INTRODUCTION
The Chakpa community of Manipur used traditional beverages as an integral part of life from birth to death in cultural rites & rituals of the community. Albizia myriophylla Benth bark is used in making of Hamei, a starter which is added to produce better quality alcohol. The plant is continuously declining due overexploitation, forest fires and loss of habitat. It is also assessed that on account of the population reduction the species can be assessed as vulnerable. Information presented in this paper was gathered from informants using semi structure questionnaires on utilization, cultural importance, medicinal uses and economical aspects of the traditional beverages. More than 50 % of the total households practiced making traditional beverages in their homes particularly by the women folks. There are five types of traditional beverages prepared by the community namely Atingba, Waiyu, Pukyu, Kallei and Khachi. They were used in several sociocultural activities and rituals. Moreover, it is also used in treatment of arthritis, urinary troubles, gynecological and dermatological problems.

MATERIALS AND METHODS
The study was conducted in Chakpa residing in Andro, Sekmai, Phayeng, Leimaram, Thangjao and Kouruk village situated in Manipur. Ethno-botanical survey was conducted during 2015-2018 of the Chakpa caste for better understanding of traditional knowledge on various aspect of topic such a preparation of starter culture, fermentation process, local beliefs, cultural importance and economic aspects uses of the traditional beverages. Different age categories of informants like womenfolk, village headman, healers and knowledgeable informants were repeatedly interviewed to share information regarding the traditional beverages (Taste, Shelf life, Storage, Grade) and ethno-botanical aspects (utilization, medicinal, cultural importance) and implications on the socio-economic culture of Chakpa caste. Moreover personal observation enquires and participation in ceremonies was also done. Interviews were conducted in the local language manipuri which is the dialect of community. Survey and documentation of Albizia myriophylla Benth, regarding its occurrence, distribution and source were also analyzed. The present status was assessed using IUCN Red List Categories and Criteria: Version 3.1 [11]. The specimen collected will be deposited in the herbarium of NEIST, Branch laboratory, Lamphelpat, Imphal.

RESULTS & DISCUSSIONS
PLANT SOURCE & STATUS
Albizia myriophylla Benth, is lainas or strangling shrub with stem armed, by a single recurved prickle from the base of the leaf scar on branches. Leaves arranged spirally, stipulate, bi-pinmate. Leaflets small, opposite, 30-55 pairs per pinna, margin entire. Inflorescence consisting of pedunculate glomerules arranged into a terminal panicle. Flowers sessile, bisexual but the central flower in a glomerule male and enlarged, 5-merous. Calyx funnel-shaped to campanulate; corolla funnel-shaped, 3.5-5.5 mm long. Stamens numerous, united into a tube, white; ovary superior, stipitate. Fruit an oblong, flat pod, c. 12 cm x 2.3 cm. Seeds orbicular to obvolute.

Habitat: Found growing in forest margin at an elevation between 500-980 m above sea level.

DISTRIBUTION:
Found distributed in very few pockets of Phayeng, Senapati, Kamjong, Churachandpur, Chandel and Tengnoupal areas in Manipur. Globally, it occurs from the Northeast India, Myanmar, Cambodia, Laos, Vietnam, Malaysia and Thailand.
MEDICINAL USES:
Bark is used for treatment of muscular pains, cough & cold and stomach complaints.

THREATS & STATUS:
The population of this species is continuously declining in its natural habitat due to various factors such as overexploitation, improper collection methods for local trade, forest fires and loss of habitat. On account of the population reduction estimated at 30%-< 50% over the 10 years, this species has been assigned as vulnerable for Manipur state.

Conservation aspects: Habitat management actions primarily intended to enhance the species habitat at specific sites for in-situ conservation where there is high presence of habitat and low human pressure. Since the species is traded locally, regionally and nationally its mass cultivation on commercial basis is encouraged.

