

The Origin and Migration Movement of the Naga's of Chandel & Tengnoupal (Khurmi)

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The Pre-Historic Life of Chandel/Tengnoupal (Khurmi) Naga People:

The pre-historic life of the Khurmi Naga people is marked by a mythological place called '*Khurdong*' ('Lower World'). Most of the scholars believed that they migrated from the cave ('Khur'), believed to be somewhere in ancient Mongolia located in central Asia and their first settlement was at '*Sijjuur*',¹ and the cave for the Chothe Naga is known as '*Huiphithoranga*'², '*Khurpii*'³ for Lamkang Naga, and '*Tukleikhur*'⁴ for the Tarao Naga. Like many tribes of the world, the origin of Khurmi Naga people is surrounded by numerous myths and legends. In the pre-historic people were associated with a place and time when they were able to communicate with birds and animals as an object of brethren. According to L. Thumthung PDT, during the innocent period, it is said that all the birds of the earth, birds of the air and the creeping animals were living together with the human beings. Whenever human beings suffered from cold weather and were not able to bear it they drew near the animals in order to get heat from them and warm themselves up. However, when cruel company of people from amongst the human beings began to kill, eat and make use of their skins for clothes, the animals with each kind departed from the human beings. Soon after the animals had departed, the cruel company of people turned their cruel nature towards the good ones. Since then, the cruel and good peoples were separated. Hence, the cruel ones were known as 'CHAMANGS' (Giants) and the good ones "PAKANS'. Enmity between them thus grew up day-by-day. The might of the 'CHAMANGS' (Giants) was: to spell magic to kill good people; to direct its evil eyes on the food of the people and make them sick or even die. Further, the giants ('CHAMANGS') direct its evil eyes whenever good things of others are seen and make them eaten by moths. The giant also direct its eyes on handsome or beautiful persons and kill them thereafter. They kill animals, rats and birds when pointing out at them with their fingers. They also roam about at night with their fingers lightening. The giants usually like to eat raw meats and fishes. In this way, it became severe for the 'PAKANS' (good peoples) to live with the 'CHAMANGS' (giants), as the later has eaten them up. Each tribes of dialectical (languages) groups then consulted among themselves and deserted the giant ('CHAMANGS') and migrated towards the hills to escape from deluge. The 'PAKANS' (good peoples) used to eat cook foods. The PAKANS (good peoples) of those days were said to be whom we now known them as: Anal, Chothe, Khoibu, Lamkang, Maring, Moyon, Monsang, and Tarao.⁵ Thus, PAKANS could be define as a tribesmen. However, today Pakan is not use by other tribes, except by the Anal

¹ Rev Dr Koningthung Ngoru Moyon '*The Lost Kingdom of Moyon (Bujuur) Iruwng (King) Kuurkam Ngoruw Moyon & the People of Manipur: Biblical Perspective (Bilaspur, Chhattisgarh: Shashwat Publication, 2023)*, 12

² Rev Dr Koningthung Ngoru Moyon '*The Lost Kingdom of Moyon (Bujuur) Iruwng (King) Kuurkam Ngoruw Moyon & the People of Manipur: Biblical Perspective (Bilaspur, Chhattisgarh: Shashwat Publication, 2023)*, 24

³ Rev Dr Koningthung Ngoru Moyon '*The Lost Kingdom of Moyon (Bujuur) Iruwng (King) Kuurkam Ngoruw Moyon & the People of Manipur: Biblical Perspective (Bilaspur, Chhattisgarh: Shashwat Publication, 2023)*, 39

⁴ Rev Dr Koningthung Ngoru Moyon '*The Lost Kingdom of Moyon (Bujuur) Iruwng (King) Kuurkam Ngoruw Moyon & the People of Manipur: Biblical Perspective (Bilaspur, Chhattisgarh: Shashwat Publication, 2023)*, 53

⁵ L. Thumthung PDT '*Migration of Anal*' (Chandel: Thumthung Publication, 2008), 6

Tribe. The Moyons use '*Baken*', the Monsangs use '*Biken*' and the Lamkangs use '*Asin*' which denotes tribal people, equivalent to Pakan by Anal. The Khurmi people used '*Pakanpa*' '*Bakenpa*', '*Bikenpa*' and '*Asinpa*' which means tribal people (or hill people or high landers or tribesmen '*Chingmi*'); however, they never refer Pakanpa to the Meitei or Meetei. 'Pakanpa' or 'Bakenpa' or 'Bikenpa' or 'Asinpa' always intends to refer to the Tribal people and not to the Meitei

or Meetei. The word '*Meetei*' ('Meitei) means other people (*mee*= people or man and *tei (atei)* = other(s); not of us; in local language '*mee atoppa*').

During this era, the relationship between animals, birds and human beings were excessively cordial. Mention may be made that the common saying '*man is a social animal or that animals and human beings are closely related*'⁶ could fit in here. This is so presented as a remark to point out the pre-historic context among the skeptic scholars who insisted to pronounce the evolution of human beings from Apes. Since human beings and animals were closely related so even the finest Apes might have transform themselves into human beings.⁷ However, in the myth of the people groups of Khurmi, it did not mention as such. The myth confined with the relationship amongst them, but not Apes turning into human being, and originated from the cave ('Khur'). For this, we have an explicit biblical account for which we wish not to proceed further more. One can recall the biblical account of first human existence in the '*Garden of Eden*' where Adam and Eve perhaps lived with the wild animals cordially or even more as a family. However, at one point of time, separation of all the species occurred according to their own kind took place in which animal for animals, human for humans, tree for trees were united pertinently to their own kind. Hence, there happened a great separation of humans from animals and birds. In the context of the Khurmi Naga people, the friendly vow between the Manthii and cock, Thangjam and birds ('*bariih*') for the Moyon; Hansu and Hanthah with birds ('*parih*') for the Anals; Tiger and Karong for the Kom; at the mouth of the cave ('*Khur*') were one of the last event in which the humans associated themselves with animals.

Kabaw Valley & Manipur:

These Khurmi Region peoples/tribes migrated from Upper Burma (Myanmar) and migrated further down south by Irrawaddy River and reached the Sea-Shore. Then they moved upwards again by the Irrawaddy River (called Nhaleral-Anal tribe word for Irrawaddy) and after reaching Chindwin- Irrawaddy confluence they migrated up west by the Chindwin river and reached Arakan (Arkan in Anal tribe language) Hills and settled in Kalembung (present day Kale)⁸. Here, they were extremely prosperous (since the land was not yet inhabited by any other ethnic tribes, it was a virgin land and the land was resourceful and the river was abundant of gold-(for instances, during Ura Khundaba 130-185 AD sent lambu Yangkhuba to collect gold necklace from Shelloi chief of Lokha-Haokha villages; even the Khumans were zealous on receiving only four pareng of changning (gold-necklace) when the Moirangs received a changning (gold necklace) of five

⁶ Albert Hyma '*World History: A Christian Interpretation*' (Grand Rapids, Michigan: William. B. Eerdmans Publishing Company, 1954), 9

⁷ Albert Hyma '*World History: A Christian Interpretation*' (Grand Rapids, Michigan: William. B. Eerdmans Publishing Company, 1954), 9-10

⁸ Onhring Langhu '*Anal Naga (Pakan) Tribe: Identity, Culture and Political Administration, in Social Action Vol. 71, July-September, 2021, 247*

pareng⁹ - this shows that the Khurmi Naga people already possessed the art of smelting raw river gold into refine necklace which they brought from Kalembung, Kale in Kabaw valley); the Anal folklore sang '*In our village, Kalembung, what do you want, gold or song? As soon as the bell rings; we kill our chicken and eat*' (English translation). Another folk song of Anal associated to Kalembung: '*Showing on the mouth of Kalembung the place is covered with cloud the place is covered with cloud a wild pig is coming in a midst*'.¹⁰ Why these people left such a prosperous and resourceful land is that it could be the arrival of Sakyan (Sakyas) king name *Kanrazagyi*. *Kanrazagyi was the elder son of king Abhiraja, the founder of Tagaung kingdom in 923/850 B.C¹¹ on the bank of Irrawaddy river in Upper Burma. Kanrazagyi (825 B. C¹²) gathered his army and went down the Irrawaddy. He reached the mouth of the Chindwin River which he ascended and then established himself in the southern portion of the country now known as the Kubo (Kabaw) valley, at or a hill called Kale or founded a dynasty at Kale. In other words, he passed up the Thallawadi (Chindwin) and reached Kaletaungnyo hill and established a kingdom name Rajagaha which he ruled for six (6) months and then he made his son Muducitta to reign over*

the kingdom (king of the Pyus). Probably, this incident made the Khurmi (Pakan) people of Kalenbung to move further north of Kabaw and entered Manipur'.¹³

From Kalenbung (Kale) a certain group of Anals migrated passing through present day Mizo hills and settled at Thanlon (presently located at Churachandpur), Anal Khullen, Anal Namfaw (Namphou), Oklu, etc. From Kalembung a small group of Anal Pakan moved up towards present day Moirang. Among the Pakans the people of Anal Khullen and Moyons followed the Imphal River and stayed near present day Moirang. After some time the people of Anal Khullen turned back, followed Imphal River and settled at the present Anal Khullen village.¹⁴

The Moyons settled in the places like Koirentak (presently inhabited by the Koms), and in the Khuyon colony and Ikamphae in Moirang.

