

A History of Kakching with special reference to Khamlangba

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Abstract

The story of Khamlangba is based on both the oral and written sources which are primary sources. He is the one of the major God of Manipur and has been told either by oral or written books but no one can fix the life span of Khamlangba. He was the leader of Kakching community who was committed his life to his occupation as the iron producer. He made many settlements when he searched for the raw materials. Khamlangba became the ancestral God which is still devoting in Kakching community as a major God and few places in Manipur. Different manifestations of Khamlangba in different places have told in this research.

Keywords: *Khamlangba, Kakching community, Kangleipak*

Methodology

The historical fields of this particular area of study has been analysed and questionnaires had been conducted to different elderly people of the Kakching community. They gave the good oral sources as per them and many books had been analysed to write this article. These methods were conducted after the objective of the article was framed. But after the use of these methods, the process has reframed to continue because there were many new ideas that emerged while conducting the said methods.

Introduction

Kakching is a small town located in south eastern part of Manipur and 45 km away from the capital Imphal. The name is derived from its community name Kakching. Kakching community is the most populated town in Kakching District. Kakching was under the Thoubal district but recently, Manipur's nine districts were reevaluated and framed into new eight more districts on December 2016. By this Kakching also became the independent district in the state of Manipur. Kakching is divided into Kakching Wairi and Kakching Khullen by the Burma-Sugnu road. Both Kakching Wairi and Kakching Khullen are devoted to Ebudhou Khamlangba. They are very hardworking community. Most of the people are engaged with agricultural activities whether rich or poor.

Khamlangba is the God associated with few places in Manipur. His temples are made in Uripok, Thoubal and Kakching. All the people of Kakching and few people from different parts of Manipur who were the settlers of Khamlangba are devoting him today as their ancestral God. He is known as Ebudhou Khamlangba in Kakching. There are two Ebudhou Khamlangba temples in Kakching. They are located in Kakching Wairi and Kakching Khullen. He was the ancestral leader of the Kakching community. This is why he is considered as an ancestral deity of Kakching people. He was designated in iron industry for the production of iron. He committed his whole life for this occupation. He went to different places in search of raw materials. He expanded his profession to many other people. He made many settlements in different places due to his occupation. Mainly he settled at the places where he could get raw materials for his work. He began to search for a new place when he could not find the adequate raw materials from his existing current workplace. This is how he made many settlements. There is no exact date of birth and dead of Khamlangba. Some elders from the Kakching tell that he did not die. He was just disappeared from Kereching. Other than this oral source, there is no source of his disappearance.

Three religions are followed by Kakchings, Hindu, Meitei Chatpa (Sanamahism) and Christian. Hindu religion in Kakching is the mixture of Sanamahism and Hindu. This mixture is known as Goura. Since, the Goura is not recognized by the Indian constitution and very much similar with the Hindu, people considered it as Hindu. Majority people follow this religion. Sanamahism is the ancestral religion. But Khamlangba is both devoted by Goura and Sanamahism. Christian religion is the recently emerged in the society of Kakching after the Colonial rule. Its followers are the lowest in numbers.

Lois

Kakching community belongs to one of the Lois community of Manipur. These Lois were established by Pakhangba in first century AD. Creation of Lois villages were mainly to collect taxes. They had been considered as the outcast people. This is why Kakching community is under the schedule cast status. They were not allowed to enter to non-Lois villagers home but today, such customs are no longer existed.

The work Kei Loi Lingkhatpa describes the rule of Nongda Lairen Pakhangba (33-154 AD). Nigthouja clan ruled the Kanglei at this time. Pakhangba was from this clan. He established fifteen Lois villages in Manipur. They were (I) Chakpa, (ii) Thoubandong, (iii) Sekmaikha, (iv) Andro, (v) Awang Sekmai, (vi) Phayeng, (vii) Koutruk, (viii) Leimaram, (ix) Thongchao, (x) Kakching, (xi) Shikhong, (xii) Ningel, (xiii) Tengsang, (xiv) Loikok Leishangkhong, (xv) Chairel.

