

Evolution of Settlements in Manipur Valley

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Abstract

Settlements express the cultural landscape of a region. It gets evolved out of the of which man makes houses, roads, fields and various requirements for the habitation: The arrangements manifested as imprints of land occupancy exhibit a combination of activities of social groups, economic and political interests, peasants and individuals at different levels in the region. Settlement evolution reveals colonization process with histogenetic frame and emphasizes on the physical conditions for further development of settlements The behavioural complex in the evolution of settlements will be determined by the aspects of political, economic and social life and accordingly ascertain the process of settling as well as functioning of government. This paper attempts to examine the process of human occupancy in the valley of Manipur based on the findings of some archeological works, narrative accounts, historical records and census data and further assesses the changing scenario of socio-economic and political dimensions of the area

Introduction

Hagerstrend (1952) noted that the evolution of settlements may go with the innovative waves at varying points of time.. In the process, there may be changing trend of land occupancy from one clan to another and the cultural organization of settlements is established with the notion of territoriality and defence (Singh, R L, 1972). As stated by Singh KN (1975), originally clan settlement had sparsely inhabited area with dominant political body and diffused through social relations, marriages and economic activities over the surrounding areas.

This paper attempts to examine the process of human occupancy in the valley of Manipur based on the findings of some archeological works, narrative accounts, historical records and census data and further assesses the changing scenario of

socio-economic and political dimensions of the area. The valley is considered the most important area for human habitation and process of development in the entire state right from the beginning. The pre-historical period that is mostly the narrative accounts, the human habitation in the fertile valley by seventy-four rulers of the Meitei kingdom from 33 AD to 1891 AD and the post independent scenario under Indian democratic system indicate the evolutionary stages. Time and space are the factors that evolve in the evolution of any human society and regions are characterized with different manifestations evolving numerous changes in their histrio-geographical context. The critical components of social and economic processes of human habitation provide the paradigm to understand the unique interface between human societies and natural

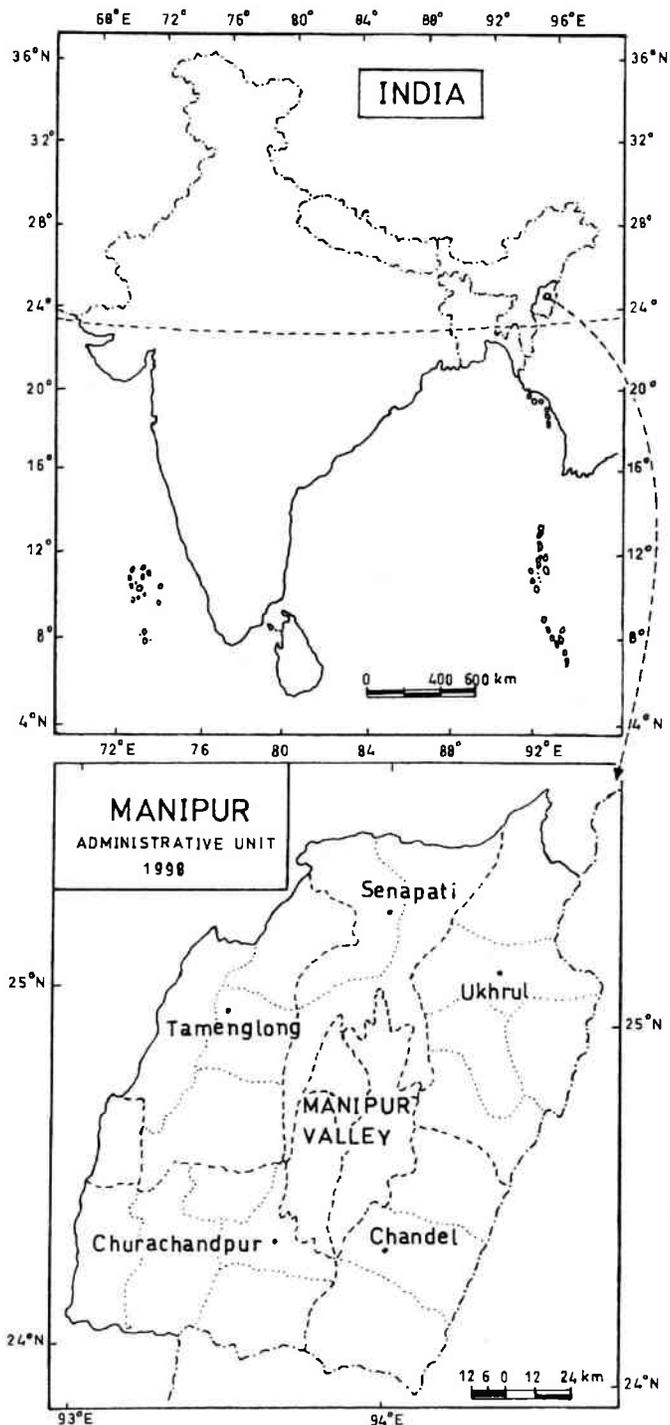


Fig. 1: Location of Study area

environments. Though there is an advent of globalization and post-modernism in the new millennium, some backward regions are still encountering contested characteristics of ethnicity and imposed social, economic and cultural conditions. Every society has past history and is being moulded by various forces of physical and cultural including the modern capitalism to the present pattern depending on the resources available, the physical power and skills of the inhabitants.