From Kalembung certain group of the Ksen-Lamkang moved further north and settled in Kabaw Valley. Just above present day Khompat few of the Ksen-Lamkang villages visited by Poireiton in 33 A. D in Kabaw Valley are: Maru, Saang-Saang, Oktong¹⁵, Chimlei, Phosa, Yangpheidam, Timit (place name), Phansa, Tonsha, Hai (Haidam), Tompung (place name), Tummu, and Pamphou etc. Few more villages associated with the Ksen-Lamkang at Kabaw Valley are: Samjok, Kaphun, and

⁹ Somarendro Maibramcha 'Kege Pung Ngangoi Lammitlon Moirang Thangjing Chingailon' (Imphal: 2006), 64-65 (Yenlangba), 73 (Yelangba). Shelloi chief of Lokkha-Haokha village in page 73; and Gangmumei Kamei in History of Manipur: Pre-Colonial Period mention as Yengaoba, 210; Chanam Hemchandra in Numit Kappa (of Kings and Rebel) mention as Yenwaiba or Yelwaiba in pages 41 and 42,

¹⁰ WS Johnson Anal 'A Comprehensive History of the Pakans (Anal-Lamkang-Moyon-Monsang (Chandel: WS Johnson Anal Publication, 2019), 15

¹¹ Padmeswar Gogoi The Tai and the Tai Kingdoms: With a Fuller Treatment of the Tai Ahom Kingdom in the Brahmaputra Valley (Gauhati: Gauhati University Press, 2016), 104

¹² Sir Arthur P. Phayre 'History of Burma' (London: Trubner & Co., Ludgate Hill, 1883), 8

¹³ Pe Maung Tin and G. H. Luce 'The Glass Palace of the Kings of Burma' (London, Humphrey Milford: Oxford University Press, 1928), 104-110

¹⁴ WS Johnson Anal 'A Comprehensive History of the Pakans (Anal-Lamkang-Moyon-Monsang (Chandel: WS Johnson Anal Publication, 2019), 15; cf. Onhring Langhu 'Anal Naga (Pakan) Tribe: Identity, Culture and Political Administration, in Social Action Vol. 71, July-September, 2021, 247

¹⁵ N. Khelchandra Singh 'Ariba Manipuri Sahitihis gi Itihas' (History of Old Manipuri Literature (Imphal: Superintendent, Records & Library Manipur Secretariat, 2019), 66

Kayar.¹⁶ And Surte, Surbung villages in Ukhrul (Kamjong) associated with Lamkang, Moyon and Monsang. Further, certain group of Ksen-Lamkang entered present day Manipur and settled in Aibul, Laamphei, (Haika, Chukum, Sagang/Sakang¹⁷), Ralven, Khubung, Bungshim etc. These settlement in ancient Keke-Moirang dynasty and before the formation of the Ningthouja dynasty in 33 A. D with the coronation of Pakhangba is known as 'Lokkha-Haokha' principality or chiefdom. Some of the places, mountains, rivers of this region (Lokkha-Haokha) are: Serlon mountain, Khangpak-lon mountain, Lonpi¹⁸ mountain (associated with Poireiton Khunthokpa), Bungrang-lon (present day Longja village mountain range), Aisi (both mountain and river mouth- brook), Thla-suk-mul (the mighty mountain behind the Bungrang-lon mountain and across Manipur river, (now in Chin State of Myanmar). Chibu (Chibu-Chibal) salt spring valley now in Behiang village Churachandpur. Another important place is the Lamkang-lok¹⁹ and Kna-kreng (Kna-river) locally also known as Haika river that flows in the present Sajik Tampak valley (Lokha-Haokha).

The oral tradition of the Khurmi Naga associated with demi-gods are as follows. The oral history has it that Wangbrel

married an Anal Naga lady called Shangnu. Another important related to this marriage is that Wangbrel married a Lamkang lady called 'Heikha (Haika) Lamkang chanu'²⁰ or 'Sakang Lamkang chanu'²¹ (locally the Lamkang lady is called *Malhan* or *Malheng* of Leivon clan). Wangbrel was also in matrilineal residence in Lamkang village with five (5) of his wives in Lamkang village.²²

Wangbrel (Wangbarel) was sent by his father Koubru to the southern region in order to protect from bad elements. In the journey Wangbrel met Lok-Ningthou (stream-god) at Wangoi, Lok-ningthou told him to move further south towards Anal Namphou and Mareipung and lived since Wangoi was already inhabited by Lok-Ningthou (stream-god). Accordingly Wangbrel went and moved towards the Anal and Tarao areas and settled there. Wangbarel married a Tarao lady named Tarao Taretnu²³ (locally known by the Tarao Naga as *Terte* or *Tarte* or *Shangku Piterte* located at Laimaton²⁴) and also married Anal Chanu known as Shangnu Leima.²⁵

According to Maipak Chothe, the progenitors of Chothes were Kachothe and Thanidan, who were believed to be the descendants of the mythological snake god '**Pakhangba**'.²⁶ Meidingu

¹⁶ Moirangthen Chandra Singh Pandit Achaoba 'Poireiton Khunthok' (Imphal Poknapham Publication, 1995), 28-31; cf. Hem Chandra; and Kh. Yaima

¹⁷ Haobam Bilashini Devi 'Ningthourol Lambuba' Vol, 2 First Edition (Singjamei Sapam, Imphal: Shri Sapam Ibomcha Singh, 1994), 140-141

¹⁸ Moirangthen Chandra Singh Pandit Achaoba 'Poireiton Khunthok' (Imphal Poknapham Publication, 1995); cf. Hem Chandra; and Kh. Yaima

¹⁹ Athokpam Birababu Singh 'Manipur gi Loktak Amadi Ethai' (Imphal: Manipur Sahitya Parishat, 2013), 7

²⁰ Mayanglambam Gourachandra 'Manipur da Eerat Thounironga Loinarakpa Hidaklon' (MONOGRAPH ON RITUAL HYMNS & CHANTS OF MANIPUR AS SOURCES OF INFORMATION ON MEDICINAL PLANTS) New Delhi: Department of Culture, Ministry of Tourism and Culture, Govt. of India, 2005), 148; Pakhangba Phamlup, Researchers Forum Manipur, Reform, Imphal, 2009, 63

²¹ Nodia Ngangoimacha 'Moirang Kangleirol Lambuba' vol. 1 (Moirang: Moirang Thangjing Yageirel Marup Manipur, 1996), 55; cf. Oinam Bhogeshwar 'Moirang Ningthourol Lambuba' vol. 1 (Imphal: 1982), 102

²² Oinam Bhogeshwar Singh 'Ningthourol Lambuba' Vol. 1 (Moirangkhom, Imphal: 1967), 242 cf. Dr Konsam Manikchand Singh 'Ahongpung Lalupan' (2009), 25; cf. Nodia Ngangoimacha 'Moirang Kangleirol Lambuba' vol. 1 (Moirang: Moirang Thangjing Yageirel Marup Manipur, 1996), 55

²³ Pakhangba Phamlup, Researchers Forum Manipur, Reform, Imphal, 2009, 63

²⁴ M. Bejuan Tarao 'The Tarao Tribe of Manipur and Its Cultural Material' (Delhi: Natals Publication, 2024), 142