Khamlangba: Origin

Khamlangba is one the ancestral God of Manipur, today. He was the leader of his community and continued as the leader of Kakching community after the merger. He was designated as the iron producer. He was one of the nine Umanglais (God) of Kangleipak during the reign of Pakhangba. Pakhangba's reign began from 33 AD. His occupation was brought till the Kakching but he did not settle at Kakching. Khamlangba married his first wife with Huimu Leima and had a son called Amudon Tondelaba. Since his profession was the production of iron, he needed to find the places where he could get the raw materials for his work. So, he moved from one place to another place. This reason led his wife and young son left at Kangleipak. Khamlangba and his co-workers who were considered as his followers left Kangleipak. They were heading towards the Takhel. At this time, Takhel king was aware of attack from Bengal. He knew that he could not protect the Takhel. He would not heir by anyone since he had no son. So, he had been searching for a man who could protect from Bengal. He was told about Khamlangba who was very brave and could handle the situation. He was very popular about his bravery. So, Takhel king with his followers were heading towards Manipur to search Khamlangba while Khamlangba and his followers were searching for their iron ore. Takhel king found them at Noneh, south-western part of Kangleipak. He taken them to Takhel and they stayed there for months after Khamlangba secured Takhel. He was married with Shija Kalika, the daughter of Takhel King as his second wife. After spending his time at Takhel, he backed to Manipur with his second wife. Shija Kalika was followed by many of her followers. These followers from Takhel also made their settlements at Kangleipak. They were married to Kangleipak Ningols (women). Khamlangba is said by oral source that he was just disappeared from the Kereching. He did not

die. This is categorized to mythological story by this research paper. The actual extinction of Khamlangba has no source other than this.

Written sources

Yotsa Muriba, Yotshung Mori Tek Tek are mentioned as Khamlangba in several accounts of Kakching history books and journals. He was one of the seven Chirens cut by Guru Sidaba.

Leithak Leikharol mentions about Yotshungba Mori Tek Tek's parents. His father name was Chengnga and his mother name was Chengleima. He had two siblings called Thingbaroi Khompi and Yuchenleima.

Sakok Lamlen Ahanba also mentions about the nine Umanglais (God) of Manipur. Khamlangba was one of the Umanglais. During the reign of Irengba, Khamlangba was worshipped as the popular one.

According to M. Gourachandra, Khamlangba was the prominent figure and lived in the pre-Pakhangba period (before 33 A.D). His occupation was production of iron. Most of the books of the Khamlangba were written in late 19th and 20th century. So, writers made bias when they wrote the books. The story of Khamlangba has been told orally by elders till today. Everyone from the Kakching community knows the brief oral history of Kakching. The culture or the love of telling the oral history of Kakching makes the story to one generation to next generation which might have many manipulates and bias. If he lived in 33 A.D, it had been 18 centuries before the first book of him had written down even though there was the high chance of manipulation. Absolute truth history of him is still in search. According to some books and oral story, he reached the Kereching, this is the last settlement made by the Kakching community before the Kakching. Kereching settlement was made only in the 18th century. So, there is the big doubt that how could he live for many centuries.

There is another story line of Khamlangba which says that he died at Uripok. His followers who were under his occupation had been carrying the same occupation till the beginning of current Kakching settlement. There is a strong evidence of this occupation at Kakching. A small pareng (street) has been named under this occupation and this particular pareng is called Yotsungbam Pareng (the street of iron production). After the dead of Khamlangba, there was brave man who carried out the the Khamlangba's occupation. His name was Tek Tek Moriba Thangsaba, he was very much expert in this occupation. He even taught to his younger generations about the occupation like Khamlangba did to his followers and his younger generations. Therefore, he was considered as the manifestation of Khamlangba. Khamlangba's descendants left the Uripok and made settlements at Thoubal where they could get their raw materials for their ancestral occupation.

Loiyalumba Sinyen mentions of Umanglais (God) of Manipur as nine Khunpanthous (council of ministers during the Pakhangba reign). They were being the state officials.