Environmental Setting

The present study area is the central valley of Manipur located on the border of Myanmar comprising four administrative districts and 13 sub-divisions in 2007 and is surrounded by hills in all sides. Its cardinal coverage is between 24°18' N –25°6' N latitudes and 93°34' E -94° 12' E longitudes with an area of about 2,200 sq. km. occurring 785 m. and 718 m. heights above sea level (Fig.1). The valley area belongs to the tectonic features of the Indo Myanmar Arc resulted from the northeastward drift of Indian continent. By and large, the valley is covered chiefly by sandstone, silt and shale rocks and the alluvial deposits that consist of clay, sand and dark The rocks found are soft and favourable for any type of manual works. The area is very fertile and the inhabitants do cultivation of crops like paddy, maize, various vegetable and pulses successfully from the time immemorial. Moreover, the south-west monsoon rain falling 1600 mm annually and pleasant temperature condition, about 22°C, on an annual average, give conducive natural environment for human habitation. The excellent natural conditions of tropical monsoon climate, soils and the location of Loktak lake and

various small rivers flowing north to south extend tremendous support to have rich cultural ecology in the valley. People, who settled here, have been enjoying a good farming, though substantive, since the inception of sedentary culture in the area. Many small rivers traverse the valley; together join the main course of Manipur river in the south that meets the Chindwin river in Myanmar. The low-lying areas of valley are present with many hillocks and relatively elevated sites and also as many as 153 natural wetlands including the Loktak lake (Wetlands of India, 2000). These configurations of land prove that primitive settlers had occupancy of land on the elevated relief features, possibly along the river banks getting the water resources, plenty of aquatic vegetation, fish etc. Chronology of the place testifies that boating was one of the kinds that was used for transportation, fishing and fighting among the clans in the ancient times. Because of its favourable conditions in agriculture, transport and communication, central location and abundant aquatic plants, settlements have grown up to various population sizes agglomerating around the Imphal city. Settlements are inter-connected by transport networks in the valley and have been linked with the surrounding areas by roads.

Evolution of Settlements

Based on the events of historical periods, the evolution of settlements in Manipur valley can be traced right from the pre-historical time to present scenario in five successive phases. The following are the evolutionary phases of settlements.