²⁵ Thounaojam Ebemhal Chanu 'Haoreima Shambupi' (Imphal: 2000), 196, 198

²⁶ Hareshwar Goshwami 'History of the People of Manipur' (London: Yaol Publishing Limited, 2019), 86-87

Pakhangba was said to be the first king of the Meitei (Ningthouja) who reigned in A. D. 33-154.²⁷ If Pakhangba married Laisna one of the member of Poireiton's horde of people, journey member, she is one of the daughter/sister of Khurmi Naga (present tribes of Chandel/Tengnoupal). What Paominlen Lenin Haokip wrote on 23rd February 2026 on 'Chikim te AWGIN' at 11: 53 under the title 'Kuki people: Indigenous Hill Landowners of Manipur with full authority to Identity their Ancestral Land as 'Kukiland'' mentioned that the mother of Pakhangba (cf. 33 AD) was a Kuki woman is totally baseless. Because, history of Manipur speaks clearly. According to Gangmumei Kamei, 'several places were name after Poireiton. He travelled mostly in Kabaw valley and came across the Shans, Chakpas, Moyon, Anal, Tangkhuls, Kabuis, Marings, Thoognangs, and Poirei etc'. 'He visited approximately eighty-five (85) villages of Shan, Tangkhul, Maring Anal, and Poirei (Meiteis), Tarao, Moyon etc'.²⁸ The above evident instances associated with neighboring tribes clearly stands out as to where the, the Moyon, the Anal, the Marings, the Chothes, the Taraos, 'Ksen-Lamkang tribe' and the Tangkhuls were during the Chingkhong Poireiton journey in Kabaw Valley and Manipur? Chanan Hemchandra asserts that 'Poireiton in his course of journey from Khannung Sebwa, reach and after crossing Angkot (Ango) Chingshang present

day Angkoching Ranges (Myanmar) met a lady 'Shaphabi Lashangnu Shangting' weaving clothes in Kabaw Valley, he name the place as 'Phisathel, Numit Kappa'' (cf. Chanan Hemchandra: 27). According to the culture and tradition of the people of Khurmi Region (Anal, Lamkang, Moyon, Monsang, Maring, and Tarao) of Chandel/Tengnoupal, the name 'Shangnu Shangting' is the third daughter. 'Shang' is the prefix of a third born daughter. And, 'Nu' or 'Nuw' denotes a mother, a female gender, etc. Therefore, Pakhangba's mother can never be a Kuki woman as stated by Paominlen Lenin Haokip, who himself is a Thadou-Kuki, but a daughter of the Khurmi Naga people. Further, Haokip is one of the many sub-clans of Thadou-Kuki, the remaining sub-clans of Kuki are: Kipgen clan, Hangshing clan, SITHOU clan, etc. To be noted here is that Pakhangba is also associated with the Chothe Naga tribe of Khurmi (Chandel/Tengnoupal district). R. K. Jhalajit Singh claims that Khuyon/Khuyoi Tompok was Pakhangba's son by Laisna.²⁹ Hareshwar Goshwami asserts that there was an inter marriage between a Moyon lady Tonu and Meitei in the first century. Thus many Moyon scholars believed that Laisna must be the Moyon lady. According to Herbert Risley 'early society, as far back as we can trace it, is made up of a network of tribes, and in India it is easy to observe the process of the conversion of a tribe into a caste. The conjecture seems at first sight plausible; but a glance at the facts will show that the transformation in question is confined to those tribes which have been brought into contact with the regular caste system, and have adopted its characteristic usages from religious or social motives. The Manipuris, for instance, were converted from Nagas into Hindus only a century or two ago; and I am informed that the family archives of the Raja contain an account of the process by which the change was affected'.³⁰ I quote Herbert Risley in order to prove that the Nagas and Meiteis had a long generational relationship since the early periods. This the Kukis must know that in the land called Manipur only Nagas and

²⁷ Nepram Bihari 'The Cheitharol Kumbaba: The Royal Chronicles of Manipur' (Delhi: Spectrum Publication, 2012), 20-25

²⁸ Gangmumei Kamei 'History of Manipur: Pre-Colonial Period', 94

²⁹ R. K. Jhalajit Singh 'A Short History of Manipur: From 33 AD to the Present Time' (Canchipur: BORASA Publications, 2020), 43-45

³⁰ Herbert Risley 'The People of India' (New Delhi: Gyan Publishing House, 1915, end Impression 2021), 272

Meiteis are the indigenous or aborigines. The Kukis are the only recent immigrants in Manipur. Therefore the claim of 'Kukiland' by the Kukis is historically inappropriate and any claim of a piece of land by the Kukis in Kalembung, Kale, Kabaw valley itself, Angkoching as far as Chindwin river, Chandel and Tengnoupal, and Churachandpur is beyond the true narrative of the history of Manipur and Burma (Myanmar). Therefore, 'Kukiland' claim by the Kukis (Kuki- Thadou and kin clans like Haokip, Kipgen, etc) is an illusion base on concocted history, moral, and principles. It is established on weak philosophy and ideological principles.

THE COMING OF POITREITON 33 A. D: King Thongaren of Khamnung Sewa sent his brother Poireiton as per the request made by one Khalyang (name of a person and place- name associated with Khurmi Naga- Chandel/Tengnoupal) a Tai Pang (Tai Pong) kingdom in Upper Burma (Mogaung). Poireiton came with his followers including his four (4) sons and two (2) daughters. Among his hordes the names like Kangten Leinoupa, Wangam³¹, Kontingnu (Kongtingnu)³², Shangnu Shangting³³ were the names associating with the Khurmi Naga peoples (tribes). Poireiton visited and even stayed in many Lamkang Naga villages at Kabaw valley as mentioned above. Later on his further journey into present day Manipur he came across the Moyon, Tarao, Chothe, Monsang, Anal, Maring³⁴ people villages. Poireiton visited Lamkang villages in Lokha-Haokha (Haika-Ralven) and also reached as far as Chingnung³⁵-hut (Thla-Suk-Mul in Lamkang language; the place where the spirit of the death resides and rest). According to Gangmumei Kamei, Chingnung-hut is the deep gorge of Manipur River flowing through Chin Hills of Burma (Myanmar).³⁶

And Ewang Puriklai Thingri (Thikri) Nachaoba (Thingdi Nachaoba) or Thungkri Nachaoba Chothe Thangwai Pakhangba rule as king of Moirang from 387 A. D- 447 A. D.³⁷ Another Meitei/Ningthouja king Meidingu Khuyon Tompok who rule from 154 A. D- 264 A. D is assumed to be Moyon. According to R Angnong, when the Moyons settled at Ikamphae,

present Koirentak (present Kom village, before the Kom people arrived), and the Moyon king was known as Sapasing whom the Meiteis called him Khuyon/Khuyoi Tompok.³⁸ Could we assumed this as an evidence of Dr Kirti Singh's research work in his book '*Manipur Samaj hougatlakpa and chakhatlakpa*' (the growth and development of Manipur Society) that in ancient Manipur the hills even ruled as

³¹ Oinam Bhogeshwar '*Moirang Ningthourol Lambuba*' vol. 2 (Imphal: 1982), 117. cf. Bhogeshwar mentioned them as Kongtingnu, Wangam; cf. Moirangthem Chandra Singh '*Poireiton Khunthok*', 33 (Wangam).