- Laiyingthouba whose portfolio was Khurailakpa.
- Chakhaba whose portfolio was Pukhranab.
- Laiyingthouba Mongbahanba whose portfolio was Wangkheirakpa.
- Khamlangba whose portfolio was Nongthonba.
- Naokanba whose portfolio was Kwarairakpa.
- Muwa Ningthou whose portfolio was Yaiskul Lakpa.
- Luwang Ningthou whose portfolio was Ahallup Lakpa.
- Marjing whose portfolio was Marjinghamba.
- Koubarel whose portfolio was Chongkhanaba Hanjaba.

These were the Umanglais with their Khunpangthous (portfolio) during the Pakhangba's Reign. This book also mentions about Khamlangba's story in mythological style. It says that the Guru begot

- Muwa Ningthou from his right eyes.
- Laiyingthouba Mongbahanba from his right ear.
- Naokanba from left war.
- Chakaba from his right nostril.
- Koubaren from his left nostril.
- Khamlangba from his teeth.

Oral sources

According to Oja Birshing, Kakching people were group of people who were subjugated by majority Meitei. They were emerged at Uripok for the first time. They had shifted their habited to the Nongpok Kakching. After they changed their settlement, they were divided into two groups. These two groups were shifted to two new different places. One was Powrabi and other one was Thoubal (current Thoubal Kshetri Leikai). From Thoubal, they shifted to Kereching. From Kereching they made small temporary settlement for their iron mint at Leingang and Laipham Noknung. From the Kereching, they made Kakching Khullen settlement and later they made the Kakching Wairi settlement. Kakching Wairi settlement was made by the people who were separated in Powrabi. Kakching Khunou village is made by the People who were separated from Kakching Khullen settlement.

According to Oja Mohandas, Kangleipak land was flooded all over at the beginning of universe. There was a dried up area called Kanglei. There created seven Nura (women) and nine Nupa (Men). Pakhangba was searching for the right person who could maintain the condition and also a right place. He found Khamlangba. He asked him how to solve the condition of that time.

Khmlangba responded him to make a Langbum. Pakhangba made the Langbum and he had given the power to him. Khmalangba had managed all situations there. Khamlangba married to Mangang Ningthou princess Huimu Leima as his first wife. They got a son called Amudon Tondellaba. During this time, there were many wars for land and power. Takhel Ningthou, the king of Tripura had no son. He got only one daughter called Shija Kalika. He was worried from the Bengal invasion. Therefore, he was searching for man who could protect the Takhel from the Bengal invasion. He heard about the Khamlangba's courage and cleverness in wars and other activities. So, he began his journey to Kangleipak to meet Khamlangba. At same time, Khamlangba also left Manipur for new places where he could find the raw materials for his iron mint. He left his both son and wife in Manipur. On his way, Takhel Ningthou met Khamlangba at Jiribam. He was taken to Takhel by Thakhel Ningthou and won the war there. Shija Kalika was the daughter of Taklhel Ningthou who was married to Khamlangba as his second wife. His son Amudon Tondellaba went for playing and his friends did not allow him to joint since he had no father. He cried and came back home. His mother told the story about his father to him. They did not know he got married for second time there. Khamlangba also saved Irum Ninthou who was his brother in law. Irum Ningthou granted the land. Khamlangba hasn't died. He was just disappeared from the Kereching and left there only human.

According to Oja Gandhar, Kakching is the group of people. Their first occupation was the iron mining. They made settlement at Thoubal (present Thoubal Kshetri Leikai) and contemporary of Charaironba king. This time they had Leikai (Leikai is a unit of areas made by some houses, this unit has no standard). They used to go to many different places for searching of iron ore. They mostly focused on the mud or soils that were dug out by the selected kind of rats (shabi).