- i) Pre-historical period
- ii) Early historical period

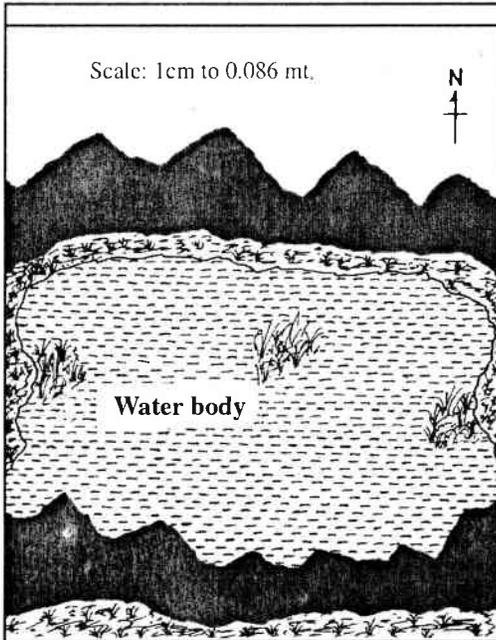


Fig. 4: Pre-settlement Manipur Valley

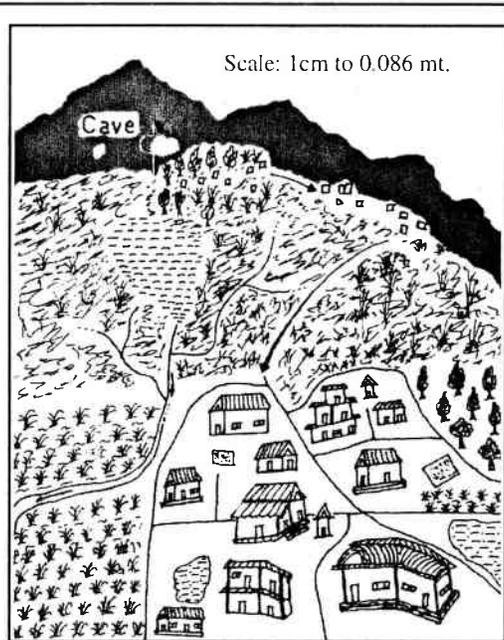


Fig. 5: Evolution of settlement from cave & bush to foothill to valley

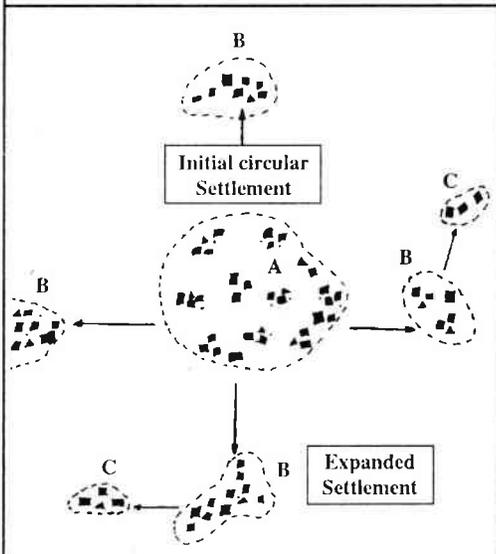


Fig. 6: Expansion of settlement

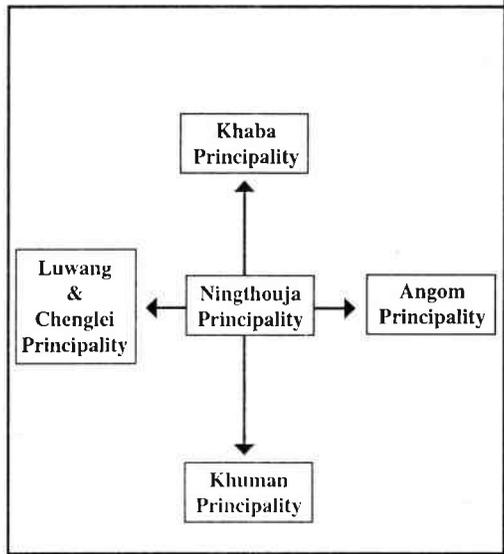


Fig. 7: Growth of Principality

Fig 2 a: Evolution of settlements in Ancient Period

- iii) Medieval period
- iv) Pre-British and British period
- v) Post Independent period

Pre-Historical Period

It has been found that the structurally formed central valley of Manipur was inundated and had no human settlement as such long ago. Inhabitants of this area have strong belief on the creation of habitable landscape by draining the water through the 'Chingnuhut', now known as Sugnu hump in the southern part of the valley by the God "Hutunga". It is believed that the valley was well watered during the Pleistocene glaciations, hence no Palaeolithic culture but Neolithic culture existed as evidenced by the Napaching Neolithic culture at Wangu in the valley (Rajen Singh, 2007). It was the natural process by which the valley was cleared leaving certain spots of dry lands, hillocks and low-lying areas of marshes and lakes. The dry lands, foot hills and hillocks must have been the initial spots of settlements in the valley .The present 'Kangla', the original core of the Imphal city ,was one of such dry spots on the right bank of the Imphal river. Referring to the narrative accounts of 'Chakpalon Khuntaba', 'Poireiton Khunthokpa' and 'Ningthou Khangbalon', three "Chaks" indicating sub-periods of the pre historical time were recognized , during which around thirty inhabited villages distributed in the valley area (Manimohon, 2007). Singh, O.K. (1997) opined that there were Neolithic people at Nongpok Keithelmanbi and Wangu areas in the valley before 1000 B.C. He also reported the findings of rock shelters of Stone Age people in the archaeological sites at Phumnal hill and