³² Moirangthem Chandra Singh '*Poireiton Khunthok*' (Imphal: Poknapham Publication, 1995), 17, 30, 50; (cf. Wahengbam Ibohal Singh '*The History of Manipur And Early Period*(Imphal: Manipur Commercial Co, mention Huiyoi Kontingnu in page 244; cf. Chanam Hemchandra '*Poireiton Khunthok*, 2014, 123 (Kongtingnu)

³³ Chanam Hemchandra '*Numit Kappa*' (Imphal: Lamyamba Publishers, 2014), 27

³⁴ Moirangthem Chandra Singh '*Poireiton Khunthok*' (Imphal: Poknapham Publication, 1995), Moyon (Hao Mayol or Moyon Khullen, 39); Tarao

(38); Marem -(Chothe clan, 32), Monsang (Molsang Khullen, 39), Anal (Anal Khullen(Khunthak), 39; Anal-Namphou (Khunkha), 40); Maring (36)-Maring Khulpirok (Khunbi), Maring Kamtongya, Kangoi, Khudei (36-7)

³⁵ Moirangthem Chandra Singh '*Poireiton Khunthok*' (Imphal: Poknapham Publication, 1995), 41; cf. Chanam Hemchandra '*Poireiton Khunthok*' (Imphal: 2014), 97; Gangmumei Kamei '*The History of Manipur*, 2020, 116; Dr L. Bhagyachandra Singh '*A Critical Study of the Religious Philosophy of the Meeteis before the Advent of Vaisnavism in Manipur*, Thesis submitted to the Gauhati University, 1987, Imphal: 1991, 24

³⁶ Gangmumei Kamei '[The History of Manipur: Pre-Colonial Period]' (Delhi: Akansha Publishing House, 2020), 116

³⁷ Historical Heritage Development Organization, Moirang, 17 July, 2022, with permission of Nodya. Also see Nepram Bihari '*The Cheitharol Kumbaba: The Royal Chronicles of Manipur*' (Delhi: Spectrum Publication, 2012), 168

³⁸ R. Angnong '*Origin, Migration and Settlement of the Moyon*' in Dr Gina Shangkhram Moyon '*Ng Kuurkam Moyon: King of Khongjon (Khungjuur) known as Konggam Moyon or Moyon Shamshang Shakhaba*' (Penaching: Bujuur Aanchung Puh (BAP), 2012), 27-28

Meitei kings? The Royal chronicle Cheitharol Kumbaba first recorded the appearance of *Marings* during the time of Meidingu Taothingmang (264-364 CE/AD). It is being recorded that Taothingmang had a clashed with the chief of Funan Maring who was an excellent archer.³⁹ According to Hareshwar Goshwami Taothingmang (264-364 A. D) was the son of Khuyoi Tompok, and younger brother of Yoimongba. He ascended to the throne in 264 A. D. During his reign in 266 A. D, Yoimongba appointed Pibas (clan chief) of Luang (Luwang), Khuman, Angom, and Moirang and marked their territorial jurisdiction (Hiranya). Meidingu Taothingmang conquered Haokha-Lokha, near Sugnu (present Sajik Tampak) and its adjoining areas, and expand his empire.⁴⁰ If Khuyon/Khuyoi Tompok is believed to be Moyon Naga, then Taothingmang (Taotingmang) could never be Kuki. He must be from the Moyon Naga -Khurmi Region (present Chandel/Tengnoupal Tribes), who once settled their before the Kukis migrated in Manipur. Thus the claims of Kukis indigenous propaganda is misleading. Further, the people of Anal, Lamkang, Moyon, and Monsang (today known as Khurmi Region- present day Chandel/Tengnoupal) made their homes at Lokkha-Haokha before the arrival of the Kukis in Manipur. The Lamkang Naga and Anal Naga have their stories how they fought on Friday the 23rd of February, 1851, with the immigrant Suktes and Chassads at Haikha-Lokkha- present day Sajik Tampak.⁴¹ R. K. Jhalajit Singh points out that the conquest of Lokkha-Haokha is regarded by historians as the first contact between Ningthouja and Hillmen recorded in Cheitharol Kumbaba.⁴² W. Ibohal Singh asserts that the wife of Taothingmang was a girl from Hao-khu tribe inhabiting the village of Lokkha- Haokha.⁴³ Khui Ningomba or Ningompa (364-379 AD), son of Taotingmang married a girl name Haonuhul (Hao-nu-hal) of Haokha tribe.⁴⁴ This shows that the Kukis had not yet migrated here at this time. Thus, Taotingmang married a lady of Haokha tribe suggests from the Khurmi tribe (Anal, Chothe, Lamkang, Moyon and Monsang). According to Cheitharol Kumbaba, in 1443 Ningthou Khomba, the king, also turned towards the south east and invaded the **Tarao** village Louchingphei which was located at Chingtopok range.⁴⁵ This Tarao village **Louchingphei** is

associated with the journey of Poireiton's mission of colonization in 33 AD.⁴⁶

According to WS Johnson Anal, Anal researcher and Author, apart from Anal, Lamkang, Moyon and Monsang some other tribes like the Aimols, Koms, Chirus, and Koireng etc, also entered Manipur from the south. However, the Marings traced their origin to '**Wasafai**' and '**Kalisong**'- Song. These two places are thought to be located near '**Angkoching**' (**Ungoching**) which is to the east of their present location (Heirok Range- Tengnoupal; District). The Taraos also traced their origin from '**Haobi**' (**Haobiching**) near Angkoching (Ungoching). Angkoching is a long hill range located in Sagaing Division of the Upper Myanmar. Probably, the Meiteis, the Maos, the

³⁹ L. Bhagyachandra Singh '*The Religious Philosophy of the Meiteis Before the Advent of Vaishnavism in Manipur*' (Imphal: L. Momon Devi Publication, 1998), 20

⁴⁰ Hareshwar Goshwami '*History of the People of Manipur*' (London: Yaol Publishing Limited, 2019), 174

⁴¹ L. Joychandra Singh '*The Lost Kingdom: Royal Chronicles of Manipur*' (Imphal: Prajatantra Publishing House, 1985), 148

⁴² R. K. Jhalajit Singh '*A Short History of Manipur: From 33 AD to the Present Time*' (Canchipur: BORASA Publications, 2020), 43

⁴³ W. Ibohal Singh '*A History of Manipur*', (Early Period, 1986, Imphal, 530

⁴⁴ O Bhogeshwar Ningthourol Sheireng, 220, 224; cf. W. Ibohal Singh, *op.cit*, 540

⁴⁵ Ningthourol Lambuda 212, (cf. Gangmumei Kamei '*History of Manipur: Pre-colonial Period*' Third Revised and Enlarged Edition (Delhi: Akansha Publishing House, 2015), 164

⁴⁶ Moirangthem Chandra Singh '*Poireiton Khunthok*' (Imphal: Poknapham Publication, 1995), Tarao (38);

Tangkhus of Manipur and some other tribes from Nagaland might have come from this direction earlier. He further asserts that during their migration the Khurmi tribes like Anal, Lamkang, Moyon and Monsang have to leave the most fertile land called '**Kalembung**'; which is located inside Kalaymyo (near Tahan) of Sagiang Division of Myanmar. This Khurmi tribes (Anal, Lamkang, Moyon, and Monsang) stayed there for a pretty long time. The reason for the abandonment of this area (Kalembung- near Tahan now Sagiang Division of Myanmar) is not known. In the case of the Monsang tribe (another Khurmi tribes) '**Kalembung**' is their third village. After this place, the Khurmi Naga tribes (Anal, Lamkang, Moyon, and Monsang) have started to leave Kalembung and migrated into different directions. It is recorded that from Kalembung some of the Moyon Naga tribe moved towards Lokha-Haokha (now, Sajik Tampak), Moirang and settled at Ikamphae (present Kom village called Koirentak). According to Roel Angnong, the Moyons appeared to have stayed there for pretty long time. At Ikamphae (Ynkamphae) they enjoyed peace and prosperity and performed a number of social and cultural festivals, especially '**Feast of merit**' (Ikam). In the Khurmi dialects the word 'Ikamphae' have two meanings: '**Ikam**' means '**Feast of Merit**' which is a big social feast given by a rich man only; while '**Phae**' denotes '**Valley**' or '**Plain**'. From Kalembung a small group of Anal tribe also started their movement towards Moirang. It is said that among the Khurmi Naga tribes, the people of Anal Khullen and Moyons followed the Imphal River towards the north and stayed near Moirang for many decades. And during their stayed these people came into contact with the present Meiteis of the valley. And the name of the place called Moirang is believed to have been given after the name '**Mohrang**' of Anal Khullen group.⁴⁷ According to R. Angnong Moyon, Moyon researcher, when the Moyon's lived in the valley or plain of Manipur a Moyon person called by a name '**Moraang**' lived as a king (Ningthou in Manipur, and Iruwng in Moyon). The meaning of his name is interpreted as: '**Mo**'= the first born; '**Raang**'= Great (athouba in Manipuri). Thus, taking the name of this Moyon king (Moraang), the land was known as Moirang.⁴⁸

The history of Manipur has on record that Kamjaoba (Kamchungpa) chief of Moyon at Moyon Khullen ruled and reigned during the time of Charan Yoi Liklai Atengba (also known as Ewang Puriklai Charan Yoiriklai/Iwang Charanba (Charamba) since 662-698 A. D.⁴⁹ According to O. Bhogeshwar and Gangmumei Kamei, the son of the first queen of Thiwang Michaoba, Kokwa Nunghuireng Atengba (also known as Puriklai Khokwa Nunghui Reng (614-662 A. D) was succeeded by Charan Yoi Liklai Atengba (also known as Ewang Puriklai Charan Yoiriklai/Iwang Charanba (662-698 A.