The settlement of current Kakching Wairi was made by Khamalangba's second wife Shija Kalika after they made conflict between them. Huimu Leima who was Khamlangba first wife was at Thoubal when Khamalangba and his second wife were at Kereching. Khamlangba left Kereching for Thoubal and stayed there for few days with his first wife. This news was reached to Shija Kalika who was staying at Kereching. She thought that he went there for his works. Because of this incident, Shija Kalika and Khamalangba had quarrel and she left Kerfeching with her few followers from the Takhel to the bank of Sengmai river at Kakching Wairi where they began the Kakching Wairi settlement. Khamlangba came at to Kakching and consoled her. She was taken back to Kereching but her followers remained there. This research believes that this is the place where Khamalangba temple of Wairi is standing today.

Khamlangba and the Kakching

The story of Kakching community has many stories from different accounts. These sources are secondary sources and they had written from the oral sources which had been passing for generations.

According to Khamlangba Khumkunlon, Leinung Mori Yotshungba Khunung Tek Tek was the iron producer. He married to Kangleipak Chanu (woman) Mangang Chanu Sathong Huimu Leima as his first wife with whom he got a son. His wife and very young age son left at Porei because he had to go to other places to search his iron ore. He was taken from Jiribam by the Takhel king to safe Takhel from the Bengal invasion. He made settlement at Takhel, there he married his second wife Shija Kalika. After he backed at Kangleipak, he settled at Uripok. Soon after, he continued to search for his iron ore. They crossed many lands like Selloi Langmaiching, Sanjenthong, Wankhmei, Keirao, Kongba Ngacheithen in Kagleipak and they settled at Thoubal for few years. They carried out their works at Thoubal for few years. Khamlangba led the production. He made many of his followers to continue their settlement at Thoubal. Again he shifted to Kereching where he got adequate raw materials for their production. This community made their settlement again at Kakching which is still habited by this particular community.

Another written source gives the same story with the given above story but the name of Leinung Mori Yotshungba Khunung Tek Tek has changed to Khamlangba. Leinung Mori Yotshungba Khunung Tek Tek is said as the manifestation of the Khamlangba. This name Leinung Mori Yotshungba Khunung Tek Tek was the title given for the knowledge that he had in this profession of iron production. He was very much expert in this profession. Their stories of their settlements are similar till Thoubal. But changes are made after the Thoubal settlement because the stories had been transmitted orally for years before they compiled these books.

According to Khamlangba Kunthoklon, Yotsha Moriba is mentioned as the manifestation of Khamlangba. He was the son of Atinkok Guru Sidaba. He was born from Atinkok Guru Sidaba's teeth. He was also a polo player and assigned as Nongthonba post in the Kanglei court. He got a son called Amudon with his first wife Santhong Huimu Leima. He left both of them at Kangleipak and heading Takhel for searching of his iron ore. He married Shija Kalika at Takhel as his second wife. While he was in Takhel, Huimu Leima came to Takhel to see her husband. She found him but he did not regard her instead he betrayed her. She felt herself ignored by her husband. She backed to Kangleipak with heartbroken from Takhel but she brought things which were not found in Kangleipak like betel nuts, conch, etc. She lost all her hopes that she had been dreaming. After few years, her husband also backed to Kangleipak with his second wife Shija Kalika. Shija Kalika was followed by her 32 followers. These 32 followers were married to Kangleipak Ningols (women) and they settled at Kangleipak. Khamlangba met his first wife at Uripok after he backed from the Takhel. Few surnames are given below which are descendants of

- The Sougajam surname is the descendants of Kodou who was one of the followers of Shija Kalika from Takhel.
- The Naorem clan of Kakching are the descendants of Maramtao. He married Kangleipak Chanu called Thoudam Chanu. He reached Kangleipak during the reign of Kongyamaba (1324-1335 AD).
- The Mayanglambam surname of Kakching is also the descendants of Maramtao. He also married with Kangleipak Chanu called Lairikyengba Chanu Leikhambi. He reached Kangleipak during the reign of Lamkyamba (1512-1523 AD).