Figure 1: Photo plate showing the plant habit, documentation works and Hamei (traditional starter for local beverages)

Documentation of elderly information

CHAKPA AND TRADITIONAL BEVERAGES
About 50% households of the Chakpa communities which are residing in various parts of Manipur practiced preparation of traditional beverages which are non-commercial and commercial for consumption and other socio-cultural uses. It was observed that womenfolk's practiced the preparation of traditional beverages but during menstruation period they avoids as there is a strong belief that it spoils the fermentation process.

PREPARATION OF HAMEI (STARTER CULTURE)
Albizia myriophylla Benth, in wild

Interaction with village head man of Phayeng

Hamei (a starter) for traditional beverages

PREPARATION OF WAI-YU
Clean rice grains with Paddy grain husk (Wai) in equal proportion and kept overnight in water in an earthen pot. Then it is boiled and later spread out to cool. The starter material Hamei powdered is applied thoroughly and the whole thing is put into a clay pot and covered tightly. The anaerobic condition is kept for 5-6 days and the end product is known as Waiyu.

Waiyu is a very special beer prepared for special rituals of the community on a special auspicious day. It is a collective work of the whole community where every hold contributes their part of material required for the preparation of Waiyu. The ritual is performed on the first Sunday of the first week of Langban tha (during September-October). It is traditional known as Langban lam haiha. It is normally performed to expel away evil spirits and bad omens of the coming year to the community by offering Waiyu and Bamboo shoot Usboi kansu to god. Waiyu also taste best within 1-2 days and shelf life is 4-5 days and is use only for cultural.

Interestingly, if it is kept in earthen pot airtight it can be stores for upto three years where its coloration will change into reddish. It is also used in rituals and ceremonies of birth and deaths.

PREPARATION OF ATINGBA
Atingba is a local beverage prepared by fermentation of rice or any available seasonal fruits which is mixed with traditionally prepared starter culture called Hamei. Atingba is prepared by fermentation of boiled rice, seasonal fruits like Banana, pineapple, passion fruit, etc which is mixed thoroughly with starter culture (Hamei) with it and this mixture was transferred to an earthen pot are left for 2 to 3 days accordingly to the season. The ferment is filtered is called Atingba.

Atingba is found in different flavour accordingly to the base compound used such as rice, seasonal fruits etc. It was assessed that Atingba taste best within 12 hrs and shelf life is 4-5 days. Interestingly, Atingba prepared from fruits have longer shelf life and better taste for 2-3 days. It is also a popular drink but because of its short shelf life Atingba has less commercial value as most of the customer are from urban area.

Medicinal uses: It is also recorded that it is used treatment of urinary bladder problems. It is also used for irregular menstrual flow of women.

PREPARATION OF KALLEI (DISTILLED LIQUOR)

Kallei is distilled beverage prepared by fermentation of boiled rice grains and later distillation of the ferment product. The rice seeds are soaked in water or boiled and allow to settle at moderate cool. Later, the cooled seeds are mixed thoroughly with starter culture (Hamei) mixed with starter in appropriate proportion and transferred pot or container and made air tight and left in dark for 5 to 7 days according to season for fermentation. The ferment is then transferred to a distillation column pot for distillation. Then the pot is kept in fire for distillation. Through a pipe the vapour is allowed to pass through cold water where it is collected in a bottle. The strength of Kallei depends on the quantity of the vapour collected and vice versa.

Kallei is a good economical resource for the Chakpa caste as there is high demand by the people of the state because of its significant quality and cheap price. It is cheaper because such beverages avoid taxation and are normally manufactured with low-cost ingredients, unchecked by official quality controls.

MEDICINAL USES:
Kallei is use traditional for the treatment of arthritis, joints pains, muscle cramps, urinary troubles and dermatological problems. Machin Kallei is the concentrated first grade alcohol collected from the process. It is used for treatment of used for arthritis along with garlic by massaging the affected area. It is also used for dermatological problems.

