



Trees Outside Forest Having Historical Background in Manipur, Northeastern India

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ABSTRACT

This report reveals nine living historical trees in Manipur, including Konthoujam Lairembi, Khoriphaba, Pureiromba Khongnang, Khongnang hogaibi, Sati Khongnang, Meikibi Khongnang, Potsangbam Khongnang Lai Ahal, Potsangbam Khongnang Lai Manao, and Changing Lairembi, Yurei pambi. These trees are considered Gods and symbols of conservation by the Meitei community of Manipur. The highest recorded tree is *Ficus religiosa* L., followed by *F. benghalensis* L., *Artocarpus heterophyllus* Lam., and *Wrightia arborea* (Dennst.) Mabb., respectively. The report also highlights sculptures of Lord Vishnu by *A. heterophyllus* Lam. and boat sculptures by *Toona ciliata* M. Roem. The trees are regarded as symbols of conservation by the Meitei community of Manipur from time immemorial. The report also mentions sculptures of God by *A. heterophyllus* Lam. Roem.

Keywords: Historical trees, *Ficus religiosa* L., *F. benghalensis* L., *Artocarpus heterophyllus* Lam., Sculptures

I. INTRODUCTION

History Trees:

A Set of Experiences tree is a unique piece of workmanship. The tree recounts a story, and history expands before your eyes. The idea is extraordinary, and there are numerous ideas about the historical backdrop of trees. From the beginning of time, plants grew over and again the tree structure. The first "tree" shows up during the Devonian period, somewhere in the range of quite a while back. This Pro-gymnosperm is called Archaeopteris. Its wood looks like that of conifers, its trunk is thick, and it can arrive at up to 50 m. Notwithstanding, it imitates spores, similar as plants.

During the Carboniferous period, the Lycopside division rehashes optional thickening and foliage. Some likewise arrive at 50 m. Those bizarre trees have a foreordained development in level and consequence and develop exceptionally quickly yet die after sporulation. The remaining parts of those antiquated forests changed in the present coal. Today, there are around 1,000 Lycopside species, every herbaceous plant. From the Jurassic (the dinosaur time), we track down two revered progenitors: the Wollemi pine (*Wollemia nobilis* W. G. Jones, K. D. Hill & J. M. Allen, 1995), a conifer species under Araucariaceae and Critically Endangered (CR – D) category more seasoned than 150 million years, and from which simply 40 people made do right up



'til now; and the Ginkgo biloba, a Gymnosperm so old that it goes before the development of seeds (its "organic products" are exposed ovules) [Thomas, 2011, IUCN Red List, April, 2003].

The Jaya Sri Maha Bodhi is a hallowed Bo tree that stands in the Mahamewna Nurseries in Anuradhapura, Sri Lanka. In addition to the fact that it is the nearest genuine living connect to Gautama Buddha, however it is likewise the most established human-established tree on the planet with a realized establishing date and a written history.

It must be noted that throughout every world for every country there are records of historical trees for various communities. In the present study, some indigenous/traditional trees, which is related to a folktale along with historical backgrounds, are reported as the first of its kind while studying the various aspects of trees outside forest in the five valley districts of Manipur State.

II. MATERIALS AND METHODS

A survey of Trees outside forest from five valley Districts of Manipur State was conducted to find out the Historical Trees and their distribution, history, description, festival and folktale, etc. were recorded during the year from 2021 to 2024. During the study period information of the Historical Trees were collected from the village elders, seniors, *Maiba* (herbal/socio-religious experts), published and secondary literatures. The methodologies of information of historical trees were collected from the published literatures of experts (Sanajaoba, 1988, Parratt, 1980a, b, Parratt, 1997, Basanta, 2008, Gill, 2014, Singh, 2018, Hamilton and Ammayao, 2003, Kumar *et al.*, 2020). Trees were also used for making sculptures during the reign of various kings of this State; the trees which were used for making a sculpture through ages were also discussed along with folktale and historical backgrounds as historical trees. Historical trees were scientifically identified their correct name from International Plant Name Index (IPNI), Flora of Manipur (Singh, *et al.*, 2000) and other publications (Clarke, 1889, Deb, 1956, 1957, 1961a, b, Sinha, 1996).