Khankui in Ukhrul district (Singh OK, 1972). But, the archaeological excavation of Sangaitheh and Kameng in the Manipur valley in 1929 and 1932 by Yumjao (1935) do not support the historical references either. Bormani (1995) highlighted the existence of human habitation in the valley and settlements of Khurai, Wangkhei, Nongmeibung, Lalambung, Waiton, Wairi, Sekta, Sagolmang etc, during the pre historical period. In 'Poireiton Khunthokpa', Yaima (1971) stated that Poireiton was the founder of some clans who introduced villages like Maram, Pukhao, Iranpham, Keithelmanbi, in both hills and plain and settled down at Lamdang village with his son , Chingmeishang. As mentioned in the 'Pakhangba Phambal' and 'Kangbalon' of ancient chronicles, Kangba who originated from the hills of Koubru, was the king in some area of the valley and had nine sons. He introduced worshipping of 'Sanamahi God' which is the home stead God for every Meiteis family (Trapot Ph, 2007). There were many kings who ruled the kingdom and one of them was Meriya Phumbalcha about 1397 B.C. in the Manipur valley. The 'Pakhangba Phumbal' chronicle emphasized on the coronation of the ' Nongda Leiren Pakhungba' at 'Kangla' in the beginning of Christian era and seven salais (Principalities), distributed in different parts of the valley. The Linguistic Survey of India (Greirson, 1904) highlighted the migration of people from China to Manipur and Lushai hills of Mizoram showing that the people of Manipur were the offspring of those Chinese immigrants. But Jhaljit (1965) opined that the Manipur valley was opened to the Surma valley from time immemorial and the people of Manipur are derived from

