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History of manipur

The History of Manipur Reflected in Archaeological Research and Recorded History
The arrival of the year 33 CE was determined by scribes through astrological calculations, a method used by many authors to reconstruct Manipuri history. The existence of clan identities and leadership contributed to the diverse historical traditions of Manipur. Each clan wrote its own creation myths, religious histories, clan genealogies, and dynastic accounts of noble houses. Nongta Lailen Pakhangpa established the Meitei rule by subjugating Poiraiton, marking the beginning of a new era. The first seven kings mentioned in Ch.K. — Pakhangpa, Tompok, Taothingmang, Khui Ningngongpa, Pengsipá, Kaokhongpa & Naokhampa — ruled until 411 C.E., with each king's reign marked by significant events and battles. Naokhamba was succeeded by Naophangba, followed by Sameirang, who fought a successful battle against the Angoms. Ura Konthouba's reign saw warfare with "Senloi Langmai," while Naothingkhong became the next king after his reign.

Khongtekcha ruled for ten years, defeating the Moirang clan and later being succeeded by Keirencha. Keirencha ruled for fifteen years before being succeeded by Yarepa, who reigned for twenty-two years with no notable events recorded about him or his successor, Aayangpa. The next four kings — Ningthoucheng, Chenglei Yipan Lanthapa, and Yirengpa — collectively ruled for 253 years, emerging victorious in various wars against fellow clans. The medieval period saw Loiyumpa as the next king, credited with initiating the first constitution. He was followed by Loitongpa, who succeeded in battles on eastern fronts. Aatom Yoirenpa's thirteen-year rule ended when he was chased out by his brother and forced to seek refuge with the Khumans. Yiwanthapa reigned for thirty-two years, waging a successful war against the Khumans and murdering their chief queen. Thawanthapa's thirty-six-year-long rule saw him subdue multiple internal and external threats, while allying with the Khumans and defeating them later. Chingthang Lanthapa defeated the Khumans as well as Kamus during his eleven-year reign. Thingpai Senhongpa succeeded him, ruling for five years without notable events. Paranthapa reigned next, re-defeating the Khumans at Pairou and consolidating the territories of Koupa Koutai. He also conquered the Chaqpas. Khumompa allied with the Khumans to successfully ward off an invasion by the rulers of Kabaw Valley and captured Maimumpa, king of Hao. Moirampa succeeded him, defeating the Khumans as well as Moirangs and engaging in battles against the Kekes and people of Makhaao. Korirong was captured during his reign. Thangpi Lanthapa ruled for twenty-two years, trouncing the Moirangs and Loipi Haos, capturing Tengkongbi and Marem Namngapa. Kongyapa ascended to power next, but details about his reign are unclear. Manipur Kingdom History Manipur was ruled by various kings after the death of King 1324. Tenheipa succeeded him and ruled for twenty years, engaging in numerous wars. After his death, Tonapa reigned for five years but little is known about his rule. Tapungpa then took the throne and successfully fought against the Loipi Marems before being assassinated by Khamlangpa, the king of Chingsong, after thirty-five years of rule. The next king, Lairenpa, ruled for five years but no information exists about him afterwards. Punshipa reigned until 1432, witnessing various clashes with Moirangs. Ningthoukhompa then took over and defeated the Moirangs and repulsed a rebellion by the Tangkhuls of the mountains. The physiographic regions in Manipur comprise a large valley surrounded by mountainous terrain, covering approximately 690 square miles that stretches north-south at an elevation of 2,600 feet. A notable feature within this valley is Logtak Lake, which covers about 40 square miles and serves as the source of the Manipur River. This river flows southward into Myanmar before joining the Myittha River, a tributary of the Chindwin. The hill ranges, connected by spurs and ridges, are generally oriented north-south and include various peaks such as the Naga Hills to the north, the East Manipur Hills along the eastern Myanmar border, the Mizo and Chin hills to the south, and the West Manipur Hills to the west. Elevations in these ranges vary significantly, with some areas reaching heights above 9,500 feet. The climate in the valley is temperate, whereas the hills experience cold temperatures. During summer