D) popularly known as Chramba invaded Moyon tribe in the South-East. Moyon was a tribe in the hills of South-East of Imphal Valley.⁵⁰ Moyon is a very old tribe who was referred to in Poireiton Khunthokpa. Moyon Khullen is one of the oldest village that existed even today. According to Moirang Ningthourol, Moirang king Ewang Puriklai (Kkhkhei) Lanthaba

⁴⁷ *WS Johnson Anal 'A Comprehensive History of the Pakans: Anal-Lamkang-Moyon-Monsang' (Chandel WS Johnson Publication, 2019), 14 - 16*

⁴⁸ *Dr Roel Langshong Moyon 'Thiimree of Upa Roel Angnong Moyon Vol. II: Life and Works of Upa Roel Angnong Moyon' (Komlathabi: Roel Angnong Moyon's Children & Grandchildren Publication, 2020), 81-82*

⁴⁹ *As per the list of 22 of the Chronology of Ancient kings of Moirang: Historical Heritage Development Organization, Moirang, 7th July, 2022*

⁵⁰ *Gangmumei Kamei 'History of Manipur: Pre-Colonial Period (Delhi: Akansha Publishing House, 2015), 164; cf. O. Bhogeshwar 'Ningthourol Lambuba', 222*

(496-533 A. D) came in contact with the people of Moyons at Moyon Khullen (locally known as Bujuur Khuwfuw), there he met Moyon warrior who is petty handsome and expert in the warfare (battle), and became good friends and lived peacefully by the grace of god. Because of this, the Moyons at Moyon Khullen lived as an independent village and tribe before A. D. 496-533 in now called Manipur.⁵¹ However, Ewang Charan Yoiriklai Atengba (662-698 A. D) conquered the unprepared populace of the Moyon Khullen whose chief was Kamchaoba (locally known as Kamchungpa), also known as Lamchaoba (or Lamchungpa).⁵² After many centuries later, shanuw Leiyolnuw became chief of Moyon Khullen (Bujuur Khuwfuw) in 1675 A. D., and shanuw Lemleinuw became chief of Sachung (near Tengenoupal) in 1631 A. D.⁵³

In the legend of Khamba –Thoibi, Khoirentak is mentioned as the place where Khamba caught a fierce tiger and a cow later near it. A place called Mantak Kom (not the present Mantak Kom of Kakching) was also known for a place where the two lovers Khamba and Thoibi pluck flowers together. One is not sure enough to find out the accurate about this period, but it is believed that Khamba and Thoibi might have associated with a pre-historic period. There are tree statues, stone sandal and stone images, etc, found surrounding Moirang region which might have dated back to pre-historic era. There is an oral tradition which gives an account about them that in one of those days they all turned into trees or stones due to arrival of new generation. These legends are unexplained mystery, however, believed to be true by many people in different parts of the world. The beautifully curved human's stone statues and their sandals, swords, spears, footprints and women's breasts, and other materials available amongst us manifested the people and their ethno- cultural environment that are long gone before us.

The baffling point from the above discussion concerning the period of Khamba and Thoibi legend is, if Khamba-Thoibi legend was during the B. C., period, then Moyons and Chothes have already settled near Moirang. But it is difficult to validate whether Khamba-Thoibi legends was before or after the birth of Christ. Some Kom scholars assumed that since the Koirentak and Mantak Kom was mentioned, they assumed to be related the Khamba-Thoibi with them. Meanwhile, the Khoirentak and Mantak Kom mentioned in Khamba-Thoibi legend refers to the place alone, not the people, as the period is too early for Komrem people to settle in Manipur. According to Lalboi Kom Kilong, modern writers have associated these Komrem villages with such legends, and many of the Komrem people strongly believed that their forefathers were associated with the Khamba- Thoibi legends. It is believed that there was huge tribal population at that time when Khamba caught the tiger, as spectators of the scene. Evidently, Khamba's father himself had a good Kabui friend known as Salang Maiba. Based on the mysteries that are happening in and around them, the time is believed to be during pre-historic period. And if this is true, it is apparent that some of the Komrem tribes have settled in Manipur even before Christ. However, one cannot depend and close

⁵¹ Oinam Bhogeshwar 'Moirang Ningthourol Lambuba', vol. 1, 1982, 124-5; cf. *Moirang Ningthourol Lambuba*, 37

⁵² Rev Dr Koningthung Ngoru Moyon 'The Lost Kingdom of Moyon (Bujuur) Iruwng (King) Kuurkam Ngoruw Moyon & the People of Manipur: Biblical Perspective (Bilaspur, Chhattisgarh: Shashwat Publication, 2023), 286

⁵³ Reb Dr Koningthung Ngoru Moyon and Dr Wanglar Alphonsa Moyon 'Women Overcoming a Barriers of History and Tradition in North East India' (Delhi: Kavya Publications, 2025), 498

the verdict of such stance.⁵⁴ According to Koningthung Ngoru Moyon, it was during Moirang king Ewang Puriklai Chingkhui Telheiba or Nongyai Chakhangamba or Puremba (1083-1138 A. D) and Khuman King Thongba Samuk Konhouba (1090-1130 A. D), Salang Maiba (Kabui Tomba) revealed the secret that the Moyon king Shamshangba (long hair) would reign for twelve

(12) chaks (juks/generations/century/epoch). However, the Kabui scholar and scribe told them that at 6th juks (centuries/generation/epoch) and six months the Moyon king would suffer an ominous ill-luck (laangpham), and further cautioned them that if they failed to destroy the Moyon king (Shamshang Shakphaba, Konggam, or Kuurkam Ngoruw) at this ill-luck (laangpham), then they would surely remain tributary kings under his sovereignty for twelve (12) chuks/juks (century). The Moirang king offered a big mithun to Kabui Salang Tomba and requested him to accompany him in the expedition against the Moyon king (Kuurkam Ngoruw, known as Konggam).⁵⁵ According to D. L. Kabui, Puremba and Kabui Salang Maiba were bosom friends. Puremba was the father of Khamba and Khamnu. Kabui Salang Maiba was one of the Seven Avatar of Maibais (Meichao/High Priest) of the Kabui, who lived near Thangjing called Salang Kabui village.⁵⁶ Evidently, Khamba's father himself had a great Kabui friend known as Salang Maiba. Based on the mysteries that are happening in and around them, the time is believed to be during the period of the late eleventh (11th) century or the beginning of the early twelfth (12th) century. If the other scholars view is assumed to be correct about the Khamba-Thoibi legend as pre-historic, then the Moyon King Shamshang Shakphaba or Konggam or Kuurkam Ngoruw Moyon is pre-historic, otherwise, as per Rev Dr Koningthung Ngoru Moyon the Khamba-Thoibi legend is either in the late 11th century or early 12th century. At this time the Khuman king was Thongbu Samuk Konhouba and Meitei king was Loitongba (1090-1130 AD)⁵⁷, and Moirang King was Ewang Puriklai Chingkhui Telheiba or Nongyai Chakhangamba or Puremba (1083-1138 AD)⁵⁸, and Meitei or Ningthouja kings were Meidingu Loiyumba (1074 AD- 1122 AD) and Meidingu Loitongba (1122 AD- 1150 AD).⁵⁹

THE ARRIVAL OF THE KUKIS IN MANIPUR: The Kukis lived in Southern part of Lokkha- Haokha, (Haika-Ralven), now in northern Chin State, Tonjang area (adjacent to South of Kabaw valley) in Myanmar. They lived south of the Lamkang villages of Lokkha-Haokha. The problem started with the arrival of Kukis (Thadou, Haokips and other kin-clans) in mass migration, this marked the beginning of dark period of the Lamkang Naga. The Lamkangs were prosperous at Lokkha-Haokha because their lands were fertile and productive. Few villages of Lamkangs at Lokha-Haokha were: Aibul, Laamphei, Haika, Chukum, Sagang/Sakang, Ralven, Khubung, Bungshim etc. Some of the places, mountains, rivers of this glorious region (Lokkha-Haokha) are: Serlon mountain, Khangpak-lon mountain, Lonpi mountain (associated with Poireiton