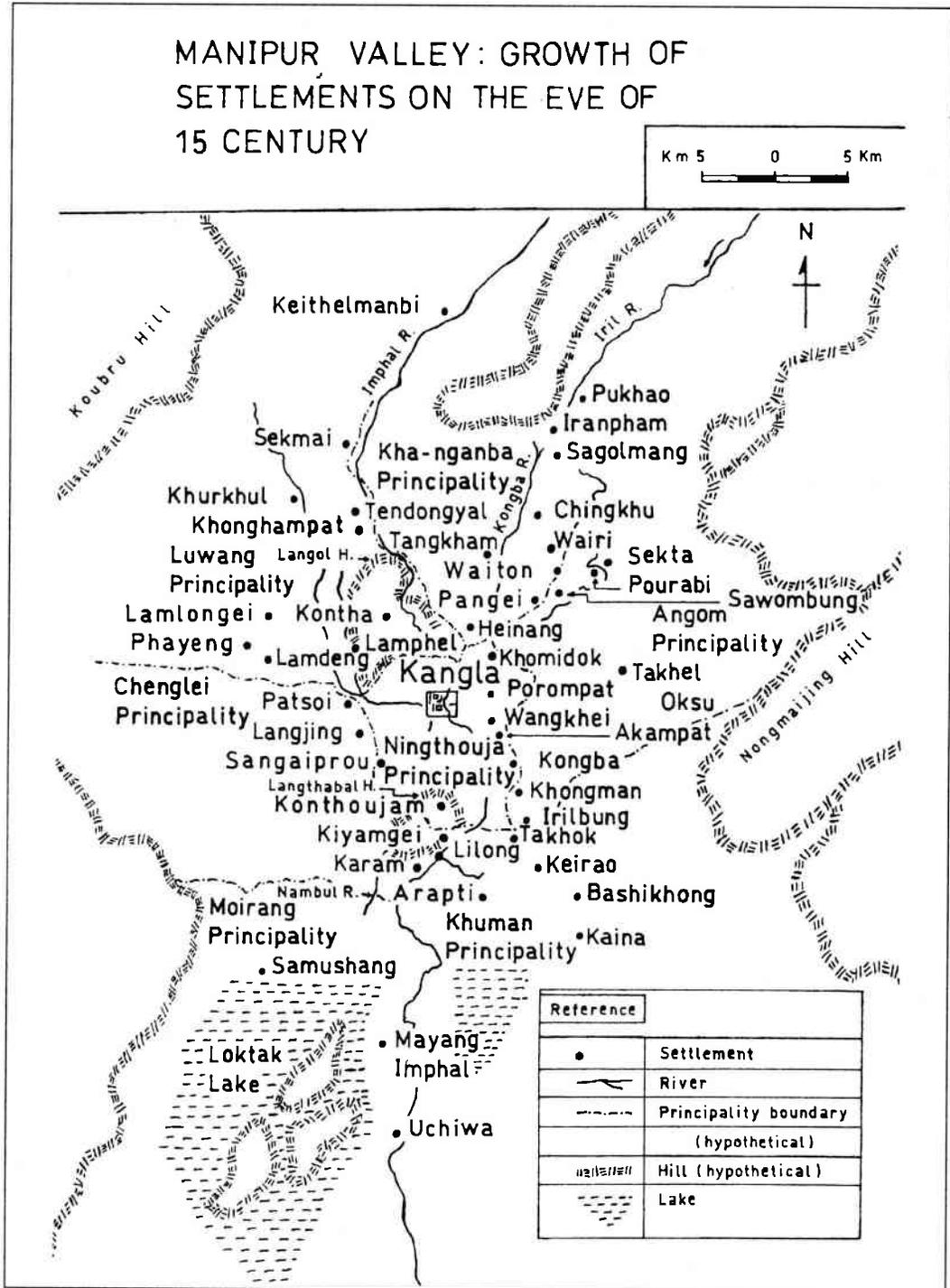


Fig 3: Settlements in Manipur Valley

the miscellany of ethnic groups who came from the west and the east directions. As reported by the Manipur State Archives (1995), several groups of people, prior to the Christian era settled along the rivers and rivulets that flow in the valley. Those people belonged to seven clans who had their territorial occupancy mostly in the present areas of Imphal East and Imphal West districts excepting Moirang clan who settled along the shore of Loktak lake at the south western tip. Dun (1975) observed that a great Aryan wave of very pure blood passed through Manipur into Myanmar in pre-historic times and cited the traces of finely cut feature among the Manipuris. It is found that Dhujaraja, a king of Sakya race settled in Manipur about 550 B.C as stated in the Col Girini's *Researches on Ptolemy's Geography* and also a group of people from Kalinga migrated into western Myanmar through Sylhet and Manipur as mentioned by Ram Nath in the study of Assamese culture (Deva, 1970).

Johnston (1971) shared his opinion saying that the Manipuris are descendents of Indo-chinese stock and the admixture of Aryan blood was due to the successive waves of Aryan invaders that passed through the valley in prehistoric days. Mc Culloch claimed that early settlers of the valley were from different directions, though Captain Frontier linked them with the descendents of the Tartar colony from Yunan, China. Hodson (1908) suggested that the inhabitants were the descendents of the surrounding hill tribes; they used to come down for cultivation in the valley and a few of them colonized permanently in the plains. However, Yaima (1982) stated that these people came down to the foot hills, then advanced to the plain areas

being attracted by its rich biotic resources. So, earlier settlers gradually came down from hills mainly from the north and took their settlements in the valley along the small river banks and high levees of the Imphal river and its tributaries. Mieteis were the descendents of these peoples who belonged to seven Salais of Mongoloid stock and Kuki-Chin Language speakers (Somorendro, 2007) and occupied different parts of the valley in the beginning of the 1st century indicating the initial stage of the Manipur valley civilization. It could be concluded that there were some Neolithic peoples who settled and roamed the hills while the valley might have had small kingdoms and during the historical periods the valley acted as the point of interaction between the Indian branch of Aryans and Non Aryans or Mongoloids or Proto Mongoloids of South East Asia.

Early Historical Period (33 A.D -1467 A.D.)

In the beginning of Christian era, the valley of Manipur was occupied by peoples belonging to different clans who were also known as 'Salies' – Ningthouja, Luwang, Angom, Khuman, Moirang, Khabanganba and Chenglei* and distributed in the valley each having small kingdom (Fig. 2). Due to constant fighting for political dominancy among the clans, their territories were frequently threatened and a defensive role was the main strategy. Inhabitants faced differential insecure lifestyle with no significant development in their habitation. King Khaba reigned at Kangla enjoying supremacy; later Nongda Lairen Pakhangba of Ningthouja clan defeated king Shokchongba of Khaba group and founded the Meitei kingdom, making Kangla his

capital in 33 AD. His virtuousness and justice showed a great administrator and extended the area covering the villages of Loklaobung, Nongmeibung, Lamlung, Yaikul, Wangkhei, Khurai, Thangmeiband, Uribok and Sagolband. New lands surrounding the 'Kangla' were also cleared for construction of dwelling houses. He attempted to gradually consolidate other clans to form a bigger Meitei kingdom for which 'Kangla' continued to be the administrative centre. His successor, Khuyoi Tompok dredged the Imphal and Iril rivers for the first time to drain the waterlogged areas of the valley that facilitated in the spatial diffusion of settlements. The increasing rural folks settled in the rented lands of king and featured as dispersed and isolated farmsteads. Rural settlements did worshipping of local Gods such as Wangbran, Marjing, Thangjing and Koubru and Goddesses of Ereima, Phouwoibi, Panthoibi and Emino. The religio-functional activities of the villages were strengthened by the introduction of 'Pung' (drum) in the region. King Taothingmang (264 AD-364 AD) and his brother Yoimonba changed the courses of the Imphal and Iril rivers at some places and formed new settlements of Khongman, Kongba and Lilong (Bormani, 1995). It is reported that human settlement at Sekta in Imphal East district appeared before the second century (Bheigya, 1997). The social and cultural event also gave birth to new settlement, as for instance, the village -Kwakeithel was introduced by king Khui Ningomba (364 AD-378 AD) in connection with the ceremony of 'Kwaktanba', means to drive away of crow. In the book of 'Chukpalon Khuntaba' Kulachandra (1993) stated that scheduled castes villages of Andro, Sekmai,

