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The Khurmi Naga People: History, Land, and Identity : The Anal, Aimol, Chothe, Lamkang, Khoibu, Kom, Maring, Moyon, Monsang, Tarao and Tangkhul

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ABSTRACT: This study, *The Khurmi Naga People: History, Land, and Identity*, examines the historical memory, ancestral landscapes, migration traditions, cultural identity, and socio-political experiences of the Khurmi Naga communities of Chandel and Tengnoupal districts of Manipur and the adjoining regions of present-day Myanmar. The study focuses particularly on the Anal, Aimol, Chothe, Lamkang, Khoibu, Kom, Maring, Moyon, Monsang and Tarao communities, whose traditions connect their origins and historical movements with places such as Khurdong, Kalembung, the Kabaw valley, the Chin Hills, and the southern and south-eastern regions of Manipur.

Drawing upon oral traditions, tribal narratives, chronicles, folklore, archaeological references, colonial records, historical writings and secondary literature, the study reconstructs patterns of migration, settlement, inter-community relations and the development of territorial identities. Particular attention is given to the historical significance of Kalembung and the Lokkha-Haokha/Haika-Ralven region, Kabaw valley, Pherjawl, Churachandpur as well as to the role of rivers, mountains, villages, megaliths and other cultural landscapes in preserving collective memory. The manuscript also examines accounts concerning Poireiton, Wangbrel, and Khurmi Naga communities' traditions and their interactions with the historical development of Manipur.

A major concern of the study is the relationship between history, land and identity. It investigates how competing migration narratives and interpretations of indigenous status have influenced contemporary understandings of ancestral land and political belonging in Manipur and the adjoining areas. The study further considers the effects of colonial-era political developments, including the 1826 Treaty of Yandabo, and of the Indian and Burmese Government political intervention wherein the Kabaw valley Khurmi Ancestral Land was given or taken without the consent of the Indigenous populace. Subsequent such territorial changes, migration, displacement and conflicts affects the indigenous communities.

The study argues for a closer examination and preservation of Khurmi Naga oral traditions, historical records, archaeological evidence and cultural landscapes as important sources for understanding the region's past. At the same time, because several chronological, genealogical, ethnographic and migration claims remain contested or are based on oral and interpretive traditions, they require systematic comparison with independent documentary, archaeological and linguistic evidence. The study therefore, contributes to an ongoing discussion on history, identity, land and memory in the eastern frontier of South Asia, while highlighting the importance of documenting indigenous histories with methodological care and scholarly objectivity.

Key Words: *'Khurmi'-Naga*; '*Kabaw-Valley'* (Myanmar); *'Sajik Tampak'*, '*Wangbrel-'Water-god'*; '*'Kuki-Chin-Thadou'- 'Immigrants/Raiders''*; '*Angkoching' (Myanmar);* ''*Kalembung'- (Kalay-Sagaing, Myanmar)''*; '*Haobiching'* (Myanmar), 'Lokkha-Haokha'- 'Haika-Ralven' etc.

The Pre-Historic Life of Khurmi Naga People:

The pre-historic life of the Khurmi Naga people is marked by a mythological place called ***'Khurdong'*** *('Lower World' or 'the Under-World'*). Most of the scholars believed that they migrated from the cave ('Khur'), believed to be somewhere in ancient Mongolia or Eastern Tibet orSchuan or Yunan South West China and their first settlement was

at '*Siijuur*',[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, and 'Khol' or 'Khur' for Anal Naga. Literally translated as a hole or cave in the earth.[5] 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 animals, birds, insects, spirits or gods etc. as an object of brethren. The Khurmi Naga tribes are: **Anal, Aimol, Chothe, Lamkang, Khoibu, Kom, Maring, Moyon, Monsang, Tarao and Tangkhul;** and inhibits Chandel & Tengnoupal districts of Manipur.

