba Garivaniwaz and his spiritual guide Shanti Das Gossai, some times led by themselves against our kinsmen hill villagers frequently killing and capturing hill villagers, burning and destroying their villages, we learn to day with heart breaking sensations. These things were like those colonial European did in the African continent, who looted properties and captured Africans as slaves to work for their field in Europe and African woman for their slaves at homes, sometimes for their sexual satisfaction.

(b) Analysis of the behaviour of king Pamheiba Garivaniwaz in his armed campaigns.

(b1) Of foreign adventurism:

From reading of the pages of this book before this Analysis of Behaviour of king Pamheiba Garivaniwaz and his spiritual guide, Dharma Guru Shanti Das Gossai in their armed Foreign campaigns mainly against Awa (Burma), our great neighbour who mainly professed Buddhism since late B.C., many readers may feel some special prejudice which dictated the foreign relation behaviour against Burma, the writer feels the feelings of the learned readers are correct.

King Pamheiba Garivaniwaz ascended the throne of Kangleipak at his age of only 20, an immature young man. As he was not a Royal blood of the Royal Kanglei kings and at the same

time he was not brought up in the Royal administrative atmosphere from birth, he was not, really speaking, not an Appropriate Monarch, for a Monarchy the development of which has a long polity of about 4000 years before him. In his Formative Life Stage, he was brought up in a hill Thangal village far from Kangle Capital (Administrative centre of Kangleipak) like an unbridled Texas Cowboy. These things made Pamheiba Garivaniwaz extremely an unsuitable Monarch for the Monarchy of Kangleipak, for the people of Kangleipak so to say for the truth.

As soon as Pamheiba Garivaniwaz became king of Kangleipak, he was joined by Shanti Das Gossai, a Hard core Hindu Religious Fanatic from Hindu mainland. He was a shrewd old man. He had nothing in his mind except the Hinduism and its consolidation in Kangleipak. Pamheiba Garivaniwaz was a very suitable pawn in his palace administrative chess game. King Pamheiba Garivaniwaz was given the title 'Ningthem' meaning 'Persuaded according to will' of Shanti Das Gossai by Louremba Khongnangthaba Maichou.

Actually what king Pamheiba did in the political and social spheres in his life time in Kangleipak (Manipur) were only the manifestations of what his Dharma Guru Shanti Das Gossai, his spiritual guide taught him and coached him in his private life without taking the fact that Pamheiba was a king of a country and the fact that the king is the head of a people, innumerable subjects under him to be cared and to have a love for them. Pamheiba is a foreign character having no touch with the qualities of the several Monarch before him on the throne of kangleipak.

One very important fact of exploitation of king Pamheiba by his shrewd spiritual guide Shanti Das Gossai was king's unbridled sexual desire for his age to destroy the social fabrics knit in several thousand years. Pamheiba became king in his age of 20, king was absolute in the power exercise in a country by the time. Pamheiba became king with Dipapati Apambi, daughter of Haobam Selungba as queen. But he took 9 more women as queens after Apambi, including 5 pregnant women after killing their the then incumbent husbands. In this way, the king Pamheiba was kept absorbed in sexual life without putting much of his mind to the crux of country's administrative affairs. Thus Shanti Das Gossai was the real

administrator of Kangleipak (Manipur) by the time.

As soon as Pamheiba became king of kangleipak, soon after, he personally raided Samsok, a principality having about 2000 population ruled by an Burmese official on the right bank of Ningthee river without any provocation whatever from the Burmese side. Before Pamheiba, Burma was a peaceful good neighbour country of Kangleipak. During the life time of king Pamheiba, he or his army raided Samsok more than 7 times. In each raid, he or his army killed and captured many people/army of Samsok. Sometimes the army of king Pamheiba collected paddy from the paddy fields and properties of Samsok.

In the year sak. 1659, the king and his Guru Shanti Das Gossai leading the Meetei army raided Burma twice and many killed and captured.

Again in the year Sak. 1660, Burma was raided by the Meetei army led by Guru Shanti Das Gossai and prince Samsai.

These are some of the armed raids by the Meetei army led by Pamheiba and his Dharma Guru, some times by some Generals of the Meetei army as recorded in Cheitharol Kumbaba.

Captain R.B. Pemberton records the following in his "Report on the Eastern Frontier of British India" first published in 1835 A.D. at page 39 as follows : "----- to use the language of the Burmese historians 'without stopping' attacked and carried the stockaded position around the ancient capital of Zakaing, of which he obtained possession. Religious fanaticism appears to have stimulated the Muneepoorees to this last act of successful daring; for the Burmese chronicles record the name of a Brahmin, who is said to have assured them, that they would be preserved from all evil by drinking and bathing in the waters of the Irrawatee river".

Prof. Maung Hrin Aung in his "A History of Burma" published in 1967 recorded at page 152 as follows : "A Brahmin leader among them preached that if they could reach the Irrawady and bath in its waters they would become purified of their sins ----- and now they raided Burmese territory right upto the town of Sagaing opposite Ava. ----- They tooted and killed wantonly, carried away women and children to Manipur."

The armed campaigns of king Pamheiba and his Dharma Guru Santi Das Gossai against Burma were in the nature of raid with light arms and cavalry. "So deeply are the Burmese impressed with the superiority of the Muneepooree horse, that upto the present moment, the elite of their cavalry consists of this description of trooper, who they rarely ventured to meet in the open field" (page 33, Report on the Eastern Frontier of British India by R.B. Pemberton). This was the cavalry, king Pamheiba used in raiding the Burmese territory beyond Ningthee river upto the Irrawaddy river. The armed campaigns did not mean conquest and occupation of the Burmese territory. The raids meant mainly to loot, to collect women and children. In this matter, Prof. G.E. Harvey in his book, Outline of Burmese History published in 1926 said on page 123 "Living in a obscure valley, knowing nothing of the outer world, they thought themselves heroes, able to take their pleasure of Burma when they willed. They did not realise that Burma was several times the size of their country, that they were laying up for themselves a frightful vengeance -----"

These illogical, unprovocative, fanatic raids in the territories of Burma Dictated by religious prejudice and Fanaticism of king Pamheiba and his Dharma Guru Shantidas Gossai heaped miseries and troubles on the people of Kangleipak (Manipur) throughout the 2nd part of 18th century and almost throughout the first half of the 19th century in Kangleipak (Manipur).

These historical records from Foreign writers and as well as home writers present day records point unmistakably towards one direction of Foreign policy during the days of Pamheiba king with an unmistakable motive to provoke Burma and the people of the Buddhist faith to make the peoples of Manipur and Burma to become Inherent enemies for all times to come. These foreign policy actions of king Pamheiba and his spiritual guide Shanti Das Gossai left a trail of Khuntakpa (Desertion of Manipur by its people for fear of Burmese), Tragedies, Miseries etc. to people of Manipur.

The people of Burma and the people of Kangleipak as they are, broadly speaking, of the same ethnic origin and at the same time, they have very good relations before the advent of Hinduism, the imposition of Hinduism in Kangleipak will provoke anger to the

Burmese people was known to Shanti Das Gossai and so interference by Buddhist Burma in matters of religion be no beneficial to Hinduism in Manipur, the Hindu leaders did know this. First what Shanti Das Gossai planned was to close people to people contact between Manipur and Burma, secondly, to create mistrust between the peoples of these two countries, make them inherent enemies to make communication gaps between the peoples. Actually, the planning of Dharma Guru Shanti Das Gossai created a wall between the people of Kangleipak and the people of Burma, made them enemies since 18th century A.D. The planning was very successful because of the weakness of the Monarchs of Burma at the time.

(b2) Of home armed campaigns :

The logic of king Pamheiba and his Dharma Guru Santi Das Gossai in their armed campaigns against the country's own people, Kangleicha hill peoples is the same logic with Foreign armed Adventures against Awa (Burma) as we saw already. The motive and intention are nothing but religious fanaticism and prejudice having only the idea of consolidation of Hinduism in Kangleipak.

Pamheiba became king of Kangleipak at his age of 20 in the name of Meidingu Mayamba in Sak. 1631 in the month of Thawan. In Sak. 1634, the Meetei Army attacked Tokpa Khun (A Kabui village). The village was burnt and many villagers captured. On return journey, the people of Nongphou Khunou and Thonamba (most probably Kabui villages) intercepted and killed 19 Meetei army. Certainly the Kabui people were our own men and women and had a very cordial relation with the valley Meetei people. This episode of Tokpa Khun was very unhappy and unlucky event in the Kanglei history. Bad blood had been sown between Kabui community and Meetei community as soon as Pamheiba became king of Kangleipak. The Tokpa Khun must have been a village with few population in comparison with the Meetei population and was our own countrymen. How the village was attacked by the country's own army, burning the village and capturing people? For the first time king Pamheiba and his Dharma Guru Santi Das had sent a blunt warning that the Hindu Kangla had not soft corner for the hill peoples. In the same year Thiyang Lonjam Hill village was also attacked.

Analysis of Behaviours of Pamheiba Garivaniwaz in his armed campaigns

In the year Sak. 1650, Maring Khulpi, Lamlong, Karonglen, Machi routed. 5 Maring killed, 40 captured.

In the year Sak. 1655, Okhrun (Ukhrul) was attacked. 70 people died including 19 non-Meetei Hao.

In the year Sak. 1662, all the Maring people of the hill ranges attacked valley villages – Pallel, Langathel, Kaching Khullen, Heirok and killed 105 valley people.

Above these, Mahou village, Maphet Lamlan, Tarao, Tongta Meimawao, Sairemkhul, Ching Leiri, Metu, Khongjai village, Kapui Thanglong, Kapui Laphok, Charoi Khun etc. were attacked also by the Meetei army led by king, Guru and by Meetei generals.

In these war the whole hill peoples of the then Kangleipak (Manipur) were destabilised and put on terror armed campaigns. There is no doubt.

These are recorded facts in the Cheitharol Kumbaba by Shri L. Ibungohal and Shri N. Khelchandra (1967).

Manipur is a hilly country having 90% of the land surface is hilly terrain inhabited by different hill communities. The valley Kangleipak (Manipur) constitute only 10% of the land surface of the country. Regarding population, the major valley people, the Meetei is more than half of the total population of Kangleipak and a well knit community speaking the same language, having the same culture and is centre of administration of the country at Imphal. The hill population are of different communities having different dialects, having seemingly different culture, customs, traditions etc.

It was very well known to shrewd Hindu hard core fanatic, Shanti das Gossai that by hook and by crook if the Hinduism was consolidated in the valley, Hinduism had been consolidated in Kangleipak. The Meetei people had been told that they were sons and daughters of Hindu Gotras by cheating and had been forced using Royal power to perform any Religious ceremony in the Gotra tradition giving up the Salai tradition of the Meetei origin and the Meetei community (Race) became Aryans and the all hill community peoples became Non-Aryans, unclean people. The hill peoples were not allowed to enter the homes of valley people, the Meetei on the

ground of religion and Non-Aryan and unclean status of the hill peoples by the Royal power. The one community people of Kangleipak, the hill and plain valley people had been divided vertically into two halves, one half clean Aryan Meetei Hindu people and the other half Non-Aryan, Non-Hindu unclean Haos. The word 'Hao' was developed in the Hindu period with the 'Tinge' of uncleanness inferior men group. Before Pamheiba, we had only the word 'Hou' having a root in the Meetei scriptures.

The whole armed campaigns, unreasonable, unprovoked, illogical in content and design, against the hill peoples of Kangleipak were planned and put on actions on priority basis to divide the hill and plain peoples water tied and to become inherent enemies. For the planned cruel armed campaigns against our hill people by the Hindu Kangla, the general hill people felt against the Meetei people as responsible group. When the Hindu king Pamheiba and shrewd Hindu hard core fanatic Shanti Das Gossai planned cruel armed campaigns and tortured hill people for their Hinduism, all Maring peoples revolted and killed 105 people in Kakching area in Sak. 1662 (1746 A.D.). In this way the Hindu 'Divide and Rule' policy since 18th century for sake of only Hinduism left a trail of hatred and misunderstandings between the hill and plain peoples upto this day giving further opportunities to the 'Outside invaders'.

The birth of the Naga entity: The Naga entity has been started developing now, whether the entity is perfect or imperfect. The development of the entity is progressing is certain, claiming a separate area of Kangleipak (Manipur) as their original homeland which was not a fact in history. This is the direct product of the Hindu rule of Kangleipak (Manipur) since 1709 A.D. since the days of king Pamheiba Garivaniwaz. Along with this, the birth of the Idea of Kuki homeland at present days is also concomitant development of the progressing Naga entity.

(c) The last days of Pamheiba Garivaniwaz on the throne :

The accounts of events leading to the downfall of king Pamheiba Garivaniwaz were recorded secretly by some Maichous in the Royal court during the life time of king Pamheiba Garivaniwaz in a Kanglei written document called Larei Lathup. Let us see what

the Larei Lathup recorded about the downfall of king Pamheiba Garivaniwaz.

Sanahal Moramba (Chitsai in Hindu name) was the eldest son of Thangjam Chanu Irom Ongbi Thambal who was brought by Thambal in her womb when she was brought to the Palace by Pamheiba king after killing Irom Chaoba, the husband of Thambal. When his mother Thangjam Chanu Irom Ongbi Thambal was forced to become Leimarel (Chief Queen) by king Pamheiba, as he was in the womb, he did not know anything what happened to his mother, Thambal and his father Irom Chaoba. He was brought up in a Royal Atmosphere as a Prince and became growing day by day in the Royal Palace Thinking Pamheiba king as his father. As soon as he entered the adult stage of life, he began to feel the Palace atmosphere day by day. Though his mother Gomati Maharani (Gomati is the new name of Thambal when she came to the Royal Palace as wife of king Pamheiba) was Chief Queen of the king father, Pamheiba Garivaniwaz, the first lady of the country, he saw his mother, Chief Queen, Gomati Maharani was always gloomy, not a day she was seen smiling freely and happily. When Sanahal Moramba was a small child, she had nothing to ponder over Sanahal. When he became an adult stage of life, she began to think about the security of life of Sanahal Moramba as he was not the blood of king Pamheiba and he was known by the Palace very well. At the same time, Sanahal Moramba was promised by king Pamheiba to succeed him as king of Manipur at the time of Thambal was forced to become willing wife of king Pamheiba Garivaniwaz. All these tricky problems of Sanahal Moramba in his future life mixed with his instant security problems made Maharani Gomati was always thoughtful and gloomy. Sanahal Moramba saw all these things shown in the face of his queen mother though he was not dare to ask his mother.

One day there was a Mukna Kangjei led by Prince Sanahal Moramba. Mukna Kangjei was an indigenous National Game of Kangleipak. This is a game like hockey intermixed with wrestling of the two contenders. Irom Amuba, a very old man of the Irom family, who was also the elder brother of Irom Chaoba, the slain husband of Thambal (Now Gomati Maharani) was coming in the centre of the play ground to start the game with a Hockey ball.

Gomati Maharani showed her respect to the old man covered her head with her cloth. Sanahal Moramba saw this. With this episode, Sanahal Moramba was struck with a very strong feeling of unhappiness and began to think the gloomy life of his mother queen with some suspicion non-understandable to his mind. Suddenly Sanahal Moramba went out of the game field saying he was indisposed. The game ended abruptly without play.

In the dead of night, the next day Sanahal Moramba came secretly to the room of Gomati Maharani with a sword in his hand. He was welcomed by his queen mother with a subdued smile. Now the Prince Sanahal Moramba began to ask. "You are queen of a country and my father is the king of the land, you are always gloomy — why you respect so much to a common old man Irom Amuba. Tell me I am an adult Prince. If any body does wrong to you, I will do the appropriate thing —". First, Gomati Maharani avoided the questions as the answers would unfold the whole series of episodes of her life and possible serious consequences to Sanahal Moramba to his life. But lastly Sanahal Moramba said "Mother if you do not tell me the truth, I will commit suicide with this sword" and Sanahal Moramba brought out the sword before Gomati Maharani. Lastly, Gomati Maharani, with awful thoughts, began to speak in broken words "Your present king father killed your real father when you were in my womb", Gomati Maharani fainted for some time after speaking these words in broken sentences. After some soft and personal tending by his son Prince Sanahal Moramba, she regained her senses. She told everything to his son, Sanahal Moramba beginning from the day of killing of Irom Chaoba, real father of Sanahal Moramba with extreme caution not to tell any body. Sanahal Moramba trembled with anger and unhappiness without telling anything. Sanahal Moramba regained his senses and asked his queen mother "May any body from Irom Family become king of Kangleipak?". His queen mother replied "You can be king of Kangleipak. Irom family is Mangang Salai. Upto Charairongba Mangang Salai were kings at Kangla". After this, Irom family male members and supporters of Prince Sanahal Moramba met secretly with Prince Sanahal Moramba and queen Gomati Maharani and planned the take over of the Government at Kangla capital.

One day in the dead of night, a palace revolt led by Sanahal Moramba stormed the Royal palace, after a hand to hand fight in the night, the resistance of king Pamheiba and his supporters collapsed in the early dawn and king Pamheiba Garivaniwaz with Samsai and Guru Shanti Das Gossai, with some of his core group fled to Kontha, a place 5/6 kms north of Kangla capital. Sanahal Moramba was declared king of Kangleipak. It was generally believed that the declaration of Irom Sanahal as king of Kangleipak as a result of Palace coup d'etat was some time 1748 A.D.

After some time Pamheiba Garivaniwaz was heard to have a conspiracy for come back to capital Kangla. When this intelligence came to king Sanahal Moramba, he sent a contingent of army to capture Pamheiba Garivaniwaz and his party. They fled to Thanga, an island like place in the east of Moirang, in the middle of Loktak Lake, some 40 kms from Kangla capital. From there also, Pamheiba and his supporter nurtured a conspiracy for comeback. When this information reached king Sanahal Moramba, the king sent his youngest brother Tolen Tomba (Satrughanasai) with an armed contingent to capture Pamheiba and his group and to bring to Kangla capital. Pamheiba Garivaniwaz and his party crossed the Loktak Lake to Mayang Imphal on boats and thus escaped capture. The king's party planned to flee to Burma (Awa). Tolen Tomba and his army contingent chased them further and overtook them at Tomphang Hiten (Tomphang harbour) on the right bank of Ningthee river when they were about to cross Ningthee river to reach Burma. When Pamheiba and his party were running to the harbour, Tolen Tomba shouted to Pamheiba to stop and return to Kangleipak (Manipur) and as Pamheiba and his party did not respond, Tolen Tomba threw his spear to Pamheiba and the spear went through the chest of Pamheiba Garivaniwaz from back to front, and Pamheiba instantly died on the spot. On seeing the shocking scene of death of Pamheiba by the spear of Tolen Tomba, the first son of Pamheiba Garivaniwaz by his first queen Dipabati Apambi, Samsai Khurailakpa, who went with Pamheiba as his trusted guard, turned to Tolen Tomba and challenged with a spear. There ensued a fatal spear combat between Tolen Tomba and Samsai Khurailakpa. In the combat Samsai was seriously injured by the spear of Tolen Tomba and fell in the Ningthee river never to be seen again. Tolen Tomba and his army

contingent killed all people fled with king Pamheiba. In this way the career of king Pamheiba Garivaniwaz ended at Tomfang Hiten abruptly on the bank of Ningthee river with his first son Samsai Khurailakpa and his core group. Tomfang Hiten is some time written as Tonfang Hiten by some writers. On the return journey of Tolen Tomba, they killed Guru Santi Das Gossai at Gossai Lok or Khujai Lok, a small stream before reaching Moreh town proper.

When Tolen Tomba chased the party of Pamheiba Garivaniwaz, as Shanti Das Gossai was very old and weak, he could not further run, and concealed himself in the bush of the stream. Every body saw him. But no body cared for him as they chased Pamheiba and his party. On the return journey, Tolen Tomba and his party tried to find him out and Shanti Das Das Gossai was found a little up the stream with his Khujai (water pot of a Hindu Sanyasi). The party snatched the Khujai from Shanti Das Gossai and killed him by striking on the head with the Khujai. Since then and upto this day, the small stream was known by the name of Khujai Lok (Rok) from the name of his Khujai and also known by the name Gossai Lok from the last word of Shanti Das Gossai's name. In this way, king Pamheiba Garivaniwaz and his spiritual guide Shanti Das Gossai with their core group of people ended abruptly. These are from the indigenous written record from Pamheiba Larei Lathup.

Now again let us see how Cheitharol Kumbaba by L. Ibungohal and N. Khelchandra recorded about the last days of Pamheiba Garivaniwaz on its pages. "ইঙা থাগী ৯নিদা নিংথেমনে মহারানীনে কোছা কুমএ।" page 105 of Cheitharol Kumbaba (1967) = "In Inga month, On 9 Ningthem (Pamheiba Garivaniwaz) with his Maharani went to Kontha (for shelter)". It was in 1747 A.D.

It was in 1748 A.D., in the month of Kalen "১০নি য়ুমশকৈশাদা মহারাজ গরিবনিবাজ মচা ইবুংঙো চিংশাইদা ফুয়াল পিএ।" page 106, Chei. Kum (1967) = "On 10 Wednesday Maharaj Garivaniwaz gave his throne to his son Chitsai." Chitsai is the Hindu name of Sanahal Moramba.

It was in 1750 A.D. in the month of Hiyangkei "নিংথেম চিংশাই মহারাজনা মপাবুং ইবুংঙোবু তন্ন তান্হোকএ। অরাদা চংখিএ।" page 107, Chei Kum (1967) = "Ningthem Chitsai Maharaj suddenly drove out his father (Pamheiba Garivaniwaz). Fled to Awa (Burma)".

It was in 1751 A.D., in the month of Poinu "২৬নি য়ুমশকৈশাদা গরিবনিবাজ মহারাজনচিংবা শ্যামশাই, কিশোরশাই, বামন বারিবা হজ্জবা মপা মচা ২মা ব্রহ্মরাম কৃষ্ণ, লম্বোইবা লোকদাস, মোইরাং ললহাঙ্গা, কল্লান মনাও ফৈদা হজ্জবা, মনাও সেলুংবা, অঙোম চন্দ্রমনি, নাওরোইবম শেলুংবা, নিংথৌবোংজম কামদেবা, নিংঙোপ্তম শ্যামরাম, বাংথৈ মাইমু ফৈদা হজ্জবা, তখেল লম্বু লাইরেন তুমবা অসি পুম্নমা তোনফাং হিথাথেল ব্রহ্মপুত্র মশাপা লিলা ওইএ।" page 108, Chei. Kum (1967). "On 26 Wednesday Garivaniwaz Maharaj with his eldest son Shyamsai, Kishoresai, Baman hanjaba and his son Brahmaram Krishna, Sanyasi Lokdas. Moirang Lalhamba, Katwan Manao Pheida hanjaba, Manao Selungba, Angom Chandramani, Naoroibam Selungba, Ningthoukhongjam Kamdeva, Ningombam Shyamram, Wangkhei Maimu Pheida Hanjaba. Takhel Lambu Lairen Tumba (all these) deid at Tomfang Hithathen on the bank of Brahmaputra." Whether Tomfang Hithathen (Harbour) was on the bank of the river Brahmaputra, we do not know this except these stated above, we do not get anything important records in the Cheitharol Kumbaba. Let us see what the 'Meitei Ningthourol' by Sarangthem Bormani Singh recorded about the last days of king Pamheiba Garivaniwaz.

"বুঃ ১৭৪৮ কালেন ১০ নি পানবা য়ুমশকৈশা নুমিংতা পাইখুলাত্বী (গোমাতী) না শোকপা মচা ইবুংঙো চিংশাইদা নিংথৌ বুতম শিন্নরপ্পা কোস্থাগী উয়ুংথেন্দা কোনুং শেমদুনা মেদিং পামহৈবা লাইনিংদুনা লৈবি।" Page 120., Meitei Ningthourol.

English translation "In 1748 A.D. On kalen 10, Wednesday Meiding-Ngu Pamheiba after after giving the throne to Chitsai, son of Paikhu Lanthabi (Gomati) spent life praying God regularly, building a palace at Kontha Uyungthen." Then the Kanglei king Chitsai (Sanahal Moramba) drove him out of Kontha. From Kontha Pamheiba fled to Thanga. From Thanga Pamheiba was driven out again by king Chitsai (Sanahal Moramba). Then Pamheiba and his core group fled to Burma, according to the record of Meitei Nithourol.

"বুঃ ১৭৫১ হিয়াংগে থাদা পামহৈবনা মনাইশিংগা লোইননা ওরাদগী মৈতৈ লৈবাজা ব্রহ্মকৌরে পাও তাবদা চিংশাইনা মথ্বাই নুংঙাইতদুনা মনাও অতোপ্পা তোলেনতোপ্পা (শ্যামশাই), নহাকপম থারোই, কৈজ্রনবা হিদং, অয়াংহনবম হেংবা, ইরোম লানসিংনচিংবা পামুনা মপাবুং পামহৈববু মৈতৈ লৈবাজা হজ্জকতনবা য়াথং পীরমই। মথোয়না পামহৈবা নিংথৌদা বজনা শ্যামশাই, কিশোরশাই, বামন বারিবা হনজবা মপামচা, ব্রহ্মরাম, কৃষ্ণ, লম্বোইবা লোকদাস, মোইরাং ললহাঙ্গা, কল্লান, অঙোম চন্দ্রমনি, নাওরোইবম সেলুংবা, মনাও ফৈদা হজ্জবা, নিংথৌবোংজম কামদেবা, নিংঙোপ্তম শ্যামরাম, বাংথৈ মাইমু ফৈদা হনজবা, তখেল

লক্ষ্যবনচিংবা মীওই পুন্মক নিংখি তুয়েলগী তোনফাং হিদ্দেদা হাংখি । page 121, Meitei Ningthourol.

English translation : " In 1751 Hiyangkei month on hearing that Pamheiba and his core group will return to Meitei land, Chitsai, unhappy with the news, sent his youngest brother Tolen Tomba (Satrughana sai) with Nahakpam Tharoi, Keikranba Hidang, Ayanghanba, Irom Lalsing etc. with a strong order not to allow Pamheiba and his group to return to Meitei land. They killed not only Pamheiba, but also Shyamsai, Kishorsai, Baman Wariba Hanjaba with his son, Brahma Ram Krishna, Sanyasi Lök Das. Moirang Lalhamba Katwan, Angom Chandramani, Naoroibam Selungba, Manao Pheida Hanjaba, Ningthoukhongjam Kamdeva, Ningombam Shyamram, Wangkhei Maimu Pheida Hanjaba, Takhel Lambu etc. at Tonfang Hiden on the Ningthee river."

These are some of the important records about Pamheiba Garivaniwaz, found in the Meitei Nigthourol by Sarangthem Bormani Singh about the last days of Pamheiba Garivaniwaz.

Now let us see what the Diary of Manipur, the so called history record, type written at the State Office by Nithor Nath Banerjee in 1904, recorded about the last days of Pamheiba Garivaniwaz. In 1748-49 (Sak. 1670). "The Raja Garib Nawaz through the impertinent request of his wife made over the throne to his son Jitsai or Sanahall." – (page 76, Diary of Manipur [1904]). In the quotation above 'his wife' might have meant Gomati Maharani or Thambal. This is not very clear.

"They left the palace and lived at Ramnagore where he build a new house for his accommodation" in the same year. (page 76, Diary of Manipur [1904]). We do not know where is Ramnagore and the record is not clear about Ramnagore.

In 1750-51 (Sak. 1672), "In the month of November Garib Nawaz went to Thanga to inspect the betel nut trees which he planted with his own hand. His son Raja Jitshai being envious to see his father's influence started with some troops to Thanga and driven his father out of the Manipur Jurisdiction. Garib Nawaz fled to Burma"— page 77, Diary of Manipur (1904).

In 1751-52 (Sak. 1673) "In the month of November, Jitshai heard that his father Garib Nawaz is willing to come back to Manipur, he sent 4 of his trust worthy messengers to receive his father and to bring him back to Manipur. Raja Gaib Nawaz was pleased with the reception and came back to his old capital at Manipur. In the month of December (20th Poinu, Wednesday), Raja Jitshai carried away his father Garib Nawaz with his principal admirers and son Shamshai and Kishoreshai and a Brahmin, a Synnasi Bolok Das, Moirang Kotwal with his 2 brothers Faida Hanjaba and Sellungba, Angom Ningthou and Ningthoukhongjam Kamdeva, Ningomba Sharam, Wankha Maimoo and Lairen Tomba and killed them all at the palace called Tomphang Hetan on the bank of Engthe (Chinwin river)" page 77, Diary of Manipur (1904).

Let us see again what Capt. R. Boileau Pemberton who was Joint Commissioner in Manipur in his book "Report on The Eastern Frontier Of British India" first published in 1835 A.D. recorded about the last days of Pamheiba Garivaniwaz.

"In 1739, Gurub Nuwaz, aided, it is said, by the Cacharees, again invaded Ava with a force of 20,000 men; but failing in an attack on a Burmese force stockaded at Myedoo, he was deserted by his allies, after suffering much loss, was compelled to retire to the strongholds of his country. He appears to have remained inactive on the frontier untill the year 1749, when he again crossed the Ningthee river, and marching along its left bank with an army of 20,000 foot and 3,000 horses, encamped near the confluence of the Khyendwen and Irrawatttee rivers, waiting for a favourable opportunity, to cross the latter river, and attack the capital : the most formidable preparation were made to oppose him, and he appears to have been shaken from his purpose by one of those trifling incidents, which to a superstitious mind of a savage are proofs of the heaven. During the night, his standard was blown down, and under the influence of this sinister omen, he was glad to negotiate rather than fight, and presenting a daughter about 12 years of age to the king of Ava, immediately commenced retreat by the road of Myedoo towards his country. Near the Moo river, he was attacked by the Kooes, a fierce tribe inhabiting that part of the country, whom he quickly subdued, and resuming his journey reached the mouth of

the Maglung river, called by the Burmese the Yoo Khyoung. Here he was met by his son Oogut shah, or Kakeelalthaba, who upbraided him with the unsuccessful termination of his expedition, and with having tendered homage to the king of Ava, by the presentation of his daughter : These remonstrances produced so strong a feeling of disaffection among the troops, that Gureeb Nuwaz was deserted by all but 500 men; with whom he again retired, for the avowed purpose of soliciting aid from the king of Ava, against his rebellion son. He resided for a short time at Tseengain, and gave a daughter in marriage to the Toungoo Raja, under whose protection he remained until Ava was destroyed by the peguers; when in an attempt to re-enter Muneepoor, he was met by the emissaries of Oogut Shah at mouth of the Maglung river, and cruelty murdered, together with his eldest son, Shamshae, and all the principal men of the court, who had shared his compulsory exile." page 39-40 of the "Report on the Easter Frontier Of British India" by R.B. Pemberton.

These lines are quoted from the book "Report on the Eastern Frotier of British India" by R.B. Pemberton to show the readers what a British administrator recorded about the last days of the king Pamheiba Garivaniwaz.

The readers of this book might be very much interested in the different descriptions of the same facts, that is, the last days of king Pamheiba Garivaniwaz, throwing out the objectivity of Historial events in the wind, particularly on the same facts mentioned above.

(d) Why king Pamheiba Garivaniwaz seemed to be a strong king.

" Before the country had so repeatedly over-run by the Burmans, they were so numerous, that almost every inhabitant of the country, however humble his rank, possesses two or three. The national Game of Hockey, which is played by every male of the country capable of sitting a horse, renders them all expert equestrians, and it was by men and horses so trained, that the Princes of Muneepoor were able for many years not only to repel the aggressions of the Burmahs, but to scour the whole country east of the Ningthee river, and plant their banner on the banks of the Irrawatee in the heart of the capital Ava. So deeply are the Burmese impressed with

the superiority of the Muneepooree horse, that upto the present moment, the elite of their cavalry consists of this description of troop, whom they rarely ventured to meet in the open field. The race of Ponces is now, however, nearly extinct ———" page 33, "Report on the Eastern Frontier Of British India" by R.B. Pemberton.

The comment on the Military Organisation, part played by the cavalry, in old days of Kangleipak is very heartening. The comment indicates also the deteriorating military organisation after the advent of Hinduism in Kangleipak.