III. RESULTS AND DISCUSSION

Historical Trees of Manipur

1. *Pureiromba Khongnang*

Pureiromba Khongnang (*Ficus religiosa* L.) is located at Palace Gate, Wangkhei, Imphal, Manipur 795001 (Fig. 1 A & B) *Pureiromba*- a Meitei deity & God- has a divine godship of the Meitei community and has been reminisced in Meitei folklore as the God since time immemorial. He is the author of rain and the growth of agriculture (Parratt, 1997). He is among the primary Umang Lai deities of Meitei community (Devi, 2002). (Efet, 1990 etc.) He is the Meitei nationality (Sanajaoba, 1988, Parratt, 1980a, b, Birajit, 2014, Singh, 2018, Devi, 2019) Precursor Lord of the *Angom* clan

History

The way *Pureiromba* is pronounced from the *Thalon* text is *Pureilomba*. one of the five lords of five better places in the *Selloi Langmai* (*Nongmaiching*) Hills. KING LORD URA KONT, 568-658 A.D. KILLING OF



ALL THE SELLOI LANGMAI PEOPLE of the 5 divine beings of these 5 divine beings, the religions was united to that of a solitary God, *Langmai Ningthou* (lit. Lord of the *Langmais*). Then each type derived from the individual names, and became the names of the different types of the God. This lead the ancestral society of *Selloi Langmai* people to unite into a community which is called the *Angom* (Birajit, 2014, Devi, 2019).

Description

The people who love *Pureiromba* (Old Manipuri: *Puleilompa*) consider him their progenitor. In any case, nobody knows whether he was a genuine individual from history or a divine being that behave like a human. In any case, the old texts that show his undertakings in the human world show him as a solid, strong and capable establishing progenitor (Devi, 2019, Roy *et al.*, 1958). He was at first connected with a *Loi* town of *Andro*, Imphal East. Be that as it may, in later times, individuals of *Moirang* adored him as one of their idolized predecessors (Devi, 2019).



Fig.1 A. Pureiromba eikhoi 5 tinung, B. Pureiromba Khongnang, C. Khongnang Hogaibi

Pureiromba (Old Manipuri: Puleilompa) was one of the 5 divine beings worshipped in the 5 divisions of Selloi Langmai hills which gradually united into a single God called "Langmai Ningthou" (lit. King of the Langmais).

Festival

God Pureiromba (Old Manipuri: Puleilompa) is praised during the religious occasion of Lai Haraoba in the long periods of Kalen (April-May) (Basanta, 2008) The Haraoba of Pureiromba belongs to that of the Chakpa Haraoba. Chakpa Haraoba is one among four kinds of Lai Haraoba (Kumar et al., 2020). A small hill of donations of rice made by the Maibis (Lady) is piled high at the base of Pureiromba, Imphal East, on the last day of the festival.

Without rice, the Maibis create a mini-model of mountain ranges, gorges, lakes, streams, etc. (Hamilton and Ammayao, 2003). In the town of Andro, Imphal East in Manipur, there are pantheons dedicated to God Pureiromba and his child Chinsongba. He is also treated as the original ancestor of the Sharumbam clan of Meitei people (Devi, 2002). Religious Care takers of Pureiromb were Individuals of Mangsatabam group of Meitei nationality (Sanajaoba, 1993, Gill, 2014) *a*.



2. *Khongnang Hogaibi*

Khongnang Hogaibi (*Ficus religiosa* L.) in the family Moraceae, generally known as Hallowed Fig or peepal tree located at *Wahengbam Leikai*, Sagolband Road, near bank of Nambul River Imphal west district, covering an area of 360 sq. feet (Fig.1 C). In the interest of public, Governor of Manipur on 31st of 2014 has declared as a Historical Monument and Archaeological Site protected under Section 4 of the Manipur Ancient and Historical Monument & Archaeological Sites & Remain Act 1976, Government of Manipur, Secretariat, Arts and Culture Department said in a release (Source: Huyel News Service, 31-10-2014). *Khongnang Hogaibi* has been associated with the history of Manipur for over 300 years.

History

Ashangbam Minaketan in his book of Class X Manipuri II *Maheikol* mentioned a remark that “People living in this Earth think for his or her own betterment in future. If somebody committed mistake, is a crime and ultimately, the Great God gives its punishment.” Thereby, he wrote this story related to the History of Manipur.