A good quality alcohol is used as to cure poor women health due to irregular menstrual flow and infertility factors. The local traditional healer and village head prescribes these Kallei (3u) to treatment of obesity, loss of appetite and low nourishment of food which is similar with the report by Singh & Singh [1].
Table 1: Kallei can be divided into 3 grades based on commercial view

<table>
<thead>
<tr>
<th>Grade</th>
<th>Alcohol content</th>
<th>Shelf life</th>
<th>Amount collected in process</th>
<th>Total expenses (readymade hamei/ prepared hamei)</th>
<th>Rate</th>
<th>Total profit (if readymade hamei)</th>
<th>Total profit (if prepared hamei)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Machin</td>
<td>70-80</td>
<td>Unlimited</td>
<td>2 litres from 8 kg of rice and 1 cake of hamei</td>
<td>Rs 290/ Rs 260</td>
<td>Rs 325</td>
<td>650-290 =360</td>
<td>650-260 = 390</td>
</tr>
<tr>
<td>2nd</td>
<td>40-45</td>
<td>Unlimited</td>
<td>8 litres from 8 kg of rice and 1 cake of hamei</td>
<td>Rs 290/ Rs 260</td>
<td>Rs 80</td>
<td>640-290 =350</td>
<td>640-260 = 380</td>
</tr>
<tr>
<td>3rd</td>
<td>25-30</td>
<td>6 month</td>
<td>16 litres from 8 kg of rice and 1 cake of hamei</td>
<td>Rs 290/ Rs 260</td>
<td>Rs 40</td>
<td>600-290 =310</td>
<td>600-260 = 340</td>
</tr>
</tbody>
</table>

1kg rice = Rs 30, 1 Hamei = Rs 20 (if prepared & take 6-8 days) = Rs 50 (purchase readymade)

Table 2: Table showing the time taken for Kallei preparation during the seasons.

<table>
<thead>
<tr>
<th>Season</th>
<th>Minimal Days</th>
<th>Maximum Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>June</td>
<td>14</td>
<td>24</td>
</tr>
<tr>
<td>July</td>
<td>17</td>
<td>28</td>
</tr>
<tr>
<td>August</td>
<td>20</td>
<td>30</td>
</tr>
<tr>
<td>September</td>
<td>25</td>
<td>33</td>
</tr>
<tr>
<td>October</td>
<td>6</td>
<td>14</td>
</tr>
</tbody>
</table>

The above table shows the seasonal variability of the Kallei preparation throughout the year. It was found that March to May is most favourable time for preparation of Kallei.

PREPARATION OF PUKYU

Properly dry and clean rice grains are deep in water for three (3) days and after removing the water it is let dried and warmed for 2 to 3 days. The dried rice grains are pounded and put into warm water to ferment. The decant liquid is locally known as called Pukyu. It is specially made during Lai haraoba, a ritual of local deity or forest god of the community. It has no commercial value and had very less alcohol percentage.

PREPARATION OF KHACHI

Interestingly, another type of traditional alcoholic cake namely Khachi was also prepared by using rice or black rice. Here, rice or black rice is put into a new earthen pot where the Hamei was added and kept for 2-3 years. The fermented cake is eaten by the menfolk’s after heavy laborious work at paddy fields. The cake is just deep in water and consumed. It also contains alcoholic some percentage in it. Since, it is non-commercial and took very long time people hardly used this alcoholic cake.

CONCLUSION

The traditional system of local beverages preparation was generally practiced women folks of Chakpa community family. The traditional beverages forms an integral part from birth to death of cultural, rites and rituals this community. Moreover, it is also used for treatment of muscular pains, cough and cold and stomach ailments. The economical and commercial aspects give support to significant number of families depending on it. Albizia myriophylla Benth. is assigned in a vulnerable state due to the several threats cause by overexploited, habitat destruction, forest fires and it need immediate conservation measures.

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