"The advent of the horse, the foreign animal (sa, animal; gol or kol, foreign) added an arm to their military organisation which eventually became famous in the wars of the dawn of British authority in further India. The cavalry of Manipur, better known as the cassay horse, fought both for and against us in the first Burmese war. Their weapon was the rambai or dart ." page 19, the Meithei by T.C. Hodson. The comment that horse means 'Foreign animal' is patently wrong. It is an indigenous animal. The original name of the animal is Sakol. Sa + kol or kon =Sa means 'body' or everybody + kol or kon means 'konnaba' further means 'always with'. In ancient Kangleipak every able bodied male was always with a horse.

"In pursuing, the arambai was thrown in front and in retreating was useful in throwing behind and impeding the enemy" page 20, the Meithei by T.C. Hodson.

From these comments on the Military organisation of Kangleipak (Manipur) by two English writers, R.B. Pemberton and T.C. Hodson we can see the insight of the Military organisation of ancient Kangleipak before the advent of Hinduism. We all knew these things from the indigenous traditions also.

The country of Kangleipak was/is a hilly small country which had limited resources in men and materials. The suitable military organisation in the particular terrains of the country was very light and highly mobile and swift for attack against enemies and for defence of the country against the attacking enemies. One peculiar quality of the military organisation of Kangleipak was its cavalry with Arambai, known as cassay horse by the Burmese. Very light

and highly mobile armed forces of Kangleipak was very efficient capable of defending the country against the formidable country Burma and other tribes and country surrounding it. This efficient military organisation was planned technically and nurtured in generations and centuries since before Christ. The efficiency and capability of this military genius of the ancient Kangleipak was seen and known from the several *freebooting raids* of king Pamheiba Garibaniwaz and Santi Das Gossai in the Hey days of the king. The formidable armed forces of Burma upto beyond Irrawatee, upto the capital of Burma, Ava could not stop the armed forces of Kangleipak (Manipur) and several war booties, several children, women were captured, brought to Kangleipak (Manipur) in the first half of 18th century A.D. *These were the Military efficiency of the country Kangleipak before the advent of Hinduism.*

Everybody who thinks a little about the success of the armed raids of king Pamheiba against Burma, feel and know easily that the efficient and well organised military machine in position when Pamheiba became king of Kangleipak in the first half of 18th century A.D., was not and would never be a Brain child of king Pamheiba and his Hindu Henchmen in Kangleipak. What king Pamheiba and his Hindu Henchmen did was only to use the centuries nurtured military machine recklessly against friends and foes within Kangleipak and outside Kangleipak specially against Burma without any diplomatic foresight and patriotism.

"The organisation of Manipur, as has been stated in a preceding paragraph, was at first directed solely for military purposes, and during the *sixteenth, seventeenth and the early part of the eighteenth centuries was the instrument of the aggrandizement of the state*, which at that period exerted considerable influence over the neighbouring territories, extended as far as Shan states on the east and to Cachar on the west. Neither to the North nor the South did the sovereignty of the Meithei at any time reach beyond the limits which now contain the state. *It therefore may rightly be held to have been an organised military power, although the numerous expeditions of which the chronicles make mention, seem in many cases to have been little better than mere freebooting raids*, in no respect different from those which, even

in recent days, have been made by the Nagas and Kukies on the outlying villages in Cachar" page 93, The Meithei by T.C. Hodson.

The quotation made above from page 93 of The Meithei may kindly be read with attention, specially in *italics* ones. The country Kangleipak had a well organised military machinery, the efficiency and capability of which was praiseworthy, as we thought. This military machine was used recklessly by king Pamheiba and his Dharma Guru spiritual guide Shanti Das Gossai, first to aggrandize the just coming Hindu State; secondly, to sow bitterness between the people of Manipur and the Burmese people to isolate Manipur for the sole purpose of consolidation of Hinduism under the Hindu Hammer. This isolation tactics was also used against the hill peoples of Manipur to isolate the Meeteis from the hill peoples.

During the weak periods of the Burmese Government administrations, this kind of Hindu aggrandizement was so repeated, freebooting raids were so many against Burma, common peoples thought, rakeup by Hindu henchmen, that the coming Hindu state of Kangleipak was very strong. "As the Burmese kingdom grew weaker, a Brahmin leader among them preached that if they could reach the Irrawady and bathe in its waters they could become purified of their sins", page 152, A History of Burma by Maung Hrin Aung (1967). This Hindu aggrandizement, encouraged by religious fanaticism, was so great during the rule of king Pamheiba that common people thought, and led to think, the Hindu state or king Pamheiba was a strong state, a strong king. But in fact, Pamheiba king was an immature, tactless, unpatriotic reckless user of the well organised military power of Kangleipak to the detriment of future Kangleipak. The collapse of state machinery of Kangleipak (Manipur) after him, Pamheiba king and Shanti Das Gossai were responsible.

(e) Why after king Pamheiba, Manipur became so weak unable to stand itself ?

There were several reasons and causes which weakened the state machinery of Kangleipak after king Pamheiba Garivaniwaz.

Home causes :

1. The acceptance of the tenets of Hinduism in Kangleipak was not voluntary. "Religious dissent was treated with

the same ruthless severity as was meted out to political opponents, and wholesale banishments and execution drove the people into acceptance of the tenets of Hinduism" page 95, The Meeteis by T.C. Hodson. In Pamheiba Larei Lathup also the same fact is written. So the support of the state machinery by the people under the rule of Pamheiba Garivaniwaz and Shanti Das Gossai dwindled to the maximum extent.

2. The support of the state machinery of Kangleipak under the Hinduism by the hill peoples of Kangleipak had gone to zero level because of total anti hill people policy of the Hindu rule.
3. Lack of patriotism of king Pamheiba Garivaniwaz and Shanti Das Gossai, what they did were only for the spread and consolidation of Hinduism in Kangleipak, not for the welfare of the people of Kangleipak.
4. Puya Meithaba was one of the causes of the waning power of state machinery of Kangleipak and introduction of Bengoli scripts, changing of the name of Kangleipak to Manipur also play the same thing. When all Puyas, the scriptures were burnt down, the Millenniums old treasure house of the knowledge of Kangleichas were turned into ashes for all times to come. Because of the fact, all intellectual people of Kangleipak became enemies of the Hindu state.
5. The biggest of all causes of waning power of the state Machinery of Kangleipak under the Hindu rule was its foreign suicidal policy of king Pamheiba and his spiritual guide Shanti Das Gossai. Several freebooting raids in the territories of the Burmese kingdom during the rule of king Pamheiba and its aggrandizement of the new Hindu power in Kangleipak, instead of serving the purpose of the people of Kangleipak and its administrative Hindu core people, miseries after miseries were brought to the people of Kangleipak because of foolish rule of king Pamheiba Garivaniwaz and his spiritual guide Shanti Das Gossai.

6. The people at the helm of the state machinery of Kangleipak were people of foreign breed or hybrids incapable of understanding the geopolitical relation with state craft and devoid of knowledge of state craft; raw hands. Because of these, the Kanglei Society in every sphere went down to the bottom at their hands.

These were some of the important causes for the sudden waning of the power of the state machinery of Kangleipak after Pamheiba Garivaniwaz.

Nongpok Thong Hangba (Opening the door of the East)

Nongpok Thong Hangba (Literal meaning – opening the door of the east) is a house hold word since the days of king Pamheiba Garivaniwaz who reigned in Kangleipak in the 1st half of 18th century A.D. Everybody speaks and hears the phrase, Nongpok Thong Hangba but does not know the meaning and import of the phrase.

When Pamheiba became king of Kangleipak, Shanti Das Gossai, a shrewd old Hindu fanatic joined him. In pursuance of the advice of this shrewd old Hindu Sanyasi, all Puyas, scriptures including all written documents of the country Kangleipak in the Royal Library together with all written documents in the private hands were burnt down. Centuries old Meetei scripts were prevented from learning and Bengoli scripts were taught to the young generation.

When all Puyas and written documents documented regarding the origin of the Kanglei Meetei Race were obliterated by burning, the Hindu king and Hindu administration imposed the Gotra system of origin upon the indigenous Meetei Race preventing the Millenniums old Salai system in every Religious function of birth and death ceremonies of the Meetei Race. The Gotra system of origin says the Meetei race are the sons and daughters of nine Hindu Munis, changing our Meetei race to Hindu fold becoming Hindu Race of the west. In order to make the Meetei race believe that they are Hindus originated from Main land India, the Hindus fabricated a Puya in the name Miyat Puya. Since the days of king Pamheiba, the Meetei Race could not perform any Religious ceremony in the name of Salai system, typically an Eastern original system. This system of doing every religious and racial ceremonies

in Gotra system, typically a western Hindu system preventing Salai system, typically an Eastern original system and this forcible changing of Race from Eastern Salai Meetei Race to Western Meitei Hindu Race of India, was called by the then Meetei Race as Nongpok Thong Thingba (closing the door of the East). The Meetei Maichous predicted after 7 births counting from the time of King Pamheiba, the Meetei Race would throw off Gotra system to show our real identity of the East. In real happening in the Kanglei Society, when king Churachand, the last Hindu king who could wield Hindu power of kingship died in the first half of 20th century, lakhs of people of the Meetei race threw off Gotra system of Hinduism accepting Salai system of the Eastern Meetei race as predicted in 18th century A.D.

This returning of the Meetei Race to our original Salai system, throwing off the vain Jackdaw Gotra system of the Meetei Race for some 250 years, is called Nongpok Thong Hangba (Opening the door of the East). Nongpok Thong Hangba has nothing to do with present India's Look East Policy. The concept of Nongpok Thong Hangba was born in the first half of 18th century A.D. where as India's Look East Policy was born only yesterday in the last part of 20th century A.D. Present India's Look East Policy is purely Indian after Indianisation in 1949 whereas Nongpok Thong Hangba was a concept purely Kangleicha Meetei born 250 years before the Indianisation of Kangleipak (Manipur). Nothing is common between them.

Nowadays a group of people in Manipur are telling the people that the present Look East Policy of India to connect the Eastern Asiatic countries Myanmar, Thailand, Vietnam, Campuchia, Malasia etc. is Nongpok Thong Hangba without knowing the Historical origin and concept of Nongpok Thong Hangba. In their overenthusiastic thinking, the Road connecting these countries through Manipur with India is Nongpok Thong Hangba. They have already said it was Nongpok Thong Hangba when the policy was formulated and declared by India. It was an Indian industrial policy statement to sale their industrial products to less developed Asiatic countries. The Nongpok Thong hangba of these people may not even materialize as the road connectivity is yet to be seen.

King Irom Sanahal (1748-1752 A.D.)

In 1748 A.D. on the 10th Kalen Wednesday, Irom Sanahal became the king of Kangleipak after a bloodless palace coup d'etate driving out king Pamheiba Garivaniwaz to Kontha, place 5/6 kms to the North of Kangla capital. He was Kanglei king of Mangang Salai after king Charairongba after a gap of about 40 years interrupted by the presence of king Pamheiba Garivaniwaz on the throne of Kangleipak.

King Irom Sanahal : How Sanahal, son of Irom Chaoba of Irom Leikai became the adopted son of king Pamheiba was known generally during the days of king Pamheiba Garivaniwaz and also is remembered upto this day. To remind the readers in a very short reminder : when Thangjam ningol Irom Ongbi Thambal was five months pregnant by Irom Chaoba, was brought to the palace of Kangleipak after killing her husband Irom Chaoba to become the queen of king Pamheiba Garivaniwaz. Though in fact by force, Thambal became the wife of king Pamheiba, she did not agree to become the willing partner of king Pamheiba Garivaniwaz. She was offered to be come Leimarel (Head queen), she did not agree. Lastly, the Leimarel Thambal asked king Pamheiba to swear in the name of Sanamahi Lainingthou that if the child in her womb was born as a male, Pamheiba would give his throne to the child after him. King Pamheiba readily swore to give his throne to the child in the womb if born as male to succeed him. Only then Thambal agreed to become the consenting wife of king Pamheiba. Irom Ongbi Thambal was famous as Gomati Maharani. This was the way how Irom Sanahal became the adopted son of king Pamheiba Garivaniwaz.

In this way, Irom Sanahal was brought up as a Royal Prince in the Kanglei Royal Palace. He was known by different names in the country of Kangleipak. He was known by the name of Sanahal Moramba as he was a different blood not of the Royal family. He was also known by the names of Chitsai, Jitsai by the Hindu. He was called Oogut shah by R.B. Pemberton in his book "Report of the Eastern Frontier of British India" page 40.

Regarding the dates of ascending the throne of Kangleipak,

there are different dates. Cheitharol Kumbaba, Meitei Ningthourol and the Diary of Manipur say the date of ascending of Pamheiba Garivaniwaz on the throne of Kangleipak was in 1709 A.D. whereas English writers about the date of king Pamheiba becoming king of Kangleipak (Manipur) was in 1714 A.D. a difference of 5 years. As 5 years is not a great difference, the writer takes the dates of the Cheitharol Kumbaba etc. in his history series of Kangleipak when writing the Hindu period since Pamheiba Garivaniwaz.

As soon as Irom Sanahal became king of Kangleipak, he began to fine those people of Kangleipak who professed Hindu Ramandi religion and has made a statue of Shanti das Gossai tying his both hands on his back side for misguiding king Pamheiba Garivaniwaz and put it in the Ramji temple on one Saturday of Thawan month. On 29th day of Hiyangei king Sanahal has driven out Pamheiba Garivaniwaz from Kontha to Thanga. At Thanga also Pamheiba tried to preach Ramandi Hindu religion and conspired with the people there to comeback to Kangla capital. King Sanahal sent his younger brother Tolen Tomba (Satrughanasai) to recall Pamheiba to Kangla with an armed contingent. Pamheiba disbelieving Tolen Tomba, ran away with his party to flee Manipur to Burma crossing Loktak Lake. Tolen Tomba and his armed contingent chased them and overtook at Tonfang Hiten on the Ningthi river when Pamheiba and his party was about to cross the river to Burmese territory. Tolen Tomba and his armed contingent killed Pamheiba along with all his Party members at Tonfang Hiten.

After killing Pamheiba along with his core group people, king Irom Sanahal thought he was safe and has no enemy contesting the throne for the time being. King Sanahal in the mean time, tried very hard to revive the Lai Haraoba Institution which was banned during the rule of Pamheiba garivaniwaz. King Sanahal went to every Lai Haraoba to worship the Umang Lais with his mother Thambal and ordered that no original customary rites and rituals would be broken. He organized seven days Lai Haraoba ceremony in Kangla Laikol. He allowed to join Lai Haraoba by those who joined Nongkhrang Iruppa. And also, he tried very hard to revive the Royal Library and began consultation of Maichous to rewrite Puyas which were burnt

by Pamheiba Garivaniwaz and his spiritual guide Shanti Das Gossai.

King Sanahal tried to destroy the idol of Hanuman Thakur, but he was persuaded not to do it by Ananta Sai and Bhorotsai. During the rule of Irom Sanahal, the worship of Hanuman Thakur along with the Monkeys was given up. King Sanahal and Kanglei Maichous told the people that the miseries and unhappy events during the rule of king Pamheiba were the results of worshipping Hanuman monkey idol along with monkeys. Unhealthy and disfigure births in Kangleipak also were the result of worshipping Hanuman Thakur and monkeys, they told.

King Irom Sanahal, next turned his attention to the Bishnu Temple of Lamangtong. Once the father of Pamheiba, Bishnu Goswami stayed at Lamangtong. When Pamheiba became king of Kangleipak, the Bishnu fura (temple) was constructed during the rule of king Pamheiba to immortalize his father's name Bishnu Goswami and Bishnu Goswami also worshipped a small idol of Bishnu. Taking the first part of his father's name 'Bishnu', the indigenous name Lamangtong (sometimes Lamlangtong) was changed to 'Bisnupur' since the days of king Pamheiba Garivaniwaz. King Sanahal destroyed the small idol of Bishnu from the Bishnu temple and tried to destroy the temple also. But he was persuaded not to destroy the Bishnu temple by Ananta sai, Bhorotsai and Satrughanasai. The intended destruction of idol of Hanuman Thakur and Bishnu temple at Lamangtong were not successful because of persuasion by Anantasai, Bhorotsai and Satrughana sai.

King Sanahal allotted different administration duties to his brothers for convenience to administration during his rule of 4 years only in Kangleipak. King Sanahal gave the patch department (Patch Loisang) to Bhorotsai. Since the head of Pach Loisang was Bhorotsai, since then his family surname was known as Patchhanbam. His younger brother Tolen Tomba (Satrughanasai) was given the department of forest, since then his family surname became Urungpurel Mayum. Anantasai was given Mantri of the Kanglei Government, and since then his family surname became Mantrimayum. In this way other minor departments of the government also were allotted to his important government officers.

King Irom Sanahal was king of Kangleipak for a very short time only. He was unable to do away with the wrong doings of king Pamheiba and his spiritual guide Shanti Das Gossai to the people of Kangleipak during his rule.

The last days of king Irom Sanahal

For the time being king Irom Sanahal had spent some seemingly peaceful years discussing the events of past and present of the Kanglei politics and Royal events in the Kangla capital with his mother Thambal. Thambal told his son king Sanahal everything of her past life and what happened before king Sanahal became adult in the Kanglei Royal politics. Thambal, the queen mother of king Sanahal drew the special attention of king Sanahal to the child born by Moirang Chanu Maitumbi, sister of Khelei Nuwa Telheiba. The child was the future king Bhagya Chandra. The father of the child was one Mahasoi, a Hindu sanyasi and the child was adopted by Samsai Khurailakpa. Thambal told to king Sanahal that in a secret talk between king Pamheiba and his spiritual guide Shanti Das Gossai, the spiritual guide Shanti Das Gossai told Pamheiba that Hindu religion could not be perfectly preached during his rule, but everything will be perfect if the child became king of Kangleipak, the child would be protected well. To fulfil this dream, the child Bhagyachandra was adopted by Samsai, the eldest son of king Pamheiba Garivaniwaz. The queen mother Thambal told king Sanahal not to allow the child to be alive. Immediately king Sanahal in a secret mission went to Moirang to do away with the child.

During Sanahal's absence, the palace conspiracy came to zenith. Anantasai, the son of Lairikyembam Chanu Haripriya was the shrewdest prince among the sons of king Pamheiba Garivaniwaz — in order to malign king Sanahal, Anantasai told Tolen Tomba 'As you are not of the same blood parentage with king Sanahal, he has not loved you. You are always sent to hazardous mission to be killed'. Tolen Tomba became very angry with king Sanahal. To Bhorotsai he told that killing of Pamheiba Garivaniwaz by king Sanahal was very wrong, he could kill Pamheiba Garivaniwaz because Pamheiba Garivaniwaz was not his real father. Because of all these instigations, Tolen Tomba and Bhorotsai became enemies of king Sanahal. And at the same time the other nine wives who had

real sons of Pamheiba and adopted Mayang bloods conspired against Leimarel Thanbal and king Sanahal. They thought that if Irom Sanahal was on the throne of Kangleipak very long and his rules in Kangleipak was extended for long time the future of their sons were very uncertain and they thought anytime their sons might go to the gallows. So, taking the advantage of the absence of king Sanahal, these enemies in the palace tried to kill Queen mother Thambal. In the palace two groups, one led by Thambal and other by Anantasai, other wives of Pamheiba began to fight. The group of Thambal was weaker. In the mean time, Thambal fled from the palace fighting enemies on her way. In the mean time Tolen Tomba stopped his other brothers Anantasai, Bhorotsai etc. from chasing Thambal as he told them that his mother Thambal was innocent and no body could hurt her. He attacked his brothers with his sword. After the fighting in the palace died down, Tolen Tomba would not trace his mother Thambal, he bowed to Lairikyengbam Chanu Queen Haripriya and asked his mother's whereabouts during which Anantasai and Bhorotsai captured him and Tolen Tomba was killed in this way.

On the otherside king Sanahal in disguise traced the child Bhagyachandra and could not be found. It was believed that the child Bhagyachandra was smuggled out to Chothe village in the western hill of Kangleipak. King Sanahal with disappointment returned to capital Kangla. On the way king Sanahal met his queen mother Thambal in the Royal market in disguise in a male dress with sword in hand in bloody dress. He entered the royal palace, but he could not meet his younger brother Tolen Tomba whom he most loved. Knowing the circumstances in the Royal Palace, he returned to his queen mother Thambal in the Royal market. They jointly fled Kangla for their lives, went to the place called Khurkhul at present and went further to the hill in the Lok (Gorge) to take shelter in the villages of the indigenous hill brothers and sisters not to return and to be seen again in the Kanglei History forever. From this unforgettable event of Kanglei history of disappearance of two sincere souls, mother and son, who were Leimarel and King of this ancient kingdom of Kangleipak, lived with eventful lives once, soared high upto the sky and again deeped to the bottom to save their own lives, the Kanglei Puwari called the great Lok (great ravine) in the North-West of Imphal valley in the Koubru mountain ranges, Sanahal

Lokchao to remember the two sincere and brave souls of Kangleipak. It was in the year 1752 A.D. in the fourth year of kingship of Irom Sanahal of Mangang Salai on the throne of Kangleipak.

Political weakness of king Irom Sanahal

There are several weaknesses of king Irom Sanahal in his political career. Certain weakness are inherent in the then palace political affairs of the country and other are the weakness of his self and of inexperience.

There were 10 wives of King Pamheiba and they had to protect their real sons by Pamheiba from the hands of king Irom Sanahal. Not only these hybrid princes, there were many mayangs in the palace who were natural enemies of king Irom Sanahal. King Irom Sanahal did not feel the kind of danger to his life in the palace atmosphere. He made Anantasai a Mantri (Minister). His family's name became Mantrimayum since then. He was almost the same age with king Sanahal, he was entrusted with the administration of the country by king Sanahal some time. He was the shrewdest prince among the sons of king Pamheiba Garivaniwaz. He knew the weakness of Irom Sanahal as he was the nearest to the king and his administration of the country as he was in charge of the country's administration some times in place of king Sanahal. King Irom Sanahal did not know this Anantasai in the palace politics, he played. To make Anantasai a mantri and to give him the king's charge sometimes, was the weakest point in the political career of king Irom Sanahal. This mantri Anantasai led the palace revolt, during the absence of king Sanahal when he was in Moirang in a mission.

Both queen Thambal and her son king Sanahal had very little political training in their lives up to the time of when Sanahal became king of Kangleipak. Their first failure was seen during the time of their coup d'etat against king Pamheiba in 1748 A.D. This time was the strongest political time of king Sanahal and his queen mother Thambal. Withought waiting any further moment they should have destroyed their political enemies and would be political enemies in 1748 A.D. when they captured Kanglei palace They did not have this political acumen. Thambal might have some soft corner for Pamheiba Garivaniwaz and her other sons by Pamheiba and indigenous Kangleichas were all soft minded through out the Kanglei History as we see to day.

Thus from these weakness of queen mother Thambal and king Sanahal led to the quick downfall of king Irom Sanahal in Kangleipak.

Thangjam Chanu Irom Ongbi Thambal, mother of king Irom Sanahal, later in history, Gomati Maharani of king Pamheiba Garivaniwaz may be remembered with love and gratitude by the Kangleichas forever for one reason. Thambal had 6 sons including king Irom Sanahal. Through out her life in the Royal palace as first lady of the land after she became the wife of king Pamheiba Garivaniwaz, she nurtured the memory of Irom Chaoba, her slain husband and stood by Sanahal to the last breath of her life. She had 5 sons by Pamheiba and if she stood by them, she might live a long and peaceful life. Sacrificing all these, she stood by the memory of Irom Chaoba and Kangleichas and Kangleipak against the foreign intruders, the Mayangs. This was Kanglei Chanu Thambal. The Kangleichas will never forget her in all times to come.

King Bhorotsai* (1752-1753)

After the down fall of king Irom Sanahal in 1752 A.D. son of queen mother Ngangbam Chanu, Bhorotsai became king of Kangleipak in 1752 A.D. R.B. Pemberton in his "Report on the Eastern Frontier of British India" at page 40 he says : " Oogut Saha was however soon expelled from the throne by his brother Burut Saha, who raised to the regal dignity by the unanimous voice of his subjects. He reigned but two years and on his death was succeeded by Gouroosham, the eldest son of Sham shace". He says nothing more. Here in the quotation above, "Oogut Shaha" meant Chitsai and "Burut Saha" meant what we call here Bhorotsai.

* According to মৈতৈ লিখৌরোল by S. Bormani Singh, Thambal (Gomati Maharani) gave birth to 6 sons, Bhorotsai and Tolen Tomba being 5th and 6th sons. But according to Pamheiba Larei Lathup, Bhorotsai was the son of queen Ngangbam Chanu. In the palace war in 1752 A.D., in which king Irom Sanahal fell from kingship, Bhorotsai and Anantasai tried to kill Thambal, and Tolen Tomba also was killed by them. From these undeniable facts Bhorotsai killed Tolen Tomba, and attempted to kill Thambal (Gomati Maharani), the writer thinks that Bhorotsai was not the son of Thambal (Gomati Maharani), and the writer takes the view of Pamheiba Larei Lathup.

In 'মৈতৈ নিংখৌরোল' by Sarangthem Bormani Singh at page 122 the writer says "১৭৫২ কালেন পুর্নিমা থাংজ নুমিত্তা ভরতশাইনা ময়াংচিং চিংশাইগী মংখ শিন্দুনা মৈতৈ লৈবাক্তা নিংখৌ ওইখি।" The writer says that during the short rule of Bhorotsai, no important events happened except deportations of those princes and people that might become his enemies contesting the Kangla throne. Lastly on hearing that the two sons of Shamsai - Gourasham and Bhagyachandra were very popular among the people and the people might put them in charge of the Kanglei administration very soon, "মৈতৈগী অঙম অখৌশিংনসু মখোয়গী মতেং পানবা শেম শারে পাও তাবদা ভরতশাই লৈবা ওমদুনা ওঁরা তান্না চেনখি। ভরতশাইনা মৈতৈ লৈবাক্তা চহি অমগা মখায়দং নিংখৌ ওইবা মতমসিদা প্রজা মীয়ামসু মপুক্রিং খোয়দা লৈতানা পানবা ওমখিদে।" In this way, Bormani Singh closed the kingship of Bhorotsai in his book "মৈতৈ নিংখৌরোল"

In the Cheitharol Kumbaba (1967) by L. Ibungohal and N. Khelchandra at page 108, the Kumbaba says: In 1752 A.D. "কালেন থা থানিন নোং থাংজদা শাংজাইতাবাঃ ভরতশাইনা নিংখৌ ওইএ। লৈপাক পুয়া মান্দুনা, নিংখোম মেন খোয়দা, মচা দেবশাই, মনাও সেনাপতি অহমবু ময়াংলম তাংজোকএ। ইবুংশিং গদা বিষ্ণুসুং পোংলমদা তাংজোকএ।" except these no important event recorded in the Kumbaba. Bhorotsai performed shraddha ceremony of king Pamheiba also at Tonphang Hiten on the Ningthi river during his reign.

In the diary of Manipur also no important event was recorded except that the Princes drove Raja Jitsai out of Manipur and Bhorotsai became "in possession of the throne" in 1752 A.D.

King Gourshyam (1753-1759)

After king Bhorotsai fled to Burma leaving the Kanglei throne vacant, Gourshyam, son of Shyamsai (Samjai), the eldest son of Pamheiba Garivaniwaz became king of Kangleipak in 1753 A.D.

A HISTORY OF BURMA by Prof. Maung Hrin Aung (1967) at page 159 and 160 of his book in Chapter VIII Alaungpaya and the Burmese Empire, says: "Changing the name of his village to Shwebo or 'The place of the Golden Commander' he proclaimed himself king of all Burma taking the title of Alaungpaya or 'The Great Lord who shall be a Buddha one day'." This Alaungpaya was a very brave soldier and great military strategist. The British leadership in Asia also recognized Alaungpaya as the king of Burma. It was in 1752 A.D. Alaungpaya was king of Burma upto 1760 A.D.

Now the people of Kangleipak (Manipur) will begin to get their first installment of Miseries as gift of the undiplomatic, unreasonable, unpatriotic foreign policy of the first Hindu ruler, king Pamheiba Garivaniwaz who lived as king of Kangleipak (Manipur) up to 1748 A.D.

In the 'Outline of Burmese History' by Prof. G.E. Harvey, published first in 1926, at page 133, the writer says: "In 1755 and 1758 Alaungpaya raided Manipur. The Manipurians call this 'The first Devastation' and say that he was unspeakably cruel; but he was only doing unto them as they had done unto his people (Page 123). He left garrisons in permanent stockades at Tamu and Thangdal. His successors continued to raid Manipur until 1819, depopulating the country and stamping out Manipuri Civilization so completely that it is now impossible to tell what their social and political conditions were like."

This armed expeditions of Alaungpaya against Manipur were in response to the freebooting raids of king Pamheiba Garivaniwaz and his Dharma Guru spiritual guide Shanti Das Gossai described at page 123 of his book during their rule of Kangleipak, says the History writer Prof. G.E. Harvey.

In 'A HISTORY OF BURMA' by Prof. Maung Hrin Aung (1967) at page 165, he says: "Alaungpaya settled the Manipuri problem by sending a strong punitive force to Manipur, which paid the Manipurians back in kind by looting, killing and burning their villages. Thousands of prisoners were taken and re-settled in Burma. The captured Manipuri horsemen were forced to serve in Alaungpaya's cavalry" this was in 1755 A.D.

R.B. Pemberton in his book "Report on the Eastern Frontier of British India" first published in 1835 A.D. at page 41 says: "With Chureb Nuwaz the power of Moneepoor seems to have entirely deserted her: very shortly after his death, the first great invasion of the country by a Burmese Army, commanded by a relative of Alompra, took place in 1755, and this, which is known in Moneepoor at present day as the 'Koolthakhalpa' or primary devastation".

"In 1758, Alompra in person undertook the conquest of this devoted country, and proceeding up the Kyendwen with a fleet of

boats, laid waste its western bank, which was inhabited by the Kathe Shans, or Shans tributary to Muneepoor, where he disembarked and crossing the Ungoching hills by the Khumbat route, marched through Kubo, and entered the Manipur valley by Imole pass, at Pulel, he was here met by the Muneepoorees under Burutshah and after a sanguinary conflict, proved victorious he remained 13 days in possession of the capital."

These two paragraphs quoted above are from the same book of R.B. Pemberton at page 41. The 'Khuntakpa' as known in Kanglei Puwari up to this day are two, one in 1755 and the second in 1758, up to 1758 A.D.

What Capt. R.B. Pemberton says in his book "Report on the Eastern Frontier of British India" was also stated by Mr. E.W. DUN in his book "Gazatteer of Manipur" at page 39 and further he added that Manipur was so hopeless as an independent country that "The invasion of Manipur by Alompra must have been most disastrous to the inhabitants of that country, as they then, for the first time, sought external aid, and appeared a few years afterwards as supplicants for British protection." Manipur was unable to stand as an independent country and stood as a protectorate of British power in India. These things were the greatest gift of King Pamheiba Garivaniwaz and his spiritual guide Santi Das Gossai to sovereign country Kangleipak.

Let us see what the Cheitharol Kumbaba by L. Ibungohal and N. Khelchandra recorded in the so called History record of Kangleipak (Manipur) in Cheitharol Kumbaba (1967).

In the year 1753 A.D. (Sak. 1675) "হিয়াংগৈ থা শগোলশেননা হনএ। ২০নি নিংথৌকাবদাঃ মৈতেংগু মরান্ননা ফন্ধান কাইএ। নিংথেম শদ্বোই তাবদি অৱারম তনথোকএ।" = "The first day of Hiyangei is Thursday. On 20 (Hiyangei) Monday, Meiting-Ngu Maramba (Gourashyam) came to the throne. Ningthem Sangoitapa (Bhorotsai) was driven out to Burma" page 108, Chei. Kum. (1967).