Khamlangba's and his followers were settling at Uripok for while after they backed from the Takhel. He and his followers began to search for iron ore. So, they left Uripok because they could not get iron ore. They were crossing many places in Kangleipak like Selloi, Kongba, Ngacheithen, Wankhei, Keirao, Sanjenthong, Langmaiching etc. These were the places where they could get iron ore. They had settled at Thoubal for some years. They could get much iron ore than any other places before they reached Kereching. During their early months at Thoubal, there was a crisis in the village. A bifurcated python was there but no one knew about him. He habited in two lakes. They were in Waithou and Chongjing. This python had been eaten all the edible things at night. He never came out in day time so no one knew. In this village, the issue of lost items which were eaten by python was very sensitive. There were neighbours who had been arguing about this matter. One neighbour blamed to another neighbor for the belonging they lost at night. One neighbour who was blamed for the lost was the family of the handicap man. Things had been lost and blaming to them every day. The handicap man could not do anything. He was very shame in front of the whole villagers. He was very angry. So, one day, he waited the whole day and night to catch the thief. At night, he found the thief that was non-other than the bifurcated python. This python ate all the edible items which were left outside at night. The angry shyness handicap chopped the heads of the bifurcated python alone at night. This handicap man was given a tittle as Sora Laihat Thouba. He solved the issue of the villagers. This event was known as Kakching, later. The community of Sora Laihat Thouba was known as Kakching community after this event. Their prestige had gained after this event and the courage of the Sora Laihat Thouba was inspired by everyone in the village. They gained their fate again.

During this period there had been conflicts between this Kakching community and Khamlangba's community who were the aliens of Thoubal. The territories that wanted to conquered by Khamlangba's community was not allowed by the indigenous people of Thoubal. But Khamlangba's community had more power in terms of millitary power and experience. Khamlangba's community was engaged with the production of iron which made them more millitary weapons and moreover. Khamlangba and his followers were migrating from one place to another place. Such kind of journeys gave them good experience of wars. The power and the experiences of Khamlangba led these two communities into merge as a single community and they have been known as Kakching community. The merger of these two communities can be found from the different sources.

Another source mentions about the Kakching community. This source does not say anything related to either the Khamlangba's community or indigenous people of Kakching community. Because it mentions about only the Kakching community. This mentioned Kakching community must be the community which was merged by Khamlangba's community and Sora Laihat Thouba's community. This period must be after the merger of these two communities. By this source, Thoubal was mentioned as the place but they did not refer to any community. Charaironba (1697-1709) who was the king of Manipur (Kangleipak was changed to Manipur after the arrival of Hinduism. There were few other names of Manipur before it became the official name. Kangleipak was one of the names and used it mostly). He came to Thoubal to see the salt mine. King Charairongba came by riding his horse. On his way to salt mine, he met a man from the Kakching community. He offered fresh hub grasses to Charaironba's horse when he met. He ploughed those grasses from nearby and gave when he just saw them. He said to the king when he offered that he did not prepare anything for the king because he did not know that king would come. King was very much pleased for him. King was impressed by such descent way of respect. King asked him why he offered like this. He replied to king that he was just following the culture of Kakching community. Every people from this community offered whatever they had for the guest. King had no word to appreciate him. So, he was appointed as the king of Kakching. He was given the title as Bhudhiraj (wiseman) by the King Charaironba.

Kakching community was shifted to Kereching after they made settlement at Thoubal. Chirukonba was the King of Kakching community when they were at Kereching. He was given the title of Samuroiba by King Garbaniwaz who was the king of Manipur. Chirukonba was one of the descendants of Maramtao of Mayanglambam clan. The title Samuroiba was derived from the elephant. It refers to the strength of elephant. His daughter was married to Awa king. She was the queen of Awa in her early married life. But she was step-down from her post of queen. King Garbaniwaz was shocked by this news. Because of this, King Garbaniwaz took Samuroiba king as his guide for some distance when he invaded Awa. They had to cross the river which was impossible for the King because he was big fat man. Nobody could carry him to cross the river but Chirukonba took the king Garbaniwaz at his back and he crossed the river with the king Garbaniwaz. King was very much pleased for the help that he got. So, king Garbaniwaz given him the title. Since then he has been called Samuroiba Ningthou (king).