Phayang and Koutruk were recognized during the reign of king Naokhhomba (411 AD-428 AD). It was religio-cultural matter that went along with the kingdom's administration; king Naothingkhong (663 AD-763 AD) had cultural contact with the non-Aryans welcoming king Smulongpha of Pong kingdom, Myanmar. He also opened Keirang, Khonghampat, Patsoi and Takyel villages. The Heingang village of Sawombung block was developed by king Erengba (984 AD-1074 AD). In 1074 AD, king Loiyumba expanded Meitei kingdom by conquering Angom clan and numerous hill villages located in and around. During the time of king Moiramba (1728 AD-1355 AD), people from Takhel (Tripura), migrated to the valley and settled at the foot hill areas of Nongmajing hill in Imphal East district, now known as Takhel village. As the kingdom grew up its power and territory, interactions in the form of fighting and friendships with the neighboring kingdoms continued. This is true that many war captives known as 'Mayang'** from Assam settled at Mayang Imphal in Imphal West district. It is in the report of Manipur State Archives (1995) that king Ningthoukhomba annexed the Morang clan in 1432 AD and brought a number of heads that piled up at Moirangkhong Pung, now at Moirangkhom in Imphal city. Being merged Moirang clan to the Meitei kingdom in the 15th century, the territorial extension of the kingdom covered more than 60 settlements in the valley (Fig.3).

Medieval Period (1476 AD -1824 AD):

In 1467 AD, king Kiyamba had political relationship with the Pongs of Myanmar and through interaction the inhabitants of the valley learnt architectural style for

construction of their dwellings. It is true that the present long-lined houses of villagers were introduced by the Pongs. During his reign, many Brahmins from the west entered into the valley when the rest of India was under the Muslim rules (Deva, 1985). It is said that Kyamgei village of Imphal East was named after king Kiyamba. Hinduism, in the form of worshipping Vishnu was believed to have started during his time in the year 1470 AD (Jhaljit, 1965). It was king Mugyamba (1562 AD -1597AD) who brought Kabo prisoners from Myanmar and allowed them to settle at Kabo leikai, now appeared at Dewlahland in Imphal city. The process of colonization by Meitei clan in the valley was very significant during king Khagemba (1597 AD-1652 AD) who fought with Cachar rulers and imprisoned a number of Muslim sepoys. He invaded China and Awa kingdom of Myanmar in 1630 AD and the prisoners came along were finally assimilated to the Meitei society. From them local inhabitants learnt eastern culture of making bricks, silver utensils, turbans, palanquins, paddy transplantation and tobacco smoking. In 1633 AD he fought with Tripura king, after which many Brahmins migrated to the valley. The importance of centrally located Imphal township was witnessed when he established ten markets in the valley in 1614 AD, of which four were in the Imphal market including the Khwairamband bazaar. Settlement of Khagempalli, Sagolband, Topchingtha, Loklaobung etc emerged during his time. To strengthen the administration, he made Sugnu, some 60 Km. to the south of Imphal as second place to decide criminal cases. In 1652 AD Khunjaoba succeeded the Meitei throne; he took up further task to develop Imphal

and its surrounding villages. He excavated a moat on the western side of the fortified 'Kangla' to defend from invasion and created a bund around the inner boundary of the moat to check flood. He also dredged the silted bed of the Nambul river in 1665 AD from Khwairamband market to Chinga area. Population of the Meitei kingdom got increase by the second half of the 17th century, so king Paikhomba (1666 AD- 1697 AD) cleared nearby forests of the valley for newer settlements and also continued of dredging the Nambul river upto Heibok ching (Langthabal). It is also reported that many Hindu missionaries from Bengal migrated to Manipur valley. There was a landmark in the social history of the people during king Pamheiba who was rechristening himself as Maharaja Garibnawaj (1709 AD – 1748 AD), with the result of forcibly adoption of Hindu as the State religion through his mentor, Shantidas Gosai. This had influenced strongly to the political and cultural ethos of the region and somehow encouraged to imprint Hindunisation in settled areas of Manipur. Most probably, the titles of 'Singh' for every man folk and 'Devi' for womenfolk of Meiteis have been suffixed in their names and also 'Sharma' for the male Brahmin since then. Afterwards it was a dark period in which the rulers of Myanmar attacked intermittently the valley. So, king Bhaigachandra alias Chingthangkomba shifted the capital to Bishnupur, Langthabal and Konthoujam Engkhol in order to defend frequent invasions of Myanmeres. In 1767 AD he recovered Meitei kingdom with the help of Ahom king Rajeswor and popularised the Hindu religion by introducing 'Rasa Dance' at Imphal. Subsequently Brahmins were allowed to settle in each settlement unit in