⁵⁴ Lalboi Kom Kilong 'Re-Reading the History of Komrem People: Pre & Post Christianity' (Churachandpur: Convention Book House, 2016), 29- 30

⁵⁵ Rev Dr Koningthung Ngoru Moyon 'The Lost Kingdom of Moyon (Bujuur): Iruwng (King) Kuurkam Ngoruw Moyon & the People of Manipur' (Chhattisgarh: Shashwat Publication, 2023), 301

⁵⁶ D. L. Kabui 'Shanti gi Lambi da Kabui Salang Maiba' (Imphal: Kabui Dharma Sobha Manipur Publication, 2013), 2

⁵⁷ Nepram Bihari 'The Cheitharol Kumbaba: the royal chronical of Manipur' (Delhi: Spectrum Publication, 2012), 20-25

⁵⁸ Laikhuram Ibobi 'Khuman Kangleiron and Laikhuram Sageigi Mihouron' (Imphal: Manipur State Archives, 1998), 32-35

⁵⁹ H. C. Shobha 'Moirang and Eputhou Thangjing' (Moirang: Shilabati Chanu (Api), 2011), 41-43

Khunthokpa), Bungrang-lon (present day Longja village mountain range), Aisi (both mountain and river mouth-brook), Thla-suk-mul (the mighty mountain behind the Bungrang-lon mountain and across Manipur river, (now in Chin State of Myanmar). Chibu (Chibu-Chibal) salt spring valley now in Behiang village Churachandpur. Another important place is the Lamkang-lok and Kna-kreng (Kna-river) locally also known as Haika river that flows in the present Sajik Tampak valley (Lokha-Haokha). In 1851 A. D., the Khongjais⁶⁰ (Thadou and Haokip led by their chief Chassad⁶¹ himself) wrongfully massacred the people of Lokkha-Haokha during a particular festival called 'Totlangkam'. According to the oral tradition and A Bridge History of Lamkangs published by Lamkang Naga National Council, the Khungsai (Thadou and kin clans) twice encircled Haika-Ralven (Lamkang villages) etc to attack; but failed to attack due to their lack of men power. Thus, this Khungsai (Thadou-Kuki) invited their kin-clans from South of Kabaw Valley to invade Haika-Ralven etc. In the year 1851, 23rd February news arrived that Chassad killed Haikang and Lamkhang villagers.⁶² It was reported that they (Chassad) had killed each and every inhabitants and completely wiped out the villages of Heikang and Lamkang.⁶³ According to Nepram Bihari the Chassad killed the villagers and Heikak and Lamgang.⁶⁴

The two chiefs (of Sokte clan) Mang Pyjm and Mang Kim settled and were buried at Molbem (Mobing yi in Burmese language). Today, Tedim township of Falam district. After the death of Mang Kin in about 1820, Kantum, son of Chief Mang Kim, became the head of the Sukte (Sokte) clan. Kantum died of old age sometime in 1840. He conquered the northern Chin. He also carried his armies right up to the plains of Manipur. Kantum Sokte conquered Nwites tribe, the Yos, Thado and the Vaipes, who then lived in the group of five (5) villages west of Tinzin (Tinzang/Tenzang), today Tonjang Township, Chin State Burma (Myanmar), the capital of which was Panchim (Pinjin Nga Ywa). Probably, this led to the migration of Thados to Lonpi Mountain.

Kantum conquered the Thado, as a result of the conquest the Thado moved west and north, the Mangvum clan settled the Manipur village of Laumpi (Lonpi).⁶⁵

Pemberton's imaginary line was drawn from the source of Namsailung (the Tuisa or Tinzin) river as the boundary between Manipur and the Kabaw valley. Yet, more and more people moved north during the 1840's and settled down in the hilly areas which Pemberton had allotted to Manipur. The primary cause of the population shift of the Thado was conquest by the Kamhou and Kantum⁶⁶

After the dead of Kantum, buried at Molbem (Tedim, Chin, Myanmar), Kamhow founded his own village, and clan, his people were known as Kanhowte or Kanhow's (people). When Kamhou expedite to Manipur Mompi (Lonpi) was occupied by Mangvum clan, one of Thadou kin-clan.

⁶⁰ L. Ibingohal Singh and N. Khelchandra Singh 'Cheitharol Kumbaba: The Royal Chronicle of Manipur' (Imphal: Manipur Sahitya Parisad, 1989), 257

⁶¹ L. Joychandra Singh 'The Lost Kingdom: The Royal Chronicle of Manipur' (Imphal: Prajatantra Publishing House, 1995), 148.

⁶² L. Joychandra Singh 'The Lost Kingdom: The Royal Chronicle of Manipur' (Imphal: Prajatantra Publishing House, 1995), 148.

⁶³ Saroj Nalini Arambam Parratt 'The Court Chronicle of the Kings of Manipur' (New Delhi: Cambridge University Press India Pvt. Ltd., 2013), 52

⁶⁴ Nepram Bihari 'The Cheitharol Kumbaba: the royal chronical of Manipur' (Delhi: Spectrum Publication, 2012),

⁶⁵ Vumson 'Zo History' (Aizawl, Mizoram.), 81

⁶⁶ Vumson 'Zo History' (Aizawl, Mizoram.), 107

This shows that Haika- Ralven, Chukum, Bungshim etc (Lokkha-Haokha) Lamkang people were massacre by Thadou and kin-clans, and not by Sokte clan, either of Kantum's or Kanhou's.⁶⁷ Kamhow died in 1868.⁶⁸

Although occupants of the Hills to the South of the valley of Manipoore (Manipur), their traditions do not give the Southern Hills as the place of the origin, but rather lead them to the belief that it was in the North (Northern Chin Hills, Tinzin-Tonzang today). The Thados are called Khungsai by tribals, Khongjais by the Meitei, Kuki by the British. They divided themselves into: Thado, Shingsol, Chongloi, Hangseen (Hangsing), Keepgen (Kipgen), Hankeep (Haokip), Mangvum etc.⁶⁹ The Yos, Thadous, and Nwites, for many years past, as is shown in the Manipur records, number of emigrants crossed the northern Chin border and settled down along the South of Manipur plain, west of the longitude of Howbi (Haobi) Peak and in the hills south of Cachar. Theses Yos, as well as the Thadous, and Nwites are called by the Manipuris as Kukis or Khungjai, who only made their acquaintance after they had migrated North.⁷⁰ Thus this proved that the Yos, Thadous, and Nwites who are called by the Manipuris as Kukis or Khungjai emigrated in 1840's onwards only.

The village (Haika-Ralven) was sized not by the Soktes (Suktes) but by the Thadous and kin clans specially the Haokips clans. Yet the act was due to the Soktes who were pressing north and driving the Southern Thadous before them. Kantum (Father of Kamhou-Sukte) in his conquest of the northern Chin took tribute from the Thadous who then lived in the group of five (5) villages west of *Tinjin*, the capital of *Pinzin* ('*Pinzin Nga Ywa*' in Burmese language).⁷¹ After the death of Kantum, Kanhow (Kamhow) at once adopted an aggressive policy whose name became a terror to Manipur, Lushai, and Burma (Myanmar). The Soktes first called Kamhow by the Manipuris at the end of the 1850s. In 1856, the Soktes committed a series raid on a hill villages in Manipur.⁷²

According to L. Joychandra Singh, The King (Chandra Kirti Singh: 1950-86 AD, 52), sent an expedition under his Senapati with one thousand (1000) sepoy against the Chassad.⁷³ The royal son, the Senapati and others along with one thousand sepoy left to repel the Chasat (Chassad).⁷⁴ **Sir Colonel Johnston, the political Agent of Manipur (1877-1886) in 1879 said that the Chassad Kukis, mostly Haokips, originally from Southern Burma (Myanmar) are one of the numerous Kuki tribes that was gradually pushing on towards the North-eastern from the country south of the Kabaw valley** (My Seven year experience in Manipur). Felix Chahongnao, Wungpam Kasar, Dr Nelson Vashum writes, '*after Chingjaroi, Ngahui, Zinghui and Mapum were almost completely destroyed. A few escaped hiding in the forest. A big village called Shifong*

⁶⁷ Bertram S. Carey and H. N. Tuck 'The Chin Hills Volume 1' (Rangoon: The Superintendent, Government Printing, Burma, 1896), 119- 212,