King Garbaniwaz was very close with the Samuroiba king. King Garbaniwaz was forced to leave the palace in 1750 AD. His own son called Chitsai chased him out to ascend the throne. King Garbaniwaz was run away from the palace with his few armies. He was heading to Kereching. When he reached the Lerimanai Chingjin, he sent one of his army to call the Samuroiba king. He wanted to seek help from the Samuroiba king. But Samuroiba king gave a lie reply to king Garbaniwaz. He said that he could not wake up from the bed due to severe illness. King Garbaniwaz knew that he lied to him. He was very angry. He was helpless. The angry king cursed the Samuroiba king to meet the same misfortune. Samuroiba king was killed by this curse as he was killed by his own people. Samuroiba king lied to him because king

Garbaniwaz was chased out from the palace. So, he was replaced by the Chitsai who was his own son. Therefore, king Garbaniwaz had no power at this time. Power was in the hand of King Chitsai. Garbaniwaz was hated by all the people of Manipur. So, king Samuroiba was very much aware of the condition. He was afraid to welcome Garbaniwaz. Because, the newly crowned king, Chitsai might punish him and also people might hate him too.

There are few sources which give the account of dead of Samuroiba king. An account mentions that he had brought many timbers from the Tushrock. Samuroiba was killed by accident while they were working with these timbers said by the clan who were responsible for these works on this particular day. The reason of the dead of the Samuroiba king was not accepted by many of the clans. Samuroiba made the routine for the clans to carry out the works of the community. So, other clans were blaming to the clan which was responsible on this day as they killed the king. The rumour why they killed the king was Samuroiba tried to take every possible advantages from the women when their men were out from the village for works. These works were also arranged by the Samuroiba king. Women were called to palace to work like handlooms and handicrafts. This was the place where he was taking all the advantages.

Another account mentions about the dead of Samuroiba king. It says that he was killed by many women together. The reasons why he was killed has the same reason mentioned above but this source is different about how he was killed only.

Samuroiba King was very much concerned about socio-economic of the Kakching community. He had given many works for women. He constructed canals for irrigation with the help of Irengband king, Chaprou Thakut. He encouraged many other socio-economics activities like making of fermented bamboo shoot (Soibung), fermented fish (ngaree), making of dry fish for later use, catching of fish with net and other techniques etc. These activities made prosperous of the society. Mainly these works were carried out by the women while men were engaging mainly in hard physical activities like cutting of woods, constructions etc. Since both men and women were engaging in the economics activities, people of Kakching might be the very prosperous. But their main source of income must be from the production of iron. This profession might begin to change from the Thoubal. Since the evidence of salt mine is available.

The controversial incident, dead of king Samuroiba was ignored by the Manipur king to take any action against it. State did not inquire any question. Because the royal families were in chaos at this time. They themselves could not solve their own problems. The throne was changing frequently. Therefore, the administration was not steady. So, they were just silence even for such serious matter.

Manipur Itibritta mentions that one of the member from the Takhel Loisung was appointed as the replacement of the Samuroiba king. But he was not supported by the people of Kakching community. So, they choosed Yengkhom Heera as the King of Kakching community. Separation of the community within the Kakching community began from the reign of Samuroiba king

when he practiced many unwanted nature towards the women. The victims of such incidents did not like the king but those who did not face such problems like him. They even did not know the problems that were going on inside the heart of few people. The separation of community was not existed physically but inside the heart of many people. This was one of the responsible for the separation of the same community into many groups.

The Kakching is the habited by the people of Kakching community only, today. Those who are settling in this place are the majority people of the Kakching community who were settling in the Kereching. Few other people of this community are settling in Kakching Khunou, Kakching Kameng, within the Kakching – Kakching Khullen and Kakching Wairi, etc. These all settlements were made at the time of Yengkhom Heera. This particular place is called Kakching which has been habited for more than 300 years by the Kakching community. Before they made the settlement at Kakching, this place was called Heiram Kunja. This name was derived from the community called Heiram Khunja. The name of this place was changed after the Kakching community made settlement since they were the majority people who were residing at Kakching. There is no source about when did they change the name but as per this research, name might change slowly.