the valley and further assimilation with the Meiteis took place gradually. Perhaps this was another stage of integration of western Hindus with the inhabitants through which the importance of Brahmins in every settlement was called for. The settlements at Mantripukhri, Arapti and Urup came up during his time. However the eight sons of Bhgyachandra were in fratricidal war for the throne of Meitei kingdom at Kangla. Taking the advantage, Myanmares (Awa) reoccupied the territory of Meiteis in 1819 AD and remained under their control for seven years. They ruthlessly damaged many valuable functional centers including the palace and created a drastic changes on the landscape of human settlement being killed a large number of people and carried about 30,000 prisoners to Myanmar (Singh, LI 1993). On the other side, thousands of Meiteis also fled to Cachar, Tripura, Sylhet of Bangladesh etc.

Pre-British and British Period (1825 AD-1946 AD)

It was King Gambhir Singh who took shelter at Cachar, pushed the Myanmeres out from the soil of Meiteis land with the support of the British in 1826 AD. The British eventually took the situation guaranteed by the agreements and entered easily, since 1835 AD, to the administration of Meitei kingdom and launched a lot of reconstruction including the destroyed palace, dwelling houses and settlement infrastructures. Thus, Britishers got a permanent footing in the valley of Manipur by stationing a political agent who helped in the administration as well as transformation of socio-economic conditions of the inhabitants. The entire area of inhabited valley received the impact of rice cultivation and was showing

the occupancy processes with farmstead, bushes, paddy field in the rural areas. King Chandrakriti (1850 AD-1886 AD) allowed Mr. Johnston, the British political agent to make a British residency at Konthoujam Engkhol. In 1881 AD the first official Census was conducted by the British and reported 2, 21,070 persons out of which the valley had nearly 1. 5 lakh persons. In the last quarter of the 19th century, the British government interfered the disputed matter of the princes and occupied the princely kingdom in 1891 AD. There were certain changes in the rural landscape as the British introduced Chawkidar system for every one hundred houses, annual tax of Rs. 2 per house and abolishing of slavery and 'Lallup' system of the king. They did commendable works to accelerate the process of modernization and economic development, especially in the urban areas of Imphal. The British reserve area was marked covering the residency of Konthoujam Engkhol, the existing markets, Kangla and some parts of Thangmeiband and Kabo leikai of Khurai division. A separate portion of palace was also constructed in the eastern side of Imphal river. The old palace at Langthabal, now in the Manipur University campus, was renovated for king's summer residence. With the knowledge of king, the British officials such as Captain Gordon (1860), Nuthal, W.F. (1872), Johnston(1885) etc. started western education and transformed the primitive life of valley people to modern world. Amenities such as hospitals and dispensaries, drinking water facility from the Ningthempukhri pond of Nongmeibung and Palok stream of Imphal west division, daily newspaper, telegraph, cinema, and electrification were introduced mainly in Imphal town promoting the sphere of

influence over the valley areas. Major Maxwell, political agent and superintendent of state set up Sadar bazaar (Paona Bazaar) and Maxwell Bazaar (Thangal Bazaar) in Imphal town and formed a town fund committee in 1908 AD. At many places, the British constructed Hamilton type bridges across rivers to connect roads so as to connect the remote villages with the administrative headquarters, Imphal. The National Highways, 39 and 53 linking Dimapur, Cachar of India and Tamu of Myanmar; the state highways-Imphal to Ukhrul, Imphal to Saikul and Imphal to Churachandpur further improved the socio-economic structure of the valley.

However, the colonial economy was treachery being extorted of local rice from the valley, for which an agitation launched by the Women's group called 'Nupilan' against it in 1937 AD. They were also extracting livestock, tea seeds and other forest resources. Meanwhile, Japanese troops arrived at the Manipur valley. For over six months, the valley was the battle field of Japanese forces versus the British allied forces, during which deployment of mechanized vehicles on surface and operation of military airplanes for strategic war affair exposed the valley to the world. The impact of war was so strong that there was disperse of both rural and urban peoples leaving and displacing temporarily their original settlements according to the warfare strategy of allied forces. After the war, those people were given appropriate compensations. Villages like Khundrakpam, Sekmai, Luwangsangbam, Swombung, Kongba, Lamsang, Mayang Imphal, Konthoujam and Bishnupur underwent changes in morphological characters being located by the side of roads. Those

interior villages where Britishers organized camping for the Second World War also got the impact of modern life of colonization. As normalcy returned, King Budhachandra founded the Dhanamanjuri College in 1946 in Imphal and with the introduction of telephone service for public offices over and above other infrastructures, Imphal become one of the biggest towns in the North East India.