King *Meidingu Paikhomba* (1666-1697 AD) of Manipur went for a war to suppress the people at *Khuman Pung*. After victory of this war, he brought a *Khuman chanu* (woman) to his capital as maidservant. The king loves her, and in due course of time, the woman gave birth to a daughter called *Ningthen Chaibi*. Because of the bindings and King’s law, *Khuman chanu* has been sent to *Thangal ching* as *Loi* (Lower cast sent for punishment in separate place), and she died there. *Meidingu Paikhomba* does not have any children, so he adopted a son of his younger brother called *Wangol Ningthou* by name. The *Wangol Ningthou* and daughter (*Ningthen Chaibi*) they are of the same age group. From the very childhood upto the age of adolescence, they love each other. However, *Ningthen Chaibi* as she is daughter of a maidservant all the time told to *Wangol Ningthou* that, it is impossible to reach their goal as a partner.

During that time *Wangol Ningthou* swear in the name of God that, he will be able to keep her as a Royal Queen of his dynasty and said “*Hayeng karigumba matamda nungsi nangbu thadoklaba Korou magi kaptharang nongdon magi wayel cheirak phangduna sige*” (the meaning is that, if I am not be able to keep my words, I will get the punishment of God i.e., I will get struck by the lightning of thunder). In due course of time, *Ningthen Chaibi* was conceived. Ultimately, King *Meidingu Paikhomba* sent *Ningthen Chaibi* at *Thangal ching* because; they cannot live further in the King’s capital. *Ningthen Chaibi* gave birth to a son called *Pamheiba hao*. Some years has gone by, *Pamheiba* grown up at *Thangal ching*. *Wangol Ningthou* become king of Manipur and named as King *Meidingu Tubi Charairongba* (1697-1709). After becoming king of Manipur *Charairongba* went at *Thangal ching* and met *Pamheiba hao* and his mother *Ningthen Chaibi*. Because of the barriers of the capital *Charairongba* could not be able to bring his beloved *Ningthen Chaibi*. Then the king brought his son *Pamheiba hao* in the capital, mentioning that he wanted to keep tribal (*Hao*) nearby the capital. Then the King *Charairongba* established an area of tribals known as ‘*Hao-macha Loishang*’ (allocated place for *Hao*).

King *Charairongba* during his old age some problem arise at *Tushuk hao*. Because of unavoidable circumstances, the king must go for that war. Therefore, he went for the war and got victory. During the back journey, he was very much tired and took rest under the *Khongnang Hogaibi* tree. During that time, a thunderstorm came and because of lighting, the tree was struck along with the king. King *Charairongba* died at the spot as a punishment of God. The tree become *hogaibi* (*ho-gai-bi* means ruptured) and at present, the



tree is surviving as *Khonang Hogaibi*.

3. *Sati Khongnang*

The incredible "*Sati Khongnang*" is a Banyan Tree (*Ficus religiosa* L.) Family: Moraceae) which is accepted to be over 200 years of age and sits magnificently at the bank of Imphal Stream at Mayang Imphal, *Sapam Leikai*, Manipur. This *Khongnang* is an image of Manipuri wife's commitments and love for their better half referenced as "*Mapuroibagidamak thawai katkhibi amagi wari*" (Fig. 2).

Historical background

The historical perspective of real fact of *Sati Khonang* could be traced out from a book named *Sati khonang* (*Thokhiba thoudoki lila*) in the form of a dramatic version published in the year 1932 by Sarotkhaibam Lalit Singh and again reprinted the book by Manipur State Kala Academy in the year 1989. This book gives a brief sketch of many characters, who are adorned with the variation of lifestyles as poverty and well-to-do families who are particularly the nearest relation with king's status (*Phamnaiba*) during the reign of Manipuri King *Meidingu Tubi Charairongba's* time (1697-1709 A.D.). During that time because of the coming in of Hinduism, the term Sati was used for the wife who devoted her life for her husband like that of the Hinduism followed states of Indian sub-continent.



Fig. 2: *Shati Khongnang*



Fig. 3: *Meikibi Khongnang (Nungbi Meikibi)*

The story starts like this, in Mayang Imphal *Haobam Keinya* is a beautiful girl, the only daughter of *Haobam Bir* and *Konjengbam ningol Lembi of Wangkhei koijam Leikai*. *Keinya* is an obedient, sincere in her duties. She used to learn embroidery and dance from a neighbour local mother in-law (*Eeney*) named *Takhelambam Kaboklei*. *Keinya* is all the time with *Kaboklei's* residence. One day *Soibam Chaoba* came to *Kaboklei's* place to invite her to enjoy a music function at the residence of *Thoudam Binod Keirungba (Phamnaiba/Minister of King Charairongba's empire)*.