It is confirmed that permanent settlement of Kakching was made during the time Yengkhom Heera. The record of 1741 mentions that Maring invaded Kakching Khullen, Trumkhong Pallel, Langathel and Heirok. More than 1000 people were killed in this invasion and these villages were also burnt.

Beginning of the settlement

When the Kakching community was ready for the shiftment of their residing from Kereching to Kakching, they did check the environment of Kakching whether it would be habited or not for human settlement. To experience, they released two pairs of hen and pig in two different areas. One of the couple was released at Erum and one was released at Ningthou Leikai (near the current bazar). After the months of their released, these couples were began to search. The couple of hen could not find from the Kakching but the pig couple was found from the Laidagon. They made their own home at Laidagon. Their house was made by hey and dry leaves. They had their own babies in their house. Their experience was successful. This successfull experience made the permanent settlement of current Kakching. The place where pigs made their house was planted a Champak tree. This Champak tree was very big and grew for centuries. Usually Champak tree are not big tree and doesn't last for many years. This particular tree was witnessed by many people. Kshetrimayum Ranjit singn of Makha Leikai, 58 who is one the eyewitness od this tree. As per the interviews for this research, he said that he had played along with this tree. He ran around the tree, he hidden behind this tree when he played hide and seek. This research says that this particular Champak tree was last till 1960-70s. This story has not written down but known by everyone from the current Kakching.

Even after the permanent settlement at Kakching, there were only few surnames. But after the arrival of British government, surnames were increased to around 400. Among these 400 surnames, 300 were from the Kakching Khullen and 100 were from the Kakching Wairi. These surnames are determined their blood by Yek-salais. All the clans are come under these Yek-Salais. But the Kshetrimayum clan is not determined by these Yek-Salais. This clan is considered as exceptional. At the time of marriage, if the yek-Salais of groom and bride are similar, by the custom of Meitei, they are not allowed to marry each other. But for the Kshetrimayum clan, they could marry with any clan except from the Kshetrimayum since kshetrimayum has not come under any clan. There were few Leikais at this time. They were

In Kakching Khullen - Sumak Leikai, Laithagon, Ningthou Leikai, Moirangthem Leikai, Turen Wangma, Uroubam Leikai, Pukhrabam Leikai etc.

In Kakching Wairi – Khunyai Leikai, Shaban Leikai, Leishangthem Leikai, Shougaijam Leikai, Senapati Leikai, Salam Leikai and Ningthoujam Leikai.

Kakching Keithel (Kakching Bazar) was established in 1790 during the reign of Manipur king Bhaigyanchandra Maharaj. It is said that this was happened after the 50 years of permanent settlement. Yengkhom heera was still the King of Kakching at the time of establishment of Kakching Keithel. He served till the reign of Chandrakirti Maharaj. On June 12th, 1855, people destroyed the home of Bhudhiraj Pungsi (Kakching king). Successor of Bhudhiraj Pungsi has not been mentioned in any source but Chandrakirti Maharaj appointed Moirangthem Gourashyam as the king of Kakching after 1855. It does not mean either after the reign of Bhudhiraj king or before his reign. Some of the kings after Moirangthem Gourashyam were Naorem Angou, Naorem Thanil, Naorem Thanil etc.

Manooyaima Singh mentions about Heiram Khunjas. This was one of the communities who were residing in the east of Khuman king. They were defeated by Nithouja rulers. Their place would be the Kereching. Kereching was occupied by Kakching community later which led to the subjugation of Heiram Khunjas with the Kakching community. Few of them were subjugated with other communities. They were the devoted of Irum Ningthou who is also the one of the major God of current Kakching community.