months, average high temperatures range from low 90s F (about 32–34 °C), and winters can drop temperatures into the mid-30s F (about 1–2 °C). Rainfall is plentiful throughout the year, with approximately 65 inches of precipitation annually. November through February are considered the driest months. The hills are densely forested with a mix of trees including bamboo and teak. Notable among Manipur's flora are rhododendrons, primroses, and blue poppies. The state is also home to various animal species like Asiatic elephants, tigers, leopards, wild buffalo, and the Indian one-horned rhinoceros (although the latter has largely disappeared due to poaching). The majority of Manipur's population are Meitei people who occupy the valley, with many practicing Hinduism. Women among this community play significant roles in trade and enjoy high social status. The indigenous hill tribes, such as the Nagas in the north and the Kukis in the south, make up a sizeable portion of the population and practice traditional animist religions or Christianity. A significant number of people speak Manipuri, with English being another official language. Agriculture and forestry are primary sources of income for the state's largely rural population. of Manipur society into one unit led to significant changes in the region's traditions, largely influenced by Vaishnavism. The history of Manipur, as recorded in Cheitharon Kumpapa, describes the region comprising mainly Meitits and Meitei-pangals in the valley and Nagas and Kuki tribes in the hilly regions. The British rule began in 1891, with the state joining the Union of India in 1956. Manipur played a notable role during World War II, capturing key positions against Japanese forces. After Independence in 1947, the state established its own democratic government under King Prabodhchandra, which dissolved soon after. The prehistoric period of Manipur's history is marked by various names given to the region over time, including Meitirabak, Kangleipak, and Meiteileipak. The region has been influenced by neighboring states' names, such as Kathe (Burmese) and Meklee (Assamese). Archaeological findings suggest a compact physiographic unit stretching between eastern Himalayan branches and the Brahmaputra-Chindwin valley. The Bronze Age is visible in the cultural trends of the people, while remnants of Old Stone Age are evident in Khangkhui caves, dated back to 3000 BC. The Neolithic age also marks the presence of this period, with Tharon caves remaining today. Kanga, regarded as Manipur's first ruler, was followed by MalyiaPhambalcha, who ruled around 1379 BC. Manipur's rich history dates back to the medieval period under the rule of MeidinguNingthouKhomba (1432-1467) and MeidinguKiyamba (1467-1508 AD). This era saw the rise of vashnavism, which marked a new era in Manipur. The 18th-century saw the reign of MeidinguPamheiba (Garibanzaw) (1709-1748), who was followed by MeidinguChingthangkhomba or Bhagyachandra (1749-1798). After the British rule, Manipur became a princely state under MeidingnguSurchandra (1886-90) and later under MeidingnguChurachand Singh (1891-1941), who was succeeded by Bodhchandra Singh in 1941. The kingdom eventually merged with India after World War II, becoming a union territory in 1956 and finally gaining full-fledged statehood in 1972. Manipur's Name Origins and History
The history of Manipur is complex, with various names used by its neighbors during different periods. In the first treaty between the British East India Company and Chingthangkhomba in 1762, the kingdom was referred to as Meckley. However, after Bhagyachandra and his successors issued coins engraved with the title of Maniपुरेश्वर, the name Meckley was discarded. The Sanskritisation work, Dharami Samhita, popularized the legends of Manipur's name origin in 1825-34. Despite archaeological research being limited in Northeast India, some scholars propose that the region played a significant role in early hominid migrations and peopling of India. Prehistoric stone erections, such as those found at Willong Kholen, suggest the presence of Paleolithic culture in Manipur. However, the accuracy of these identifications is disputed due to the lack of chrono-stratigraphic context. Multiple Neolithic sites have been identified in Manipur, including Nongpok Keithelambi and Napachik. These sites are characterized by stone tools and pottery, similar to those found in Southeast Asia. The development chronology of the Neolithic culture in Northeast India is subject to ongoing research. Recent studies suggest that the Meiteian language, which belongs to the TB phylum, may have originated from a diverse group of foragers who learned agriculture and animal rearing around 4000 B.C. before migrating eastwards and establishing the Tibeto-Burman phylum. Upon the dawn of the Copper Age and the subsequent Iron Age, Manipur is home to numerous megaliths serving distinct purposes.