Soibam Chaoba after returning from *Kaboklei's* residence told to the family members that there is a beautiful girl called *Keinya* whom I met in the family of *Kaboklei*. After hearing the news of a beautiful girl *Keinya*,

Kumud the son of *Thoudam Binod Keirungba* sent his servant *Chaoba* to bring *Keinya* in the music Ceremony along with *Eeney Kaboklei*. So, all the time if time permits *Kumud* wanted to dominate *Keinya* as his wife. In the meantime, *Keinya* got married with her beloved *Padam Singh* son of *Bir* and *Madhabi*. Even though *Kumud* wants *Keinya* to be her wife by killing *Padam Singh*.

One day *Kumud* arrange some sort of conspiracy with *Kaboklei* regarding the killing of *Padam Singh* husband of *Keinya*. *Kumud* purchase a powerful poison, which cost Rs. 200/- and hand over to *Kaboklei* mentioning that to offer pan to *Padam Singh* coated the pan leaf with the poison. Luckily one morning *Kaboklei* offered the pan to *Padam Singh*. After taking the pan, *Padam Singh* fainted on the spot. During that time *Kaboklei* wanted to show her as an innocent person, shouted to nearby people that *Padam Singh* is fainted. Two persons who known *Padam Singh* inform the latter's home to take care for *Padam Singh*. After this *Kumud* contacted an herbal Doctor (*Maiba*) and hand over Rs. 30/- to the *Maiba* and mentioned that people from *Padam Singh's* family will come to you and tell them that *Padam Singh* is suffering from *Laiyei yeiba*.

The *Maiba* in his turn explain the members of *Padam Singh's* family that there is only a medicine called *Nongnang-kori* leaf, which must be collected at night by the patient's wife or husband. Therefore, *Keinya* must collect the medicine, as the patient is her husband. *Kumud* arranged these along with the conspiracy of the *Maiba*. One day at midnight, *Keinya* came to *Hiyangthang* Hill with a knife to protect her from collecting *Nongnang-kori* leaf. During that time, *Kumud* also coming to the spot along with his friend *Nawang* to caught *Keinya* as his wife. *Kumud* insists that *Keinya* disclose everything that he is involved in killing *Padam Singh* and asks *Maiba* to get the chance to elope *Keinya*. However, *Keinya* shows the knife to *Kumud* and escapes from the place.

Unluckily, two *Khongjai* tribal men came to the area as head-hunters to perform their culture to offer any man's head to their father's death ceremony (*Khuga thaba*). The two *Khongjai* tribals met *Kumud* on the spot, cut down *Kumud's* head, and left *Kumud's* dead body. *Nawang* was on the spot he related the incident to *Kumud's* father. Everybody knows that *Kumud* along with *Kaboklei* did for killing *Padam Singh*. *Kaboklei* was untraceable, left her home, and went somewhere for hiding. During that time *Padma Singh* died. *Keinya* informed to all the family members for giving permission that her live body must be burnt along with the dead body of her husband. People could not be able to criminate *Padam Singh's* death body. Ultimately, people went to king *Charairongba* to report that *Keinya* will be burnt along with dead body of her husband. King said it is first of its kind in the history of Manipur that wife sacrifice her life along with her husband's death. He suggested keeping *Keinya* too spent 3 days' time along with her husband's death body by the roadside of the village. *Keinya* fulfilled king's advice; accordingly, she burnt along with her husband's body on the fourth day. After the incident was over, *Thoudam Binod Keirungba* father of *Kumud* planted a banayan tree on the cremation place and the tree is still growing with its name as "*Sati-Khonang*" giving the message that is an image of the Manipuri wife's commitment and love for their better half.

Protection steps should be taken up "*Sati-Khonang*" as a verifiable spot. Regarding this, Chief Minister Okram Ibobi thought that the state of memorable *Sati Khongnang* is decaying systematically. MLA Kh. Joykishan helped the house to remember Manipur Legislative Assembly about the presence of the *Sati Khongnang* and



got some information about its condition. He additionally inquired as to whether there is any arrangement of the public authority to safeguard the site. Answering the response CM said that memorable tree *Sati Khongnang* is thinking about for assurance. Nonetheless, shockingly the CM did not have the foggiest idea

where the *Sati Khongnang* is found. At the point when the Central Priest gave answer to the beneficial inquiry of MLA Joykishan the Chief Minister said that Joykishan could likewise go to up a few defensive lengths from his neighborhood. The above citation is fascinating that a portion of the verifiable trees is not well-known overall and MLAs specifically in this current circumstance. In such manner, preservation of these verifiable trees is significant considering a legitimate concern for a specific State.