The Moyons use ***'Baken'***, the Monsangs use '***Biken'*** and the Lamkangs use ***'K'sen (Kasen)'***equivalent to '**Pakan'** of Anal. The Khurmi people '***Pakanpa'*** '***Bakenpa***', '***Bikenpa***' and '***Ksenpa' etc*** which means tribal people (or hill people or high landers or tribesmen '***Chingmi'*** *in Meitei langauge*); however, we never refer Pakanpa, Bikenpa etc to the Meitei or Meetei. *'Pakanpa'*, '*Bakenpa'*, '*Bikenpa'* or *'Ksenpa'* always intends to refer to the Tribal people and not to the valley Meitei or Meetei.

Ancestral land of Khurmi Nagas:

1. Kalembung (Kale/Kalewa/Kalemyo) i.e. southern Kabaw valley, middle and northern Kabaw valley,
2. Haika-Ralven (Lokkha-Haokha, Sajik Tampak), Northern Chin Hills, Selzol (Pherzawl), Churachandpur, Chandel, Tengnoupal district of Manipur.
3. Angko (Ango) Mountain ranges far as Chindwin River, Myanmar.

These Khurmi Naga tribes migrated from ancient Mongolia, Eastern Tibet, Sichuan, Yunnan, China, Upper Burma (Myanmar) and migrated further down south by Irrawaddy River, they reached the Sea-shore. Then, they moved upwards again by the Nhaleral[6] river, ('*Nhaleral*'-Anal tribe word for Irrawaddy river) and reached Chindwin-Irrawaddy confluence, they migrated up west Chindwin river and reached Arkan[7] hills (Arakan hills in Myanmar, Arkan - Anal tribe word for Arakan hills) and settled in Kalembung[8] (present day Kale / Kalewa / Kalemyo, Myanmar). Here, they were extremely prosperous, the land was uninhabited, it was a virgin land and the land was resourceful, the river was teeming in abundance of gold, for instances. A Moirang king Ura Khundaba (130-185 A.D.) sent a *lambu* named Yangkhuba to collect gold necklace from Shelloi, The Chief of Haika-Ralven villages known as Lokkha-Haokha Principality to the ancient Keke-Ngangoi people of Moirang and Ningthouja people. the Khumans were also zealous on receiving only four pareng of changning (gold-necklace) when the Moirangs received a changning (gold necklace) of five pareng[9], this shows that the Khurmi Naga people already possessed the art of smelting raw river gold into refine necklace which they brought from gold teeming Kabaw valley.The Anal folklore *Sang* (English translation). '*In our village, Kalembung, what do you want, gold or song? As soon as the bell rings; we kill our chicken and eat'*Another folk song of Anal associated to Kalembung: *'Showing on the mouth of Kalembung the place is covered with cloud… a wild pig is coming in a midst'*[10]. At this juncture, the curious question that arise in the minds of the scholars is: What compelled or why did the Khurmi people left Kalembung (Kale) the southern Kabaw valley? Could it be the arrivals of *Sakyan* (Sakya) king name *Kanrazagyi? Kanrazagyi was the elder son of king Abhiraja, the founderof Tagaung kingdom in 923/850 B.C.[11] on the bank of Irrawaddy river in Upper Burma.*

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[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] Anal Phetha Ni Alum 2026 Souvenir: Remembering The Anal Legendary Heroes (Chandel: Anal Naga Tangpi (ANTA, 2025), 15

[6]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, (Onhring Langhu 'Anal Naga (Pakan) Tribe: Identity, Culture and Political Administration, in Social Action Vol. 71, July-September, 2021,)

[7]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, (Onhring Langhu 'Anal Naga (Pakan) Tribe: Identity, Culture and Political Administration, in Social Action Vol. 71, July-September, 2021,)

[8]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, (Onhring Langhu 'Anal Naga (Pakan) Tribe: Identity, Culture and Political Administration, in Social Action Vol. 71, July-September, 2021, 247)