In 1756 A.D. (Sak. 1678) "ভগ্যচন্দ্র যুবরাজনা শাইখোম বাবম লাকপগা সোমশোকলোমদা ইবুংশিজ অন্তশাই সেনাপতিনা মোংবিজঙ্গা নাহারুপ লাকপগা তুমুলম লাললম ২মা অৱা নাবা চলে। অৱানা তকথোকলকএ। ককচিং তানা হনথোকলকএ। হিয়াংগৈ থা ২৮নি ইৱাইদা মৈদিংগু মরান্ননা অৱা নাবা শালে।। পোইনু থা হুমনি লৈপাকপোকপা

ককচিং তেংগোন কাইনৈএ। ১১নি লৈপাকপোকপদা লৈশাংখোংদা মনাও ইবুংগো যুবরাজনা শোকলবু ভমদুনা লৈপাক তাকএ। ওৱানা নুমিং ৯নি লৈরমএ।" page 109, Chei Kum. (1967) English translation : "Bhagyachandra Jubaraj with Saikhom Khabam Lakpa from Samsok side, Ananta Sai Senapati with Mongbijamba Naharup Lakpa from Tumu battle route, both groups went to raid Burma. Burma repulsed. Retreated upto Kakching. On Hiyangei 28 on Friday Meiding-ngu Maramba (Gourashyam) went to raid Burma. On 3rd Poinu Tuesday the army camp at Kakching was routed. On 11 Poinu Tuesday, at Leishangkhang younger brother Jubaraj fought (the Burmese army) but defeated, the country is deserted (by the people from fear of the Burmese army). The Burmese stayed 9 days (in Manipur)."

According to the record of Cheitharol Kumbaba, there is only one Khuntakpa in 1756 A.D. during the kingship of Gourashyam from 1753 A.D. to 1759 A.D. a span of six years. But according to foreign writers of History, they say there were two Khuntakpa occasions in 1755 A.D. and in 1758 A.D. during the rule of Gourashyam.

After 6/7 years of the end of kingship of Pamheiba Garivaniwaz in 1748 A.D., the people of Kangleipak (Manipur) began to harvest the crops of untold innumerable miseries from the kingdom of Burma as a result of several free booting raids to Burma with irresponsibility by Manipur commanded by king Pamheiba Garivaniwaz and his spiritual guide Santi Dass Gossai. Prof. Maung Hrin Aung says "Alaungpaya settled the Manipuri problem by sending a strong punitive force to Manipur" in his book "A History of Burma".

Prof. G.E. Harvey in his book 'Outline of Burmese History' say "In 1755 and 1758 Alaungpaya raided Manipur. The Manipuris call this 'first Devastation' and say that he was unspeakably cruel, but he was only doing unto them as they had done unto his people" He says upto 1819 A.D. the constant raids and invasions by the Burmese completely stamped out the Kanglei civilization. The gradual destruction of the society and civilization starting at home by Puya Meithaba etc. etc., total crushing of Kangleipak civilization from and by Burma are the Manifest effects of the advent of

Hinduism in Kangleipak and in particular the manifest effects of the immature and unpatriotic acts of king Pamheiba and his Dharma Guru Santi Dass Gossai. No body can deny it. Kangleipak was a peaceful flourishing country before Pamheiba and Santi Das Gossai.

The diary of Manipur (1904) also recorded the facts of Khuntakpa at page 79 "English Era 1758-59. Sak. 1680. Jubaraj Bhagyachandra went to Samjok and Anundasai the senapati went to Kubo and they attacked Burma by these two different routes but they were defeated and followed by the enemies up to Kokching. In the month of November, the Raja himself went to attack Burma Jubaraj Bhagyachandra made a strong fort at Leishangkhang and opposed the Burmese he fought hard with them but at last failed to keep up his position, the Burmese troops rushed in Manipur and took possession of the Manipur palace, they remained only 9 days in the capital, during this time all the Manipuries fled to the Naga villagers for protection".

Though we find only one Khuntakpa in the present Manipuri history so called records, but according to foreign writer there were two khuntakpa during the reign of king Gourashyam from 1753 to 1759, one in 1755 and other in 1758. Alaungpaya became king of all Burma in 1752. Soon he sent a punitive force to Manipur in 1755 A.D. The king Gourashyam could not defend Manipur. The Burmese army terrorized the people of Kangleipak (Manipur). The valley of Manipur was deserted by the people and concealed themselves in the surrounding hill villages for their lives. King Gourashyam also fled Imphal valley for his life. Just after 1755, the people began to return to their homes in the valley. The king also came to the capital to start administration.

But in the second armed campaign of Burma, Prof. Maung Hrin Aung in this book 'A History of Burma' at page 167 says "Unfortunately for both Burmese and Mons, the Manipuri started their raids again and Alaungpaya had to lead his armies into Manipur. This time it had to be not a mere punitive expedition but a campaign of conquest." Thus Manipur specially the valley was reduced to a desert having no population at all. The king and his court members of the palace also fled Imphal valley for their lives. Alaungpaya and his army leaders thinking unnecessary to conquest and occupy

Manipur (Imphal valley) in 1758, returned to Burma after remaining some days in the palace of Manipur.

In the meantime, on hearing the Burmese left Manipur the people from the hills and other places began to return to their homes and the king also returned to the palace to start administration of the country Kangleipak (Manipur). King Gourashyam and Jubaraj Bhagyachandra were brothers, sons of Shyamsai or Samjai. According to mutual agreement between king Gourashyam and his younger brother Jubaraj Bhagyachandra, Gourashyam agreed to give the throne to his brother Bhagyachandra. In this way, the kingship of king Gourashyam was terminated in 1759 A.D.

King Jai Singh Bhagyachandra (1759-1762)

In 1759 A.D. after Gourashyam, Bhagyachandra who was known as also Jai Singh became king of Kangleipak (Manipur). He was younger brother of king Gourashyam. As soon as Bhagyachandra became king of Kangleipak (Manipur) in 1759 A.D. after Gourashyam his elder brother who faced two invasions, not merely raids, in 1755 and 1758 A.D. by the armed forces of Burma, the security situations in Manipur were so bad, and the threat of invasion from Burma was so acute, the king Bhagyachandra unable to stand himself alone as a king of an independent country Kangleipak (Manipur), supplicated the British Leadership in India for aid and protection.

An Anglo-Manipuri treaty 14th September, 1762 was made. The following is the Xerox of the treaty as found at page 12 of 'Manipur Treaties and documents (1110 - 1971) (Volume one), by Prof. Naorem Sanajaoba:

Xerox - I : Anglo Manipuri treaty 1762

ANGLO-MANIPURI TREATY
14th September 1762

Articles of a treaty between Harray Das Gussein, acting on behalf of Jai Singh and Mr. Harry Verelst, Chief of Chittagong Factory on behalf of the British—dated the 14th September 1762 (Home Dept. Public, 1762, 4 Oct., Nos. 2-3).

(1) That the said Jai Singh, his master, shall be assisted with such of the English troops as from time to time can be spared for the recovery of such lands and effects belonging to the said Jai Singh as he hath been dispossessed of by the Burmahs (Burmese).

(2) That for the assistance of such English troops the said Jai Singh is willing and ready to pay at the immediate expiration of every month all and every expense and contingent expenses of such troops then due so long as they may remain in his service.

(3) That the said Jai Singh is willing and ready to join with all his force the said English forces to obtain full and ample satisfaction for all and every injury the said English have from time to time suffered by the Burmahs at the Negrais (Negrais) or any other place during the said Burmah's administration when in any time in possession of Pegu.

(4) That the said Jai Singh will from the time of signing these articles, consider such injuries as have been done by the Burmahs (Burmese) to the said English as injuries done to himself and that the said Jai Singh will ever hereafter be ready to resent any new insult or hindrance the English trade or people may meet with at Pegu, the Negrais (Negrais) or any other part or parts at present under the Government of the Burmah Rajah or the Rajah of Pegu... also every other power or Government that may interrupt the free trade of every English subject passing into and through their countries.

(5) That the said Jai Singh will at all times fully consider every enemy to the said English as his own enemy and that the said English shall consider every enemy to the said Jai Singh as their enemy.

(6) That the said Jai Singh shall grant such lands as the said English may think proper for the building of a factory and forts for the transaction of their business and protection of their persons and effects in every part under his Government and that whatever part the said English may fix on for their Factory and Fort the said Jai Singh shall also grant a distance of country round such Factory and Fort of eight thousand cubics to the said English free of rent forever.

(7) That the said Jai Singh shall grant permission to the English for an open trade into and through his country free of all duties, hindrance or molestation and that the said Jai Singh will ever protect and defend the said English in the same.

(8) That the said Jai Singh shall not enter into any accommodation with the Burmah Rajah without the advice and approbation of the English nor shall the English enter into a separate and distinct treaty with the Burmah Rajah without previously advising the said Jai Singh.

(9) Should the English troops with those of Meckley be obliged to march against the Burmah Rajah in order to obtain satisfaction for their mutual injuries received and in consequence make themselves master of the Burmah country the said Jai Singh doth then agree that should the said English then give him full possession of the said Burmah country he the said Jai Singh will then make good to the said English all such losses as they have ever heretofore sustained.

The above is the Xerox copy of the "Anglo-Manipuri treaty 14th September, 1762" as found in pages 12 and 13 of the book "Manipur treaties and documents (1110-1971) (Volume one)" edited by Naorem Sanajaoba (1993). The treaty has 9 articles of strategic importance to Manipur as offensive and defensive in nature. The treaty is a very important treaty made between Jai Singh Bhagyachandra and the British power in India in the beginning of career of Jai Singh Bhagyachandra as king of Kangleipak (Manipur). The treaty was purportedly to be signed at least by somebody or some bodies, but not signed by anybody as found in the book mentioned above. The articles of the treaty, 1762 were drawn up during the kingship of Jai Singh Bhagyachandra, but after his sudden abdication in 1762, his elder brother Gourshyam became king again in 1762 A.D. itself and ratified the treaty by him in a later date. The confirmation of the treaty, 1762 by king Gourshyam also was not signed by any body as found in the book mentioned above. The above Xerox of the 'Anglo-Manipuri treaty 14th September, 1762' between Jai Singh Bhagyachandra and British power in India is a treaty made between Kanglei Monarchy and British power in India for the first time in history of Kangleipak and also after the advent of Hinduism in Kangleipak and 14 years after first hindu king of Kangleipak, king Pamheiba Garivaniwaz. We have now a priviledge to look into the political and diplomatic status of the political leadership of the time, specially of the status of king Gourshyam and his younger brother king Jai Singh Bhagyachandra. For this matter we can analyse the treaty, 1762 in dept for our true history in the beginning of Hinduism in Kangleipak.

The first article of the treaty says Jai Singh Bhagyachandra will be assisted by the British in recovering lands and effects dispossessed by the Burmese authority with British troops that "can be spared".

The second article says Jai Singh Bhagyachandra will bear the cost/expenditure of the British troops, will be ready to pay cost/expenditure at the immediate expiration of every month as long as the British troops are in his help.

The 3rd article says Jai Singh Bhagyachandra will join with all his forces the British, when the British troops are trying "to obtain

full and ample satisfaction for all and every injury" suffered from the Burmese authority at Negrais and any other place.

Upto 1762 A.D., the Burmese authority had not dispossessed any Kanglei Land permanently or reasonably long occupied by them. The Burmese troops raided Kangleipak in 1755 A.D. as punitive campaign for the freebooting raids conducted by king Pamheiba Garivaniwaz and his spiritual guide Santi Dass Gosai in 1730s and 1740s. But the Burmese authority had not dispossessed any Kanglei Land excepting looting and slave harvesting. In 1758 A.D. again the Burmese troops under the leadership of Alaungpaya invaded Kangleipak, at this time looting and slave harvesting were not successful as Alaungpaya found Kangleipak completely 'deserted' by the people when he reached the valley of Kangleipak. Alaungpaya possessed for 13 days the capital of Kangleipak and went away after looting some valuables from the Kanglei capital.

This was a time, when the British Empire was willing very seriously to expand its Empire beyond the boundary of India and Kangleipak towards Burma to the southern Asia. Upto the 5th article of the treaty, we do not see any intrinsic usefulness and long term benefits for the people of Kangleipak and Kanglei Monarchy. Kangleipak and its people were used as weapons of British war machine in its expansion of Empire against Burmese territories as the treaty envisaged.

The 6th article of the treaty, 1762 was most dangerous and showed lowest political and diplomatic status of king Jai Singh Bhagyachandra. Please see critically the sixth article from the Xerox and the writer reproduces again :

"(6) That the said Jai Singh shall grant such land as the said English may think proper for the building of a factory and forts for the transaction of their business and protection of their persons and effects in every part under his Government and that whatever part the said English may fix on for their factory and fort the said Jai Singh shall also grant a distance of country round such factory and fort of eight thousand cubics to the said English free of rent forever".

The word "cubics" in the last line in 6th article of the treaty is cubits which has a length of about $1\frac{1}{2}$ feet per cubit. This seems a printing mistake.

When we analyse the treaty, 1762 A.D between the English power in India and king Jai Singh Bhagyachandra, particularly the sixth article reproduced above, we tend to conclude that whether the political leadership of that time, king of Kangleipak (Manipur) had retained the sovereignty of country Kangleipak or surrendered it to the English authority by the Anglo-Manipuri treaty of 14th September, 1762, a clear question of this nature has come up.

Under this treaty of 1762 A.D. king Jai Singh Bhagyachandra must grant/give an unspecified area of land (any amount of area) at an unspecified position (anywhere), for building a factory and forts, with any number of English troops as they think proper. Around this factory and forts, a round country land which has a width of about 12 thousand feet also should be given. Everything should be free of rent forever.

Under this Anglo-Manipuri treaty of 14th September, 1762, the writer feels the country Kangleipak become a British protectorate openly or by implication. The country Kangleipak, established in and around two thousand B.C., has become for the first time in history a foreign protectorate losing its sovereignty in the time of 5th Hindu king counting from king Pamheiba Garivaniwaz.

The treaty, 1762 was ratified by king Gourshyam, elder brother of king Jai Singh Bhagyachandra who became king of Kangleipak after king Jai Singh Bhagyachandra who abdicated the throne of Kangleipak suddenly. What the writer feels is that will a Patriotic, diplomatic and strategically of high status king / kings sign such a treaty with a foreign power.

During this short period of kingship of Jai Singh Bhagyachandra, in order to defend the country Kangleipak (Manipur) from the invasion of Burma, the king Jai Singh Bhagyachandra established two army camps at Kakching and Heirok. The Kakching Army camp was under the leadership of Akham Madhop Ram and Usham Feida Hanjaba. The army camp at Heirok was under the leadership of Haobam Khelram. It was said that a Brahmachari banyasi was killed by his servant. On reaching this news to king Jai Singh Bhagyachandra, he was too shock by the news and he abdicated the Kanglei throne.

King Gourshyam (1762-1763)

After sudden abdication of the throne of Kangleipak (Manipur) by king Jai Singh Bhagyachandra, his elder brother Gourshyam again became king of Kangleipak (Manipur) in 1762 A.D. During this second span of kingship of Gourshyam, he was on the throne of Kangleipak for a very short time. During his very short period of kingship, Gourshyam ratified the Anglo-Manipuri treaty, 14 September, 1762 A.D. and confirmed. The article of ratification of the Anglo-Manipuri treaty of 14 September, 1762 A.D. says as under.

"I, Goursah Singh, Raja of Meckley do confirm a treaty of alliance dated the 14th September 1762 made between Harry Verelst, Randoff Marriot and Thomas Rumbold in behalf of the Honourable East India Company on one part and by Hurry Dass Gussein in the name and behalf of my brother Joy Singh, on the other part, approving and ratifying all and every article of the said treaty of alliance." After a short time, after this ratification of the treaty, 1762, king Gourshyam died suddenly in 1763.

King Jai Singh Bhagyachandra (1763-1764)

After sudden illness and sudden death of king Gourshyam in the last part of 1763 A.D., for the second time Jai Singh Bhagyachandra became king of Kangleipak (Manipur) in 1763 A.D. Jai Singh Bhagyachandra was one of the most important kings of Kangleipak (Manipur). He was the 7th Kanglei king counting from king Pamheiba Garivaniwaz after the advent of Hinduism in Kangleipak in the beginning of the 18th century A.D.. His period of kingship from 1763 A.D. to 1798 A.D. was one of the most eventful periods of the history of Kangleipak. Let us see what, how and when the important historical events happened and to what direction the historical events of Kangleipak went during his rule.

Let us see what the Cheitharol Kumbaba (1967) says in its pages :

"লাইশ্রম কংগারামগী কুমদি শক ১৬৮৬ বাকচিং থাদা ইবুংঙো শিজ্জ হরিচরন সেনাপতিনা অৰা নাৰা চংএ। তুমু কৈথেলদা অৰাগা শোকনববু ওমদুনা চেলাকএ। নাহারুপ হাজারি, খেত্ৰি চৈতান্যা ২ মা শিরৌএ। ফাইরেন ২৮ নি ইরাইদা মহারাজনা অৰা নাৰা চংলে। ককচিংদা ভেঙ্গোল সাইএ। চরুনা পল শাদুনা অৰাগা যাম্মা কন্না সোকনৈএ। ওমদুনা হললকএ লৈপাক তাকএ।"

Page 111, Cheitharol Kumbaba (1967) English translation : "In the

year of Laishram Kangaram Sak. 1686 (1764 A.D.) in the month of Wakching, Ibung-ngo Sija Haricharan general went to raid Burma. At Tamu market (they) fought the defending Burmese Army and were defeated, fled (from the battle field) to home (Kangleipak). Naharup Hajari and Khetri Cheiteinya both died (in the battle). On 28 Fairel Friday the Maharaj went to raid Burma. Army camp was established at Kakching. A strong battle was fought with the Burmese army by making stockades with paddy straws. Returned (home) after defeat. The country (was) deserted (by people from fear)." It further says that the king fled to Mayanglam (Cachar) and further fled to Tekhao. Almost all the people took shelter at Moirang. This was the first 'Khuntakpa' during the reign of king Bhagyachandra, the complete desertion of the country Kangleipak (Manipur) by its people from fear of the Burmese. In was in 1764 A.D.

During the stay of king Jai Singh Bhagyachandra at Tekhao after his defeat from the Burmese in 1764 A.D. as a guest of king of Tekhao the king of Moirang, Khellei Nungnang Telheiba who was installed as king of country of Kangleipak by the Burmese sent a letter to king of Tekhao, Shri Rajeshwar Singh to the effect that the so called king Bhagyachandra was not real king of Kangleipak (Manipur), that he was only a traitor king maker, that he be killed before he became a traitor in Tekhao.

The king of Tekhao, Shri Rajeshwar Singh with his core cabinet decided to let Bhagyachandra capture one of the wildest big elephant recently captured from the jungle in an open field without any weapon. The king informed the guest Bhagyachandra. The mahout of the elephant was one Bhasker. He was an expert elephant catcher. He was also a Hindu religious preacher.

In the dead mid-night just before the day fixed for capturing the elephant by Shri Jai Singh Bhagyachandra, the mahout of the elephant to be captured came secretly to Bhagyachandra for secret consultation. Next day the elephant was captured by Shri Jai Singh Bhagyachandra without any weapon in an open field before a big audience including king Rajeshwar Singh. On that day he was given the name 'Jai Singh' and further was given the name 'Bhagyachandra' by the Mahout religious preacher Shri Bhasker.

Regarding capturing of the elephant, the Bhagyachandra Larei Lathup now published as "মীতস্থল" says at page 9 "অঙাওবগী মঙৌল্লম ডাংই ডাংইনা নিংখৌ অদু তেখাও মীয়ামগী মমাংদা থোরকলে। মচিন্দা শ্রীগোবিন্দ অমদি শ্রী ভাসকরবু ভোয়না শোনজবি। তেখাও প্রজানা নিংখৌবু উবদা জয় মায় পাকউবু লাওরকবি। নিংখৌদি মখুং য়েংতা শাই তিংখং মনা খরা, অমদি ওই থংবা মখুংতা পামেল কোককন মনা অমবু পাইজিমই। তেখাও নিংখৌ স্বর্গদেব রাজেশ্বর সিং অমসুং লৈপাকী য়াথং ফংলদুনা শ্রী ভাস কৌবা মউংনা শামু থাদোকে।"

"মীগী মনিল ফংলকপা অমদি চিংখংখোম্বু উবদা হাম্মা ডাওদুনা লৈরগা শামুদু লাও য়োংদুনা চেনশিল্লকবি। শ্রীভাসকী বাক্য নিংখৌবা ময়মতবু নিংখৌবি। মখুং য়েংতা পায়রিবা শাই তিংখং মনানা মশাদা ফরং ফরং হাইদুনা চোংবদা ডাওরবা শামু অদু ভেগল্লবা তাওবা হুইদগী হেংম্মা তেখদুনা লৈমাইথকতা য়াতুবি। চিংখংখোম্বুনা শ্রী ভাসকী জয়নি, শ্রী গোবিন্দগী জয়নি হায়না লাউদুনা শামুবু মখুং থেংনা শোকচবি।" English translation : "Like a mad man in fits of hysteria, the king came out before the mammoth gathering of the Tekhao people. He murmured Shri Govinda and Shri Bhasker very frequently. The Tekhao people shouted to be victorious on seeing the king. The king had some Shai Tingkhang leaves on his right hand and one Kokkan tree leave in his left hand. Before the king of Tekhao, Swargadeva Rajeshwar Singh and gathering of the Tekhao people, the Mahout set free the wild elephant (in the open field) after getting order from the king.

After feeling the sound of the mammoth gathering and seeing Chingthang Khomba, the already wild elephant ran (to Chingthangkhomba) with a shrill shout (King Bhagyachandra) remembered only the advice of Shri Bhasker. When the Shai tingkhang leaves on his right hand waving very frequently near his body jumping in a rhythm, the naturally wild elephant like a tame dog lay down on the ground (in surrender). Chingthangkhomba shouting it was victory of Shri Bhas and victory of Shri Govind, touched the elephant with his own hands."

The mammoth gathering shouted, it was victory of the Meetei king. Since then the king Chingthangkhomba was also called as Jai Singh. In the year 1767 A.D. (Sak. 1689), king Chingthangkhomba Jai Singh Bhagyachandra returned to Kangleipak (Manipur) with sizeable number of soldier as help from the king of Tekhao after this capture of the elephant. He was welcomed by his former palace official and friends and wel-wishers at Sangaithel. He stayed there for some time. At this time, the people of Kangleipak who took

shelter in the hills and at Moirang since 1764 A.D. Burmese invasion (1st Khuntakpa) began to return to the plain of Kangleipak (Manipur).

One important note :- The writer has a copy of Tungkhungia Buranji (1681-1826 A.D.) by Dr. S.K. Bhuyan. The writer does not find any mention of the Elephant capturing episod in the Buranji though Kuranga Nayani episode etc. are mentioned clearly.

King Khelei Nungnang Telheiba (1764-1768 A.D.)

Khelei Nungnang Telheiba, king of Moirang became king of Kangleipak (Manipur) when the Kanglei throne was left vacant after the defeat of king Bhagyachandra at Kakching battle with the Burmese army. He was installed as king of Kangleipak by the Burmese occupation army. After installing Khelei Nungnang Telheiba as king of Kangleipak (Manipur), the Burmese occupation army left Kangleipak leaving only some army personnel.

In this regard 'Diary of Manipur, 1904' at page 82 says "English Era 1765-66 Sak 1687 Moirang Ningthou then killed Dullavshai with 3 of his attendants and he declared himself as Maharaja of Manipur."

In this regard, 'Report on the Eastern Frontier of British India' by R.B. Pemberton at page 45 says "..... and Jaee Sing fled across the hills into Assam. The Burmahs raised the Moirang Raja to the vacant throne, and returned to their own country."

In this regard, the "Gazetteer of Manipur, by E.W. Dun also at page 41 says the same thing.

In this regard, the "মৈতৈ নিংখৌরেল" by Sarangthem Bormani Singh at page 132 says : "খেলৈ নুংনাং তেলহৈবনা কংলা ফমবালমক্তি কাদনা মতম খরা ডাক শেদুনা লৈরগা ভাগ্যচন্দ্রগী মীচং ওইরগা মী মৈলৈ লোম্মা হাংপা হৌরকলে।" English translation : "Khelei Nungnang Telheiba, though coronation was not performed, began to kill persons who sided with Bhagyachandra secretly during his short time of administration (of Kangleipak)."

In this regard, the Cheitharol Kumbaba is not clear whether the Moirang king, Khelei Nungnang Telheiba was installed to the throne of Kangleipak when the Kanglei throne was left vacant by the defeat of king Bhagyachandra at Kakching battle with the Burmese army, when he fled to Cachar. But it is written, in the year

1768 A.D. (Sak. 1690) in the month of Lampta “সঙাইথেলদগী মহারাজনা শজিফোই থাদা সঙাইপৌদা লৈএ। মোইরাং নিংথৌ অবাদগী লাকপবু মৈতৈ লানমিনা খারি লৌবুজা হাংলুইএ।” page 112, Chei Kum. (1967) English translation: “Maharaj changed his palace from Sangaithel to Sangaiprou in the month of Sajiphu. The Meitei army killed Moirang Ningthou coming from Burma at Khari Paddy field.” This may be with reference to the time and statement of R.B. Perborton in his book ‘Report on the Eastern Frontier of British’ at page 45 “Jace Sing, having obtained assistance in Assam, and relying in the attachment of his people, again returned to Munccepoor, devastated Moirang, and resumed the Government of his country.”

Regarding killing of Moirang Ningthou Khelei Nunngang Telheiba, the Diary of Manipur, 1904 records at page 83 “English era 1768-69. Sak 1690. Moirang Ningthou on his way from Burmah, was attacked on the way by Manipuris and killed at Shari Loupok.” Regarding killing of Khelei Nunngang Telheiba by Baghyachandra after capturing and before killing, at page 11 of Mitambal says “হায় বেঁলে নং বঙরা? নং অসে ঐগী ইমগী পোকমিন্নবা মান্মনি হায়দুনা মোইরাং নিংথৌ ওইহল্লবনি। অদুবু মান্মা নংদি ইকাই বংদবা....” English translation: “Do you know Khelei? As you brother of my mother, I made you king of Moirang. But, you are shameless....” And just killed.

It seems very evident because of the record of the Cheitharol Kumbaba quoted above from page 112 of the book and other relevant books available now, Moirang Ningthou Khelei Nunngang Telheiba was king of Kangleipak (Manipur) up to 1768 A.D. when he was killed by the Meitei Army of Bhagyachandra at Khari loubuk in 1768 A.D. We do not find any important historical records of Khelei Nunngang Telheiba during his reign as king of Kangleipak (Manipur) from 1964 A.D. to 1768 A.D.

King Jai Singh Bhagyachandra (1768-1769)

In the year 1768 A.D. in the month of Lamta after the killing of Moirang Ningthou Khelei Nunngang Telheiba by the Meitei Army at Khari Loupok in his return journey from Burma after attending a marriage party at Ava, Jai Singh Bhagyachandra sheltered his temporary palace at Chajing without entering Kanglei Royal palace at Kangla Capital. In 1768 A.D. (Sak. 1690) king Bhagyachandra

change from his temporary shelter at Sangaithel to Sangaiprou. In 1769 (Sak 1691) king Bhagyachandra change his shelter from Sangaipro to Chajing on the Indo-Burma road. While king Bhagyachandra was staying at Chajing without entering the Kanglei capital at Kangla, “অবাদগী শিনাইবা ঘনশ্যাম মোইরেংজম যোগিন্দ্র ২মানা অবা লোইনরজুনা লৈপাক তাকএ। মৈদিংগু চিংথংখোম্বনা ময়াংদা চেলে।” page 112, chei. Kum. (1967) It was in 1769 A.D. English translation “From Burma two workers (শিনাইবা = শিন্নাইবা?), Ghanashyam and Moirengjam Jogindra came (to Kangleipak) with Burmese, the country was deserted (by the people). Meidingu Chingthangkomba fled to Mayang (Cachar).” This was the 2nd desertion of the country Kangleipak (Manipur) completely by the people of Kangleipak during the reign of king Bhagyachandra. Since the time of rule of king Gourshyam (1753-1759), the people of Kangleipak (Manipur) had a fear Psychosis from the Burmese. This khuntakpa (Desertion of the country Kangleipak by its people) is the 4th khuntakpa of Kangleipak since the days of king Gourshyam, elder brother of king Bhagyachandra. During the absence of King Jai Singh Bhagyachandra (1769-1772), it seems there was no king of Kangleipak (Manipur) “কৈবিরামনা ময়াং নিংথৌ নাইদা লৈপাক তাকএ।” page 112 Chei Kum.) it is not a clear statement. We do not find any corroborative record also from Foreign writers. Therefore, the writer has not brought any king in the picture during this period of about 4 years.

King Bhagyachandra returned to Kangleipak (Manipur) from Cachar in 1772 A.D. (Sak. 1694). He could not enter the Kangla capital. He stayed at Sangaithel, then at Keiroi and at Sanglangmei. In the year 1772 A.D. in the month of Wakching “৩নি লংমাইজিংদা সনথিবা গোপাল সেনাপতি অবা নাবা চংলে।” page 114, chei kum. (1967) English translation: “On 3rd day (Wakching) Sunday, Santhiba Gopal Senapati went to raid Burma”. “২৫নি নিংথৌ কাবদা মহারাজনা অবা নাবা যাত্রা তৌএ। ফাইরেন থাংজনা হলে। ২নি লংমাইজিংদা লৈপাক কাইএ। মহারাজ ময়াংলম চেলে। অরানা থা ৫ খুন ফমএ।” page 114, chei kum. (1967). English translation: “On 25th day Monday (Wakching) king (Bhagyachandra) started to raid Burma. The first day of Phairen is Saturday. On 2nd day Sunday the country (Kangleipak) deserted (by the people from fear of the Burmese). The king fled to Mayanglam (Cachar) the Burmese stayed 5 months (in Kangleipak).” This was the 3rd Khuntakpa (Desertion

of the country by the people of Kangleipak from fear of the Burmese), during the kingship of Chingthangkomba Jai Singh Bhagyachandra since his coming to the throne of Kangleipak in 1763 A.D. after the death of Gourshyam. In this invasion the Burmese army stayed 5 months in Kangleipak. This was the 5th Desertion (Khuntakpa) of Kangleipak after king Pamheiba Garivaniwaz who fell from power in 1748 A.D.

The first two Khuntakpa (Desertion) events of Kangleipak during the reign of king Bhagyachandra were corroborated by the Bhagyachandra Larei Lathup known as মীতস্থাল at present days by Angom Chaopa (later in Hindu days Angom Gopi), one of the courtiers of king Bhagyachandra. At page 3 of the Larei Lathup "মীতস্থাল" it is written "মঙ্গী ময়ান্দা থোকপা মৌরশ্যামগী নিংখৌ খুতম হেক লৌবগা, যুমলোমবা অরানা লান্তাদুনা অরাবা পিবি। অহানবা অরালান্দা নিংখৌ অসে লৌবী চিংয়াদা লোংতুনা মপ্তাই হিংহৌই। অরানা হনবদা, অমুক হনজিন্দুনা লৈপাক ঙাকহৌই। নিংখৌনা বারোল পুম্মক য়েনরকপাদা, বামোনগী মভেং লৌবি। লালগী লাহ্লেং শিনবদা বাবজি হরিদাসপু মকোক থোংহরি।" English translation: "As soon as (Bhagyachandra) took the throne from Gourshyam related as brother (to him), the neighbouring country Burma gave much miseries by invading (Kangleipak). In this first war, the king saved his life by concealing himself in the hills. When the Burmese returned (home), again he administered the country coming down from the hills. The king took help from the Bamon (Hindu Brahman) in all important matters. In all war preparations, Haridas Babaji was given the leadership." On the same page 3: "অরানা অনিস্তবা লান তারকতুনা মীতে কায়দুনা, ময়্যং লৈপাকতা লান চেলে। মীতে অভুশিদি ময়্যং মচা বাবজি হরিদাসকী মখৌনা য়েংদুনা হৈনিংববু পোত্র খিদে।" English translation: "The Burmese invaded for the 2nd time, the Meetei people fled to Cachar (deserting Kangleipak). All Meetei leaders lost their initiative because (on examining of the pretentions of braveness) of Babaji Haridas." This time Bhagyachandra king fled to Cachar with some of his most important courtiers according to the Larei Lathup called মীতস্থাল at present.

King Wangkhei Binodram (1772-1775 A.D.)