4. *Meikibi Khongnang (Nungbi Meikibi)*

This is also a Banyan Tree (*Ficus religiosa* L.) which is believed to be with the same timing of *Sati Khongnang* about 19.6 km from the heart of Imphal town at *Mayang Imphal Konchak Maning Leikai*. This *Khongnang* is a symbol of a Manipuri wife who wants to perform just like the incident of *Sati Khonang*, however, she could not be burnt herself live along with her beloved husband. The woman run away from the cremation place of her husband by getting heat of the cremation fire. In that place, a banyan tree was planted, and people used to call it as *Meikibi Khongnang (Nungbi Meikibi)* (Fig.3) by the people.

5. *Konthoujam Lairembi and Khoriphaba*

From the heart of the Imphal city about ten kilometers towards the Imphal west district, along the Imphal-Jiri Road, lies a sacred grove of inter-connected Banyan trees (*Ficus religiosa* L.) known as *Konthoujam Lairembi Khubam* at *Konthoujam, Sagoltongba Mayai Leikai*: 795113 (Fig. 4: A &B).

Historical background

Quite a long time ago, there carried on with an extremely true, hopeless devout couple, *Konthoujamba* (husband) and *Konthoujambi* (wife). They were rich and very well, nonetheless, they do not have kids. As happened to this they were particularly stressed. They counseled shamans and profited of their recommendation; however, it was of no utilization. They dove further into the matter and implored *Salairen Shidaba Mapu*, the interminable preeminent ancestor, Master of the sky, to satisfy their desire. He heard their sincere petition and trained *Imoinu*, the goddess of flourishing, one of the signs of *Leimaren Shidabi*, the Incomparable Undying Female Divine nature, to assist them with the desire for proceeding with the pattern of life in which he also could partake.

Imoinu implanted herself into the body of *Konthoujambi*. At the appointed time, a child young baby girl was born into the world to the couple, *Konthoujamba* and *Konthoujambi*. On getting their very own child, their bliss exceeded all logical limitations. They named their valuable kid *Tampha*, a significant gem in Manipuri and carried her up with intense consideration and love. At the point when she grew up, she was known for her excellence and delicate habits. She could never sit inactively briefly; however, she could undoubtedly spend her days in solace without taking any kind of action, as her folks were wealthy. She would go to forests, lakes, open grounds and knolls to accumulate kindling, get fish and gather wild palatable plants.

Salairen Shidaba Mapu felt that the time had finally come to play his part in the play. One day while *Tampha*



was out in an open field gathering wild eatable plants with her companions, the sky unexpectedly obscured, and a solid breeze began blowing with an uproarious crying sound. Directly before her unnerved companions, a tornado lifted her up. There is nothing that before her dazed companions could do, she was out of control

and before long evaporated from their sight. The breeze took her to the habitation of *Salairen Shidaba Mapu*. He was standing by to get and welcome her.

Tampha did not consider his friendliness. Division from her folks and companions completely assimilated her consideration and made her exceptionally miserable. *Salairen Shidaba Mapu* attempted to reassure her idiom, he had brought her up with the goal that she could live in paradise and rule both paradise and earth as his friend. Nonetheless, she would not pay attention to him. She was moping over the takeoff from her native place. To reduce her concern he guaranteed her, he would see to her that her kin never experienced the deficiency of their precious ones, and no disaster visited her parental land.

Meanwhile, her friends ran and related the astonishing incident to her parents. They howled and cried their hearts out at the loss of their girl, their lone child. *Salairen Shidaba Mapu* heard their contemplative cry in misery and showed up before them. He attempted to comfort them saying *Tampha* was protected by him. She was bound to govern both paradise and earth. Nonetheless, his words could not diminish their distress. Finally, he had the option to assuage them when he said that they never had to stress over the demise of any individual in their land. He would likewise see too that no devastating episode at any point visited their property. *Tampha's* companions were feeling quite a bit better hearing his words and left in a steady progression. Throughout time, she had turned into a weak memory for them.

Tampha invested her time remembering her parents and companions abandoned in her native place. A year had passed in this way, and a son was born into the world to her. She and *Salairen Shidaba Mapu* named their child *Khoriphaba*. For quite a while, her child kept her brain involved. In any case, she could not totally fail to remember her people.