⁶⁸ Bertram S. Carey and H. N. Tuck 'The Chin Hills Volume 1' (Rangoon: The Superintendent, Government Printing, Burma, 1896), 121

⁶⁹ Bertram S. Carey and H. N. Tuck 'The Chin Hills Volume 1' (Rangoon: The Superintendent, Government Printing, Burma, 1896), 136

⁷⁰ Bertram S. Carey and H. N. Tuck 'The Chin Hills Volume 1' (Rangoon: The Superintendent, Government Printing, Burma, 1896), 140

⁷¹ Bertram S. Carey and H. N. Tuck 'The Chin Hills Volume 1' (Rangoon: The Superintendent, Government Printing, Burma, 1896), 119

⁷² Bertram S. Carey and H. N. Tuck 'The Chin Hills Volume 1' (Rangoon: The Superintendent, Government Printing, Burma, 1896), 120

⁷³ L. Joychandra Singh 'The Lost Kingdom: The Royal Chronicle of Manipur' (), 148

⁷⁴ Saroj Nalini Arambam Parratt 'The Court Chronicle of the Kings of Manipur', vol. 3, (New Delhi: Cambridge University, 2013), 52

bordering Burma was wiped out in 1888'.⁷⁵ Accordingly, the Royal Chronicle of Manipur 3rd November (Tuesday) mentioned Chongtha Ayapoorel major with two hundred sepoy went to Shifong (Shibong) Naga village. After a month

on 7th December (Monday), the prince, Senapati, Sagol Hanjaba, Maisna Major, Chongtha Major, with one thousand sepoy set out for Chassad expedition. After a month, on 4th January (Saturday), the prince, Senapati, Sagol Hanjaba, and others returned from Chassad expedition. One (1) gong, one tusk, Tonghoo, the Chassad chief, 20 Chassad prisoners, eleven mithuns and fine of rupees 800/ were brought in. Fourteen Tangkhul Naga captured by Chassad (Kukis) were released and brought in.⁷⁶

P. S. Haokip mentioned in his book 'Zale'ngam' (Zalengam) that the Anals (page 20), Chothes (page 26), Lamkang (pages 44), Marings (page 46-47), Moyon-Monsang (pages 50), Tarao (pages 53), also participated bravely in the Kuki Rising 1917-19 and in the Second Kuki Rising 1942-45 was a fictitious narration. Instead, the Anals from Khumbung, Rasom (Thorham) (Chakpikarong area) due to this uprising in their area some of the Anals escaped to Relief Camp Chingmeirong, Imphal. From this Chingmeirong relief camp, Imphal, some of the Anals converted into Christians.

NAGA HISTORY STRUGGLE: 1826 TO TODAY:

1826: British Treaty with Burma (Myanmar)/Northeast Frontier: Yandabo/Yandaloo Treaty (1826): Ended the First Anglo-Burmese War.

Result: British East India Company gained influence over parts of Northeast India. Nagas were still independent hill tribes; they were not part of British India. British tried to make contacts and control the hills- early conflicts. Late 19th Century- British expansion into Naga Hills:

1879: British annexed Khonoma and other Naga areas. Created Naga Hills District (Assam province). British objective: Control trade routes. Stop tribal raids. Nagas resisted fiercely- early armed resistance. Example: Battle of Khonoma (1879). Nagas defeated British forces (a very rare case!)

Early 20th Century- political awakening. 1918: Naga Club formed. Protect customs, traditions, and land.

Represented Nagas politically to British. 1929: Memo to Simon Commission. '*Nagas are distinct people, we do not want to be governed by Indian provinces after British rule*'.

1946-1947: Formation of Naga National Council (NNC). As India prepared for independence; Nagas feared integration into India without consent.

NNC created as political platform for self-determination. Leaders: A. Z. Phizo; T. Sakhrie, others.

⁷⁵ Felix Chahongnao, Wungpam Kasar, Dr Nelson Vashum on Conflict Resolution of the Meiteis and Kuki-Zo-Chin' on The Sangai Express dated August 17, 2023

⁷⁶ L. Joychandra Singh 'The Lost Kingdom: The Royal Chronicle of Manipur' (Imphal: 1995), 228 (Shibong); cf. Saroj Nalini Arambam Parratt 'The Court Chronicle of the Kings of Manipur', vol. 3, (New Delhi: Cambridge University, 2013), 253-254 (Sikong)

1947: 9 (Nine) - point (Hydari) Agreement. NNC signed agreement with India. Nagas believed it allowed 10 (ten) – years review- possible independence.

Disagreements later- mistrust and movement escalated.

1951: Naga plebiscite. NNC claimed 99% voted for independence. India rejected results- armed struggle begins.

1956: Federal Government of Nagaland (FGN). NNC declared parallel Naga Government. Collected taxes, ran administration, armed wing started.

1960: 16 (Sixteen) – point Agreement and Nagaland State (1963). Nagaland officially became a state in 1963.

1975: Shillong Accord and NNC Movement Splits. Others rejected- formed NSCN (1980s)- later split into NSCN-IM and NSCN-K

1997: Peace Talks. Ceasefire agreements start.

2015: Framework Agreement with NSCN-IM. Date: August 3, 2015. Parties: Government of India (GOI) and NSCN-IM

2017: Agreed Position with NNPG. Date: 2017. Parties: Government of India (GOI) and NNPG (Naga National political Groups, smaller Naga Groups).

Yandabo treaty & Yandabo Consequences:

On 24th February, 1826, 200 years ago the British took over Assam and North East region using the farcical Yandabo Treaty signed between the representatives of East India Company and the King of Ava (Burma/Myanmar).

Read the Article-2 of the Treaty where Assam is mentioned: "*His Majesty the King of Ava renounces all claims upon, and will abstain from all future interference with, the principality of Assam and its dependencies, and also the contiguous petty States of Cachar and Jyntia. With regard to Munnipoor (Manipur), it is stipulated that should Ghumbheer Sing (Ghambir Singh) desire to return to that country, he shall be recognized by the King of Ava as Rajah thereof.*" With this farcical one paragraph agreement between two imperialist forces, the British East India Company surreptitiously took over Assam and the neighboring hill region step by step.

The Ahom, Cachar and Jaintia kingdoms along with their dependencies, all the petty, independent tribal states of the Khasi Hills were annexed. Further annexation of the remaining hills were completed phase-wise in the face of stiff tribal resistance.

The North Cachar Hills were organized into a separate administrative unit, after complete subjugation by 1854.

A part of Naga hills was annexed in 1866, the land of Lotha Nagas in 1875. The Angami Naga in 1878-80. And, the Ao Nagas in 1889.

The Garo Hills was made a separate district in 1869, but Garos could not be brought under full control till 1873.

The Lushais (Mizo) were brought under control during 1871-89, and it became a District of the British Province of Assam in 1898. And 24 February 1826, this is the treaty that has shaped the history of Northeast people.

Because of this **Yandabo treaty 1826**, most of the lands (from Kalembung, Kale, Kabaw Valley, Angkoching, far reaches of Chindwin River, Churachandpur, Chandel District) belonging to these Khurmi Nagas (Chandel/Tengnoupal- Anal, Chothes, Lamkangs, Khoibus, Marings, Moyons, Monsangs, and Taraos) without their consent were given to Burma (Myanmar). Their lands were given to Burma (Myanmar) without their consent. This is the darkest history of the Khurmi Nagas.

REHABILITATION OF KUKI REFUGEES – 1973:

File noting of R. C. Iyer, Under Secretary, Ministry of Home Affairs on 04/06/1973 regarding Rehabilitation of Kuki Refugees.

"The Kukis are a nomadic tribe who had been moving across the Indo-Burma border from time to time. Thus, a total of 500 families consisting of approximately 2400 persons had crossed over into India. It was difficult to establish the nationality of these migrants and efforts to stop their influx had also not been successful."