When king Jai Singh Bhagyachandra was defeated by the Burmese Army in Kakching 1772 A.D. and fled to Cachar, Wangkhei Binodram became king of Kangleipak (Manipur) making Wangkhei his capital with the support of the occupation Burmese army in the month of Paarel in 1772 A.D.

Some important events during the reign of Wangkhei Binodram, different from other kings' activities of the relevant times were :

In the year 1773 in the month of Wakching "১০নি থাংজদা মহারাজ তৌবুল লমদা কবুই হাও তাইবা কুমএ। ১২নি নিংখৌকাবদা নিংখেমনা রাইচৈদা লুপাহাও তাইবা কুমএ।" page 115, chei kum. (1967). English translation: "On 10th Saturday the king went to Toubul in order to compromise Kabui Hao.....on 12th Monday the king went to Waichei in order to compromise Lupa hao".

In the year 1775 A.D. in the month Kalen there was a devastating flood in Kangleipak (Manipur) and many of the Kangleichas were starving. "২৭নি শাগেলশেন্দা ইবুংঙো রাংখৈনা কৈথেন্দা থুম শেন য়েনবিএ, মী ১দা শেল ১০০ থুম ১ থুংএ।" page 116 chei kum (1967). English translation: "On 27th Thursday Ibungo (king) Wangkhei distributed salt, money in the market place (to the people), every man received 100 sel (Money unit) and 1 salt (lump)".

Regarding the downfall of king Wangkhei Binodram the Cheitharol Kumbaba (1987) at page 116 says that in the year 1775 in Wakching month "অদু নুমিত্তা ময়্যাদগী মহারাজ থুংলৈএ। ১৮নি ইরাইদা রাংখৈবু ময়্যাদা চংহলে। ১৯নি থাংজদা মহারাজনা লমলাংতোংদা কুমএ।" English translation: "On that day (16th day Wednesday of Waching) king (Bhagyachandra) arrived from Mayanglam (Cachar). On 18th Friday Wangkhei (king) was made to flee to Mayanglam (Cachar). On 19th Saturday the king (Bhagyachandra) went to Lamlanglong (Palace)."

This is the record of Cheitharol Kumbaba regarding return of Kanglei administration in 1775 A.D.

Regarding the downfall of king Wangkhei Binodram in 1775 the মীতস্থাল known as Bhagyachandra Larei Lathup says at page 15: "অসুয়া ভাগ্যচন্দ্রনা ময়্যং গুরুগা লৌইননা, তখেলখা নবদীপনতিংবা ময়্যং লাইফমশিংদা চংলুরগা, তখেলদগী অমুক মীতে লৈপাকতা থোরকই। হন্দক থোরকপা অসিদি ভাগ্যচন্দ্রা মচা মনাই পুম্মক লৌইনরকই। থোরকগা লৈপাক ঙাকতুনা পাল্লগিবা রাংখৈগা লম্মাংতোংদা অমসুং কোইজিংদা অকনবা লান থেংনবি। জয় সিংহনা লাল গুমদুনা, হামনা অরানা ফাখিবা মচা নিপা অনিমকপু অরানী মখুংতগী মুলহৌই। হন্দকসু ভাগ্যচন্দ্রসি মীতে কোনুংদা চংশিদুনা লৈবা গুমবিদে। অরা লাল লাক্ত্রা হায়দুনা লমলেন লম্মাংতোং অমসুং লংখাবন্দা কোনুং হোংনা শেমদুনা লৈবা হৌবি।" English translation: "In this way Bhagyachandra along with Mayang Guru, after travelling the Mayang places of Pilgrimage of south Takhel, Nabadwip etc. from Takhel

(they) returned to Meetei country. In this time Bhagyachandra Joy Singh returned along with his family and servants. On his return, (Bhagyachandra) fought terrible battles at Lamlangtong and Phoiing against (king) Wangkhei who was there ruling Kangleipak (Manipur). Joy Singh won all battles and recovered his two sons who were captured by the Burmese. This time also Bhagyachandra could not enter Meetei palace (at Kangla). He started staying at Lamangtong and Langthaban developing new palaces from fear of Burmese invasions".

King Jai Singh Bhagyachandra (1775-1798 A.D.)

After his defeat in the hands of the Burmese and fleeing to Cachar in 1772 A.D., king Bhagyachandra returned to Kangleipak (Manipur) to govern the country as king again after defeating king Wangkhei Binodram in the battles at Lamangtong and Phoiing. He could not enter the Kanglei capital at Kangla rather the king established his capital at Lamlangtong (present Lamangdong). This was in 1775 A.D.

In the year 1775 A.D. king Bhagyachandra had established his capital at Lamlangtong (present Lamangdong). It was on the hill brow, now occupied by the college and many offices, at the eastern side of the Thangjing hill ranges. It was also the beginning of the hill route called Thangjing Maril leading to Cachar in the old days. Since the days of king Gourshyam (1753-1759 A.D.), the people, and kings in particular, had a fear psychosis of Burmese invasion and torture by the Burmese army. It was an undesirable fact and evidence of History of Kangleipak, the conclusion of which was dictated by the facts of History of Kangleipak. Since 1753 A.D. upto 1775 A.D., when king Bhagyachandra established his capital at Lamlangtong on the hill brow in 1775 A.D., there was not any king effectively governing the country Kangleipak. The kings could not stay and govern the country from Kangla capital of Kangleipak which was established in and around 2000 B.C. by king Konchin Tukthapa Ipu Athoupa Pakhangpa. These things began to happen after 6/7 years after 1st Hindu king, Pamheiba Garivaniwaz because of the irresponsible and unpatriotic behavior of king Pamheiba Garivaniwaz and successor kings. The establishment of capital at Lamlangtong

by king Bhagyachandra was dictated by the logic of his fear of the Burmese and of fleeing Kangleipak to Cachar to save his life in any eventuality.

After 1775 A.D. Kangleipak (Manipur) was hardly overrun by the Burmese except in one occasion in 1784 A.D. In Sajiphu in 1784 A.D. "৭নি নিংখৌকাবদা অৰা লাকএ হায়বা পাও তাদুনা খুমনথেমবা চক্ৰপানি পুত্ৰমবনচিংনা পানা ৪মা হৈরোক তামা লাল চংএ। অৰানা কৰো খাৰিগী যুম মৈ থাৱশ্বে। শন, ইরোই খোমদুনা হনখিয়ে হায়বা পাও তাইএ।" page 129, chei. Kum. (1967). English translation: "On 7th Monday, as news came that the Burmese had come to raid (Kangleipak), an army of all the four divisions under Khumanthemba Chakrapani Pukhramba was sent to Heirolk. The Burmese burnt houses in Burmese Khari village. (The Burmese) collected cows, buffalos and went away, it was reported". Except this free booting raid by Burmese, no other serious event was there after 1775 A.D.

As soon as king Bhagyachandra returned to Kangleipak (Manipur) when the king was sheltered at Chajing as his temporary palace, just after killing of Khellei Nuwa Telheiba in 1768 A.D., in 1769 A.D. (Sak. 1691) the Burmese invaded Kangleipak (Manipur) again. The Burmese stayed 20 days at Kangleipak (Manipur). The country Kangleipak was deserted by the people from fear of the Burmese. King Bhagyachandra fled to Mayang (Cachar). This was the 2nd Khuntakpa of Kangleipak during the reign of king Bhagyachandra. After this Burmese invasion of 1769 A.D. who ruled Kangleipak (Manipur), when the throne of Kangleipak was vacant, when Bhagyachandra fled to Cachar, is not clear in the records of Cheitharol Kumbaba.

While the country Kangleipak, after two successive Burmese invasions in 1764 A.D. and 1769 A.D. making the country deserted by the people, was completely in turmoil, the Burmese again for the third time invaded Kangleipak (Manipur) in 1772 A.D. (Sak. 1694). This time, the Burmese army occupied Kangleipak for 5 months in complete control. King Bhagyachandra fled to Cachar making the throne of Kangleipak vacant. This time the occupying Burmese authority installed one Wangkhei Binod Ram on the throne of Kangleipak (vide page 144, মৈতৈ নিংখৌরোল by Sarangthem Bormani also). *Wangkhei Binod Ram became king of Kangleipak for 4

years till the return of Bhagyachandra in 1775 A.D. establishing his temporary palace at Lamlangtong on the Hill brow.

*Note : - King Wangkhei Binodram is said to be of Pukhrambam family by Sarangthem Bormani in his book *মৈতৈ নিংথৌরোল* at page 144.

In the 'Diary of Manipur (1904)' the 3 successive invasions to Kangleipak (Manipur) by the Burmese army in 1764, 1769 and 1772 A.D. during the reign of king Bhagyachandra making the country Kangleipak (Manipur) deserted by the people of Kangleipak were also recorded with little defferences.

One more record in the 'Diary of Manipur (1904)' more than what recorded in the Cheitharol Kumbaba (1967) was that "English era 1774-75 Sak. 1697 : In the month of April Chandraklya (a Burma) came and took possession of the Manipur palace. He built Samjenthong (a bridge over the Imphal river. He compelled the people of Manipur to leave this holy thread (Poita) by force, there was earthquake on that day and another quake in the month of May. Chandra left Manipur for Burma, and Wangkhei took charge of the management of the country" at page 86/87.

During this period in the Cheitharol Kumbaba, these facts are not recorded. According to the Diary of Manipur (1904). Sanjenthong was built by the Burmese under the leadership of Burmese General Chandraklya in 1774 A.D. whereas in the Cheitharol Kumbaba in 1774 (Sak. 1694) in Sajiphu "চনি লৈপাকপোকপাদা শনজেনথোং শাইএ।" as if Sanjenthong was built by Manipur without mentioning any builder or builders. This record of the Diary of Manipur (1904) to the fact that the Burmese compelled by force "the people of Manipur to leave their holy thread", indicates the Burmese people did not like Hinduism in Kangleipak (Manipur).

A peaceful social atmosphere returns to Kangleipak (Manipur)

Since 1772 A.D. overrunning of Kangleipak (Manipur) by the Burmese and making the country Kangleipak deserted by the people of Manipur from fear of the Burmese, it seems that, almost for about 3 decades upto 1800 A.D. no Burmese Major army operations were conducted whether for freebooting or occupation, against the

country Kangleipak. This might have been seen by every watcher of Kanglei History. During the life time of King Bhagyachandra, his raid (invasion ?) of Burma in 1772 A.D. (Sak. 1694) in Wakching was the last one and no more from Hindu Manipur. This peaceful and responsible behaviour on the part of Hindu king in Kangleipak had corresponding response of the Burmese people and authority on their part. No Burmese 'Punitive' invasion took place to Kangleipak for almost 3 decades upto 1800 A.D.

In the 'Report on The Eastern Frontier of British India' by R.B. Pemberton, the writer says at page 45 : "In 1782, he however appears to have made some compromise with his enemies, and from that period, until 1798, he seems to have been allowed to remain in quiet possession of his devastated country." Though we have different dates for the same fact or cause in different history record books, for example, Chietharol Kumbaba, Diary of Manipur and other books by English writers, we see the *raison d'etre* of the events of the historical facts. The Burmese peoples' and authority's wrath towards the people and authority of Kangleipak (Manipur) was the violent response to the unprovocative irresponsible, unpatriotic, unreasonable, religious fanatic armed campaigns against our great neighbour Burma, since the days of Pamheiba Garivaniwaz and his Dharma Guru Shanti Dass Gossai. King Bhagyachandra came to his senses in 1770s A.D. that for a peaceful atmosphere in Kangleipak (Manipur) for the people to live peacefully, the *sine qua non* is the good responsible behaviour on the part of the rulers of Kangleipak towards their great neighbour Burma.

The armed campaigns of king Bhagyachandra during his reign against the hill peoples of Kangleipak.

We have seen above the armed raids and invasions of king Bhagyachandra during his kingship in Kangleipak against Burma of which we called Awa at the relevant time of Kanglei history. During the reign of king Bhagyachandra, no important armed campaign conducted against any foreign country, except against Burma. This was the historical fact during the relevant period. Now let us see some important armed campaigns of king Bhagyachandra against the hill peoples of Kangleipak as recorded in the Cheitharol Kumbaba (1967):

In 1771 A.D. "লাংখোং হাও কবুই অনৌবা খুল ২সং নাইএ" page 113, Chei. Kum.(1967) English translation "The new two villages of Langkhong Hao Kabui raided"

In 1777 A.D. in Wakching "৫নি নিংথৌকাবদা ইবুংসি মন্ত্রিমা ফুংগা নাই লানমীগা শাইবুং নাবা চংএ।" "২০নি নিংথৌকাবদা ইবুংসি মন্ত্রিমা খাগী হাও নাবা থুংলৈএ।" page 118, Chei Kum. (1967) English translation "On 5th Monday Ibungsi Mantri with private army went to raid Saibung village" "on 20th Monday Ibungsi Mantri returned from raiding Khagi Hao village".

In Fairel "১৭নি লৈপাকপোকপদা ওখুল হাওনা লালপাও চেইলৈএ হায়দুনা ইবুংসি যুবরাজনা অহিংদা রাইচৈ তাম্মা ওখুল লান্দাবা চংএ।" page 128, Chei Kum (1967). English translation : On 17th Tuesday as the Okhrul hao sent informations for war, Ibungsi Jubaraj went to raid Okhrul in the night upto Waichei village".

In 1785 A.D. on the first day of Wakching month "অদু নুমিত্তা নিংথেম শুগনুদা লাল চংএ।" page 132, Chei Kum. (1967) English translation : "On that day the Ningthem (King) went to raid Sugnu village".

In 1786 A.D. in Wakching month "২২নি যুমশকৈশদা নিংথেম চিংথংখোম্বনা খোংজাই নাবা শানএ।" page 134, Chei Kum (1967). English translation : "On 22nd Wednesday king Bhagyachandra went to raid Khongjai villages". In the same year 1786 A.D. in Fairel "১৭নি লংমাইচিংদা খোংজাই থুংগাইএ। মহারাজদি ফুলচোংয়াম্বদা চংতুনা লান্দাবা। লান যাম্মা ফাএ" page 135, Chei Kum. (1967). English translation : "On 17th Sunday Khongjai villages destroyed. The king went towards Phulchongyal for raiding. Many war prisoners were captured."

In 1787 A.D. in Kalen month "অহল্লপ খোংজাই নাবা চংএ। লোইখোমএ।" page 137, Chei Kum. (1967). English translation : "Ahallup Pana (Ahallup division one of 4 divisions of Kanglei army) went to raid Khongjai village. Many war prisoners captured and booty collected".

In 1790 A.D. in the month of Kalen, one of the rare events happened as retaliation by the hill peoples against the plain people for their unreasonable and unprovocative armed operation against hill peoples "৩নি নিংথৌকাবদা ওখুল হাওনা সোইচকমং চাইখাইদুনা মী ৪৫ হাংবিএ।" page 144, Chei Kum (1967). English translation : "On 3rd Monday, the Okhrul Hao destroyed the Soicha Kameng village and killed 45 peoples".

In 1796 A.D. in Fairel month "২০নি ইরাই নুমিত্তা ইবুংসি মন্ত্রিমা ইরাইকাপনা চোইথর হাও লাকএ হায়দুনা শোইচপ কমংদা লান্দানবা চংএ। পনসু শারমএ। অদু নুমিত্তা হাওবম অহল্লপ লাকপা কুমুদান্দসু চন্দ্রখোং লান্দানবা চংএ।" page 160, Chei Kum. (1967). English translation : "On 20th Friday Ibungsi Khwairakpa went to Soichap Kameng, on hearing Choithar Hao people came to attack, to drive them away. Stockades were also constructed. On the same day Haobam Ahallup Lakpa Kumudand also went to raid Chandrakhong".

In 1797 A.D. in Sajifu month "১২নি নিংথৌকাবদা খুংমোং রতনমনি তেংখল শংলাকপা, বাহেংবম চন্দ্র হাজারি লাইশ্রম মুকুন্দ হাজারি অহমনিচিংনা অখন, অতেং অয়োকপা সং ও মক্সা অবাংলম মখুই নাবা থুংলৈএ। লাল ১২ ফারকই।" page 161, Chei Kum. (1967). English Translation : "On 12th Monday Akhan, Ateng and Ayok three groups under the leadership of Khumbong Ratanmani Tengkhall Sanglakpa, Wahengbam Chandra Hajari, and Laishram Mukunda Hajari went to raid North Makhui villages. 12 war prisoners captured".

These are some of the important armed campaigns/raids against hill villages of different community like Tangkhul, Kabui, Khongjai etc. as recorded in the Cheitharol Kumbaba by L. Ibungohal, N. Khelchandra (1967) during the rule of king Bhagyachandra.

The hill peoples of different communities like Tangkhul, Kabui, Khongjai etc. lived in different small villages scattered through out the hill ranges of Kangleipak in the east, in the south, in the west and in the north surrounding the Imphal valley. These people are the progenitors of the valley people called Meetei now and as such the Meetei people and hill peoples lived as one people for several centuries though the Meetei people inhabited prominently in the valley as an advanced people in the history of Kangleipak. When the Hinduism came to Kangleipak in the first half of 18th century A.D., since the days of Pamheiba Garivaniwaz and his spritual guide Santi Dass Gossai, upto this time of Kanglei History, the Kangla Hindu kings attacked, invaded, raided the undefended, unprovocative hill peoples capturing men and women, looting their properties as if these hill peoples were foreign enemies thereby creating a shock Psyche to them for generations to come. The present political scenerio in Kangleipak in the 21st century is the direct result of these past treatment of the hill peoples by the Hindu kings since the advent of Hinduism.

Now peace being bought from Burma and the Burmese authority, since about the middle of 1770s to 1780 A.D. onwards, king Bhagyachandra could turn his mind, from his trembling mind from fear of the Burmese to a little settled and peaceful mind, to some positive development of the country Kangleipak and for its people in the last about two decades of his life. We have seen already that the last military campaign against the Awa (Burma) war in 1772 A.D. in the life of king Bhagyachandra. He no more attacked/raided Burmese territories after 1772 A.D. And at the same time, from the Burmese side also, no major armed campaign was carried out against Kangleipak (Manipur) except one in 1784 A.D. in which some houses burning and collecting some cows, buffalos etc from the east periphery areas of Kangleipak bordering Burma. This was done by the Burmese without even attacking the valley areas of Kangleipak. Though we don't have any evidence of any concrete contact between the Kangleipak authority and the Burmese authority in the relevant time, it seems very probable that there was some peace initiative from Kangleipak to Burmese authority during this period of life of king Bhagyachandra. R.B. Pemberton in his book "Report on the Eastern Frontier of British India" at page 45 says: "In 1782, he however appears to have made some compromise with his enemies, and from that period until 1798, he seems to have been allowed to remain in quiet possession of his devastated country". Here 'he' means king Bhagyachandra and the underlined portion in the quotation above may be noted. King Bhagyachandra was allowed "to remain in quiet possession of his devastated country" by the Burmese authority. Now having a peaceful mind, Bhagyachandra turned his mind to developing Hindu religion in Kangleipak. The word "allowed" in the quotation is a dictative word from Burma by implication.

Chingthangkomba was the original name of king Bhagyachandra. The name Jai Singh was given by the people of Takhao after his 'capturing' of the elephant before the king and people of Tekhao in an open field in Tekhao. The name Bhagyachandra was given by Shri Bhasker, then a Mahout in Tekhao as keeper of elephant under the king of Tekhao, after the capturing of the elephant glorifying him as very lucky man. He was also called 'Karta'. When king Bhagyachandra returned to Kangleipak with the help of king Swargdeva Rajeshwar Singh, Shri Bhasker the Mahout became

dharma Guru of king Bhagyachandra. When the Dharma Guru was in charge of planning of every important development of Hinduism and other important administrative works in Kangleipak, the king Bhagyachandra was the Executive/Executant of everything planned by Shri Bhasker, the Dharma Guru. The Dharma Guru Shri Bhasker then called king Bhagyachandra as 'Karta Maharaj'.

Let us see now the important development and other social works for the people of Kangleipak by king Bhagyachandra as recorded in the Cheitharol Kumbaba (1967).

In the year 1776 in the month Hiyangkei "১২নি ইরাই নুমিংকী অয়ুক যুথক মতুং পুং ১ চংলকপা নিংখৌকাবগী ফেন মহেদ্রিগী ফেনদা শ্রীগোবিন্দ নিপনি তৌএ।" page 117, Chei Kum. (1967).

In the year 1777 A.D. in the month of Langban "লাংবন থা শাগোলশেননা হনএ। থা অহন্দা মহারাজনাচিংনা জগনাথ প্রভুগী য়াথং লাকতুনা ৭নি ভিক্ষা তৌএ।" page 117, Chei Kum. (1967). English translation: "The first day of Langban is Thursday. On the first day, coming (receiving) the order of the Jagannath Prabhu, (many people) led by the king begged for 7 days.

This was the first open begging in the country of Kangleipak in 1777 A.D started by the king himself. Begging system was started in Kangleipak since 1777 A.D. by king Bhagyachandra.

In the year 1779 .D. in the Hiyangkei month "১১নি ইরাইদা কাকিপুরগী রাস মণ্ডলতা শ্রীগোবিন্দ অভিষেক তৌএ। নুমিং ৫নি রাস শান্নেএ। ১৩নি লংমাইজিংদা কাকিপুর তুরেল তৌএ।" page 120, Chei Kum. (1967). English translation: "On 11th Friday, Shri Govinda Abishek was done in Canchipur Ras Mandal. Ras Lila was played for 5 days. On 13th Sunday, Canchipur river was dug."

In the year 1781 A.D. in the month of Wakching "৫নি পানবা নুমিংতা লৈবাকী নগুন লৌথোব্বা যী বৈবিকপু ঝাংবৈ বিন্দরান্নাচিংনা পুজিদা নগুন হাপিএ।" page 123, Chei Kum. (1967). English translation: "On 5th day those people of the country who discarded Nogun (Secrad thread of the Hindu) were given Nagun again in the pond under the leadership Wangkhei Bindram." This may be forced giving nugon again as done in the time of king Garivaniwaz Pamheiba.

In the year 1782 A.D. in the month of Thawan "১০নি নিংখৌকাবগী

লংথাবালগী পুত্ৰি তৌএ।" page 125, Chei Kum. (1967). English translation : "On 10th Monday the Pond at Langthabal was dug."

In the year 1772 A.D. in the Burmese invasion to Kangleipak, 5 big metal guns were collected from the palace of Kangleipak (Manipur) by the Burmese army, but they could not carry them to Burma because of heaviness and left them at Toosarok, it is written at page 86 of the Diary of Manipur (1904). And also at 125 of the Chietharol Kumbaba (1967) "সোংকী নোংমৈ কামার ১ শাএ।" written, but no such big iron guns are preserved anywhere in Kangleipak (Manipur) now. And also at page 131 of the Cheitharol Kumbaba "হুং হাওনা নোংমৈ বাগেঙ্গা পুরকএ।" is written. This was in Kalen of 1785 A.D. we have already known that big iron guns were manufactured during the days of king Khagemba from foreign writers. Upto this day in 21st century A.D. the time is only about 200 years. No such things are preserved anywhere in Kangleipak (Manipur) at present. We are compelled not to believe these things. The sincerity of the successive Governments and Museum department may be in questions.

In the year 1783 A.D. in the month of Poinu "৩নি ইরাইদা কাইনাদা নিংথেঙ্গা থৈবোং যানবা চংএ।" In the same year in the month of Fairel "১৪নি থাংজদা ইবুংঙো তেখাওখোঙ্গনা কাইনাদা থৈবোং য়াংলে।" both on page 128, of Chei Kum. (1967). This "থৈবোং পান্নী" from Kaina was the wood from which the Murti of Shri Govinda was made and from the remaining portion of the big tree Gopinath, Madan Mohan and Bijoy Govinda murtis were made. The sculpture who made these murtis was one Sapa Lakhan Singh.

In the year 1788 A.D. in the month of Wakching "৭নি থাংজদা পানা ৪গী নিংথৌশেনববু গাইজি হৈত্তরবদি সেনাক ফমহন্দে" page 140, Chei Kum. (1967).

In the year 1789 A.D. in the month of Fairel "২৮নি শগোলশেন্দা থাইনা মবুধোনা তৌরঙ্গা মৈহৌরোলবু লালমলে হায়দুনা শিন্দোকএ।" page 143, Chei Kum. (1967). English translation : "On 28th Thursday, as the Meihourol (History ?) used by the grandfather was too wrong, it was re-written."

In the year 1790 A.D. in the month of Fairel "২৮নি যুমশকৈশদা গোবিন্দজীগী লাইশং হৌএ।" page 146, Chei Kum. (1967). English

translation : "On 28th Wednesday, the construction of Govindaji temple started".

In the year 1792 A.D. in the month of Fairel, "৭নি লৈপাকপোকপদা (অদ্বৈত) প্রভুগী জীবন্যাস তৌএ।" page 151, Chei Kum. (1967).

In the year 1794 A.D. in the month of Fairel, "১৫নি শগোলশেন্দা শ্রীনিত্যাইনন্দ লিংখংলে।" page 156, Chei Kum. (1967) : "On 15th Thursday, Shri Nityananda was established."

In the year 1795 A.D. in the month of Langban, on 13th day Monday. "অদু নুমিংতা গোবিন্দজীগী মনিমুকুংসুং হৌএ।" Page 157, Chei Kum. (1967).

In the year 1796 A.D. in the month of Sajiphu "২৫নি নিংথৌকাবা মৈদিংজু চিংথংখোঙ্গনা কাঞ্চিপুৰগী স্বাই খুনফম কোছৌজম যুমফমদা হোংকংলে" Page 158, Chei Kum. (1967). English translation : "On 25th Monday, king Chingthangkhomba changed his residence from Canchipur to Khwai residential area Konthoujam".

In the same year in the month of Kalen "৫নি ইরাইদা স্বাই খুনফমগী পুত্ৰি ময়াইদা সনাখোংনাং থাইএ। চিথেক ৪দসু থৈবোং থাইএ।" Page 159, Chei Kum. (1967) English translation : "On 5th Friday, on the middle of the tank in Khwai residential area, a Sanakhongnang tree was planted. On the four corner also 4 big fig trees were planted." The tank and the Sanakhongnang mentioned here may be the tank and the Sana Khongnang near the present Government fire brigade office which is also known as Bor Saheb Inghol.

In the year 1796 A.D. in the month of Wakching "২৫নি নোংমাইজিংদা মহারাজ লমাংদোংদা কালারাজগী কীৰ্তন তৌবা হৌএ।" page 160, Chei Kum. (1967) English translation : "On 25th Sunday, the king started the festival of Kalaraj at Lammangdong."

In the year 1797 A.D. in the month of Inga "৫নি শগোলশেন্দা শ্রীগোবিন্দজীগী লাইশং শঙ কাইএ। ফিরাল লম ১৭শুবা ২ য়ংএ।" Page 161, Chei Kum. (1967) English translation : "On 5th Thursday, the temple of Shri Govindaji was inaugurated. A flag of about 85 ft. long was hoisted."

In the year 1798 A.D. in the month Langban, Maharaj Chingthangkhomba Bhagyachandra, Jai Singh died at Nabadwip. He reigned about 40 years in Kangleipak from 1759 A.D. to 1798

A.D. excluding the interruptions from 1764 - 1768 A.D. and 1772 - 1775 A.D. when he was outside Kangleipak (Manipur) vacating the throne of Kangleipak (Manipur). From 1759 A.D. to 1772 A.D. there were 3 great invasions of Kangleipak by the Burmese Army during the reign of king Bhagyachandra. The one in the year of 1764 (The Gazetteer of Manipur by E.W. Dun says it was in 1765 A.D.) was led by General Schembegwen. The country Kangleipak was completely deserted by the people and the episode was called **Khuntakpa** in history of Kangleipak. In 1769 A.D. and 1772 A.D. also the Burmese army invaded Kangleipak. In the invasions the Burma remained in Kangla palace occupied for 20 days in 1769 A.D. and in 1772 A.D. they remained in the palace occupied for 5 months. In both cases the people of Kangleipak deserted the country and ran to safer places for shelter and even to Cachar from fear of the Burmese. The great devastations of the country by the Burmese and desertion by the people are called **Khuntakpa** in Kanglei History. About the first 20 years of the reign of king Bhagyachandra for 40 years, the country Kangleipak was in complete Anarchy. According to the Bhagyachandra Larei Lathup, during the reign of Bhagyachandra, Brahma Sava was established and there was one Puya Meithaba Episode also in the Mongba Hanba Umang present Mahabali Umang. King Bhagyachandra Jai Singh had 8 recognised queens and had 12 sons. 1. Sanahal Nabanand, Labanyanchandra and Sanatomba are by queen Liklangkhombi Akham chanu 2. Modhuchandra was by Ngangbam Chanu Metu Loikhombi 3. Khumbongmayum Chanu Tabang Lanthabi Khamran Angophabi gave birth to Biswanath (Khongjai ngamba) and Gambhir Singh 4. Ramakanta by Soraisam Chanu 5. Chingakham Chanu gave birth to Hemachandra and Chourjit 6. Tuljit by Akham Chanu 7. Yangambam Chanu gave birth to Puraraj and 8. Nongthil Chaibi Senbi Lanthabi (Akham Chanu Chandramukhi) gave birth to Marjit. (Source page 158 "মৈতৈ লিংখৌরোল" by Sarangthem Bormani Singh).

King Labanyachandra (1798 - 1800 A.D.)

After the death of king Bhagyachandra Jai Singh in the Langban month of 1798 A.D. his son Labanyachandra became king of Kangleipak in the month of Wakching of the same year. Labanyachandra was the second son of queen Akham Chanu

Liklangkhombi. There is a difference of about 5 months between the death of king Bhagyachandra Jai Singh in Langban and coming of king Labanyachandra on the throne of his father on the 10th of Wakching of 1798 A.D. This has not been explained or recorded in the Cheitharol Kumbaba (1967).

Let us see what has been recorded in Cheitharol Kumbaba (1967) about king Labanyachandra who reigned in Kangleipak for about 3 years from 1798 A.D. to 1800 A.D.

In the year 1798 A.D. in the the month of Wakching "১০নি যুগ্মশকৈশদা শ্রীযুত মহারাজ লাবন্যচন্দ্র সিংহনা চহি ৪৪দা নিংখৌ ওইএ।" page 165, Chei Kum. (1967). English translation : " On the 10th Wednesday, king Labanyachandra at the age of 44 years became king".

"কোনুং সনা লৈবাক চহি ৩৫ শুনা লৈতরবসু লৈরগে হায়দুনা মতোন ইবুংঙো মহাসিংহ কয়ানবু লৈপাক পুয়মগী খুংচিংহদুনা তীনকম লাইফম অয়ান্না মাংলববু ১৪ক লিংখংলে।" Page 165 as above English translation : " Though the palace of the country Kangleipak has not been occupied by the king for 35 years (the palace being deserted by the kings), the king now wanted to reoccupy, Maton Ibung-ngo Maha Singh Katwan was given the in-charge of re-establishing with the people, the lost temples and places of Gods."

As soon as king Labanyachandra came to the throne of Kangleipak, he wanted to re-occupy the deserted palace of Kangleipak at Kangla. The Royal palace at Kangla was deserted by king Bhagyachandra Jai Singh in the year 1764 A.D. when he faced a great invasion of the Burmese Army under the leadership of Burmese general Schembegwen (E.W. Dun says the invasion was in 1765 A.D. in 'Gazeteer Of Manipur') after about one year his coming to the throne of Kangleipak in 1763 A.D. after the death of king Gourshyam for the second time. This was the beginning of **Khuntakpa** (desertion by the people of country Kangleipak) as known in Kanglei history, to say in another way in political terms, beginning of complete Anarchy in Kangleipak, 16 years after the fall of king Pamheiba Garivaniwaz, the first Hindu king in 1748 A.D. from power. Though this was the 3rd **Khuntakpa**, but this was the begining of complete Anarchy in Kangleipak, the king was not able to enter Kangla capital since 1764 A.D. from fear of the Burmese.

In the year 1799 A.D. in the month of Sajiphu, as a response to killing of 3 people at Chandra khong after raiding the village, the king sent Angom Senapati to ward off the Choithar Hao and captured many hao raiders and the same general Angom was sent to Soicha Kameng also to ward off raiders.