Back home, her people were blissful as deaths and regular disasters never visited their land after her takeoff. By and by, her folks were fretful to see their girl. Their enthusiasm to see her expanded with the death of every day. They concocted an arrangement to get back to her and mentioned others to help them. Everybody promptly consented to help them.

To set the strategy in motion every one of the healthy men went on a hunting endeavor joined by hunting dogs. They went all over, covering the entire of *Thangjing* hill range however, they could neither catch nor kill a single animal. Tired from strolling in forests in troublesome territory, the men rested under the shade of a tree. While they were resting, one of the dogs went astray. It went to a profound chasm. There a gigantic python was lolling in the sun. On seeing the python, the dog began yelping. The python resented the dog for upsetting its rest. It killed the dog and crawled away. Dubious at not hearing the dog's bark, the men kicked up and off looking for it. They found the dead dog and carried it home.

They lit a funeral pier and put the dead dog on it. The smoke ascended skywards. Up overhead, *Tampha* saw the smoke ascending from her homeland. She became stressed that somebody could have passed on notwithstanding *Salairen Shidaba Mapu's* commitment. She went to him to ask about the reason. He said it was just a dead dog being cremated. In any case, she demanded that she proceed to meet her parents. Her



influence proved to be fruitful finally. Hesitantly, *Salairen Shidaba Mapu* gave his agreement to permit her to meet her parents on the condition she left after *Khoriphaba* had fallen asleep. She ought to have returned before he got up.

He placed a ladder made of gold for her to climb down. With the assistance of it, she got down to the highest point of *Thangjing* hill. From that point, she went to *Konthoujam*, her parental land. Her companions saw her approaching down on the gold stepping ladder and illuminated her parents. Every one of them emerged to accept her. Her mom offered her the choicest organic products for her to eat and the choicest blossoms to enhance her ears.

Eventually, *Tampha* prepared to return saying that she needed to return before her child *Khoriphaba* awakened. Her mom grasped her wrist saying how she could leave without taking essentially a piece of food and mouthful of home brew. *Tampha* told her mom of the condition that since she was hitched to godlikeness, she would not have the option to eat food prepared by humans and drink beverages ready by them. Assuming she did, she would be ex-impacted by the divinities. Her mom illuminated her that she had arranged, so nobody would have the option to see her eating.

Knowing completely well *Tampha* would decline to take human food openly, her mom had proactively developed a shade with seven layers of misleading roof, encased by seven layers of curtain. Inside she spread out flavorful arrangements for *Tampha* to eat. Homemade beverage was likewise kept prepared in a gourd bottle for her to drink. Holding her little girl's wrist, she hauled her to the shed.

Poor *Tampha* could not resist the opportunity to eat what her mom had so affectionately arranged. She plunked down and lifted her hand to eat. Before she could place the food in her mouth, she heard *Salairen Shidaba Mapu's* voice saying since she had decided to eat human food, she was unable to return to his homestead. He spat and a mass of spit arrived in her hand. He then lifted the gold stepping ladder. Presently she would not have the option to get back to her husband's home. Nor would she have the option to remain at her parental house since she was a married woman. She decides to remain at an isolated place on the edges of *Konthoujam* town. She went through her days contemplating her child.

In the meantime, *Khoriphaba* awakened and began searching for his mom. Not finding her anywhere, he began crying. Nobody could comfort him and make him quit crying. He kept on sobbing for three days and evenings. *Salairan Shidaba Mapu* was stressed that his child made certain to kick the bucket assuming he cried any more. He mentioned *Leimaren Shidabi* for help. She changed herself into a precise duplicate of *Tampha* and went to assuage *Khoriphaba*. He quit crying the second he saw her.

Playing the job of a genuine mother, *Leimaren Shidabi* raised *Khoriphaba*. After twelve years, she uncovered reality to *Khoriphaba* one day. She was not her genuine mother. *Tampha*, his genuine mother, dwelled in *Konthoujam*. *Leimaren Shidabi* bade goodbye expressing that since he was as of now not a kid, she would leave to play out her ordained obligation of taking care of the relative multitude of living creatures and directing their prosperity.