Towards the end of 1967, the Chief Commissioner, Manipur had written to this Ministry stating that a large number of Kukis had entered into Manipur from the adjoining Burmese territory and require immediate rehabilitation. The Kukis are a nomadic tribe who had been moving across the Indo-Burma border from time to time. This movement was facilitated by an agreement between the Government of India and Burma to allow tribal population residing on either side of the border to go across up to a limit of 25 miles without any permit or restriction. As a result of new policy of Burma, however it appears that the Burmese authorities were sending out of Burma, particularly from the border areas, all those who did not have a Foreigners Registration Certificate. Thus, a total of 500 families consisting of approximately 2400 persons had crossed over into India. It was difficult to establish the nationality of these migrants and efforts to stop their influx had also not been successful. The matter had been taken up with the Burmese Government through MEA. In the meanwhile, a sum of Rs 1 lakh was sanctioned to provide relief at the rate of Rs 100/- per person, and the Government of Manipur were requested to meet this expenditure from their existing funds. Subsequently the Chief Commissioner also sent a proposal for rehabilitating the 500 families and suggested a loan scheme for settling these persons on land Rs 725/- per family. A total requirement of Rs. 3.62.500/- had been worked out. The notes from file 14/145/67-HMT placed below explains this case completely. A sanction for incurring expenditure to the above extent had been issued by the Government of India, in an order dated 20th March, 1968 (Sl. No. 117 of the file). It had been mentioned clearly in the sanctioned order that the expenditure would be met by reappropriation from the existing funds available with the Manipur Administration. In fact, this was the understanding on the basis of which the Ministry of Finance had agreed to the issue of the sanction, vide their notes at pp. 15, 16 as also 18 of the concerned file. While agreeing to this sanction, the Ministry of Finance had suggested that it would be more appropriate if the Rehabilitation Department were to handle this matter. (Their note at p. 15 and 20 of the file relating to the sanction of the file placed below refers).

After the issue of the sanction orders on the 20th March, 1968, it appears that no further communications were received from the Government of Manipur till the 6th October, 1970. File 12/54/70-HMT may be pursued in this regard. In the telegram, they had requested that funds to the extent of Rs 90,000/- may be provided in the revised estimates for 1970-71, and Rs 80,000/- in the budget estimates for 1971-72 for the rehabilitation of Kuki refugees. No action appears to have been taken on this communication. Subsequently, vide Sl. No I of the present file the Government of Manipur dated the 14th June 1971, wrote to us stating that out of the sanction for Rs 3.62, 500/- issued by the Government of India, only a sum of Rs 95,000/- had been spent by the Manipur Administration. They proposed a sum of Rs 1 lakh in the revised estimates of 1971-72 towards the loan assistance, and a sum of 1, 67, 500 /- in the budget estimate for 1972-73 to cover the unexpected portions of the sanction issued by the Government of India. In addition, they requested for a sanction of some grants also for their rehabilitation. In their communication, they mentioned that out of the total of 500 families only 130 families had till then been covered and that the remaining families were requesting for grant of rehabilitation loans. Based on the earlier views expressed by the Ministry of Finance, the Department of Rehabilitation were requested to take over the work of rehabilitation of the refugees, vide file notes on prepages 7, 8, 9 of this file, they reiterated then stand that they could not deal with the matter unless it was specifically entrusted to them by the Cabinet. The argument of the Department of Rehabilitation seems to be that they would only be responsible for dealing with the rehabilitation of repatriates from Burma etc. The individuals involved in the case were not repatriates, but were Kuki migrants of the doubtful nationality. It would therefore not be their responsibility to handle this matter. However, vide their note at prepage 12, they have stated that in case the transfer of the work to them is likely to result in savings in the overhead costs, they will be agreeable to handle this matter, provided it is transferred to them under the orders of the Cabinet. Otherwise, they are not willing to handle the case as has been reiterated by them vide their notes at prepages 17 and 18 of the file.

The question for consideration is what further action we should take on this file. Manipur has now become a State. Even if therefore any provisions were actually to be made by the central government, this would only be really by way of an advance to the State Government for the payment of these loans. Now that Manipur has become a State, perhaps such a special advance would be justified only if the ways and means position of the State Government is such that they were not able to find funds for necessary advances from within their own budget.

This is unlikely, since the sum of money involved is quite small. Even when the earlier sanction was made, it must be

remembered that it was subject to the condition that the Union Territory Administration would find the necessary resources by reappropriation from within their own funds. The proper course of action, therefore, would appear to be to suggest to the State Government that they may make necessary provision in their own budget for the grant of such loans.

On the other hand, we cannot also lose sight of the fact that the State Government are not in any way obliged to rehabilitate the Kuki refugees who have come over from Burma. They could say that this is really the responsibility of the Central Government and therefore provisions for loan assistance will have to be made by the Central Government necessarily. Even though fund were to be provided by the Manipur Administration when it was Union Territory from its own budget, it could be arguable that, after all, the ultimate responsibility for balancing the budget of a Union Territory Administration is that of the Central Government and therefore, it would not have mattered so much if the funds were earlier provided by the Manipur Administration themselves. Now that Manipur has become a State, they could insist even though the sum involved is small, that the Central Government should provide necessary advances.

Considering however that the advances are only by way of loans and the sum is not much, there appear to be no objection to requesting the Manipur Government to find the necessary resources themselves. (Incidentally it may be mentioned that the State is also now under the President's Rule). A draft letter is also suggested for consideration. Before this letter issues we may, if approved, seek for advice of Director (Finance) as also the Home (Finance) side of this Ministry.

(R.C Iyer) Under Secretary 4.6.1973

THE HISTORY AND LAND OF KHURMI NAGAS OF MANIPUR & MYANMAR MUST BE UNDERSTOOD BEFORE CLAIMS ARE MADE:

The Meiteis have a long, recorded history of organized kingship in the valley of present-day Manipur. The Cheitharol Kumbaba documents successive Meitei rulers and their interactions with surrounding hill communities.

The hills were inhabited by indigenous tribes, today broadly identified as Nagas and Kukis. Historical records indicate that certain Kuki-related groups were already present before full British control. These are what colonial writers later called "*Old Kukis.*"

However, the 19th century changed the demographic landscape. After British expansion, especially following the Anglo-Manipur War, new waves of Kuki-Chin groups migrated from the Lushai and Chin Hills (present-day Myanmar). British frontier policy strategically settled some of these groups in sensitive hill areas and recognized their chiefs under indirect rule. Colonial records themselves distinguished between "*Old Kukis*" and "*New Kukis.*"

This distinction is important. When colonial-era settlements are treated as ancient and undifferentiated ancestral ownership, tension arises. The British reorganized land and authority for strategic reasons and left without resolving long-term implications.

If chronology is ignored, conflict increases. If history is accepted honestly, dialogue becomes possible. Understanding facts is the first step toward preventing further tension.

Old Kuki (Khongjais) --- Koireng, Kom, Chiru, etc...

To be honest, these old Kukis are not Kukis at all. Their population is relatively small. British just happen to classify them as old Kukis... They are indigenous...

The earliest mention of Koireng in Cheitharol Kumpapa is in 1407 CE. But New Kukis claim Kukis are mentioned in Cheitharol Kumpapa as early as 15th century, they take advantage of Koireng being classified as old Kuki...It's Koireng that's mentioned, not Kuki that's mentioned...

In 18th century, the term Khongjais is mentioned to refer to these old Kukis...

New Kukis- they claim to be owners of the land, despite historical proofs of them being refugees, immigrants... New Kuki population in 1881 is 10k, now it's 5 lakh...

Naga population in 1881 is 60k, now it's 6 lakh...

These are official records... Check the record increase in population for Kukis...it's unnatural.

Therefore, the Chandel Naga Intellectual Forum (CNIF) refutes the claims that Kukis settled even before the Nagas is nowhere mentioned in the History of Manipur and the Nagas elsewhere. And further, the Kukis should stop using Khurmi Nagas (Anal, Chothe, Lamkang, Maring, Khoibu, Moyon, Monsang, and Tarao) identity, history, land, culture, language, etc who are the aborigines or natives or indigenous people into the Kuki group for their political ambition. You can't call water as kerosene. Water and kerosene can't be mixed together, it will always show the difference. Therefore, honor the God given history and let us live peacefully. The narratives of Kukis is like telling the world that Kukis settled at the Eden Garden even before God created Adam and Eve and put them into the garden. So, do not mock the purest history. Kalembug, Kale, Kabaw valley, Angkoching to the reaches of Chindwin River, Churachandpur, Chandel, Tengnoupal districts etc do not belong to the Kukis, but belong to the Nagas. If the Kukis truly humble before God and the Nagas and return to their land without compromising the ancestral lands of Khurmi Nagas; yes, at this point we can co-exist and live together in our own respective land with dignity. Amen!

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