In the same year in the month Kalen "খানিন নোং নিংখৌকাবদা মৈদিংজু লোইরেনখোম্বা কোনুং চংএ।" page 166, Chei Kum. (1967) English translation : " On the fullmoon day Monday king Loirenkhomba (Labanyachandra) entered the palace (at Kangla)."

In the month of Ingel of 1799 "মুন্নাবা শেলুংবা গোবিন্দ। বাহেংবম কুন্দবন শেলুংবা ২মা হায়দোকতুনা লাইরিক য়েংবা হুংবা তুলসি নরানবু কোরি মপাকতা লাইরিক ইহলএ।" Page 166, Chei Kum. (1967) English translation : " (The king) telling to Yumnaba Selungba Govinda, Wahengba Brindaban Selungba to both, the Lairik Yengba (Lairik Yengbam) Hanjaba Tulsu Naran was ordered to write on Copper Plates." Most probably, this may be the first instance of writing on Copper plates in Kanglei Puwari (History). The claims of many anti-truth people that there are many copper plates written since the days of first century A.D. also may require public and technical security and those people also may come out bravely to face public and technical scrutiny..

During the reign of king Labanyachandra both Sanjenthong and Minuthong were broken because of floods.

In the year 1800 A.D. in the month of Hiyangkei, Maharaj Labanya Chandra Loirenkhomba deid after reigning about 3 years peacefully without any great disturbance in the country Kangleipak.

King Modhuchandra (1800 - 1803 A.D.)

As soon as king Labanyachandra died, his brother Modhuchandra, the only son of queen Ngangbam Chanu Metu Loikhombi came to the throne of Kangleipak at the age of 36 in 1800 A.D. in the month of Hiyangkei. He made his brothers Chourjit as Jubaraj and Marjit as Senapati.

As soon as king Modhuchandra came to the throne of Kangleipak, there was a rare event in the history of Kangleipak. In the month of Poinu "৪নি ইরাইদা কবো খুনফোং ময়ুম তুলসি, রতন মনি কৈরুংবা, মাইবম চক্রপানি হাজারি ওমানচিংনা কংলাগী উখুল ফুকপা নুমিংতা মী ৮ হাংনৈএ। মুন্না

খেলেন্দা খোংদৌ, অহৈবা নরতোম, হৈখাম মুংয়াম্বা মচিন মনাও, খোংবানতাবম খেকলাওবা, অচেইবম ভতি মচিন মনাও ৯ মা শুগনুদা হাংনৈএ। কবো গৌরমনিদি খুরাইলাকপা পন্দা হাংনৈএ। মতু মচা পুন্না মাদি লাম্বীবু য়োনজহলএ।" Page 169, Chei Kum. (1967). English translation : "On the 4th Friday, কংলাগী উখুল ফুকপা day led by Kabo Khunphong Mayum Tulsu, Ratanmani Keirungba, Maibam Chakrapani Keirungba, 8 men were killed. Yumna Khelemba Khongdou, Aheiba Nartom, Heikham Mungyamba two brothers, Khongbantabam Kheklaoba, Achoibam Obhi 9 brothers were killed at Sugnu. But Kabo Gourmani was killed at Khurailakpa Pan. Wives and children were made sold by Pana Army." Those killed might be dissidents and their wives and children were sold like at auction by the official army of the country.

In the year 1801 A.D. in the month of Kalen, three thieves were captured and cut their legs and put hanging on the road. Page 170, Chei Kum. (1967).

In the year 1801 A.D. in the month of Mera "১৬নি থাংজদা খাবমগী কৈরুংবা অহল থোকচোম নবা, নাহারুপকী কৈরুংবা অহল তেনশুবা নিমাই ২মানচিংবা খাগী চারোই খুনৌ খুলেন নাবা চংএ। ১৯নি লৈপাকপোকপদা থুংলৈএ। খুনৌগী কেপুনং, খুলেনগী লাওরানং ২মানচিংনা ৮৫ ফারকএ।" Page 171, Chei Kum (1967) English translation : "On 16th Saturday, a contingent of Army led by Khabam Keirungba Naba and Naharup Keirungba Tensuba Nimai went to raid Charoi Khunou and Charoi Khullen. On 19th Tuesday they returned. 85 (men and women) including Kepunang of Charoi Khunou and Laoranang of Charoi Khullen were captured".

In the year 1802 A.D. in the month of Lamta, the eyes of two servants of Khelananda were taken out at Sanjenthong for killing their master, Khelananda. (Page 173, Chei Kum. (1967).

In the year 1803 A.D. in the month of Sajiphu, digging of the Pond at Langthabal Khunou was started. (Page 173, Chei Kum, 1967).

In the year 1803 A.D. in the month of Poinu "৫নি নিংখৌকাবদা তৌশাং নাবা চোংখাম খুলিং হাজারি চিংনা চংএ। লোংজম রোমা, ময়াম্‌লম্বম বল রাম, নুংমু কামদেব ওমানচিংনা মী ৭ শিএ।" Page 174, Chei Kum. (1967) English translation : "On 5th Monday, a contingent of Army led by Chongtham Khuling Hajari went to raid Tousang village. Seven men including Longjam Roma, Mayanglambam Balram and Nungmu Kamdeva died."

Without having much important events except killing of dissidents and raiding of some hill villages of Kangleipak, capturing villagers as captives as if they were foreign enemies, the rule of king Modhuchandra came to an end in the year 1803 A.D. in the month of Fairel.

The important events recorded in the Diary of Manipur (1904) which were not recorded in the Cheitharol Kumbaba (1967) may please be noted.

In the year 1802 in the month of July "Jubaraj Chourjit had an altercation with his brother the Maharaja Chandra (Modhu) and he left for Cachar" Page 125, Diary of Manipur (1904).

In the year 1803, in the month of October, "The Jubaraj removed some amunitions from the palace and deposited the same on the hill, his evil intention was detected and he was ordered to transportation to Loi" page 126, Diary of Manipur (1904). In such situation Chourjit returned from Cachar and captured the palace by force and became king of Kangleipak in the year 1803 A.D. and king Modhuchandra fled to Cachar. Modhuchandra reigned 3 years according to Diary of Manipur (1904).

In this regard, the readers will be interested in what has been recorded in the মৈতৈ নিংখৌরোল by Sarangthem Bormani Singh at page 5 of his book. "থোংজাওরোক্তা মচিন মনাও বাশংকুপগী লাগী তেংগোল অনিগী লুচিংবা ওইদুনা মাইকৈ অনিদগী মতম অমতদা কোনুং তল্লা লান্দারক্কে। চৌরজিং মারজিং মচিল মনাওনা পুন্নগা লান্দারকপগী পাউদু তাবদা মধুচন্দ্রা লান থেংনগে বন্দনা ময়াং লৈপাক তল্লা চেনখিদুনা কাছার নিংখৌ গোবিন্দচন্দ্রদা চংজদুনা মাগী মচা নুপী লৌদুনা লৈখি।" English translation : "After swearing in the name of God, the two brothers as leaders of two different contingents of army simultaneously attacked the palace from two directions. After hearing the news of attack by two brothers, Chourjit and Marjit, Modhuchandra, having no gut to fight, fled to Cachar and seeking shelter to the king of Cachar, Govindchandra and stayed there marrying the daughter of the king."

Thus the kingship of king Modhuchandra ended in 1803 A.D. unable to prevent the fratricide attempt of his own brothers.

King Chourjit (1803-1813 A.D.)

In the month of Fairel, in the year 1803 A.D. Chourjit became king of Kangleipak (Manipur) after Modhuchandra. King Chourjit selected his brother Marjit as Jubaraj and also as Senapati at the same time. As soon as Chourjit became king of Kangleipak, after four days of enthroning, in the month of Fairel "১২নি যুমশকৈশদা হাওবম নোংথোনবা কুমুদা, মচা খেমা, কৈথেলাকপা হাজারি রুপা, খাইথিবা কৈরুংবা ধনি, লোইতোংবা হরি, সৌবাম শাঙ্গান মখোষ অসি বৈবিক লোই থাএ।" This is from page 175 of Cheitharol Kumbaba (1967). English translation : "On 12th Wednesday, Haobam Nongthonba Kumuda, his son Khema, Keithelakpa Hajari Rupa, Khaithiba Keirungba Dhani, Loitongba Hari, Soubam Shatwan all these were sent to Loi".

Let us further see what important events are recorded in the Cheitharol Kumbaba (1967).

On the 26th Fairel, in the year 1803 A.D. "অদু নুমিত্তা শ্রীযুক্ত ফালোকবাইরং পামহৈবা সনা য়াং ঐগী শ্রা হাঙক অসি মই চৈখারোল চাওমল্লৈ মতুপ অমা ওইনা ইয়ো হায়না পণ্ডিট ঠাকুর কৃষ্ণান্দ, অঙোমচা বারমনি ২মকতা হাইথোকএ।" Page 175, Chei Kum. (1967), English translation "On that day, Shri Jukta Phalok Wairang Pamheiba ordered Pandit Thakur Krishnanda and Angomcha Birmani to write his part of Cheitharol Kumbaba separately as it was too big."

In the year 1804 A.D. in the month of Sajiphu, "এনি নিংখৌকাবদা মৈদিংগু তমলেনখোম্বনা ময়াংদগী অজা খোংনাংনা চিংনা তেলংকাগা লোইননা লাল হৌরকএ হায়বা পাও তাএ।" Page 176, Chei Kum. English translation : "On 5th Monday, it is heard that Meeding-ngu Tamlenkhomba with Agya Khongnang and Telanga came to attack (revolt) against the palace" In order to defend the palace and to drive out the attackers, Jubaraj Marjit went to Mayang Keinou with the army of 4 Panas and encamped there. On the 14th Wednesday of Sajiphu, it was heard that Tamlenkhomba had reached Samupan village and the king Chourjit went to Mayang Keinou. From Mayang Keinou the king with his Jubaraj went to Samupan Village and fought against the attackers. The battle continued for one Yuthak (time). Both Meeting-ngu Tamlenkhomba and Madanshai died in the battle. In the battle Mayang battle leader Khongnang, Telangka leader Balram Singh etc., 600 live war captives, 100 deaths captured by the armies of 4

panas of Kangleipak. Along with these prisoners, 100 swords, 100 shields, one big iron gun etc. were recovered from the enemy attackers. In the month of Mera, 1804 A.D. "১০নি নিংখৌকাবদা শংকাই, কংলা যুমজাও, লৈখোমশং, ইক্শং, শ্রীগোবিন্দজীউগী লাইশং, নর্তশালা শং ৭মা হৌএ।" Page 178, Chei Kum. (1967). English translation: "On 10th Monday, Sangkai, big building of Kangla, Leikhomsang, bath house, the temple of Shri Govindaji, Nartashala all seven were started building."

In the year 1804 A.D. in the month of Poinu "২৬নি থাংজদা খুমুকচম উত্তম হাজারি, খুরাইজম গোপাল হাজারি, থোকচোম ভগৎ হাজারি ওমানচিংনা পানা মরিগী লানমিগা কোনুংগী থাংহুংরা তুৱেল মরিল ফুলএ।" Page 179, Chei Kum. (1967). English translation: "On 26th Saturday, the army of 4 Panas led by Khumukcham Uttam Hajari, Khuraijam Gopal Hajari and Thokchom Bhagya Hajari filled up (with earth) the Thanghutwa river."

In the year 1804 A.D. in the month of Wakching "৯নি ইরাইদা ইবুংঙো শিজ যুবরাজ মারজিৎকা থোকচোম চনু জুকেশ্বরী ভম্পাকলৈমাগা ২ম্বু মহারাজনা কোনুংদা পুংহুংতুনা লুহোংবিএ।" Page 179, Chei Kum. (1967)) English translation: "On 9th Friday, the king arranged marriage ceremony at the palace between Jubaraj Marjit and Thokchom Chanu Jukeswari Tampakleima."

In the year 1805 A.D. in the month of Kalen, on the 8th day Wednesday the Burmese raided and looted Kabo Itup, Marjit Jubaraj and Angou Panba Birmani on 10th Friday went to ward off the Burmese raiders (page 181, Chei Kum, 1967).

In the year 1805 A.D. in the month of Langban, on the 13th of Langban Sunday, Soupam Chand and Mayang servant of Tensuba, Nimai Keirungba, Shyamhari persuaded people and army of Kangleipak to revolt against the king to make Debshai king of Kangleipak. Many of the army of the 4 Panas and many officers of the court also joined the revolution. Thokchom Bhagya Hajari, Thiyam Laba Sawan, Hirupam Haopa Thongsenslungba, Tensubam Nimai Keirungba, Hawaipam Mukundo were killed by the men of Debsai. When these people of Debsai came to the king's palace, there was a hand to hand fight between the army of king Chourjit and the revolting army of Debashai at Leisam Hithen (Leisang Hithen?). Laishram Kongyampa, Khoisnam Pihari, Mayengbam Rupananda, Sekmai Khaki and Abhiram Khelempa were killed by

gunshot. The leaders, Sapam chand and Mayang Shyamhari fled the battle field. Many of the army of 4 Panas also ran away. Later Shyam Hari was captured and killed. Sapam Chand also captured. Many important officers and persons of the capital were sent to Loi in the far off place of Kangleipak on charge of revolting against the lawful king of the country. Many of the army of the 4 Panas who were suspected of having sympathy for the revolt and Debashai were sent to field as cultivators (vide pages 182, 183 of Chei Kum., 1967).

In the year 1805 A.D. in the month of Poinu "৮নি লংমাইচিংদা মহারাজনা পামোন য়েরানন্দ রাধা মপা মচাবু শিবলিঙ্গ পুতুনা মোইরাংদা থমহলএ।" Page 184, Chei Kum. (1967). English translation: "On 8th Sunday, Brahman Yerananda Ratha and his son put Shiba Linga at Moirang on order of the king."

In the year 1806 A.D. in the month of Inga "২৭নি লংমাইচিংদা মৈতেংঙু রাইরং পামহৈবনা ময়াং খোমলৌপা অতুপু মতু খুনলিংহনপপু পারাকুসুম হাচারিনা নতু পিবা য়াকুনো নতু নাইরপাতি নখোয়কি লৈপাকতা হনখিঙমলরোই হাইরইএ হায়রতুনা আ মাহক রাডুদা থাইএ।" Page 186, Chei Kum., 1967). English translation: "On 27th Sunday, king Wairang Pamheiba ordered to give wives to the captured Mayang people to make a Mayang village, Para Kusum Hachari told to the captured Mayang people not to obey the order of the king, on the ground that if they had wives they could not return to their homeland. Parakusum Hachari immediately was sent to loi to Wangoo."

In the year 1806 A.D. in the month of Mera, Jubraj Marjit went to Lansonpi village on the Pretext of Utongchak Chaba, but he was really persuading people of that area to join him in revolting against king Chourjit, so that he might become king of Kangleipak. The intention and preparation of Jubaraj Marjit came to the knowledge of king Chourjit. Jubraj Marjit fled fled Kangleipak to Burma with 273 people including Kurumayum Pundoba Lati, Kukila Sitaram Mayum Rupananda, Bachaspati Mayum Hem, Hidang Mayum Amuba, Brahmachari Mayum Magarananda, Shamurou Chikong, Huidrom Supan, Lairencham Mayampa etc. The king sent Brahman Hanjabam Mayum Nanta, and Thokchao Kritibasi Selungba to persuade Marjit to return. But they returned to the Palace from Lilong without success. Again the king sent Sapam Rupa and

Laipham Lakpa Nanteipa Keirungpa Khulling to persuade the Jubaraj to return. They returned from Pallel, Marjit disagreeing the compromise. Marjit encamped at Tumu. The king sent many more people to persuade the Jubaraj to return, but in every mission, the camp of the Jubaraj could not be persuaded. (vide page 189, Chei Kum., 1967).

When Jubaraj Marjit encamped at Tamu, all endeavours of king Chourjit for compromise with Jubaraj Marjit failed and king Chourjit also had now decided to fight the rebellion army and Jubaraj Marjit to the last. On 20th day of Poinu Wednesday of 1806 A.D., the king and palace of Kangleipak had the intelligence that Marjit and revolting army of Marjit was likely to reach Pallel on the way to attack Royal Palace at Kangla. King Chourjit sent his army to fight Marjit at Kakching Khullen Panjao. At dawn of 21st Poinu Thursday, battle ensued at Kakching. At this battle Marjit's army Thangjam Abhi was killed by bullet. But the battle was won by Marjit. The Leaders of King's armed contingent Yumnam Shachung Ngamba Hajari and Thokchom Lalhamba Hajari fled the battle field of Kakching.

Again the king sent Thakur Nabananda for compromise. The king sent the Hajaris of the 4 Panas with cavalry to fight Jubaraj Marjit if the compromise mission of Thakur Nabananda failed under the generalship of khetri Roma Sanglakpa. As expected the mission failed and the army of Jubaraj Marjit reached Samurou and battle ensued at Samurou. The king's army under the generalship of Khetri Roma Sanglakpa was defeated at Samurou also.

On 23rd of Poinu in the 1806 A.D. the people of Kakching Iram and Sekmai Keiroi joined Jubaraj Marjit and his army reached Yaiskul Thong (bridge) and battle between the king's army and Jubaraj's army ensued on the same day at Yaiskul bridge. On the side of Jubaraj, Gurumayum Balji and Kshetrimayum Dharma Singh were killed by bullets. And on the side of king Chourjit, Wahengba Sanggoitaba and Nongthonba Tamutoro died. When Jubaraj entered the main door, Thangjam Chatnya and Elangbam Tayananda both died. Langpoklakpa Abhi died fighting them. Battle ensued at Sanakeithel. The king persuaded his army not to fire on Jubaraj. Unable to enter the palace, the army of Jubaraj Marjit encamped at

Tampakyum. Ananta Shai Wangkheilakpa, Thakur Anupananda, Haobam Kumuta Keirungba and Khuchung Urungpurel, the four left battlefield saying they would not join either brothers side. Shatpa Rupa Laipham Lakpa fled the battle field on the ground of hunger. In that critical juncture, the king offered Moirang to Jubaraj Marjit to become king there as Separate kingdom. The camp of Jubaraj Marjit did not accept the offer. On that day in the late evening Oksu, Kangla Uta, Tanyeiba Loi sang, Lukkanba thong, Sumsang Chiroibathong, Lakton Irushang, Sangai Yumjao, Laisang Mandob, Leikhomsang, Nonghumsang, Pulinba Ayokpa Loisang and Shribaslaki Loisang all these were burnt down. Tampakmayum Nityaipat also burnt. The king did not enter Royal palace and encamped at Kangjeibung. The king swore in the name of God from that day he would not think Marjit was his brother. On 26th day of Poinu Tuesday 1806 A.D. the king appointed Ibungsi Feiraba as army Senapati. Battle ensued and for 5 days, day and night, the battle continued. The rebel army of Jubaraj Marjit burnt down Laipham Lanmi Loishang, Awangthong Malom Loisang, army barracks, Charak Khetri Loisang etc. Hand to hand fight at Hichkang ensued. The horse rein of Jubaraj Marjit was cut by an army of the Royal palace. Marjit fell on the ground. In this hand to hand fight, some important army leaders of the Jubaraj camp also were hit from the guns of the palace. The army of Jubaraj Marjit was completely routed at Sanathong hand to hand fight. Jubaraj Marjit fled to Burma in the month of Poinu of 1806 A.D. (vide pages 190-192 of Chei Kum, 1967). Because of these battles between king Chourjit and his brother Jubaraj Marjit, the Sanakheithel was deserted by the sellers and buyers of Kangleipak for many days.

In the year 1808 A.D. in the month of Sajiphu “২২নি লংমাইজিংদা ইপুংলিঙ্গ মারজিৎ যুবরাজনা শামু ২ লোইননা থুংলৈএ। অৱা লাইবার, ৱাংখৈ য়েংলাংবা ২ মণ্ড লোইনরকএ। থাসি নিংখৌকাবাদা ইপুংলি যুবরাজ পাইচিং তৌএ।” page 199, Chei Kum. (1967) English translation : “On 22nd Sunday, Marjit Jubaraj arrived with two elephants (from Burma to the Royal Palace). He was with Awa Laibar, Wangkhei Yellengba. On the new moon Monday, he was atoned (for his wrong doings by revolting against the Royal Palace)”.

In the year 1812 A.D. in the month of Langpan “১১নি লংমাইজিংদা

শ্রী যুবরাজনা অবা নিংখৌদা থুংলরে।” page 204, Chei Kum. (1967). English translation : “On 11th Sunday, Shri Jubaraj arrived at king of Burma”. So far available records from the Cheitharol Kumbaba (1967), it seems that Jubaraj Marjit stayed at Royal Palace since his arrival at Kangla palace in 1808 A.D. in the month of Sajiphu. As soon as Jubaraj Marjit arrived at Burmese Royal Palace, “অবা নিংখৌদা হাইকুনো নয়ামপু চামনা লোইনৌও নংতি লৈখো হাইপু য়াতরে।” Page 204, Chei Kum. (1967) English translation : “The Burmese king advised (Marjit Jubaraj) ‘don’t speak’ (like that). ‘you treat your brother with love, but you stay here but (Jubaraj Marjit) did not agree.’” After this, the king gave to Marjit 1 lakh Burmese Army under Pakhek General.

There is a historical vacuum (Political vacuum) in the records of the Cheitharol Kumbaba (1967) whether it was done intentionally or slip of pen, we cannot decide now. We do not know what transpired between the king of Burma and the shelter taking Jubaraj Marjit of Kangleipak (Manipur) since the Jubaraj Marjit’s arrival in the month of Langpan of 1812 A.D. in Burma. We do not find any historical record in this regard in Cheitharol Kumbaba.

In this regard, the ‘Report on the Eastern Frontier Of British India’ by R.B. Pemberton says at page 46 “When Choorjeet Singh ascended the throne, his brother, Marjeet, almost immediately afterwards conspired against him, but being unsuccessful in an attack fled to Tummoo, and supplicated assistance from the king of Ava, who dispatched a Wuqeel to Muneepoor on his behalf, and he was pardoned by Choorjit. Received into favour, he again rebelled, and being repulsed in two attacks upon the capital fled to Cachar, from whence with a few followers, he made his way to Ava, through the province of Arracan. In this country he remained six or seven years, and at the end of that time, in 1812, succeeded in inducing the king of Ava to espouse his cause, and to place him on the throne of Muneepoor, for which he agreed to renounce all claim on the Kubo Valley, and to acknowledge his dependence on the Burmah king. To the friendship of the present monarch of Ava, was he indebted for the interest thus shewn on his behalf, and it will be subsequently seen how he required the good offices of his young protector.”

This was what was done by Jubaraj Marjit in Burma in 1812 A.D. As a price of putting him (Marjit) on the throne of Kangleipak

(Manipur), he gave up all claim on Kabo valley which was annexed by king Kyamba in 1475 A.D., according to R.B. Pemberton in his book, before 337 years from the time of Chourjit and Marjit and 234 years before the advent of Hinduism in Kangleipak and along with this, Marjit agreed with the Burmese king, that Kangleipak would be a dependent country to Burma. To these effects Marjit Jubaraj signed an Agreement in 1812 A.D. with the Burmese king.

In the same sense, Shri Sarangthem Bormani Singh in his book মৈতৈ নিংখৌরোল says at page 9 (অনিশুবা মতাং) “মারজিং ওঁরা নিংখৌগা য়ানচে অমা সহী তৌনরে। বারোলদি কবো তম্পাক অসি ওঁরাদা পীথোকপা, মৈতৈ লৈবাক্সা ওঁরাগী মৰা পোনবা, ওঁরাদা ফংবা পোং চৈ মৈতৈ লৈবাক্সা য়োনবা, মৈতৈদা ফংবা পোং চৈসু ওঁরাদা অপান্ধা খল্লগা লৈবা, ললোন ইতিক তৌমিল্লাবা, শা লান্দা মতেং পান্ধবা।” English translation : “Marjit has signed an Agreement with the king of Burma. Provisions are - The Kabo valley to be given to Burma, the Meitei country to be dependant to Burma, things available in Burma be sold to the Meitei country, things available in Meitei country be bought by the Burmese if desirable, there be trading between Burmese country and Meitei country, to help by each other in the times of war”.

This is what we find recorded in the Meitei Ningthourol by Sarangthem Bormani Singh.

After this Agreement between the king of Ava and Jubaraj Marjit of Manipur had been signed, in the 1812 A.D. in Langpan “অবা নিংখৌদা লান্দী লাখ অমা পিরে। পখেক সেনাপতিনচিংনা মৈতৈ লৈপাক্সা লাকএ।” page 204, Chei. Kum. (1967). English translation : “The king of Burma has given one Lakh army. (The army) led by Pakhek Senapati came to Meitei country”.

In the year 1813 A.D. in the month of Lamta “৬নি লংমাইজিংদা গ্ৰীমনাও ইবুংগো যুবরাজকা গ্ৰীযুং মহারাজ ফালোক বাইরং পামহৈপকা ককচিং পনচাওতা নুমিং ১১নি শোব্রপু মনাও ইপুংগো শ্রী মারজিং যুবরাজনা ওঁমতুনা গ্ৰীযুং ফালোক বাইরোং পামহৈপতি ময়াংলম চংখিএ।” page 205, Chei. Kum. (1967). English translation : “On 6th Sunday, in a battle between Jubaraj Marjit and king Phalok Wairang Pamheiba (Chourjit) at Kakching Panchao for 11 days, being the battle ended in discomfiture on the part of king of Manipur, the king Phalok Wairang Pamheiba (Chourjit) fled Mayanglam (Cachar).”

In this way 10 years rule of king Chourjit ended in Lamta of 1813 A.D. being defeated by Jubaraj Marjit at Kakching Panchao with the help of the Burmese king of Ava. King Chourjit had 50 wives of which 40 of them had no issue.

King Marjit (1813-1819)

On the 17th day of Lamta of 1813 A.D. Marjit Jubaraj became the king of Kangleipak (Manipur) taking the name of Nongpok Wairong Pamheipa. He possessed the throne of Kangleipak (Manipur) upto 1819 A.D. as he was guaranteed peace and freedom by the Burmese king of Ava.

In the month of Sajiphu of 1814 A.D. “৩নি থাংশতা চিংগা মখাদা মী ২৪ হাংএ।” page 205, Chei Kum. (1967). English translation: “On 3rd Saturday 24 men were killed at Chingamakha”. As soon as Marjit became king of Kangleipak (Manipur), this was the first thing the king did to purge the people for his safety on the throne of Kangleipak.

In the month of Kalen in 1814 A.D. “৪নি নিংবৌকপা ফুহাল লান নাবা চংলৈ। লৈরিক শাইপুন নাইএ। লান্দি তৌশিংকুপ, শাচিকুপ শাথম, লেংকুপমু, লেংঙাকুপ ৪মা ফাইএ।” page 205, Chei Kum. (1967). English translation: “On 4th Monday, (the king) went for a battle on the occasion of enthroning (him). Leirik Shaipun village raided. In the raid Chousingkup, Sachikup Satham, Lengkhupmu and Lengakup all 4 captured.” Most probably during this period of Kanglei History on the occasion of becoming king, the king went for a battle as tradition, following this tradition, king Marjit raided Leirik Saipun village and captured 4 captives. This Phambal Lal might be a pleasure making war raiding a weak hill village at the time of becoming king during the days of Hindu Kings.

In the month of Langpan in 1815 A.D. “১১নি ইরাইদা অবা লাকএ হায়দুনা শ্রীমহারাজ বাইরং পামহৈপনা লৈপাক পুনমক্কা লান চংএ। অবা লাকতরে হায়দুনা ১৪নি যুমশকৈশদা হক্কাএ।” page 206, Chei Kum. (1967). English translation: “On 11th Friday Shri Maharaj Wairang Pamheipa with all the people (of Kangleipak) went for a battle on hearing that the Burmese has come (to attack the country). Returned on 14 (Mera) Wednesday as the Burmese did not come.”

In the month of Lamta in 1815 A.D. “১৫নি ইরাইদা শ্রী মহারাজ

নোংপোক বাইরং পামহৈবনা লম্বু হাংএ হায়দুনা খুনলেন নাএ লান গুমএ। লানতি মৈতৈ লম্বু লমচিংবা, কপুইঙম, কপোকঙম ৩নচিংবা ৯ ফাইএ।” page 207, Chei Kum. (1967). English translation: “On 16th Friday. Maharaj Nongpok Wairang Pamheiba went to raid Khullen village on the ground that (the village) had killed Lambu, the battle was won. Meitei Lambu, Kapuingam, Kapokngam etc. 9 (villagers) captured.”

In the month Sajiphu in 1817 A.D.. “২৬নি নোংমাইজিংদা নিংবৌ শেমগে তৌএ হায়দুনা হাওবম মস্ত্রিনচিংবা মী যান্না হাংএ।” page 208, Chei Kum. (1967). English translation: “On 26th Sunday, many people including Haobam Mantri were killed on the ground that (they) tried to make another king.”

In the month of Hiyangkei in 1817 A.D. “২৫নি শগোলশেন শ্রীযুং মহারাজ নোংপোক বাইরং পামহৈপানচিংনা মৈতৈ লৈপাক পুনমক্কা ময়াং নাবা চংএ। ময়াং গুমএ। লানতি নোকথি রবোনসিং, রামসিং ২মানচিংবা লাল যান্না ফাএ। থাংশপা রুপচন্দ্র, লংমাইথেমপা লৈরিখোমপা ২মা শিরৌএ। তুবাতুলি কোনুংদা খালৈ তৌরমএ। ময়াং অচংবা ১০০০ খোল্লকএ। শ্রীযুং মহারাজনা ময়াং নাখরিঙৈদা কারোং, লাইখোং, বাকচিং, নুংপাং থুমখোং অসি খৈপিকপু হাওনা চাইবাইরমএ।” Page 209, chei. Kum. (1967) English translation: “On 26th Thursday the king Nongpok wairang Pamheipa (Marjit) went to raid the Mayang with all the people of the country. The Mayang was defeated. In the raid Nokthi Rakhonsing, Ram Singh etc. were captured. Both Thangsapa Rupachandra, Langmaithempa Leirikhompa were killed in the battle. In the palace of Tubatuli a canal was dug. 1000 mayangs were captured and brought (to Kangleipak) while the king went to raid Mayang, the villages of Karong, Laikhong, Wakching, Nungpang Thumkhong etc. were completely routed by the Haos.”

In the month of Kalen, in 1818 A.D. “২নি ইরাইতা শ্রীযুং নোংপোক বাইরং পামহৈপাকী শ্রী শংকাই যুমফম লম ৩ বাংনা থোনতুনা কা ৭ শাইএ। উপাক মথকতা শ্রী পুন লুপএ, যুমচাওসুং, নোংহুমশংকা, ইরুশংসু উপাঙ্গা কুপএ। শ্রী রুপএ। শংকাই নোংপোকপতা পুস্তি ২ জৌতুনা হোংএ।” page 209, Chei Kum. (1967) English translation: “On 2nd Friday, the palace building of king Nongpok Warang Pamheipa was rebuilt on the new 18 feet high foundation with 7 rooms. The roof planks of the Royal building were coated with gold colour, the planks were used for the roofs of big building Nonghumsang and bath house were also coated with gold colour. On Eastside of the palace building two ponds were dug and inaugurated for public use.”

In this way king Nongpok Wairang Pamheipa (Marjit) reigned upto 1819 A.D. with pomp and show on the throne of Kangleipak about 6 years. He and the people of Kangleipak were in peace during this time. The king Marjit built new palaces and did some good things according to his wishes. During this time there was no interferences from the side of the Burmese king and the country that might destabilize the country Kangleipak.

In the month of Hiyangkei in 1819 A.D. “২৮নি যুমশকৈশাদা, অতুনুমিত্তা অবা লাইবার থুংলৈএ।” page 210, Chei. Kum. (1967) English translation : “On 28th Wednesday, on that day a Burmese Laibar arrived (at Kangleipak).” We do not know very well what is ‘লাইবার’ mentioned in the Cheitharol Kumbaba as shown above. লাইবার (Laibar) might mean a diplomate or a diplomatic mission, here in this context, a diplomat or a diplomatic mission, representing the king of Ava might have arrived at the capital of Kangleipak for consultation with the king of Kangleipak. Here we do not find any sensible record in the Cheitharol Kumbaba (1967) for the people to know what was the ‘লাইবার’ (Laibar), and what he did recorded on page 210 of the Cheitharol Kumbaba giving a political vaccum to the mind of the Kanglei people.