Khoriphaba became restless to meet his real mother. He mentioned his dad to permit him to go to *Konthoujam* and meet his mom. His dad let him follow by extricating a commitment from him that he would meet her and return before sunrise. If he fizzled, he could never meet her. His dad put a gold stepping ladder for him to



move down. Before his departure, his dad gave him a *Kangjei* (a traditional hockey stick of Mainpuri's) to safeguard himself.

Khoriphaba moved down to the highest point of *Thangjing* hill. There *Ayang Ningthou* trapped him and attempted to kill him with a nine headed long. With the assistance of his, dad's *Kangjei* *Khoriphaba* polished him off and went on his journey to *Konthoujam*. During the journey, he needed to cross a waterway. A sort of fisherwoman carried him across the waterway and showed him the bearing to *Konthoujam*. At the point when he arrived at Nambol, he moved up the *Phoijingtongba* Hill slope to search for the way prompting *Konthoujam*. Unfortunately, when he arrived at the highest point of the hill, the principal beams of the morning sun struck across the sky. Presently, he could neither meet his mom nor return to his dad. He stood stunned. Defenseless *Khoriphaba* plunked down and howled.

Every night when every one of the living creatures had fallen asleep and serenity won all over the place, *Tampha* could hear *Khoriphaba's* moan weakly somewhere far off. She was unable to perceive the voice as she had neither met nor heard his child's voice for a very long time. Nonetheless, the moan appeared to broadcast an unusual vibe to her. On request, she discovered that it was her child *Khoriphaba* howling. The mother's heart in her was anxious to meet her tragically missing child. Nonetheless, she learnt of the guarantee he had made to his dad - he could at absolutely no point ever meet her in the future assuming he neglected to do as such during the specified time. By the by, she made it a highlight send him food. That is what she believed, assuming he perceived her as his real mother, he would acknowledge the food. She was feeling better when he acknowledged the food. The mother and child remained at their respective places, never meeting one another.

The dedicated temple of *Tampha* currently remains at *Konthoujam* as a Banayan tree (*Ficus religiosa* L.) (Fig. 4: A.) Encompassed by desire development of trees and a *Hiyang* (boat) comprised of *Tairen* (*Toona ciliata* M. Roem.) (Fig. 4: B.) One more dedicated temple of *Khoriphaba* (likewise remains on the highest point of *Phoijingtongba* hill at Nambol as a *Theibong* tree (*Artocarpus heterophyllus* Lam.) (Fig. 4: C).



Fig. 4: A. *Konthoujam* *Lairembi Khonang*, B. *Konthoujam* *Lairembi Hiyang -Tairen*, C. *Khoriphaba* *Theibong*



Fig. 5: A. *Potsangbam Khongnang Lai-Ahal*, B. *Potsangbam Khongnang Lai-Manao*, C. *Chaning Lairembi Yurei Pambi*, D. *Yurei Pambi* Leaves Enlarge, E. Notice Not to Disturb the Plant, F. *Yurei* Flower (*Wrightia arborea* (Dennst.) Mabb.).

Some Trees worshiped by Manipuri Communities in *Imphal West* and *Bishnupur* District

These are worth to be mentioned:

1. *Chaning Lairembi bi Yurei Pambi*

Chaning Lairembi is located at *Phoijing Awang*, *Imphal West* District, Manipur State. This deity is now represented by a tree plant called *Yurei-Pambi* botanical name is *Wrightia arborea* (Dennst.) Mabb. of the family Apocynaceae, is a tall tree (Fig. 5: C, D, E and F). People of the *Chaning Lairembi* area, where the *Yurei Pambi* is growing use to hangup a Notice, so as to protect the rare tree Plant (Fig. 5: E). *Yurei-Pambi* (*Wrightia arborea*), is likewise called woolly coloring rosebay, is a type of flowering plant. It is local to the Indian Subcontinent, Southeast Asia, and southern China. A tree arriving at 20 m (66 ft), nearby individuals use it for timber and as the wellspring of color. A nitty gritty logical review is expected for this incredible tree



species.

2. *Potsangbam Khongnang Lai-Ahal* and *Potsangbam Khongnang Lai-Manao*

Potsangbam Khongnang Lai-Ahal is represented by a tree species i.e. *Ficus religiosa* (Fig. 5: A.) and *Potsangbam Khongnang Lai-Manao* is represented by a tree (*Ficus benghalensis* (Fig. 5: B) both the trees are the trees of *Potsangbam* clan of Manipur; these trees are very old trees.