[24] Before the Christian era, migrants from Southern China likely settled in the valley during the late Iron Age. However, the indigenous hill-tribes' origins remain unclear.[26] A lack of written records between the Iron Age and the first millennium in North East India has made it difficult to pinpoint the region's historical events.[24] Chronicles suggest trade networks operated between India and South China via Manipur; pilgrims also entered India from China through these territories.[27]

Despite its rich cultural heritage, the geopolitical history and ethno-linguistic background of the inhabitants are largely unknown.[28][29][30] The primary source for ancient and medieval Manipur is the Cheitharol Kumbaba (Ch. K.), which dates the first king to 33 CE but has been redrafted in the 18th century due to lost leaves, making its historical record unreliable.[28][31] The kings of this period are assigned unusually long reigns, and there's a scarcity of objective information.[32] Historians like Saroj Nallhi Parratt suspect that many monarchs were borrowed from cultural pantheons and myths to legitimize the current rule by the Meitei clan. Parratt also speculates that the initiation date was determined via astrological calculations.[33] The Ch. K. is a Meitei chronicle, detailing the expansion of the Meitei across Manipur's valley and other exploits. Local authors have used Puyas (archaic Manipuri manuscripts) to reconstruct Manipuri History, but these texts are criticized for being potentially forged by Meitei Nationalists.[30][40][41] Scholars note that Puyas lack serious textual-critical scrutiny and are only suitable for commenting on Meitei traditions. The primordial dragon god Pakhangpa is credited with establishing the Meitei rule in Ch. K., but there's no concrete evidence linking these seven rulers to a single dynasty.[38] Naokhampa's reign marked the beginning of a long line of Meitei kings, each leaving their mark on the kingdom through various military conquests and alliances. Following Naokhampa, his son Sameirang fought a successful battle against Aangom, a fellow clan member, solidifying his claim to the throne. Konthoupa's reign was marked by devastating warfare with "Senloi Langmai," but ultimately ended in a period of five years without a ruler. Naothingkhong's tenure saw the chieftain of Pong Kingdom engage in an annexation spree before returning via Manipur, and Khongtekcha ruled for ten years after defeating the Moirang clan. The next king, Keirencha, reigned for fifteen years, followed by Yarepa, who held onto power for twenty-two years. Aayangpa, Ningthoucheng, Chenglei Yipan Lanthapa, and Yirengpa ruled in succession, with a combined total of 253 years under their belts. During this period, the Meitei kings faced numerous challenges from fellow clans, including Nongyai Khumans, Houkei, Luwangs, Moirangs, and others. Loiyumpa is notable for initiating the first

'constitution,' while Loitongpa's reign saw him emerge victorious in some unspecified battles on the eastern fronts. Aatom Yoirenpa ruled for thirteen years before being ousted by his brother, and Yiwanthapa went on to wage a successful war against the Khumans and their chief queen. Thawanthapa ruled for thirty-six years, subduing multiple internal and external threats, including an alliance with the Khumans during a raid against Hairem. Chingthang Lanthapa defeated the Khumans as well as Kamus in his eleven-year rule, followed by Thingpai Senhongpa, who ruled for five years without any notable achievements. Paranthapa re-defeated the Khumans at Pairou and conquered the territories of Koupa Koutai, before Khomompa allied with the Khumans to successfully ward off an invasion by the rulers of Kabaw Valley. Moirampa succeeded Khomompa, defeating the Khumans as well as Moirangs in battle. Other battles were fought against the Kekes and people of Makhaao, resulting in Korirong's capture. Thangpi Lanthapa ruled for twenty-two years, trouncing the Moirangs as well as the Loipi Haos; Tengkongbi and Marem Namngapa were captured. Kongyapa ascended to the throne in 1324, going on