Like a bolt from the blue, in the month of Poinu in 1819 A.D. the Burma Army suddenly attacked Kangleipak.

“২নি পানপা লংমাইচিংতা অবা লাকএ হায়তুনা খুৰাই খুনফমদগী লৈপাক পুম্মক শ্রীযুং মহারাজ নোংপোক বাইরং পামহৈপানচিংনা অবানাবা চংএ। ৫নি লৈপাকপোকপাতা অবালান হৌএ। ১২নি লৈপাকপোকপদা লৈপাক কাইরে। শ্রীযুং মহারাজদি ময়াংলম চেনবিএ।” page 211, Chei Kum. (1967) English translation : “On 2nd of Poinu Sunday the whole people of the country Kangleipak with king Nongpok Wairang Pamheipa (Marjit) from Khurai village area went to counter attack Burmese Army on hearing their coming. On 5th Tuesday, the battle with the Burmese army ensued. On 12th Tuesday, the people of Kangleipak deserted the country. Shrijut king (Marjit) fled to Mayanglam (Cachar)”.

In the month of Wakching, 1819 A.D. “১০নি লৈপাকপোকপদা পখাবোন, কানেউন ২মাকী লৌনমনা চাকপিয়াং শীদুনা ইপুংশি জয়রামবু নিংখৌ শেমপিকে হায়না হাওতকি কৌথরে। ইপুংশিকা লৌনমনা মৈতৈ খরা কুন্লকএ। অবানা লৌনম তৌতুনা ইপুংশি জয়নচিংবা মৈতৈ লাখ ওকা পুনশিনখিয়ে। কানেউনচিংনা অবা ২০০০ লৈপাক চাবা লৈরৌএ। কাংচৈপুংতা তেংকোন শাদুনা লৈরৌএ।” page 211, Chei. Kum. (1967)

English translation: “On 10th Pakhawan and Kaneun by sending Chakapiyang with some false promise requested Ibungsi Jairam to come down from the Hao village to offer him kingship (of Kangleipak). Ibubungsi with some Meitei people came down. Ibungsi Jai with 3 lakhs Meitei peoples were rounded up and brought to Burma by giving some false promise. Kaneun remained (in Kangleipak) with 2000 Burmese to oversee the country (Kangleipak). They encamped at polo ground.”

This Burmese invasion of Wakching in 1819 A.D. was the beginning of the চহী ৭ খুন্তাকপা (7 years devastation, as the English people called it) Episode in the history of Kangleipak. This was the end of the kingship of king Nongpok Wairang Pamheiba (Marjit). We know very well that during the reign of king Phalok Wairang Pamheiba Chourjit, Marjit was the Jubaraj Senapati of the country Kangleipak. After a fallout with king Chourjit, Marjit fled to Burma more than ones. After an agreement had been signed between the king of Ava and Marjit, the king of Ava gave one lakh of Burmese army under Pakhek general to install Marjit on the throne of Kangleipak. In this way Marjit taking the name of Nongpok Wairang Pamheiba, became king of Kangleipak in 1813 A.D. Now in the month of Poinu in 1819 A.D. the Burmese army under Pakhawon and Kaneun generals suddenly invaded Kangleipak and defeated Marjit who fled to Cachar. The country Kangleipak was completely deserted by its people. The Chahi Taret Khuntakpa as known in the history of Kangleipak began.

Historians and history writers must be very honest and must give real facts of history and interpret them in true sense so that the coming generation may learn lessons from history. History should be a library of knowledge of the concerned people. We do not find these things from the present so called history records of the 20th and 21st century. The people should mark it with a Zeal of correcting them.

This political vacuum in the Kanglei Puwari as recorded in the contemporary so called historical documents including Cheitharol Kumbaba (1967) in the 20th and 21st century may be filled up from the records of English writers recorded in 19th century A.D.

In the 'GAZETTEER OF MANIPUR' by E.W. Dun wrote at page 42 of the book regarding sudden invasion of Kangleipak (Manipur) by the Burmese army in 1819 A.D. during the reign of Marjit as under :

"In 1819, when the king of Ava ascended the throne, it was determined to commemorate the event with an unusual degree of splendour, and all the tributary princes, as is customary on such occasions, were summoned personally to do homage to the new sovereign. Amongst others, Marjit Singh of Manipur was ordered to attend, and as it was to the friendly exertions of this very king that he was entirely indebted for his present position, it was natural to suppose that such a summons would have been gladly obeyed. Some circumstances, however, such as the forcible cutting of timber in the Kubbo valley, and the erection of richly-gilded palace, had been the subject of remonstrance from the court of Ava a short time before, and distrusting their intention, Marjit declined obeying the order for his appearance at the installation of the king, but anxious to avert the consequences of a more explicit refusal, he pleaded the hostile intentions of his brothers in excuse for his disobeydience. A Burmese army was immediately dispatched to seize the rebel, they were encountered by the Manipuries at Kokshing, the scene of many former struggles between the same troops, and the contest was at length terminated by the retreat of Marjeet, who deserting his troops, fled precipitately towards Cachar, followed by so large a proportion of the country that the Burmese gained little more by their conquest than the glory of having vanquished a force greatly inferior in numbers."

In the same vein R.B. Pemberton also wrote in his book "REPORT ON THE EASTERN FRONTIER OF BRITISH INDIA" at page 47/48 of the book. Regarding the devastation of Kangleipak as the beginning of চহী ৭ খুন্তাকপা (Chahi Taret Khuntakpa) in 1819 A.D. Prof. G.E. Harvey in his book the 'Outline of Burmese History' wrote in 1926 at page 161 as under :

"In 1819 the Burmese overran Manipur for the last time and stayed there. But they were seldom safe outside their stockades and could get little to eat as their devastations had made the country

a desert. The deposed Raja fled to Cachar and made trouble, so the Cachar Raja appealed to the English."

Professor Harvey did not mention anything in his historical records about how Marjit became king of Kangleipak (Manipur) in 1813 A.D. after driving out his brother king Chourjit with the help of the Burmese army. And also he did not mention anything why the Burmese army suddenly invaded Kangleipak in 1819 A.D.

Professor Maung Hrin Aung in 1967 A.D. in his book 'A HISTORY OF BURMA' at page 207 wrote as under regarding the coming of Marjit on the throne of Kangleipak in 1813 A.D.

"Bodawpaya became convinced that the British could no longer be trusted. In 1813 there was a struggle for supremacy between two rival claimants to the throne of Manipur, which had been a Burmese protectorate since Alaungpaya's time. Bodawpaya called the rivals to Amarpana, but because one refused to come Bodawpaya sent an expedition to put the other on the throne."

Prof Maung Hrin Aung in the same book at page 211 wrote as under: "Just as the king of Assam had wanted to be on the winning side the king of Manipur wanted to please the British by breaking his ties with the Burmese. He did not attend the coronation of Bagyidaw nor did he send an embassy bearing tribute, which all vassal kings were under obligation to do. By not fulfilling this obligation he was making a declaration of independence. Bagyidaw felt that he should assert his authority immediately, before the British could intervene, and he had the support of the army commanders. Accordingly he dispatched a punitive expedition. The king of Manipur fled into the neighboring kingdom of Cachar but he proved to be not a mere fugitive, as he proceeded to drive out the king of Cachar."

The part played by king Nongpok Wairang Pamheiba Marjit in the Kanglei Puwari as a king of an Independent country Kangleipak is very lamentable. The historical knowledge of his time is not available in the contemporary records written by Manipuri Meiteis. We got this historical intelligence from British writers and other foreign writers.

We know very well that since the days of king Pamheiba Garivaniwaz in the early part of 18th century A.D., the king and

people of Burma had been constantly provoked without any reasonable cause by the free-booting raids of the army of the king of Kangleipak (Manipur). Pamheiba Garivaniwaz king of Kangleipak (Manipur) cut the door of Kaungmudaw Pagoda with his sword in 1738 A.D. putting the whole Burma on boil with anger and unhappiness. Burma was a peaceful country towards Kangleipak before the advent of Hinduism and was several times bigger and more powerful in men and materials than the country Kangleipak (Manipur). Since 1755 A.D., some years after the death of king Pamheiba Garivaniwaz, Burma under king Alaungpaya sent punitive expeditions to punish Kangleipak (Manipur) for their unreasonable and treacherous free-booting raids to Burma and its people. As a result Kangleipak (Manipur) suffered several devastations as known as Khuntakpa in Kanglei Puwari since 1755 A.D. since the days of king Gourshyam (1753-1759 A.D.). Only since 1772 A.D. when king Bhagyachandra Jai Singh had compromised with the authority of Burma only then Kangleipak (Manipur) was able to settle peacefully without any interference from Burma and its army upto the death of king Bhagyachandra Jai Singh in 1798/1799 A.D. These things are clear records of History of Kangleipak (Manipur). So to say, the arbiter of destiny of Kangleipak (Manipur) was Burma just after king Pamheiba Garivaniwaz up to the time beginning of চহী ৭ খুন্তাকপা (Chahi Taret Khuntakpa), Seven Years Devastations of Kangleipak (Manipur) called by the foreign writers on the history of Kangleipak in 1819 A.D. during the days of king Nongpok Wairang Pamheiba Marjit. It seems very evident, from the study of the History of Kangleipak of the Hindu rule upto 1819 A.D. that the Hindu kings during this period of history did not take into account of the people of the country when did anything, that the kings were swayed by their lust of women and some times by their religious bigotry. Whenever any war with Burma happened and any devastation of the country happened, the people died in the battles, the people suffers, the women folk of the country humiliated. But the kings generally fled to Cachar and no Hindu king during the Hindu period died in fighting the enemy in the battle as patriot and champion of the people. King Marjit deserted his troops for his life without thinking his troops dying at the hands of Burmese army at Kakching battle, far from thinking his people in Kangleipak. When Marjit fled to Cachar

he was kindly received and welcomed by his brother Chourjit and stayed there safely while in the country Kangleipak, innocent men, women, children suffered untold miseries though they did not contribute in making of চহী ৭ খুন্তাকপা. How and why Marjit gave away Kabow valley to Burma and why he agreed to be dependent and subservient to Burma king in 1812 A.D. to become king of Kangleipak (Manipur) and why he did not attend the coronation of king Bagyidaw of Burma to stall the 7 years great devastation of Kangleipak to save the people from so much miseries. He had not learnt this lessons from the happening and events of history with Burma since the early fifties of 18th century A.D. Prof. G.E. Harvey in his history book 'Outline Of Burmese History, (1926) say at page 133 Alangpaya and "His successors continued to raid Manipur until 1819, depopulating the country and stamping out Manipuri civilization so completely that it is now impossible to tell what their social and political conditions were." This kind of political and diplomatic failures since 1709 A.D. upto 1819 A.D. on the part of the kings of Kangleipak (Manipur) were little known to the Kanglei people upto this day as these historical intelligences are not available in the contemporary so called historical records like Cheitharol Kumbaba.

In this way in the month of Poinu 1819 A.D. the reign of king Nongpok Wairang Pamheiba Marjit came to an end giving a great gift চহী ৭ খুন্তাকপা (7 years Devastation of Kangleipak) as known to Kanglei history up to this day to the people of Kangleipak (Manipur) leaving the people of Kangleipak whom he exploited more than six years (1813-1819 A.D.) to their own Destiny of shame, Humiliation, starvation etc. for complete 7 years.

Complete Anarchy in Kangleipak (1819-1825 A.D.)

After the complete rout of the Kanglei Army and people of Kangleipak by the Burmese army led by Generals Pakhawon and Kaneun, the country Kangleipak was completely deserted by its people. The country Kangleipak was depopulated. After this occupation of the country Kangleipak by the Burmese Army, most of the Burmese army left Kangleipak leaving only 2000 personnels to oversee the situation in Kangleipak. According to available resources in the contemporary historical records, the country Kangleipak was so much overwhelmed by the fear of the Burmese

army that the country was completely depopulated and economically so much broken down that there was no provision for the remaining Burmese army to eat for their continuance of occupation of the country. At the same time Prince Herachandra with the help of Khongjai population of the south west of Kangleipak, established Gorilla war group to attack the Burmese occupation army and occasionally ambushed them. In such situation the Burmese for want of Provisions and insecure condition for their occupation army could not continue well occupation of the country Kangleipak. Complete Anarchy and complete desertion of the country Kangleipak (Manipur) by its people continued upto 1825 A.D.

King Huidrom Subol (1819 A.D. - 1820 A.D.)

As soon as the Burmese army occupied Kangleipak (Manipur) in 1819 A.D., the Burmese army seeing the economic and security scenario of Kangleipak (Manipur), and thinking further continuation of occupation would not be possible, they installed Laipham Lakpa HOIDROM SUBOL as KING OF KANGLEIPAK. While Laipham Lakpa Huidrom Subol was king of Kangleipak, a prince called Herachandra raised s Goirlla force and began to ambush the Burmese army and he was joined by one prince Yumjao Taba. The Burmese army unable to continue occupation of Kangleipak because of security position and food scarcity, they left Kangleipak (Manipur) in 1820 A.D. Naturally Laipham Lakpa king Huidrom Subol fell from the throne of Kangleipak.

King Herachandra (1820 A.D.)

Prince HERACHANDRA became KING OF KANGLEIPAK in 1820 A.D. after most of the Burmese army left Kangleipak, dethroning king Huidrom Subol.

King Yumjao Taba (1821 A.D.)

Soon after prince YUMJAO TABA became KING OF KANGLEIPAK in 1821 A.D. while Yumjao Taba was king of Kangleipak (Manipur), Prince Gambhir Singh came out from Cachar in order to dethrone him.

The were 8 kings in the country Kangleipak (Manipur) since

the beginning of চহী ৭ বুজাকপা in the year 1819 A.D. to the end of চহী ৭ বুজাকপা in 1825 A.D. whether they ruled the effectively or not, is the opinion of the historians who assessed the historical conditions. It is very evidently clear that the country Kangleipak (Manipur) was completely depopulated as the people of Kangleipak (Manipur) deserted the country completely from fear of the Burmese army during this period. We have seen the historical records that the Burmese occupation army had no provisions for food as there were no shops, markets, productions etc as the country was almost depopulated. In such social and economic conditions and barbaric and Anarchical atmosphere the writer opines that there was not any king, worth the name, during this time of চহী ৭ বুজাকপা, frankly speaking. Therefore the writer does not project any person as king proper of Kangleipak (Manipur) for and during this period of চহী ৭ বুজাকপা.

In Cheitharol Kumbaba (1967) there was no conflict recorded between king Yumchao Taba and prince Gambhir Singh, when Garbhir Singh came to Kangleipak when Yumchao Taba was king of Kangleipak. Simply the Cheitharol Kumbaba recorded in the Sachiphu "২৬নি শগোলশেন্দা ময়ালমদগী ইবুংসি গমভির সিংহ থোকলকতুনা নিংথৌ ওইএ।" page 213, Cheitharol Kumbaba (1967). English translation : "On 26th Thursday, Gambhir Singh coming out from the Mayanglam (Cachar) became king (of Kangleipak)" in Sachiphu 1821 A.D. But according to the 'Report on the Eastern Frontier Of British India, by R.B. Pemberton at page 48 the writer says "In the following year, Petumber Singh was again detached by Choorjit to depose a man called Shoobal, who had placed on the guddee by the Burmahs, and having effected that object, Petumbhur assumed the dignity himself. To dispossess him, Gumbheer Singh left Cachar with a small force, and Petumbhur Singh having been worsted in an action near Jeynugur, fled to the court of Ava, where he had remained ever since."

Here the writer assumes 'Petumbhur Singh' was Yumchao Taba, 'Jeynugur' is present 'Jainagar'. As most historical records available now in Manipur are Bias, the writer many times bent to trust English writers and foreign writers if the historical logic are not violated. In some books Herachandra and Yumchao Taba welcomed Gumbhir Singh and gave the throne of Kangleipak respectfully to

Prince Gambhir Singh are written. But the writer faithfully thinks that king Yumchao Taba was disposed by prince Gambhir Singh in an action near Jainagar as written in the above mentioned report by R.B. Pemberton.

King Gambhir Singh (1821 A.D.)

In the same year 1821 A.D. in Langpan, while Gambhir Singh was king of Kangleipak since Sachiphu in 1821 A.D. after dethroning king Yumjao Taba for about six months, coming out from Mayanglam, he was dispossessed of Kanglei throne by the Burmese in the year 1821 A.D. itself.

King Joi Singh (1821-1822 A.D.)

Joi Singh coming out of Burma as installed by Ava as King of Kangleipak became King of Kangleipak in 1821 A.D. Gambhir Singh fled again to Mayanglam Cachar for his life. The Administration Head Quarter of king Joi Singh was Thoupal Moiching.

In Ingen month in the year 1822 A.D. "১৯নি নিংখৌকাবদা অৰা নিংখৌগী লাইবায় নিংখেম কৌচিনপা থুংলৈএ।" page 215, Chei Kum. (1967). English translation: "On 19th Monday, Burmese king's representative to recall king Joi Singh arrived (at Kangleipak)."

In the month of Thawan in 1822 A.D. on 18th day Wednesday king Joi Singh went to Burma as ordered by the king of Ava to return.

King Jadu Singh (1822-1823 A.D.)

In the same year 1822 A.D. Jadu was sent by the Burmese king to occupy the throne of Kangleipak after King Joi Singh was recalled by the king of Burma. Jadu was given many weapons with one thousand armed personnel at the time of making king of Kangleipak. King Jadu died in the month Langpan in the year 1823 A.D.

King Raghab Singh (1823 - 1824 A.D.)

After the death of king Jadu Singh, his son Raghab Singh became king of Kangleipak on the first day of Mera Monday of 1823 A.D. While Raghab Singh was king of Kangleipak, the combined forces of Burma and Kangleipak (Manipur) under the

leadership of Burmese General Pakhep attacked Mayang Cachar and Burma lost many of its armed personnel.

In the year 1824 A.D. on 2nd day of Poinu month KING RAGHAB Singh has gone to Burma with some Burmese generals.

King Nongchup Lamkhai Ngamba (1824 A.D.)

After king Raghab Singh has gone to Burma NONGCHUP LAMKHAI NGAMBA became KING of Kangleipak in the month of Lampta in 1824 A.D. as nominated as king by the King of Ava.

After Marjit was defeated by the Burmese army completely at Kakching battle in Poinu month of 1819 A.D. চহি ৭ খুন্তাকপা (7 years devastations of the country Kangleipak, great 7 years devastations as the western writers called) of Kangleipak began. Khuntakpa literally means complete desertion of the country by its people. This obviously means complete Anarchy or complete absence of effective Government in Kangleipak for 7 years from 1819 A.D. to 1825 A.D. In this period of seven years of চহি ৭ খুন্তাকপা, there were 8 kings as mentioned in the records of history of contemporary books. But this 8 kings, king Huitrom Subol, King Jai Singh, king Jadu Singh, king Raghab Singh and king Lamkai Ngamba were installed by the king of Ava. These five kings of Kangleipak could not become and were not kings of the country Kangleipak on their own by succession or otherwise, and were not kings made by the people of Kangleipak as their rulers. They were all puppet kings installed by the conqueror Burma. Only three kings, king Herachandra, king Yumchao Taba and king Gambhir Singh were kings in their own strength. King Herachandra and king Yumchao Tab were simply Gorilla war leaders against the Burmese occupation army and king Gambhir Singh also was only for some months. These 3 kings were also dislocated by the Burmese army as soon as they declared themselves as kings of Kangleipak. During this period there were 8 kings in 7 years and as such a king could not continue as king of Kangleipak for one year. The kings administrative center also could not be established properly at Kangla. So to say, there was not a Government in Kangleipak in the true sense of the term. There was complete Anarchy in Kangleipak during these 7 years of Khuntakpa in Kangleipak.

The British role in the politics of Kangleipak

We have seen the Anglo-Manipuri Treaty of September 14, 1762 A.D. in xerox -I of this book between Jai Singh on behalf of the Kingdom of Manipur and the British Authority in India. The treaty was offensive and defensive in nature. Under article (5) of the treaty it is written : "That the said Jai Singh at all times fully consider every enemy to the said English as his own enemy and that the said English shall consider every enemy to the said Jai Singh as their enemy." In spite of the treaty of 1762 A.D. with these clear provisions, the English had never shown their faces upto 1825 A.D. for long 63 years in the troubled history of Kangleipak including চহি ৭ খুতাকপা (7 years devastations), beginning from 1819 A.D. Now the English people has begun taking great interest in the political affairs of Kangleipak. Let us see why? Kangleipak (Manipur) is a very strategic position in order to defend the British Interest in the Eastern Frontier of British India. It could be used as outpost of British defence against Burmese Agression and as a forward camp of the British army to jump upon the Burmese country. And also the British knew very well that the Manipuris were sworn enemies of the Burmese at the period of time. And also it was known very well by the British people that "So deeply are the Burmese impressed with the superiority of the Munnepoore horse,, whom they rarely ventured to meet in the open field." Most English people knew Manipuries were very good soldiers and "the efficiency of its military forces". With these things in mind, the Burmese frequent and continuous occupation of Kangleipak (Manipur) since 1755 A.D. to 1825 A.D. was a serious threat to British interest in India, the British authority knew very well. With these foresight the British signed the Anglo-Manipuri Treaty of 1762 A.D. Since early contact, the low political and diplomatic development of Hindu Manipur was clearly known to the English people. So far 1825 A.D. the British authority in India keenly watched the political situation in Kangleipak (Manipur) and Burma waiting an opportune time to involve themselves directly. Now in 1825 A.D. the opportunity came.

King Gambhir Singh (1825 A.D.-1834 A.D.)

In the month of Kalen in 1825 A.D. "১৬নি লংমাইচিংতা শ্রীযুৎ চিংলেন নোংদ্রেন খোম্বা চহি ৩৯দা নিংখৌ ওইএ।" page 219, Chei Kum. (1967) English

translation : "On 26th Sunday Shrijut Chinlen Nongdren Khomba (Gambhir Singh) became king at the age 39 (of Kangleipak)."

Regarding Gambhir Singh becoming king of Kangleipak (Manipur) in the year 1825 A.D., the historical record in the "Report on the Eastern Frontier of British India" by R.B. Pemberton first published in 1835 A.D. says at page 49 as under: "Gumbheer Singh, the most enterprising of the three brothers, with whom we had negotiated, raised from among his own followers a body of 500 men, who actively cooperated with our troops in expelling the Burmese forces from Cachar; and in June, 1825, he compelled them to evacuate the Munnepoor valley. In the following year, having obtained some re-enforcements, he entered Kabo, attacked the Burmese forces in their stockaded position at Tummoo, and pursuing them across the Ungoching Hills, cleared the western bank of the Ningthee river of every opposing detachment".

In the month of Kalen (some time in June) of 1825 A.D. Gambhir Singh became king of Kangleipak (Manipur) with the help of the Britishers. Gambhir Singh not only evacuated the Burmese forces from Manipur valley, he chased the Burmese forces upto the western bank of the Ningthee river entering Kabo valley and crossing Ango Ching. The effective occupation upto the Eastern Boundary of Kangleipak since 1475 A.D. by the Kangleipak army had been done in 1825 A.D. when Gambhir Singh became king of Kangleipak. Since 1755 A.D. the kingdom of Kangleipak could not occupy western bank of the Ningthee river effectively. But when Gambhir Singh became king of Kangleipak (Manipur), the kingdom of Kangleipak (Manipur) was able to occupy the territory beyond Angoching, upto the western bank of Ningthee river completely and effectively, with direct or tacit help of the British authority. The coming of Gambhir Singh on the throne of Kangleipak (Manipur) in 1825 A.D. was the end of the চহি ৭ খুতাকপা in Kangleipak (Manipur).

In the month of Inga, in the year 1825 A.D. just after becoming king of Kangleipak in Kalen "১৩নি লৈপাকপোকপদা শ্রীপঙ্কজযুক্ত চিংলেন নোংদ্রেন খোম্বা ময়াংদা হনচিনখিএ। শ্রী ইপুংসি নরসিংহ সেনাপতিবু লৈপাক ডাকপা থল্লমএ।" page 219, Chei Kum (1967). English translation : "On 13th Tuesday, Shri Panchajukta Chinglen Nongdren Khomba has returned to Mayang"

(Cachar). Shri Ibungsi Nar Singh senapati was left to govern the country."

In Hiyangkei month in 1825 A.D. "৯নি লংমাইচিংতা শ্রীপঞ্চজুক্তা চিংলেন নোংদ্রেন খোমপা মহারাজনা ফিরিংকি ২ মাগা লোইননা মাকলং তাইএ। ১৩নি ইয়াই নুমিত্তা কোনুং চংএ। শ্রীপঞ্চজুক্তা মহারাজনা ভিষ্টরিয়া পল্টন ৪ মাপু চাকপিচৈএ" page 219, Chei Kum (1967). English translation: "On 9th Sunday, Shri Panchjukta Chinglen Nongdren Khompa king has arrived at Maklang with two Englishmen. On 13th Friday, he entered the palace. Shri Panchajukta Maharaj gave meals to 4 victoria platoons".

In the month of Poinu in 1825 A.D. "১৪নি নিংখৌকাবদা তুমুভকী অরা তেংকোনপু ৫নি শোক্রতনা তেংকোন কোইনা থমএ। অরা অহিং চেনবিএ।" page 219, Chei Kum. (1967). English translation: "On 14th Monday, the Burmese army camp at Tumu was kept surrounded after 5 days' fight. The Burmese army fled in the night." On the same day, the palace of Samsok king was destroyed and the Kanglei flag was planted on the Bank of Ningthee river to show the Kanglei Kingdom boundary. In the same year 1825 A.D. the king Gambhir Singh entered the Bishnupur palace. In the same year 1825 A.D. in Wakching and Fairel, the Kanglei army raided the Luwanglam and Nanphon hao villages and collected cattles, paddy, hao captives and brought down to Kanglei palace.

In the month of Mera in 1826 A.D. "২৪নি ইয়াইতা শ্রীযুৎ চিংলেন নোংদ্রেন খোমপা ওখ্রুনাপা চংএ। ২নি ইয়াইতা ওখ্রুন চোইথর খুনকং ২মা থুকাইএ। লানতি মরেংতকা, পয়াংপকা, লৈকাপকা ওমনচিংবা ৩০ ফাইএ।" page 221, chei. Kum. (1967). English translation: "On 24th Friday, Shrijut Chinglen Nongdren Khomba went to raid Okhrun On 2nd Friday (Hiyangkei), two Okhrun Choithar villages were destroyed. 30 hao villagers along with Marengtaka, Payangpaka, Leitapaka were captured." Along with these captives, many cattles, paddy etc. were collected and brought down to Kanglei palace.

King Gambhir Singh was not a party in the Anglo-Manipuri Treaty of 1762 A.D. but the provision of the treaty had been begun applied in the relation between the king of Kangleipak (Manipur) and the British authority in India. The king now had turned his actions' direction towards helpless hill peoples and terrorized them. The king also spent his time in merry making and social work. In 1826 A.D.

in the month of Thawan. "১০নি নিংখৌকাবদা নৃত্যশালা শংকাইএ।" page 221, chei. Kum. (1967) English translation: "On 10th Monday, the Nrityasala is inaugurated".

In the month of Lamta in 1826 A.D. "৬নি নিংখৌকাপতা শ্রীনিংথেম ময়ুমকা শ্রীঅভোম ময়ুমকা কাংচৈ শাননৈএ। শ্রী ইপেম্ম অপাধীনচিংনা যোইহৈ পুম্মক কুইম্ম য়েংএ। ইবেম্মশিংসু চকোই শাইএ।" page 223, chei. Kum (1967) English translation: "On 6th Monday, there was a match of Kangchei (like hockey match with sticks in hand and with wrestling) between king's group and Angom family group. All the nobles led by queen Apambi witnessed, many ladies danced".

During this period in 1826 A.D. many hill village leaders came to the palace and gave to the king many valuable things possessed by them like cattles, cloths, coins, senpung (gongs) etc. as presents as token of surrender to the king.

In the month Thawan, king Gambhir Singh had come to Langthaban palace in 1827 A.D. The king was in Bishnupur palace in wakching 1825 A.D. vide pages 224, 219 chei. Kum. (1967).

In this period of History of Kangleipak from 1825 A.D. to beginning of 1827 A.D. the relation between the Kangleipak king Gambhir Singh and the British authority in India became very cordial. The English people had now determined to help the king of Kangleipak (Manipur) materially and effectively to keep Kangleipak (Manipur) out of the reach of the Burmese power and interference in the politics of Kangleipak. Even some English people constructed their home at Langthabal and many English people including many English women visited Kangleipak (Manipur) and even some English men married Kanglei women as per record in Cheitharol Kumbaba (1467) vide page 221 etc.

As an increasing sign of British interest in the politics of Kangleipak and on the other side of the matter, increasing interference and imposition of British power on the Kanglei Government on 24 February, 1826 A.D. a treaty was signed between the British East India Company and the king of Ava known by the name Treaty of Yandaboo in history.

Xerox - II

TREATY OF YANDABOO,
February 24, 1826

Article 1

There shall be perpetual peace and friendship between the Honourable Company on the one part, and His Majesty the King of Ava on the other.

Article 2

His Majesty the King of Ava renounces all claims-upon, and will abstain from all future interferences with, the principality of Assam and its dependencies, and also with the contiguous petty states of Cachar and Jyntea.

With regard to Munnipore, it is stipulated that, should Gumbheer Singh desire to return to that country, he shall be recognized by the King of Ava as Rajah thereof.

.....
(Signed Archibald Campbell) (L.S.)

Largeen Meonja,

(Woonghee) (Signed) T. C. Robertson
Captain Royal Navy. (L. S.)

(Seal of the lotoo) (Signed) Hy. D. Chands
Captain Royal Navy (L.S.).

Shwagum Woon
Atawoon

The above is the Xerox copy of the Treaty of Yandaboo signed between the king of Burma and the British East India Company on 24th February, 1826 A.D. as printed on page 17 of the Manipur Treaties and Documents (1110-1971 (Vol. One) by professor Naorem Sanajaoba. In the records of the Cheitharol Kumbaba (1967), the record of Signing the treaty of Yandaboo is not available and even hint of a signing a treaty or agreement is not available.

The Treaty of Yandaboo of 1826 A.D. after Gambhir Singh became king of Kangleipak (Manipur) in 1825 A.D. is one of the most important treaties effecting Kangleipak (Manipur) and showing the political status of the country Kangleipak (Manipur). This Treaty of Yandaboo of 1826 A.D. is more important and crucial than the

Anglo-Manipuri Treaty of 1762 A.D. that agreed upon between Jai Singh Bhagyaachandra and the English authority in India. This Treaty of Yandaboo of 1826 A.D. corrodes in the sovereignty and diplomatic status of the country Kangleipak, than it was in the Anglo-Manipuries Treaty of 1762 A.D. in the History of Kangleipak known to the Kangleichas upto this day as no political and diplomatic picture of ancient Kangleipak is seen upto this day clearly because of the Puya Meithaba Episode during the reign of king Pamheiba Garivaniwaz in the first half of 18th century A.D. This is, and more than, this was written and shown in the first two parts of this History series of Kangleipak by this writer. In the first two parts of this History series of Kangleipak, you will see undeniable written Historical documents and more, for your acceptance of the writer's assertion of the ancient History of Kangleipak before the advent of Hinduism in Kangleipak before 18th century A.D.

And now let us analyse the position and significance of the Treaty of Yandaboo of 1826 A.D. vis-à-vis the independent sovereign country Kangleipak since 2000 B.C.

The article I of the treaty of Yandaboo says "perpetual peace and friendship," between the colonizer British people represented by the British East India company and His Majesty the king of Ava. 'Perpetual Peace and friendship' signifies many things in practical life. 'perpetual peace' signifies that there would not be armed conflict between the signing parties in the context of History in that period. Colonization means suppression of independent people and race to the total surrender to the colonizers to be exploited to the bone. When the colonizer Britishers continues their colonization anywhere including Kangleipak (Manipur), for their extreme exploitation, the Burmese authority could not/should not come to armed intervention with the Britishers. The signing parties should always be friends. Under these precedence, the Article 2 comes.