We can review concerning the chronicled scenery of Bishnupur Locale. Bishnupur previously referred to as Lumlangdong (now Lamangdong) History wrote the hows and whys of its origin. Kyamba's conquest of Kyang, a Shan kingdom in the Kabow Valley, in 1467 A.D. had been a key step towards the rise of Manipur's as a power broker in the region. And then he took the name of Kyamba and this means the conqueror of Kyang. There usually had been a good relationship between the Pongs and the Meities. Then again during Kyamba ime task of Kyamba ha also been better relations during Kyamba and a Pong Lord Khro-Khomba. Ruler Kyamba's incredible international procedure was that he had the option to have a decent connection with the adjoining nations.

Kyamba had to beat Kyang. This is how, two thirds the way through his reign, he set out against Kyang, alongside Chaopha Khe Khomba, king of Pong. Once the war was won, the defeated lands were divided between the two kings; they dined in splendid vessels and quaffed from goblets of gold. They also swapped employees and researchers. Allegedly, The Pong ruler introduced the "Vishnu" picture with natural product Pong "hei" ton (Dew) and the Ponghawai (A kind of dal); Kyamba set the introduced "Vishnu" picture at Lumlangdong which likewise came to be called Bishnupur for example home of Vishnu.

Vishnu worship seems to have appeared in Manipur perhaps during the reign of Kyamba. This Bishnupur is where the king and the Brahmins preserve the lord "Vishnu" Manu Brahmins migrated to Manipur. One Brahmins, king Kyamba requisitioned, and established Dukhsya worshiper in regular Vishnu at bishnupur.

He in like manner assembled Vishnu Temple of block at Bishnupur, which has now opened up a safeguarded memorable site under the Assistance of H.R.D (Prehistoric studies), the Administration of India. It is now appearing as an image of the surviving fragments of old ages. Moreover the sculpture received from the Pong king to Kyamba is also important as it gives us the way of the religious beliefs of those time and also the very name with which it had called.

They are *Bijoy Govinda* (presently at *Sagolband*, Imphal), *Gopinath* (at *Ningthoukhong*), *Nityainanda* (at Imphal), *Madan Mohan* (at Imphal), *Anuprabhu* (at *Nabadwip*, West Bengal), *Abdeitya*, presently cherished at *Bishnupur*.

One more astounding component of *Bishnupur* is by the worth focusing on. During the rule of King *Bheigyachandra*, there was a fascinating story regarding the establishment of the sculpture of *Shri Govindagee*, which was acted in 1780 A.D. It is likewise said that one night Lord *Krishna* showed up in his dream and requested that he track down a picture of the Lord *Bheigyachandra* addressed the order of the Lord and established the sculpture of *Govindagee*.

Alongside this sculpture, one more six sculptures were produced using a similar Jackfruit tree (*Artocarpus*



heterophyllus Lam.) regularly known, as *Theibong* of the family Moraceae, what we are getting our perspectives the sculpture making of Lord of the Hindu Divine beings are ready from Jackfruit. The

establishment function of the sculpture of *Abdeitya* revered in *Bishnupur* in the *Vishnu* temple occurred in the year 1793 A.D. From that point forward, a few travellers and holy people have been visiting this temple. From days of yore, still the arrangement of Hindu Divine beings is finished from Jackfruit trees. Nonetheless, a Jackfruit tree addresses *Khoriphaba* of *Nambol* (Fig. 4: C).

IV. CONCLUSION

It must be noted that throughout the world for every country there are records of historical trees for various communities. In the present study, some indigenous/traditional trees, which are related to a folktale along with historical backgrounds, are reported as the first of its kind while studying the various aspects of trees outside forest in the five valley districts of Manipur State. The historical trees of Manipur hold deep cultural, religious, and ecological significance, with many of them revered as divine by the Meitei community. These trees, such as *Konthoujam Lairembi*, *Khoriphaba*, and *Khongnang hogaibi*, are not only symbols of spirituality but also integral to the local tradition of conservation. The towering *Ficus religiosa* L. and other species like *F. benghalensis* L. and *A. heterophyllus* Lam. are esteemed for their sacredness and ecological value. Additionally, the artistic representations of Lord Vishnu and boat sculptures carved from these trees further underscore their multifaceted cultural relevance. For generations, these sacred trees have been essential in fostering the community's connection to nature and their commitment to preserving the environment. The report emphasizes the need for continued recognition and protection of these historical trees as they represent a harmonious blend of heritage, biodiversity, and conservation in Manipur.

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