to succeed Khomompa before being followed by Tenheipa, who reigned for twenty years amidst a multitude of warfare. The Kingdom of Tonapa ruled for five years before Tapungpa ascended to the throne and defeated the Loipi Marems after thirty-five years. Lairenpa reigned for another five years with no king after him. Punsipa's reign lasted until 1432, during which there were several battles, including one against Moirangs. The Kangleipak State was established in the late 11th century and had its first constitution, the Loiyumba Sinyen. Ningthoukhompa ruled from 1432 to 1467 and defeated the Moirangs and a rebellion by the Tankhnus. During Meidingu Senbi Kiyamba's reign, Sanamahism began to collapse and Brahmins migrated to the kingdom. Kuranganayani became queen of Ahom in 1768. The name of the kingdom was changed from Kangleipak to Manipur during Gharib Niwaz's reign. The religion was forcibly converted from Sanamahism to Hinduism during his regime. In 1729, the sacred scriptures of Sanamahism were burned, and this event is commemorated annually during Puya Meithaba. The history of Manipur dates back to 1110 AD with the writing of Loiyamba Shinyen, considered the first written constitution of the region. Manipur was an independent kingdom ruled by the Meitei dynasty before it became a princely state under British rule in 1942, marking the beginning of World War II in the region. The text highlights the rich cultural heritage of Manipur, with a diverse array of creation myths, religious histories, and clan genealogies that reflect the complex historical traditions of the region. Historical records show that Manipur was subject to the Indian Penal Code, which only applied to subjects of the Queen or foreigners residing in British India, yet the state maintained its independence as a sovereign entity. * There are multiple references to books and articles about Manipuri history, including works by Sebastian, Beemer, Parratt, Brandt, Naorem, and others. * These sources discuss topics such as the Meetei constitution, the evolution of the Meetei state, and Hinduism in Manipur. * Specific events and periods mentioned include the 12th century Meetei constitution, the Pemberton Report, the Japanese bombing of Imphal, and the Anglo-Manipuri war of 1891. * Other topics covered include the impact of colonialism on Manipur, the significance of scripts and cultural revivalism, and the history of the region's pre-colonial era. Note that this paraphrased text condenses the original text into a shorter summary, while still trying to capture the main points and themes. Manipur's documented history starts with King Pakhangba (33-154 AD), who united seven Manipuri clans. The introduction of Vaishnavism school of Hinduism brought significant changes to the state's history. Cheitharon Kumbaba, a chronicle of royal events, claims to record events from 33 AD. Meitei people and Meitei-Pangals (Muslims) have lived alongside Nagas and Kukis in Manipur since ancient times. Manipur became a princely state under British rule in 1891, the last independent state to be incorporated into British India. During World War II, Manipur saw fierce battles between Japanese and Allied forces. The Japanese were defeated before entering Imphal, a turning point of the war. The Manipur Constitution Act, 1947, established a democratic government with the Maharaja as Executive Head and an elected legislature. In 1949, King Prabodhchandra was persuaded to sign a Treaty of Accession merging the kingdom into India. The legislative assembly was dissolved, and Manipur became part of the Republic of India in October, 1965. Manipur had been known by many names throughout history, including Meitirabak, Kangleipak, or Meiteileipak. Its new nomenclature was adopted during the reign of Meidingu Pamheiba in the eighteenth century. Tilli Koktong Leikoiren eventually became Muwapalli during the Konnachak epoch. [3] During its later period, Manipur and its inhabitants were referred to by various names by their neighbors. The Shans or Pongs called it Cassay, while the Burmese referred to it as Kathe, and the Assamese as Meklee. In a 1762 treaty with the British East India Company and Meidingu Chingthangkhomba (Bhagyachandra), the kingdom was recorded as Meckley. Bhagyachandra's successors issued coins bearing the title Maniपुरेश्वर, leading to the name Meckley being discarded. The Sanskritisation work Dharami Samhita (1825–34) popularized the legends of Manipur's name origin. [4] Prehistoric Manipur Manipur is situated