The article 2 of the treaty draws the lines of Areas of their influence and operations, between the British authority and the Burmese authority. The provision stipulates that the Burmese authority should "abstain from all future interferences with" etc. Though the term 'Munnipore' is not included in the provisions of the

article 2 of the treaty, Munnipore' signifying Kangleipak (Manipur) is impliedly and necessarily included in the provisions of article two of the treaty under the overriding effect of article 1 and second para of article 2.

In the second para of article 2, it is clearly stipulated that "with regard to Munnipore, it is stipulated that, should Gumbhir Singh desire to return to that country, he shall be recognized by the king of Ava as Raja thereof" What was recorded in Cheitharol Kumbaba (1967) with date and year on pages of the book have been produced in the pages of this Part III of the History series of Kangleipak (ante) in every fact for your reference. Among the facts recorded in the Cheitharol Kumbaba you have seen that king Gambhir Singh was in Bishenpure palace in 1825 A.D. vide page 219 Chei Kum. (1967) and Langthabal palace in 1827 A.D. vide page 224, chei. kum. But as fact given in the treaty "should Gumbhir Singh desire to return to that country" signifies that king Gumbhir Singh had not returned or present in Kangleipak (Manipur) in 1826 A.D. at least upto February of the year 1826 A.D. whether the records of Cheitharol Kumbaba are correct or provisions of the treaty of Yandaboo are correct, the readers have to exercise mentally.

In such situation our mind always bent to provisions of the treaty which are expressed by two big powers that time of history. But it was certainly shown by the circumstantial evidences prevailed at the time that the British authority was the power behind the throne of Kangleipak (Manipur).

Gambhir Singh was recognized as king of Kangleipak (Manipur) expressly by the two big powers - the British power and the Burmese king by the provisions of the Treaty of Yandaboo. Before this treaty, Gambhir Singh himself fled to Cachar unable to face Burmese army in 1821 A.D. after occupying the throne of Kangleipak for some six months. Now after the signing of the treaty of Yandaboo, Gambhir Singh was recognized king of Kangleipak by the Burmese authority. Now king maker of Kangleipak (Manipur) in 1825 A.D., since the time of king Gambhir Singh was the British Authority in India.

Now please see the signatories of the Treaty of Yandaboo of 1826 A.D. The treaty recognized Gambhir Singh as the king of Kangleipak (Manipur), that is, the kingship for Gambhir Singh of Kangleipak (Manipur) was guaranteed by the British authority in India and the Burmese authority and Gambhir Singh remained as king of Kangleipak peacefully upto 1834 A.D. after signing of the Treaty of Yandaboo. A clear provision was there in the treaty about 'Munnipore', Kangleipak (Manipur), but who was there among the signatories who signed for Kangleipak (Manipur) and its interest in the treaty? Clearly none. Since 1755 A.D. upto 1825 A.D. the king of Ava was the arbiter of destiny of Kangleipak, and now since 1825 A.D. the British authority became the Arbiter of destiny of Kangleipak.

In the provisions of the Anglo-Manipuri treaty of 1762 A.D., we saw the the psychology of 'supplication' of the rulers of the kingdom of Kangleipak (Manipur) of the time abdicating the sovereignty of the people of the Monarchy. The writer had commented in this regard sufficiently in the page of this book (ante).

Now coming to this Treaty of Yandaboo of 1826 A.D., there was no hand of the Manipur king or authority whatsoever in the making and signing of the treaty. The Treaty recognized Gambhir Singh as 'Raja' of Kangleipak (Manipur) and that also on the condition that 'should Gambhir Singh desire to return to that country' Kangleipak (Manipur). Under this treaty a man who was not even present in the country Kangleipak (Manipur) was recognized as king of the country and that also without his consent or dissent. Now readers may please think seriously what was position or status of the 'Raja', in reality prince Gambhir Singh, under the treaty of Yandaboo. He was less than a pawn of the political chess board or a puppet in the hands of the players.

Any people who had some knowledge of politics, history, law with high common sense after analyzing the provisions of the Treaty of Yandaboo, 1826, can he come to the conclusion that Kangleipak (Manipur) retained its sovereignty status of the Monarchy or to say in more important way, of the people of Kangleipak (Manipur)? The question is very pertinent to the political status of the country Kangleipak (Manipur) since the beginning of 2nd half of 18th century

A.D., that is, just after the fall from power of king Pamheiba Gaivaniwaz in 1748 A.D.

Let us further see what was recorded in the Cheitharol Kumbaba about the social administrative works during the reign of king Gambhir Singh of Kangleipak (Manipur).

In the year 1827 A.D. in the month of Thawan "১৮নি নিংখৌকাবদা লংথপান কৈথেন অহনপা কাবা হৌএ।" page 225, chei. Kum. (1967) English translation: "On 18th Monday the new market in Langthabal was inaugurated".

In the same year in the same month "মোনথা হাওপু চেংকোক কংও হাইপা যাততুনা খুন থুকাইএ। খোংচাই খুনকং ১০ মাসু শ্রীপঙ্কযুক্ত মনিপুরেশ্বর চিংলেন নোংদ্রেন খোংদ্রা মহারাজনা লৌচলমএ।" page 225 chei. Kum. (1967) English translation: "The Montha Hao village was destroyed because of their denial to bring rice to the palace. In the journey Shri Panchajukta Manipureswar Maharaj colonized 10 Khongjai villages also".

In the year 1827 A.D. in the month of Hiyangkei "ব্রাহ্মন বৈষ্ণব লংগৌইবা পুন্মমা কুইনা খুমপা যতরপপু শ্রীগোবিন্দজীকী পদধূলিপু প্রেমকা লোয়ননা লৌচাইএ। মৈতৈ লৈপাকতা লৈরথকি নাহানুপী হনুনাহা পুন্মমকিনা প্রেমধারা ইচেননা খুতাং পিদম তৈতুনা মানা মানা ওয়া পোংপু শ্রীগোবিন্দজীকী খুয়াদা কংচাইএ। লৈ চাই দোলাই পুজৈএ। থানা মফম খুতিংতা পুং করতাল কীর্তোন শক্কা গম্বপুতপ ধুপ দ্বীপ যাওনা লমপি লমশাং পুন্মমা কবোক, লৈ চাইন ওকঙামএ। লাইফম শংলেন মমাংতা নুমিতাং মুথক মতুংতা লাংথবান কোনুং থুংএ।" page 225, chei kum. (1967) In the month of Hiyangkei in 1827 A.D. "২০নি থাংশতা ফিরিং সাহেপ ৩ লংথবান্ড ময়ুম শাতুনা লৈপা হৌএ।" page 226, chei. Kum. (1967) English translation "On 20th Saturday 3 Britishers build their home and started living there."

In the month of Fairel in 1827 A.D. "১৩নি শকোনশেস্ত শ্রীজিগী লাইশং চেকনা কুপপা হৌএ। অদু নুমিতা পুত্রি চেকপন কোইবমুং হৌএ, চিথেক ৪ মাতা দলাল শাইএ।" page 226, chei kum. (1967). English translation: "On 13th Thursday, the temple of Shriji was roofed by bricks. On that day brick fencing round the pond also was started, on the four corners of the pond, brick buildings were constructed."

In the month of Sachiphu in 1828 A.D. "২৩নি যুমশকৈশদা শ্রীযুং চিংলেন নোংদ্রেন খোংদ্রা মহারাজনা খৌপুম হাও থাইনা মমাংতা ওমলমতবা হাওপু চাইখাইএ। লালতি ওমখুই চায়ানোং যৌপকা, চিনফি খানিকনপীকা ২মানা চিংনা ৩৪ ফাইএ।" page 227, chei kum. (1967) English translation: "On 23rd Wednesday,

Shrijut Chinglen Nongdren Khomba routed Khoupum Hao village for the first time, which was unable to be routed before. 34 people including Ngamkhui Chayanou Youpika, Chinphi Khanikanpi were captured as prisoners." In the journey many cattles and senpung were collected from Chiru Hao village. In the year 1828 in Kalen, the king orders to drum pungja (hourly beating drum) synchronising with the western watch in 1828 A.D. In the month of Ingen in 1828 A.D. the king himself went to raid Ukhrol.

Thomkham village, Somtan village, Fatang village, Thollang village were destroyed and 56 villagers including kings of Fatang and Somtan were captured vide page 228 of chei. Kum. (1967). In Mera month in 1828 A.D. Shri Ipungsi Senapati defeating Khongchai Hao Nampa brought many tributes from them. 4 Khongchai kings brought 10 servants, 3 spears, 8 horses, 5 mithun, 5 elephants ivory, 11 senpung as tributes to the king of Kangleipak (Manipur) vide page 228 of chei. Kum. (1967).

In the year 1829 A.D. in the Sachiphu month, "শ্রীযুং মহারাজনা সাহেপ লৌইননা খাহি নাবা চংএ। তেখাও লৈপাকতা সাহেপনা শেমপা শিফাইকা মৈতৈকী শিপাইকা লম য়েনননা লাল চংহনএ। মৈতৈ সিকাইনা হাননা খুন থুকাই। খাহি নিংখৌ ফাতুনা সাহেপতা পিরমএ।" page 229, chei. Kum. (1967) English translation: "Shrijut Maharaj with British army went to raid Khahi. In the Tekhao country, Meitei army and British army went to raid in different areas. The Meitei army destroyed villages first. Khahi king was handed over to the Britishers after capturing him (in the battle)."

During the reign of king Gambhir Singh in 1830 A.D. in Lamta month "কুমপোং দেবকিশ্বর পানজি শংলাকপদা গ্ৰা য়াং পিতুনা লঘু জ্যোতিষ চন্দ্রিকা লাইরিকপু লেংজবা হৌএ।" page 230, chei kum. (1967) English translation: "The king giving order to khumpung Devkishore Panji sanglakpa, a book called Laghu Jyotish Chandrika was started writing."

In the year 1830 A.D. in the month of Inga, Premton Saheb (Capt. Pemberton) went to Burma for consultation with the Burmese authority vide page 231, chei. Kum. (1967).

In the year 1831 A.D., on the first day of Sachiphu Wednesday "অতু নুমিতা শ্রী চিংলেন নোংদ্রেন খোংদ্রা মহারাজনা ব্রহ্মম সভা শ্রী যুবরাজনচিংনা অঙম অখৌ পুন্মকা লৌইননা শ্রীগোবিন্দজী মাঙোপতা ফমদুনা শ্রীখুনপোং দেবকিশ্বর পঞ্জি সংলাকপনা শেস্তকপা লঘু জ্যোতিষ চন্দ্রিকা কৌপা লাইরিকপু তাহনএ।" page 232, chei. Kum.

(1967) English translation : "On that day, shri chinglen Nongdren Khomba Maharaj sitting with Brahma Sabha, Shri Jubaraj, all nobles in the Mandop of Shri Govinda heard (the reading of) the book called Laghu Jyotish Chandrika prepared by Shri Khunpong Debakishore Panji Sanglakpa." From this day, the Laghu Jyotish Chandrika became the Astrology book of Kangleipak (Manipur).

In the year 1831 A.D. in the month of Sachiphu "১৩নি লংমাইচিংতা ইপুংশিচ সেনাপতি থাকি হাও নারুপা থুংলৈএ। তুইথং, লময়াং, য়াংপি, শিৎপি, তোংকা, মেতে, মনোং খুনকং ৭ মা অসিনচিংনা সুপনা খুনকং ২০ থুকাইরকএ। লালতি তুইথং নিংথৌ সেনতিংখাইনচিংনা নিংথৌ ১৩ ফারকএ। হাওখুন অয়ামপকি লোইপাংতি সকোন ২০, সনতং ২০, শামু ময়া ৭, সেনপুং ২০০ শ্রীযুং চিংলেন নোংমেন বোম্বতা কংচৈএ।" page 233, chei. Kum. (1967). English translation : "On 13th Sunday Ipungsicha Senapati returned from raiding Khaki Hao. In the raiding 20 villages including Tuithang, Lamyang, Yangpi, Shitlou, Tongka, Mete, Manong were destroyed. 13 villages kings including Tuithang village king Senting Khai were captured (as war prisoners). The Hao villagers brought 20 horses, 20 mithuns, 7 ivories, 200 senbung (gong) to Shrijut Chinglen Nongdren Khomba Maharaj as tributes."

In the year 1831 A.D. in the month of Poinu, the king Chinglen Nongdren Khomba went to raid Hao village Sakonglang and other hill villages. The king captured 140 villagers (as war captives) including Sakong village king Marongsanga, Maring village king Makanlenga, Kongpu Lang-ngopa. Many servants, cattles and properties were collected vide page 234, chei. Kum. (1967).

In the year 1832 A.D. during the months of Hiyangkei and Poinu, the king Gambhir Singh destroyed 3 Kachai Hao villages, Thoiwa, Khongtei, Toloime, Tolo, Saro, Nhaichu, Arongmei, Afongmei, Oinam, Thingba khullen, Thingba Khunnou, Ipumei, Yelemmei, Ifemei, Ikhime, Woinong, Iwamei, Kasomchi, Sanmei, Makhekmei, Kutumei, Tonphammei, Katemei Karumei, Singamei, Makhoungmei, Taranmei, Mao, Pungtungmei, Pungrungmei Khunou, Khoiyu Khun, Manengmei Yang, Pabulangmei, Wamei, Mao Khullen, Kasamei, Ibemei, Pakhrumei, Deboime, Isemei, Kaipungmei, Kachungmei etc. All these hill Hao villages were destroyed vide page 236, chei. Kum. (1967). More than 600 cattles, 100 mithuns and many other valuable properties were collected from the hill Hao villages. Many hao villagers also were killed.

In wakching month in 1832 A.D. the king collected more than 600 cattles, 100 sesame bags, ivory etc. from the hill hao villages vide page 237, chei.kum (1967).

In the year 1833 A.D. in the month of Hiyangkei "১৩নি লৈপাকপোপদা কলিকতাদগী বরসাহেপনা অরানা ইপান্তা লৈবা মীবু লৌ উনবা মফম লৈতরে হায়না যান্না হায়জরে। মরম অদুগী মনিপুৰ সাহেপনা কবো লমপাকতা অরাবু লৌ উহলে। মদুগী মমন্দি কুম কুম খুদিংতা তাংখা ৬০০ পিগে হায়রবু শ্রীযুং মহারাজনা যাবিরদুনা গিরান কপতান সাহেপ, পেমতোন সাহেপ, অচিটোন সাহেপ ওমানা অরাদা লম পিবা চংএ।" page 238 chei. Kum. (1967) English translation : On 13th Tuesday, the Burmese has requested to the British Borsahap at Calcutta that those Burmese near the river have not cultivable lands. Therefore, the British Saheps in Manipur have allowed the Burmese to cultivate the Kabo valley. The Shrijut Maharaj has agreed to receive Tangkha 600 per year (for possession and cultivation of Kabo valley) and Giran captain Sahep, Pemton Sahep and Achiton Sahep went to give land to the Burmese (Kabo Valley)."

The Cheitharol Kumbaba has recorded the above passages on page 238 of the book, including the agreement we call "AGREEMENT REGARDING COMPENSATION FOR THE KUBO VALLEY, 1834". The writer has given the exact wordings, correctly word for word, to the readers recorded in the Cheitharol Kumbaba (1967) in the relevant time 1833 A.D. The record is a food for the people of Kangleipak (Manipur) for critical thinking in the passage of time of History of Kangleipak (Manipur). The record seems to indicate little care for the kingdom of Kangleipak and its ruler king Gambhir Singh at the time by the Britishers.

In order to appreciate correctly what implied by the record in the Cheitharol Kumbaba as quoted above, and to say exactly, what is meant by the Agreement regarding compensation for the Kubo valley, 1834, the writer quotes the following from page 87 of the book "MANIPUR AND THE NAGA HILLS" by Major General Sir James Johnstone as under : "An attempt was made to negotiate with him, but Major Grant said, 'It is no use bargaining with Ghumbeer Singh', and refused to take any part in it. He was asked what compensation should be given, and he said 6000 sicca rupees per annum."

"When Ghumbeer Singh heard the final decision he quietly accepted it, saying, 'You gave it me and you can take it away. I accept your decree'. This was the Agreement regarding compensation for the Kabo valley, 1834, the agreement reached between the British authority in India and the Burmese authority at Langthabal palace on 25 January, 1834 A.D. and king Gambhir Singh's final words might mean that the throne of Kangleipak and the ownership to Kabo valley were given by the Britishers by the Treaty of Yandaboo, 1826 A.D.

Now you please see the "AGREEMENT REGARDING COMPENSATION FOR THE KUBO VALLEY, 1834" itself with your own eyes for your own deep appreciation as given at page 18 of the "Manipur treaties and documents (1110 - 1971) (VOLUME ONE)" by Prof. Naorem Sanajaoba.

Xerox III

AGREEMENT REGARDING COMPENSATION FOR THE KUBO VALLEY, 1834

Major Grant and Captain Pemberton, under instructions from the Right Honourable the Governor-General-in-Council, having made over the Kubo valley to the Burmese Commissioners deputed from Ava, are authorized to state:

1. That it is the intention of the Supreme Government to grant a monthly stipend of five hundred Sicca Rupees to the Rajah of Munnipore, to commence from the ninth day of January. One Thousand Eight Hundred and Thirty-four, the date at which the transfer of Kubo took place, as shown in the Agreement mutually signed by the British and Burmese Commissioner.

2. It is to be distinctly understood that should any circumstances hereafter arise by which the portion of territory lately made over to Ava again reverts to Munnipore, the allowance now granted by the British Government will cease from the date of such reversion.

(Signed)

F.J. Grant, Major

(Signed)

R. Boileu Pemberton, Captain

Commissioners

Langthabal Munnipore,
January 25, 1834

Agreement regarding compensation for the Kubo valley, 1834

The above is the Xerox copy of the Agreement regarding compensation for the Kabo valley, 1834, agreed upon between the British authority in India and the king of Ava, signed by F.J. Grant, Major and R. Boileu Pemberton, Captain on behalf of British authority in India and Burmese Commissioners on behalf of the king of Ava, at Langthabal Manipur, the palace of king Gambhir Singh at the time. The land called Kabo Tampak (Kabo valley by the outsiders) possessed and owned by the people of Kangleipak since their Meetei nonhindu king Kiyampa since 1475 A.D. was handed over to the Burmese authority of Ava by the overlord Britishers in January 1834 and since that day the land was lost to the people of Kangleipak (Manipur) for ever before actually signed the above agreement.

Let us analyze the Agreement regarding compensation for the Kabo valley, 1834 in dept.

The "Agreement regarding compensation for the Kubo (Kabaw) valley, 1834" was signed by F.J. Grant Major and R. Boileu Pemberton, captain on behalf of the British authority in India and Burmese Commissioner on behalf of the king of Ava at Langthabal palace, the residence of the king Gambhir Singh of Kangleipak (Manipur) on 25th January, 1834 A.D. The fact of transfer of Kubo valley to the Burmese authority by the British authority on 9th January, 1834 A.D. was mentioned. The grant of monthly atipend of five hundred Sicca Rupees to the Raja of Munnipore from the 9th day of January, 1834 A.D. is mentioned. These two facts are stipulated in the article 1 of the agreement.

The article 2 stipulated the land (Kubo valley) which was handed over to Burma reverted to Manipur on any condition, the stipend granted to Manipur king by the British authority would cease instantly on reversion.

These are the provisions of the Agreement on the transfer of Kabo valley in January, 1834 A.D. shown by the letters of the Agreement.

Further, the Agreement was signed at Langthabal where king Gambhir Singh resided at the relevant time of History. No body signed the agreement on behalf of, or for the authority of Kangleipak (Manipur) or king Gambhir Singh on the agreement of transfer of

land possessed and owned by the people of Kangleipak (Manipur) since 1475 A.D. The facts of the provisions of the Agreement, 1834 A.D. raised the question that whether the Government of Kangleipak (Manipur) retained with itself the sovereignty status of the Kangleipak, whether the king of Kangleipak (Manipur) was only a Chess pawn in the political Chess Board of the British and Burmese authority. These are pertinent questions repeatedly asked since the signing of the Anglo-Manipuri Treaty of the September, 1762 A.D.

In order to give a clear picture to the readers, the diplomatic status of Kanglei Kings in the relevant times of History of Kangleipak vis-à-vis the sovereignty position of the country Kangleipak (Manipur), the writer give the following document also to the readers. The document is not available in the Manipur Treaties and documents (Vol One) by Prof. N. Sanajaoba. The writer traced it in "ঐতিহাসিক ঐক্যপত্র" by Phanjoubam Tarapot.

Xerox IV

APPENDIX-VI Agreement Regarding the Kubo (Kabow) Valley, 1834

First: The British Commissioners, Major Grant and Captain Pemberton, under instruction from the Right Honourable, the Governor-General in Council, agree to make over to the Wadduk Maha Mingyan Rajah and Tsurudanglicka Myookyantheo, Commissioner appointed by the King of Ava, the Towns of Tamsao (Tamsa), Khambao (Khambao), Surjail, and all other villages in the Kubo Valley, the Ungoching Hills and the strip of valley running between the Eastern foot and Western bank of the Ningtha Rhyendao (Chindwin) river.

Second: The British Commissioners will withdraw the Munnipoor Thanas now stationed within this tract of the country and make over immediate possession of it to the Burmese Commissioner on certain conditions.

Third: The conditions are, that they will agree to the boundaries which may be pointed out to them by the British Commissioners, and will respect and refrain from any interference, direct or indirect, with the people residing on the Munnipooree side of those boundaries.

Fourth: The boundaries are as follows:

1. The Eastern foot of the chain of mountains which are immediately from the Western side of the plain of the Kubo Valley. Within this line is included Meech and all the country to the westward of it.

2. On the south a line extending from the Eastern foot of the same hills at the point where the river, called by the Burmese Nansawing and by the Munnipoorees Nansaulung, enters the plain, up to its sources and across the hills due West down to the Kethe-Khyung (Munnipooree River).

3. On the North line of boundary will begin at the foot of the same hills at the Northern extremity of the Kubo valley, and pass due North up to the first range of hills, East of that upon which stand the villages of Chontao, Nsongho, Nsonghoo of the tribe called by the Munnipoorees Loobocoppa, and by the Burmese Lagumassay, now tributary to Munnipoore.

Fifth: The Burmese Commissioners hereby promise that they will give orders to the Burmese officers, who will remain in the charge of the territory now made over to them not in any way to interfere with the Khyens or other inhabitants living on the Munnipoore side of the lines of boundary above described and the British Commissioners also promise that the Munnipoorees shall be ordered not in any way to interfere with the Khyens or other inhabitants of any description living on the Burmese side of the boundaries now fixed.

(Signed) Sd/-

F.J. Grant, Major

(Signed) Sd/-

R.B. Pemberton, Captain

Suzuyechil Ghah, Ningthao, 5th January, 1834

The above is the Xerox copy of the "Appendix - VI Agreement regarding the Kubo (Kabow) Valley, 1834" signed by the British authority handing over Kabow valley and related lands and villages to Burma without even any Burmese Official as evident from the Agreement. Though we do not comment, the agreement Xerox above gives the clear picture of the relations between the British authority in India and the Government of Kangleipak (Manipur), in particular, king Gambhir Singh.

In the 2nd article you see "The British will withdraw the Munnipoor thanas now stationed within this tract of the country and make over immediate possession of it to the Burmese Commissioner." Without any authority from the king of Kangleipak (Manipur) what soever. Is it sign of a Sovereign country? In the fifth article, the last three lines underlined you have seen (underlines are of the writer) "..... Munnipoorees shall be ordered" Can a sovereign state/country be ordered by a foreign power in this way? The writer will not comment long and leave it to the readers for their own thinking and conclusions. The agreement indicates supplicant status of Manipur king and the present legal status of Kubo valley though many uninformed and uncritical people kicked up dust regarding the legal and International status of Kubo valley.



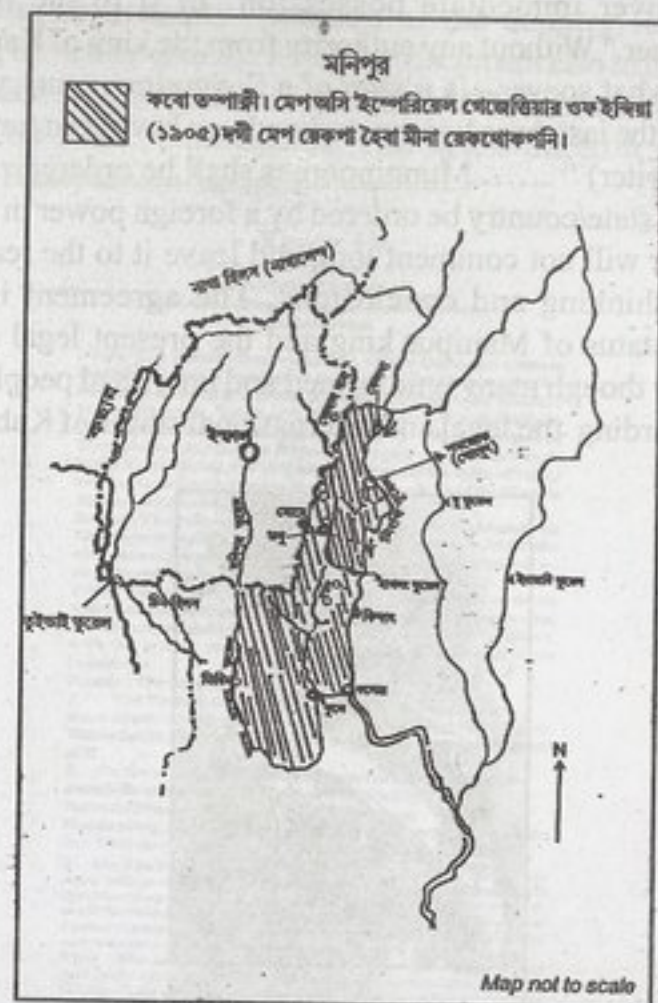
F.J. Grant, Major

F.J. Grant was signatory to Agreement Regarding the Kubo (Kabaw) Valley, 1834, Agreement Regarding Compensation for the Kubo Valley, 1834 and Agreement between Rajah Gumbheer Singh and Commissioner F.J. Grant, 1835. (Photo source - Akham Langol).

This agreement further sharpens and pertinence of the question that whether Kangleipak (Manipur) retained its sovereignty status in the 1st half of 19th century A.D. This is to be answered correctly.

Xerox - V

Page 179 of the ঐক্যবাহী ইম্পেরিয়াল



The above is the Xerox copy of page 179 of the book, ঐক্যবাহী ইম্পেরিয়াল by Phanjoubam Tarapot. The Xerox gives you the actual map

of the Kabo valley handed over by the British Authority to Burma without even consulting Authority of Kangleipak (Manipur) in 1834 A.D. The shaded area in the map is the Kabo valley possessed and owned by the people of Kangleipak (Manipur) as a gift from our brave king Kiyamba who reigned in Kangleipak in the 15th century A.D.

Regarding the relation between the king of Kangleipak (Manipur) and the British authority in India in the relevant time during the Kingship of Gambhir Singh, the following quotation from the 'Report on the Eastern Frontier Of British India' by R.B. Pemberton at page 50 of the book may please be seen : "until the death of Rajah Gumbhir Sigh, ammunition had been generally given free of expence to Muneepoor; it had been recently determined to furnish none that is not paid for, and this additional source of expenditure is defrayed out of the pension which was granted on the transfer of the Kubo Valley to the Burmese".

From this statement from R.B. Pemberton who was a signatory to the Agreement transferring Kabo valley to the Burmese, it may be safely concluded that the British authority was actively engaged themselves to Kangleipak (Manipur) politics by giving ammunitions freely and the stipend (compensation) of five hundred Sicca Rupees to the king of Manipur for transferring Kabo Valley to Burma by them.

One historical puzzle about the Kabo valley which was a land property of Kangleipak since 1475 A.D. absolutely with effective possessions upto the time of king Charailongba, a Meetei Salai Mangang king just before the advent of Hinduism in the early first half of 18th century A.D. and then upto 1834 A.D. with interrupted possessions, may be solved now from the agreement regarding compensation for the Kubo Valley, 1834 A.D. and its explicit provision. The writer wrote on page 1 & 2 of the I part of this Kangleipak History series that in 1954 A.D. Prime Minister Nehru gave away Kabo Valley completely to Prime Minister of Burma, U. Nu without going historical position of the valley. By then in 1954 we do not know who was in actual possession of Kabo Valley, by India or by Burma. Now we may analyse the legal position of Kabo Valley historically. And now after availability of this 'Agreement

regarding the Kabow (Kabaw) valley, 1834' signed by British Commissioners, F.J Grant and R.B. Pemberton in 1934 A.D. at Sunnyachil Ghat, Ningthee, the legal position is clear now.

Kabaw Valley

Kabo valley was annexed to Kangleipak in the 1475 A.D. (the dating from English writers and Cheitharol Kumbaba and the date may be earlier) and since then the land was possessed and occupied by the country Kangleipak as its own land, and not only this beyond Angoching, upto the western bank of the Ningthi river was possessed and occupied by Kangleipak as its own land. Angoching is a Meetei word meaning 'Angangching, and Ningthi river is also a Meetei name meaning 'good and beautiful Turel'. The International boundary between country Kangleipak and its neighbor Burma was the Ningthee river. Upto the western bank of Ningthi river, upto the beginning of 18th century A.D. upto the reign of king Charairongba, Kubo valley, Angoching up to the land lying upto bank of Ningthi river was occupied and possessed by the country Kangleipak without interruption whatsoever. Just after the fall of the first Hindu king Pamheiba Garivaniwaz from power, since the days of king Gourshyam (1753-1759), Burmese raids and invasions of the country Kangleipak were frequent, and the first Khuntakpa (desertion of Kangleipak by its people completely from fear of the Burmese army), Devastation as the western historians called it, happened in 1755 A.D. Since this first devastation of Kangleipak by the Burmese army, there were several Khuntakpa at least 5 upto 1819 A.D. the end of the reign of Marjit (1813-1819). During the reign of king Jai Singh Bhgyachandra (1763-1798) only, there were 3 khuntakpa episodes, so to say, the least. In 1819 A.D. signaling the end of the reign of king Marjit began the "চহি ৭ খুন্তাকপা" (1819-1825), the people completely deserting the country Kangleipak to escape the Burmese torture etc. The country Kangleipak was completely depopulated during these 7 years. Upto this time Kabo valley was not effectively possessed by the country Kangleipak as its own land because of Burmese incursions. Effective occupation and possession began in 1825 A.D. when king Gambhir Singh became king of Kangleipak with the help of the British people. It was further confirmed and consolidated after the signing of the treaty of

Yandaboo in 1826 A.D. in which treaty king Gambhir Singh was recognized as the king of Kangleipak (Manipur) by the English authority as well as by the Burmese authority. Effective occupation and possession of Kabo valley was upto 1834 A.D.