Festival

Festival of Khamlangba began from Kalenge Humnee Panba, 28th May 1958 in Kakching. Kakching Khullen had king but Kakching Wairi did not have king. Both of them have two different shrines separately in their respective places. Bhudhachandra Maharaj who was the king of Manipur asked which one is the real shrine. Everybody answered according to their own bias for respected places as the real shrine. Because of this, they did many trials and accepted Wairi as the real one.

Ebhudhou Khamlangba Haraoba is one the most important Lai Haraobas (religious festival) of Manipur. Stories related to their origins would play throughout their celebrations. They play in different forms like singing, dancing etc. Many people come to pray for their better fortune and watch dances, etc. They also organize Mukna which is kind of wrestling at the end of festival. Only male can play this game. They separate into two groups according to their clan names. Winner would be rewarded and got title as Mukna Jhatra. Other sports like marathon etc. would conduct.

The witch

There is a witch who used to appear in and around the Kereching today. She used to appear only when there is no one, mostly in either cloudy or rainy days. Her name is Nupisoi (literally nupi means woman and soi means mistake). This name might give after her physical appearance of her face. Her face is plain. She has no physical structure like nose, mouth, eyes etc. but her rest of the body has no defect. So, people can't differentiate from her backside. This is why people encounter her, sometimes. People say that those women who were tortured by the Samuroiba king turned into this witch. Today, Kereching is surrounded by the cultivation areas. People are engaging for the cultivation and other works like collecting of sand from the river bed (of Sengmai river which flows through both Kereching and Kaching) etc in and around the Kereching. The distance between Kereching and Kakching is covered by the paddy fields. So, many people are engaging in these areas for their works. The Theigong (canal) made by the Samuroiba king is also flown in this area. Those people who faced her were unconscious. Some of them were died after suffering from severe illness. They met her when there was no one. So she dominates the situation always. Sometimes, she appears as fishing with Inn (a traditional kind of fishing net which the net is stretched by two half bamboos. These two bamboos would tie in cross and the four poles of the bamboos would tie with the four corners of the net) at Theigong. She won't turn her face until and unless she or he closes enough her. When she was asked questions by someone while she was fishing alone in rainy day like how much have u caught? She never replied any question. But she turned her face when someone tried to look her fishing pot for how much she caught. Sometime, she carried her child on her back and she just threw on someone close her.

Conclusion

This research analyses thoroughly about the Kakching and the Khmlangba. This research can give the origin of the Khamlangba and merger of the Kakching community. It is also found the merger of Heiram Khunjas to the Kakching community too after they were defeated by the Ningthouja's kings. This research also gives the breif outline of Khamlangba life history and his journeys but the main drawback is that this research cannot draw the line of the Khamlangba's life with the date. Many sources mention about his life line in different style. Some sources say

that his followers like Yotsa Muriba Thangsaba carried his works from Uripok. Some say he reached till Thoubal where he led the kakching community to merge by his military superiority. Some say that he reached till Kereching, even the Kakching settlement was began by his second wife Shija Kalika after the affair with his first wife Huimu Leima at Thoubal where he stayed there for few days. So, there are few stories regarding to Khamlangba.

After the merger of Khamlangba's community and the Kakching community at Thoubal and they are together called Kakching community today. No single source can draw any line regarding to why the name of the superiority community of Khamlangba was dominated by minority community of Kakching as they named the community as Kakching community together. But as per this research they allowed to merge only after the Khamlangba's community accepted to adopt the name of Kakching community. But a question arise here why was he given it easily? During their time, expanding of the territories and hegemony of the name were their major priority. Since the Khamlangba was the wise man, he might not mind about the hegemony but the territories and benefit. This may be the reason why he allowed the minority to choose the name. After the merger, they had been working forward together. But there is no evidence about the Khamlangba how he became the ancestral God of this community. Today he is devote by the people of Kaching as a major God and there are two temples of Khamlangba. They are known as Khullen Ebhudhou Khamlangba in Kakching Khullen and Wairi Ebhudhou Khamlangba in Kakching Wairi. And there are other shrines of Khamlangba. They are in Uripok and Thoubal.

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Vol.18:3, March 2018

ISSN 1930-2940