on a branch of the eastern Himalayas' tertiary ranges and forms part of a compact physiographic unit following the great divide between the Brahmaputra and Chindwin valleys. The region holds key to understanding cultural diffusion between south and southeast Asia, playing a crucial role in shaping northeast Indian ethnography from prehistoric times onward. Manipur appears to have absorbed Bronze Age cultural traits from Thailand and Upper Burma, where indigenous early metal age cultures developed around 4000 BC. Kalemki, a series of caves located north of Tharon Village, is believed to have been formed around 7000-8000 BC through rock weathering. The area has been inhabited by various cultures, including Proto-Australoid people around 5000-4000 BC and Tibeto-Burman inhabitants later on. Another significant site is Napachik, a Stone Age site dating back to the second millennium BC, which shares similarities with Haobihian sites in Vietnam and Thailand. The history of Manipur begins with Kangba, its first king, who was born in the Koubru hills around 2000-1500 BC. He established Meeteileipak as Tilli Koktong Leikoiren during his reign. The next confirmed ruler was Malya Phambalcha, whose era is believed to have begun around 1379 BC and saw the establishment of the Meetei Calendar. The ancient Nunit Kappa text compares two brothers, Nongdanhán and Taohuireng, as if they were two sons. These events are narrated in a hymn sung during the Chupsaba rite. The royal chronicle, Cheitharol Kumbaba, provides insight into this era. The modern era began with Nongda Lairen Pakhangba (33-154 AD), an extraordinary ruler who created Manipur and introduced sagol kanglei (PoLo). His son, Khuiyoi Tompok Pakhangba, succeeded him in 154 AD and is credited with inventing the drum (pung). Naophangba ruled from 428-518 AD, a period marked by technical innovation in metallurgy. The places of Kangla and Kangla Houba were believed to have been written by Ashangba Laiba, with some historians dating back as far as 615 AD when Muslims first arrived in Manipur. Shaikh Muhammad Sani led a thousand-strong army of Pasha troops from Taraf in 1606, settling in the region and taking local wives under the royal directive of King Khagemba. Notably, Loiyamba (1074–1122 AD) is remembered as the "Great Law Giver," who introduced administrative reforms that shaped the kingdom's administration for centuries to come. He created six lups or divisions and implemented the Pana System, leaving a well-organized society and economy in Meeteileipak. In medieval Manipur, notable rulers include Meidingu Ningthou Khomba (1432-1467), known as the "Conqueror of Tamu," whose queen Lintoingambi demonstrated exceptional bravery and skill. The Meitei state was established during his reign.

Meidingu Kiyamba (1467-1508) is credited with military and territorial expansion, along with his father King Ningthou Khomba and mother Lintoingambi. This period saw the emergence of Medingu Senbi Kiyamba, who became king at 24, receiving a sacred stone from the King of Pong. Meidingu Khagemba (1597-1652) consolidated and expanded his kingdom, successfully defending it against foreign invaders. He introduced bell metal currency and patronized traditional Lainingthou Cult. His reign is considered the golden age of Manipuri literature, with scholars like Apoimacha and Langon Lukhoi attending his court. Khunjaoba succeeded Khagemba in 1652, fortifying Kangla and excavating a moat before Paikhomba ascended the throne in 1666, consolidating power. His kingdom covered a vast area, stretching from Samjok in the east to Takhel Tripura in the west. In 1679, two Mughal princes settled in Manipur with local wives. The 18th century saw Meitirabak's full development of its culture, economy, and state system, with three key figures: Charairongba, Pamheiba, and Chingthangkhomba playing significant roles. Charairongba ascended the throne after his father's death in 1697, marking a transition from traditional Meetei culture to a Hinduised society. He married a Burmese princess, strengthening ties with Burma, but relations later deteriorated. The introduction of Vaishnavism brought significant changes to Manipur, replacing the Meitei script with Bengali. Pamheiba transformed Meeteileipak's Hindu traditions into a prominent force in Manipur between 1717 and 1737, transiting Sanskrit epics like the Mahabharata and Ramayana. During his forty-year reign, Pamheiba expanded the kingdom through military conquests, established sound economics, and introduced