The overlord of king Gambhir Singh, British power in India handed over the Kabow valley on 9th January, 1834 A.D. to Burma without even consulting the Government and king of Kangleipak (Manipur) in order to make friendship with Burma. The fact is mentioned both in the "Agreement regarding the Kubo (Kabaw) valley, 1834" and "Agreement regarding compensation for the Kubo valley, 1834". In such circumstances the Agreement regarding compensation for the Kabo valley was signed on 25 January, 1834 A.D. The compensation or "monthly stipend of five hundred Sicca Rupees to the Raja of Munnipore" was paid by the British authority, not by the Burmese authority. Since the signing of January 25, 1834 Agreement, the possession and occupation of Kabo valley went to Burmese authority as a part of the Burmese country after these two agreements. In case of immovable property "possession is 90% of law" is in case of Kabo valley in favor of Burma and against Kangleipak since 1834 A.D. After 1834 A.D. the possession ripens to full ownership in favour of Burma as there was no slightest objection on the part of Manipur. The responsibility of payment of monthly five hundred sicca Rupees to Manipur is not with Burma as such legal power of retention of ownership of Kangleipak under the agreement, 1834 A.D. over Kabo valley was not with Kangleipak (Manipur). On the part of the Burmese authority, the transfer and handing over of Kabo valley under the agreement of 1834 A.D. to Burma was complete transfer of ownership of Kabo valley to Burma and as the Government of Manipur acquiesced for so many years. Since the time of Gambhir Singh (1825-1834) openly, not implied, the country Kangleipak was a protectorate of the British power in India. The writer does not know whether the British authority in India paid the 'monthly stipend of five hundred sicca Rupees' to Kangleipak (Manipur) upto Maharaj Kulachandra Singh in 1891 A.D. Even the 'stipend' might not been paid. After 1891 A.D. in which year Kangleipak (Manipur) was defeated by the British army at Khongjom battle, the rule of Kangleipak (Manipur) was not the rule

of king of Kangleipak (Manipur). The British rule was continued upto 1947 A.D. and after that Kangleipak was ruled by the king as independent country upto 1949 A.D. when Manipur was annexed (merged?) with India. During this period (1891-1949), the compensation 'stipend' might not be received by the Government of Kangleipak (Manipur) from whatever be the source, that is to say, Kobo valley was not a part of Kangleipak (Manipur), but a part of Burma in 1949, when merger agreement was signed with the Indian dominion. So blaming of Prime Minister Nehru in 1954 A.D. for transfer of Kobo valley to Prime Minister U.Nu is not so much meaningful.

King Gambhir Singh died in January, 1834 A.D. by Cholera (vide page 87 of the 'Manipur and the Naga Hills' by Sir James Johnstone), by snake bite (vide page 35 of *মৈত্রেয় নিবন্ধ* by Sarangthem Borman Singh), with his last words about Kobo valley as the following: "you gave it me and you can take it away. I accept your decree" telling to the Britishers in Kangleipak (Manipur). He had 11 queens. He left a son of about two years, named Chanrda Kirti. Chandrakirti immediately succeeded king Gambhir Singh on his death in January 1834 A.D. at age of 2 years as king of Kangleipak (Manipur). King Chandrakirti immediately was recognized as king of Kangleipak (Manipur) by the British authority in India. As king Chandrakirti was a minor, the country Kangleipak (Manipur) was ruled by Senapati Nar Singh as regent for the time being.

A very important agreement 'AGREEMENT BETWEEN RAJAH GUMBHEER SINGH AND COMMISSIONER F.J. GRANT, 1833' was signed on 18th April, 1833 A.D. This agreement cannot be left without notice of the readers, so, the writer gives it as under:

Xerox VI

AGREEMENT BETWEEN RAJAH GUMBHEER SINGH AND COMMISSIONER F. J. GRANT, 1833

The Governor-General and the Supreme Council of Hindoostan declare as follows: With regard to the two ranges of Hills, the one called the Kalanaga Range, and the other called the Noon-jai Range, which are situated between the eastern bend of the Barak and the western bend of the Barak, we will give up all claim on the part of the Honourable Company thereunto, and we will make these Hills over in possession to the Rajah, and give him the line of the Jorree and the western bend of the Barak as a boundary, provided that the Rajah agrees to the whole of what is written in this paper which is as follows:

1. The Rajah will, agreeably to instructions received, without delay, remove his Thana from Chundrapore, and establish it on the eastern bank of the Jorree.
2. The Rajah will in no way obstruct the trade carried on between the two countries by Bengali or Manipuri merchants. He will not exact heavy duties, and he will make a monopoly of no articles of merchandise whatsoever.
3. The Rajah will in no way prevent the Nagas inhabiting the Kalanaga and Noonai Ranges of Hills, from selling or bartering ginger, cotton, pepper, and every other article, the produce of their country, in the Plains of Cachar, at the Banskandee and Oodhar-lam bazars, as has been their custom.
4. With regard to the road commencing from the eastern bank of the Jorree and continuing via Kalanaga and Kowpoom, as far as the Valley of Munnipore—after this road has been finished, the Rajah will keep it in repairs, so as to enable laden bullocks to pass during the cold and dry seasons. Further, at the making of the road, if British officers be sent to examine or superintend the same, the Rajah will agree to everything these officers may suggest.
5. With reference to the intercourse already existing between the territories of the British Government and those of the Rajah, if the intercourse be further extended, it will be well in every respect, and it will be highly advantageous to both the Rajah and his country. In order, therefore, that this may speedily take place, the Rajah, at the requisition of the British Government, will furnish a quota of Nagas to assist at the construction of the road.
6. In the event of war with the Burmese, if troops be sent to Munnipore, either to protect that country, or to advance beyond the Nagahee, the Rajah at the requisition of the British Government, will provide hill porters to assist in transporting the ammunition and baggage of such troops.
7. In the event of anything happening on the Eastern Frontier of the British territories, the Rajah will, when required, assist the British Government with a portion of his troops.
8. The Rajah will be answerable for all the ammunition he receives from the British Government, and will, for the information of the British Government, give in every month a statement of expenditure to the British Officer attached to the levy.

SEAL

I, Shree Joot Gumbheer Singh of Munnipore, agree to all that is written above in this paper sent by the Supreme Council.

Dated 18th April 1833

(A true translation)

(Signed) Geo. Gordon, Lieut.,
Adjutant, Gumbheer Singh's Levy

Signed and sealed
in my presence,
(Signed)
F. J. Grant,
Commissioner

(Signed)
Shree Joot
Rajah Gumbheer Sing

The above is the Xerox copy of the above mentioned agreement between British Commissioner F.J. Grant and the king Gambhir Singh of Kangleipak (Manipur) signed on 18th April, 1833

A.D. as found at page 19 of Manipur Treaties and Documents (Vol. One) by Prof. N. Sanajaoba. The agreement did not involve any foreign power except the British authority in India. Here king of Manipur was a signatory. In the treaty of Yandaboo, 1826 A.D., Agreement regarding the Kubo (Kabaw) valley, 1834 A.D. and Agreement regarding compensation for the Kubo valley, 1834 A.D. where a foreign power, Burma was involved above the British authority in India which was also a foreign power, the king of Kangleipak (Manipur) was not a signatory in all significance of the exclusion of king of Kangleipak (Manipur) among signatories of Treaty, 1826 A.D. Agreement, 1834 and Agreement for compensation, 1834 A.D. and of inclusion of king of Kangleipak (Manipur) in the agreement, 1833 A.D. regarding internal arrangement of Kangleipak (Manipur) with the British authority may be critically noted vis-à-vis political status of Kangleipak (Manipur) during the reign of king Gambhir Singh (1825-1834) in Kangleipak (Manipur).

The so called the 'AGREEMENT BETWEEN RAJAH GUMBHEER SINGH AND COMMISSIONER F.J. GRANT, 1835' starts with "The Governor General and the supreme council of Hindoostan declare as follows : " This written document called Agreement between Rajah Gambhir Singh and Commissioner F.J. Grant signed in 1833 A.D. was called Agreement, agreement in general means mutual agreement. But readers may kindly examine whether it was a mutual agreement or dictation of British terms as they consider suitable and appropriate for the expansion of British Empire in Asia. The so called agreement has 8 articles signed by Gambhir Singh on 18th April, 1833 A.D. The figure '1835' in the name heading of the agreement is most probably a printing mistake, it must be '1833', because in 1835 A.D. Gambhir Singh was no more on Earth.

Critical comment on the political status of Kangleipak (Manipur) during the Hindu rule of the (1709 - 1834 A.D.) period.

State craft is a political and diplomatic term which has a very deep rooted meaning in society and in the development of polity since early human civilization, man started on the earth without cloths on their body in their living in society, without cooked food. Society

developed from pre-history, proto history times, to present very high science and technological developed society in millions of years time. State craft develops by bits in millions years time. As man or a group of man who were not part of the state craft development process, even may be a little time, cannot and will not be able to become a ruler or an administrator or to say exactly, a king all at once. King Pamheiba who was born in the Kanglei Mangang palace was brought and brought up in a Thangal Hill village in the wilds of nature in the hilly rocks, among high trees, among the dears, wild boars, and among wild cocks and hens etc. up to his adolescent age. The writer does not remind the readers that Pamheiba was of such and such parentage and low origin, but the writer wants to remind and emphasize the readers that he was at 20 years of age at the time of becoming king of Kangleipak, he must had been a man of unlimited passionate nature and appetite. Most of his times might had been spent in hunting and playing with other wild boys and girls like him in the wild of the nature. In such circumstance, when he became the king of Kangleipak in 1709 A.D. (1714 ?), the STATE CRAFT OF Kangleipak collapsed by the handling of an AMATEUR ruler, so to say very briefly and softly.

You have seen in Part I & II of this Kangleipak (Manipur) History series that the Monarchy of Kangleipak was established in and around 2000 B.C. by king Konchin Tukthapa Ipu Athoupa Pakhangba and he had seven sons called Salais by seven Lai Nuras (Lai women). Mangang king of Mangang Salai, the first son of king Konchin Tukthapa Pakhangba was the most successful king among the seven kings as descendants of the first Monarch Konchin Tukthapa. Why ? He was most favorite son and heir apparent of king Konchin Tukthapa during his life time. His first son king Mangang received State craft training and coaching from his father Monarch Konchin Tukthapa. Though Khuman and Moirang kings were very powerful in men, materials, Mangang king became superior to them because of superiority in State Craft. During the life time of Mangang king, Kangla capital, that is, Mangang Kanglei became the center of power conglomeration of five Salais - Mangang, Luwang, Angom, Khaba Nganba and Salai Leisangthem joining Mangang king by Luwang, Angom, Khaba Nganba and Salai Leisangthem in Kanglei power politics. That is, the four Salais -

Luwang, Angom, Khaba nganba and Salai Leisangthem went behind the shadow of Mangang king (vide page 68/69 of the II part of this Kangleipak History series). This is a fact and an axiom on State Craft. A ruler or king, in the time of yore, require training and experience in State Craft.

When Pamheiba became king of Kangleipak in 1709 A.D., a boy from the wild hill village Thangal without any training and experience from his ancestors, the real ancestor without even thinking of State Craft, Politics and diplomacy in his life, the State Craft which was built in thousand years by the ancestors of the Meetei Race collapsed and fell on the ground. His actions as king of Kangleipak were swayed by his lust of women and personal whims fueled by his fanatic Hindu Dharma Guru Santi Das Gossai. The mother of Pamheiba, Sapam Chanu Nungthil Chaibi was a Chothe woman, most loved by king Charailongba was a war captive. Because of this war captive origin, she was denied to become queen of Kangleipak by the Maichous and people of Kangleipak. This was on the ground that a woman of obscure origin cannot become the first Lady of Kangleipak and the first lady of the country Kangleipak should be of high grade and well tested woman. The king Charailongba accepted the peoples' verdict (vide page 66/67 of the part II of this series). After about two decades after his birth by Nungthil Chaibi, when Pamheiba became king of Kangleipak, king Pamheiba forcedly married 5 pregnant women having their husbands and killing husbands. Thangjam Chanu Irom Ongbi Thambal who was forced married killing her husband Irom Chaoba by Pamheiba. She became the Leimarel, head queen of the country Kangleipak. This was the change after Charairongba king when Pamheiba became king of Kangleipak. The social fabrics was completely broken, when Pamheiba Garivaniwaz became king of Kangleipak in 1709 A.D. In the Sate Crafts, the management of the country Kangleipak fell in the hands of some bigotic and fanatic Hindu religious preachers whose head was Santi Das Gosai. What these fanatic religious preachers would understand state craft? This was the facts of Kangleipak Monarchy when the first Hindu became Monarch of Kangleipak in the first half of 18th century A.D. A person who studies Kanglei history will agree with the writer, the lamentable change brought to Kanglei society since the advent of

Hinduism high lighted in these books of Kanglei history series by the writer.

Who are responsible for the present hill and plain Enmity in Kangleipak? The hill peoples of Kangleipak who are residing on the hills surrounding the valley of Kangleipak, now called Imphal valley, are by tradition and by fact, the ancestors of the valley people and repeating again, the valley people now called the Meetei are progeny of the hill peoples, now called Hao, a dirty name since the advent of Hinduism. Now in the last part of 20th century, scientifically it is proved beyond doubt that the Meetei, the Tangkhul, the Kapui, the Naga group people are of the same ethnic origin (vide page 56 of the part II of this Kanglei history series). The Meetei, first on the earth, settled at the top of the Koupru (Koupalu in the scriptures) mountains in pre-and proto history period (vide page 8, 9, 10, 11 of the part I of this Kanglei History series). The Kangleicha Meetei peoples has no doubt that the hill peoples of present day Kangleipak were of the same Ethnic group of peoples. This is a truth.

The Meetei people of present day has a saying "লৈত লৈত হোংনরিউদা হাও চখোম চাওবা তরেং খুংলরে।" This is a hindu period proverb. English translation : "When managing everything scarcely, seven hao gluttons (hill men) have arrived". Even if the family was very poor, with everything in limited quantity, the family had to feed the hill people under duty when arrived to the family from the far off hill village. They cannot avoid this duty as the hill people were their kinsman. This saying and the underlying meaning and significance of the saying are not inventions of the writer. The saying is the social Psychology of the Meetei Race up to this day regarding the relations of the hill and plain peoples.

When such relations were there between the hill people and the plain people, when some Meetei people arrived in the hill village, the hill villagers fed the Meetei people as of duty to kinsman, can there be any enmity between the hill people and plain peoples as we have to day? Absolutely there was not. If the relations continued up to this day, can there be any Enmity as of to day? Unimaginable.

The present Irreconcilable stand-off and seemingly extreme enmity between the hill peoples and plain people of Kangleipak (Manipur) seen to day are the gifts of the Hindu Rulers of Kangleipak

since the first half of the 18th century A.D. keeping the historical facts of the relevant times of history in mind, it is undeniable.

During the reign of Pamheiba Garivaniwaz, the Meetei army conducted more than 18 times free-booting raids through out the hill villages of Kangleipak, some times led by Pamheiba Garivaniwaz and Santi Das Gosai themselves, killed many hill villagers and captured many hill villagers alive, as if the white people did in the African Continent in 18th and 19th century A.D. Many of these relevant facts had been stated in the relevant parts of this book under the kingship of Pamheiba Garivaniwaz. Some of them will be repeated here as under :

In the year 1728 A.D. in the month of Mera "১০নি য়ুমশকৈশদা গুরুনে, নিংথেমনে ২ মানচিংনা মরিং নাবা চংএ। খুনপিসুং লমলোংসুং কারোংলেনসুং মচিসুং চাইখাইয়ে। খুনবীপী খুনমাইদা কোং ১ শাইএ। লাল অহিংবা ৪০ অসিবা ৫ ফাইএ।" page 77, Chei. Kum. (1967). English translation : "On 10th Wednesday, the Guru and Ningthem went to raid Maring. Khunpi, Lamlong, Karonglen and Machi villages destroyed. In the center of Khunpi, a Kyong (temple) was constructed. Captured 40 live prisoners and 5 villagers dead." In retaliation of this heinous criminal acts, in the year 1740 A.D. in the month of Fairel, "২নি শগোলশেন্দা মরিং খুদং চিংশাং পুন্ন। হৌদুনা থুমখোং পলেন, লাংঙথেন, ককচিং খুলেন, হৈরোক ৪মা মৈ থাইএ। ককচিংনা মরিং অমা ফাইএ, মরিংনা হাংপা মী ১০৫ শিএ।" page 90, chei. Kum. (1967) English translation : "On 2nd Thursday, the Maring people of the all Maring hill ranges attacked and burnt Thumkhong Palen, Langathen, Kakching Khullen and Heirolk villages. Kakching captured are Maring and Maring killed 105 villagers."

After about 12 years, Pamheiba and Santi Dass Gossai destroyed 4 Maring villages in 1728, in 1740 Maring retaliated killing 105 Meetei villagers making the Meetei people, instead of the Hindu Ruler, responsible for the criminal free-booting raid in 1728 A.D. to Maring villages.

One personal experience of the writer of the Maring people will be told to the readers. The people, men and women, are the people who speak Meeteilon very near to Meetei people tone and can tell you many Meetei proverbs exactly as we Meetei know and say.

The writer was posted at Chandel H.Q. in the year 1977-1981 A.D. about four years as District Statistical Officer of the Department of Economics and Statistics, Government of Manipur. During this period of time, the writer had time to know intimately the feelings of Anals, Maring etc. towards the plain people Meetei. Very briefly, the writer will end narration of telling the reader one personal relation with a Maring leader.

The MLA of Tengnoupal District in the relevant time was one Mr. Rongman, a native of Langol Maring village in Tengnoupal District. Unfortunately he is no more now, though he seemed to be younger than the writer was that time. He was one of the most intimate friends when the writer was at Chandel H.Q. Among the stories he told the writer one was that: The name of Maring Langol (Maring village) in Tengnoupal District was named taking the name of present Langol Ching (Langkol in the Puya) of the Lamphel area. The present Maring people lived at the Laithung Chingchin (now we say Laithong Chingin), where many diseases prevailed that time, from which fact the Brow was named Laithung chinchin that time. From this fact of diseases at Laithung chingjin the Maring people had to change their habitation to Tengnoupal. They established the Langol Maring Village when his (Rongman's) Abok (mother of his father) was about 6/7 years old, as told to him by his father. The Maring people was a part of the Meetei community that time, he told the writer.

In the year 1733 A.D. in the month of Poinu "১১নি শগোলশেন্দা হাওবমচা শগোলশেনবা হনজবা অচৌনচিংদুনা ওকখুন নাবা চংএ। হিরুবম কোইরেনচিংনা মী ৫১ হুইনিংহাও লমচিংবা ১৯ সুপ্পা মী ৭০ শিএ।" page 81, chei. Kum. (1967) English translation : "On 11th Thursday, led by Haobamcha Sagolsenba hanjaba Achou went to raid Okkhrun. 51 (Meetei army including Hiruhanba Koireng), 19 Heininghao leaders, total 70 people died (in the raid)."

In the year 1743 A.D. in the month of Inga "৩া অহম নোংদা হাও ১০০ হেননা খোলকএ।" page 94, chei. Kum (1967) "On the first day (of Inga) more 100 Hao villagers captured and brought (to Kangla)."

In the year 1745 in the month of Fairel "৭নি ইরাইদা শোংপুহাও চিংশাংনা লাল হৌদুনা মৈতে শোকএ।" page 100 chei. Kum. (1967). English translation

"On 7th Friday the whole people of Songpuhao hill ranges revolted and Meeteis were injured."

In the same month and year "১০নি নিখৌকাবদা কবুই খিংলোং চাইখাইএ। মী ৪ হাংলমএ।" page 100, chei kum (1967) English translation: "On 10th Monday, Kabui Thinglong village was destroyed. Four men killed." These were only some raids in the hill people villages during the time of king Pamheiba Garivaniwaz to remind the readers.

In the year 1790 A.D. in the month of Inga Ukhrul Tangkhul retaliated against the plain people for their criminal raid in 1733 A.D. "৩নি নিখৌকাবদা ওকখুন হাওনা সোইচকমেং চাইখাইকুনা মী ৪৫ হাংখিএ।" page 144, chei kum. (1967) English translation: "On 3rd Monday, the Okhrun Hao People destroyed Soicha Kameng and killed 45 villagers."

Coming directly to the time of king Gambhir Singh (1825 A.D. to 1834 A.D.) in his last years of reign, leaving so many other raids to the hill villages during the reigns of other kings in between the time of king Pamheiba Garivaniwaz and king Marjit (1813 A.D. - 1819 A.D.), to the pages of the Chitharol Kumbaba (1967), the writer requests the readers to see and examine pages 236 and 237 of the Cheitharol Kumbaba (1967) with their own eyes at least. In the year 1832 A.D. in the months of Hiyangkei, Poinu and Wakching as recorded on the pages 236 and 237 of the Cheitharol Kumbaba (1967), more than 45 hill hao villages were destroyed and many properties were collected and many hao villagers were killed.

During the period of Hindu kings from Pamheiba Garivaniwaz to king Gambhir Singh, up to this part of Kanglei History, constant raids, constant destruction of hill hao villages accompanied sometimes by large scale killing of hill hao villagers and collection of unbearable tributes from the hill peoples separated completely the hill peoples from the plain people. Thus the enmity between the hill people and plain people developed gradually as a natural way in Kangleipak, though Kangleipak belonged/belongs to the peoples of hills and plain as indigenous people of the monarchy established some times in 2000 B.C. And the Segregation of the hill peoples from the plain people as unclean and untouchable peoples during the Hindu Rule Enhances the Development of the Enmity, Aggravating the social unity and territorial integrity, so to say in brief.

Who are responsible for Chahi Taret Khuntakpa ?

The responsibility of Chahi Taret Knuntakpa (7 years Devastation of Kangleipak as the western Historians called it) from 1819 A.D. to 1825 A.D. was not only a complete devastation on Kangleipak in its Economy and Civilization of Kanglei Society, it was a complete desertion of Kangleipak by its people making Kangleipak a fertile desert in the first half of 19th century A.D. after a little more than 100 years of the advent of Hinduism, after king Pamheiba Garivaniwaz became king of Kangleipak in 1709 A.D. (1714 A.D. ?) Kangleipak lost its Civilization during the Hindu Rule. We cannot heaped the responsibility only on the head of king Marjit (1813 - 1819 A.D.) in whose time the 7 years Devastation started. The writer will remind the readers what Prof. G.E. Harvey said in his book 'Outline of Burmese History' Published 1926 A.D. at page 133 "In 1755 and 1758 Alaungpaya raided Manipur. The Manipurians call this 'The First Devastation' and say that he was unspeakably cruel; but he was only doing unto them as they had done unto his people (page 123). He left garrisons in permanent stockades at Tamu and Thangdut. His successors continued to raid Manipur until 1819, depopulating the country and stamping out Manipuri Civilisation so completely that it is now impossible to tell what their social and political conditions were like."

The Kanglei Civilisation developed since deep early B.C. beyond 2000 B.C. in their culture, in their scripts, in their polity was lost to the people of Kangleipak during Hindu Rule beginning in 1709 A.D. since Pamheiba king of Kangleipak. Let every Kangleicha know it and learn their history for their Identity.

"Under their Raja Gharib Newaz 1714-54 the Manipuri Raiders a terror; from 1742 till his death they came nearly every other year, sweeping the country up to Ava and carrying off loot, cattle, and thousands of people. Once they massacred two thirds of a Royal army including the commander, who was drunk. In 1738 they burnt every house and monastery under the walls of Ava and stormed the stockade built to protect the Kaunghmudaw Pagoda, slaughtering the garrison like cattle in a pen and killing a minister of the Hluttaw council; the old door-leaves of the Pagoda's eastern gateway show a gash made by the sword of Gharib Newaz when

he was forcing the entrance." Page 123 of the 'Outline of Burmese History' by Prof G.E. Harvey. This is shown as a braveness and strength of mind of king Garivaniwaz by the Hindu Propagandist of Manipur. But Real History Analyst in the Kanglei History in Hindu period sees in it King Pamheiba Garivaniwaz as a 'Tyrant'. Every western history writer of Kanglei History knew that 'So deeply on the Burmese impressed with the superiority of the Muneepooree horse,whom they rarely ventured to meet in the open field." Page 33, 'Report on the Eastern Frontier Of British India' by R.B. Pemberton. The Burmese called 'Muneepooree horse' as Cathe horse or Cashe horse traditionally. These superiority and Efficiency of the Kanglei army and its people were not developed suddenly during the time of Hindu King Pamheiba Garivaniwaz in 18th century A.D. The Military Machine of Kangleipak, to keep the Kanglei Monarchy as Independent Sovereign Kingdom and prosperous, was gradually developed since the days of the Kanglei first Monarch, Konchin Tukthapa Ipu Athoupa Pakangpa since 2000 B.C. What king Pamheiba Garivaniwaz was doing was only to spend away Recklessly, without diplomacy and patriotism without slightest thinking of his people countrymen.

Prof. G.E. Harvey in his book 'Outline of Burmese History' at page 123 itself says: "They thought themselves heroes, able to take their pleasure of Burma when they willed. They did not realize that Burma was several times the size of their country, that they were laying up for themselves a frightful vengeance."

At the time of installing Marjit on the throne of Kangleipak in the month of Langpan in 1812 A.D. Burma sent 1 lakh army under the Pakhek General (vide page 204 of the Cheitharol Kumbaba (1967). Kangleipak (Manipur) could not raise more than 20,000 soldiers aided by other king in 1738, 1739 A.D. to meet the Burma (vide page 39, "Report on the Eastern Frontier Of British India" by R.B. Pemberton). Now the people of Manipur will get their share for the Bravery and wisdom of the first Hindu king Pamheiba Garivaniwaz.

"Alaungpaya settled the Manipuri problem by sending a strong punitive force to Manipur, which paid the Manipurians back in kind by looting, killing, and burning their villages" page 165 'A HISTORY

OF BURMA' by Prof. Maung Hrin Aung.

Because of Alaungpaya's invasion of Kangleipak (Manipur) there were two Khuntakpa in 1755 A.D. 1758 A.D. during the reign of king Gourshyam (1753 -1759 A.D.)

During the reign of king Jai Singh Bhagyachandra (1763-1798 A.D.) there were 3 Khuntakpa (complete desertion of the country by the people because of fear of the Burmese army). In 1764 A.D. the first Khuntakpa happened during the reign of king Bhagyachandra (vide page 111, chei kum. (1967). 2nd khuntakpa in 1769 A.D. (vide page 112, chei. Kum. (1967) and the 3rd khuntakpa in 1772 A.D. (vide page 114, chei. Kum.)

In the year 1772 A.D. in the month of wakching " ২৫নি নিংখৌকাবদা মহারাজনা অৰা নাৰা যাত্ৰা তৌএ। কাইৰেল থা থাংজনা হনলে। ২নি নোংমাইচিংদা লৈপাক কাইএ।" page 114 chei. Kum. English translation: " on 25th Monday, the king went to raid Burma. The first day of Fairel is Saturday. On 2nd Sunday, the country is deserted by the people." This was the last and 3rd devastation of the country Kangleipak (Manipur) by the Burmese during the reign of king Bhagyachandra. The rest of the king Bhagyachandra's life on the throne for 26 years (1772 - 1798) was peaceful. Why the Burmese stopped invasion after 1772 A.D., 3rd Khuntakpa of Kangleipak? After 1772 A.D. it was very probable that king Bhagyachandra had a compromise with the Burmese authority with some price, though we do not know what was the price in the Kanglei History. (vide page 45 of 'Report on the Eastern Frontier of British India' by R.B. Pemberton). Everybody who studies the Kanglei History of the Hindu Period knows very well that Burma was a key for peaceful Kangleipak just after the fall of king Pamheiba Garivaniwaz (1748 A.D.) from power, since the reign of king Gourshyam (1753-1759 A.D.). The key factor of Burma for peaceful Kangleipak was only neutralized during the reign of Gambhir Singh (1825-1834) when British power in India intervened in the relation between Kangleipak and Burma since the days of the Treaty of Yandaboo of 1826 A.D. Why this importance of Burma for a peaceful and sovereign Kangleipak was not known to the Rulers of Kangleipak during the Hindu period or the Hindu rulers intentionally were doing everything to destroy the ancient Kanglei Civilisation making Burma a sworn enemy of Kangleipak requires a critical study of Kanglei

History of Hindu period. We will and analyse these things in the coming IV part of this Kanglei history.

Now let us look into the events leading to Chahi Taret Khuntakpa started in 1819 A.D. during the last days of king Marjit.

Before king Marjit became king of Kangleipak, he was Jubaraj and Senapati of king Chourjit (1803-1813 A.D.). Soon he felt out with king Chourjit. He stayed in Ava beseeching the favour of king of Ava for many years. He was favoured only in the last part of 1812 A.D. when Marjit agreed to hand over Kabo valley to Burma and agreed dependency to Burma after he became king of Kangleipak (Manipur). In such condition, the king of Burma installed Marjit on the throne of Kangleipak in 1813 A.D. When Marjit became king of Kangleipak, he did not fulfilled those agreed with the king of Ava in the last part of 1812 A.D. He did not respect the hand over of Kabo valley and he cut timbers etc. as if there was no agreement whatsoever with king of Ava. He was invited to join coronation ceremony of king of Ava in 1819 A.D. as was agreed upon dependency to Burma between he and king of Burma. He did not attend the coronation ceremony.

In the year 1819 A.D. the king of Ava sent a great army detachment to punish king Marjit for his Betrayal under generals Pakhawon and Kaneun. King Marjit fled to Cachar, he 'was kindly received by his brother Chourjit, to whom he made a formal resignation of his regal authority, "(vide page 48, the 'Report on the Eastern Frontier of British India' by R.B. Pemberton) for their last laugh for the Miseries of Kanglei people.

The invading army of king of Ava under generals Pakhawon and Kaneun, Marjit encountered at Kakching and "The contest was at length terminated by the retreat of Marjit who deserting his troops fled precipitately towards Cachar," vide page 48, 'Report On the Eastern Frontier Of British India' by R.B. Pemberton.

Please see the words 'deserting' and 'precipitately' in the quotation above 'deserting' means here leaving the Kanglei army by its leader king Marjit during the battle, when the fighting was going on Marjit fleeing towards Cachar.

'Precipitately' again here means hasty, untimely, sudden without

much exercise of care and thought. Here Marjit was shown as a coward, a king without leadership quality by the English writer. He left suddenly for his life leaving his troops on the battle field at the mercy of the out numbering Burmese army without any leader.

After defeating the Kanglei troops at Kakching the Burmese army entered the palace and for many months stayed at Kangcheipung camping there. The whole Kangleipak population was exposed to the occupying enemy Burmese army. The whole Kangleipak was totally depopulated, the country Kangleipak became a very fertile desert for seven years from 1819 A.D. to 1825 A.D. after at least 5 short khuntakpa in the Kanglei Hindu history period.

In the month of Wakching in 1819 A.D. "১০নি লৈপাকপোকপদা পাখাৱোন, কানেউন ২ মাকী লৌননা চাকাপিয়াং শীদুনা ইপুংসি জয়রামবু নিংবৌ শেমপিকে হায়না হাওতকি কৌথরে। ইপুংসিগা লৌননা মৈতৈ বরা কুমলকএ। অবানা লৌনম তৌতুনা ইপুংসি জয়নচিংবা মৈতৈ লাখ ৩ পুশিনখিএ।" page 211, chei kum. (1967) English translation : "On 10th Tuesday, the Burmese Generals Pakhawon and Kaneun sent Chakapiyang for Ibungshi Joiram to come down from hill to make him king on false promise. Ibungsi came down with some Meiteis. The Burmese on false promise rounded up 3 lakhs Meitei people including Ibungsi Joi and taken away to Burma."

Now a weak Prince had been picked up by the Burmese with the temptation of making him king of Kangleipak (Manipur). Now let us see the Kanglei History what happens.

Now the esteemed readers are requested by the humble writer to examine the Kanglei Hindu History from 1709 A.D. to 1819-1825 A.D. (Chahi Taret Khuntakpa Period) and to decide themselves who were responsible for the Chahi Taret Khuntakpa. For the writer, unequivocally, the Hindu kings are responsible.



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About this Part III of the Kanglei History Series

This part of the Kanglei History series covers from 1709 A.D. to 1834 A.D. upto the death of king Gambhir Singh, from king Pamheiba Garivaniwaz to king Gambhir Singh, from the advent of Hinduism, Hindu period only. Every body says 'চহী ৭ খুন্তাকপা' that happened from 1819 A.D. to 1825 A.D. commencing from the last days of king Marjit (1813-1819 A.D.), lasted upto the beginning of the reign of king Gambhir Singh (1825 A.D.). But the indigenous Kangleichas, Hill and Plain, who faced the brunt of Burmese onslaught know very little of this Episode, the western Historians called the Great Seven Years Devastations, happened only some 180 years ago in this most important period of History of Kangleipak. Very few Kangleicha know the fact that 5 Khuntakpa Episodes happened before চহী ৭ খুন্তাকপা. Please try to know how so many খুন্তাকপা happened during the Hindu period of History of Kangleipak. At present there is a serious stand-off between the Hill and Plain, threatening even the Territorial Integrity. But no body know how this came about. Please know your own History of your Country Kangleipak for your own identity.

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