Post Independence Period (1947 AD onwards):

With the independence of India on 15th August 1947, Manipur escaped from the paramount of British colonial rule. The political changes from princely state to colonial rule and then to democratic system have led to a distinct cultural environment in the Manipur valley. For the first time an elected body formed a responsible government at Imphal by King Budhachandra in 1947, however merged the princely state to the Indian Union on 15th October 1949; afterwards the formation of legislative assembly for the Union Territory in 1962 and upgraded it to a full-fledged state in 1972.

The territorial extension of Meiteis community and admixture of immigrants have manifested the entire landscape of the valley wherein above 300 rural settlements appeared in 1931 census. But from 1961, the number of inhabited villages decreased due to the formation of urban settlement by agglomerating the rural villages (Manimohon, 2007). In both the rural and urban areas, Meiteis including Brahmin and converted groups, Meitei Pangal (Muslim), Nagas, Kukis, Nepalese and Mayangs (recently migrants from the Indian mainland such as Biharis, Pujabis, Marwaris, Bengalis

etc) were distributed. The accessible plain and fertile land for agricultural works attracted peoples from the hills as well as outside the state. Table I highlights the number of inhabited settlements of the study area from 1961 to 2001 and shows steady increase of inhabited settlements in the valley.

Rural settlements in all the three administrative units increased from 173 in 1961 to 490 in 2001 with the growth of population, 8, 53,980 in 40 years along with the expansion of socio-cultural and economic dimensions (Fig. 2 b). The same process of growth has also been observed increasing 31 urban settlements within 40 years. In true, Manipur valley has been experiencing migration from the surrounding hills as well as other states of the country. There has been development of administrative works of the proper government in the state as a result infrastructural development that influenced the growth of rural and urban settlements in the valley.

Conclusion

The above discussion brings out human occupancy process in the valley of Manipur right from the early century and the evolution of settlements was very slow mainly due to the physical characteristics of hilly terrain and dense forests. Inhabited by migrated mongoloid tribes who formed subsequently to seven major groups had started colonization and developed sedentary life mostly on the northern parts of the fertile valley as water logged areas were found everywhere.

Early settlements were characterized by a long period of consolidation processes of seven clans for which 'Kangla' at Imphal

was the center indicating the Manipur valley civilization. Upto the 15th century, there were more than 60 inhabited settlements in the valley. The valley of Manipur was once a meeting place of easterners- Mongoloid and westerners-Aryans and the amalgamation continued amidst political supremacy of inhabited clans, often interacted with the neighboring kingdoms Yunan of China, Shylet of Bangladesh, Myanmar, Assam, Tripura, Bengal etc. The imposition of Hinduism in the 17th century and the colonial rule followed with administration of democratic government evolved in the transformation of socio-economic and political system in the valley.

However, the number of settlements during the post- independence period increased considerably with the result of the development of road networks, service facilities, amenities and political administrative system in the state. The interaction between the inhabitants and the rest of the country accelerated the human colonization process reaching 490 villages and 31 towns where 14, 11,766 persons populated in 2001 exhibiting a complex socio-economic conditions and spatio-functional organization. More than 65 percent of the state population concentrates in the valley with the density of above 600 persons per sq. km. This little valley is now the granary for the state of Manipur and also characterized with diversified languages, culture, religious, and various ethnic composition, however of late, faces socio-economic and political disorder metamorphosing to an ugly social landscape and wherein a centralized functional activities also exists. Though there was very slow growth of settlement evolution depicting primitive and sedentary culture in

the early century, the human colonization process in this valley may however get a good impact from the India's Look East Policy and the construction of Trans Asian Highway and Trans Asian Railway in the beginning of the 21st century which may able to bring a breakthrough to regenerate the regional socio-economic and political system by connecting the valley of Manipur with the South East Asian countries and others.

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Note:

- * **Clans territories in the Valley** - *Ningthouja*, *Angom*, *Khaba Ngaba* clans were along the river courses of Nambul, Kongba and Iril in the upper portion; *Luwang* clan was along the Luwangli, Phumlou, Abalok and Isingda rivulets; *Khuman* clan along the Thoubal, Wangjing and lower course of Imphal River; *Moirang* clan occupied along the Maklang, Nambol, Thongjaorok, Khuga and Moirang rivers; *Chenglei* concentrated along the Maklang and Nambol rivers.
- * **Mayang** - migrated people from the west particularly the Indian Mainland.
- * **Pana** - was a labour institution formed in the Meitei kingdom and located in different parts of the valley. Their divisions in order of seniority were: Laipham, Khapham, Ahallup Naharup, Hidakphanba and Potsangba. Lallups were the sub-divisions of labour classes numbering 27 categories.

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