cultural achievements. He issued coins bearing his names, including "Maniपुरेश्वar" and "Mekleeswar". Upon abdicating in 1748, Gourashyam succeeded as king but was later ousted by his brother Bhagyachandra. The latter restored normalcy to the kingdom and attempted to regain Meeteileipak's former glory. However, the Burmese invaded Manipur again in 1764, defeating the Meetei force at Tamu. Bhagyachandra regained power with the help of the Ahom king Rajeshwar in 1768 and ruled for over 30 years, signing a treaty with the East India Company. His reign was significant for promoting Cheitanya's School of Vaishnavism. Subsequently, Meeteileipak came under Bengali influence. Bhagyachandra earned the title 'Rajarsi', symbolizing his spiritual wisdom as a king. A powerful force led by General Maha Bandula was sent to defeat Marjit and restore Ava's rule in Meitirabak. Following their victory, Meitirabak came under Ava's control from 1819 to 1826, a period known as Chahi Taret Kuntakpa. This marked the end of the medieval era in Meitirabak's history. After being ousted from Meitirabak, its princes regrouped in Cachar and launched a counterattack. By 1819, three brothers had seized control of Cachar, forcing Govinda Chandra to flee to Sylhet. The kingdom was repartitioned among the three princes, with Chaurajit ruling the eastern portion. Gambhir Singh, Meidingngu from 1826 to 1834, played a crucial role in expelling Ava's forces from Meitirabak beyond the Ningthi Turel (Chindwin River). He ruled from Langthabal and died in 1834, succeeded by his infant son Chandrakirti. Nara Singh, Gambhir Singh's second cousin and regent, ascended to the throne in 1844 at age 51. He shifted the capital to Kangla and rebuilt two statues of the Kangla Sha. Nara Singh died in 1850 and was succeeded by his brother Dehendira Singh. Chandrakirti regained the throne in 1850 after defeating Dehendira. During his reign, he developed and maintained sacred places within Kangla Fort. He ruled until his death on May 20, 1886. The main entrance of the Kangla Fort in Imphal. On hearing the news of the British arrival, Meidingngu Kulachandra dispatched Kangabam Chidananda with seven hundred Meetei sepoyts to Mao Thana. They were tasked with receiving the Chief Commissioner of Assam and arranging a large escort for him. On March 22nd, 1891, Quinton arrived at Imphal with his entourage, accompanied by an immense retinue. The Meidingngu and his brothers warmly welcomed him at the Kangla Palace's western entrance. However, Quinton failed to apprehend Yuvraj Tikendrajit during a planned Durbar (court) at the Residency. Subsequently, he consulted Grimwood and Colonel Skene, deciding to forcibly arrest the prince. This led to Grimwood being speared to death and the execution of Quinton, Colonel Skene, Mr. Cossins, Lieutenant Simpson, and Bulger in front of the Kangla Sha by the public executioner. The British government was informed about the plan's failure and the officers' executions, prompting them to send three columns of troops from Kohima, Silchar, and Tamu under Major General Henry Collett, Col. R.H.F. Rennick, and Brigadier General T. Graham respectively. The column advancing from Tamu encountered fierce resistance in Meitirabak, resulting in a major hand-to-hand combat at Khongjom on April 25th. Brave Meetei soldiers like Maipak Sana, Wangkheirakpa, Yengkhoiha, Chongtha Miya, Paona Brajabasi, and many others laid down their lives defending their homeland. Meitirabak ultimately lost its independence to the British on April 27th, 1891. In 1947, following India's independence, the British vacated Manipur. The reign of Meidingngu Bodhchandra began in 1941 after his father Churachand passed away. His ascension marked a period of significant turmoil in Manipur's history. During World War II, he convened the National War Front meeting and urged support for the war effort. However, Imphal was bombed in February 1942, resulting in numerous casualties and mass evacuations from the region. The economy suffered greatly, with skyrocketing prices and widespread destruction of homes and goods. For the first time on the subcontinent, the Indian National flag was hoisted by General of the Indian National Army. Given article text here A list of usernames and contributors, including Rojas22, Betathita, Chris the speller, and others, is provided along with information about image sources and licenses. The Kangla Gate image is attributed to Mongyamba under Creative Commons Attribution-Share Alike 3.0 Unported.