[9]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe" (Unpublished, 2026), Footnote, (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]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, (WS Johnson Anal 'A Comprehensive History of the Pakans (Anal-Lamkang-Moyon-Monsang (Chandel: WS Johnson Anal Publication, 2019), 15)

[11]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, (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)

Kanrazagyi in 825 B. C.[12] *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 a hill called Kale and 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 Nagas of Kalembung move north of Kabaw and entered Manipur'*.[13]

From Kalembung (Kale) a certain group of Anal Nagas 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 group, 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 / Khuyol colony and Ikamphae in Moirang. Today, the monoliths still lay in time over there. Because of the frequent indulgence of the Moyons in the feast of Merit (ikam), feasts, festivals, and merriments, the Meiteis (Manipuris) used to called the village as '*Age Khun'*, which later came to be known as *'Kege'* as derivative. Thus, the Moyons who lived there were also known as '*Kege Moyon'*.[15] The Tarao legend speaks of their migration from Haobiching on the South Tengnoupal to a number of villages on the western border of the Kabaw valley near the Maring village of Narum before arriving at Wangkhupi near Tengnoupal town.[16]

As Per Aphug Jajo Tangkhul (Chandel), some Tangkhuls from Ukhrul (and Kamjong) districts migrated to Chandel District and established villages in different parts and areas of Chandel since 1964. The following Tangkhul villages are the permanent villages in Chandel district. They are: Ringpam, Shangreiphung, Maryland, Soland, Thotchanran and Liwa-Leikun. The Tangkhul Naga people originally came from Mongolia via: Yunan Province of China, migrating to the present Tangkhul Naga inhabited areas (Ukhrul/Kamjong) in around 9th BC to 11th century AD onward. Tangkhulks are the first settler in Ukhrul (and Kamjong) and they become original owner of those lands, who belong to the Mongoloid race that came from the East and this has been agreed upon by all the Tangkhulnao. They lived their lkives very isolated in the hills of Ukhrul (and Kamjong) and Somra Tract (Burma/Myanmar) until the invasion of the British in the 19th century. Tangkhul tribe is one of the major Tribe next to Meitei community among the 34 Tribes in Manipur. Further, the Gospel of Christ first entered in Ukhrul in 1896 through William Pettigrew. A hundred years Centenary Celebration was held in Ukhrul in 1996 (1896-1996).

The historical account about the origin of Maring is that their supposed migration from Burma (Myanmar). Maring tradition speaks of *'Kuli-song son'* or *'Kulbi-song son'* as the first village. Grimson has identified Mongsa or Mangsa in the Kabaw valley as the first Maring village. From there they settled in the hills between the Kabaw and Manipur valley and then a section of them moved further to Moirangkhom including Haubum in Imphal and to Leishangkhong, a village some seven or eight miles south of Imphal. *'Kulbi song son'* was a villsge in the Kabaw valley near Mangsa. Today, Mangsa is known to be a Shan village and no Maring could be found there. However, it was irregular trade relations with Maring villages bordering the Kabaw valley on thr Indian side, such as, Kharou Khunou, Kharou Khullen, and Lamlong Khunou. Another village from the Kabaw valley which finds a place in the Maring tradition is Wsafai. It is believed to be non-existent now. In the Kabaw valley, besides Mangsa, there is another village called Lichik, where there arec at least few Maring houses.[17] Brown (1873) also supported their origin from the Kabaw valley of Burma (Myanmar) by producing close resemblance to thre Burmese … It is also believed that the Kabaw valley at one time was occupied by a number of tribes and sub-tribes including Marings. Powerful tribes tortured the other tribes and sub-tribes. The Marings ancestors migrated to Kangleipak (now Manipur) from the east probably to escape the torture of other powerful tribes and to seek the protection of the king of Manipur.[18] The Maring settlement history

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[12]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe" (Unpublished, 2026), Footnote, (Sir Arthur P. Phayre 'History of Burma' (London: Trubner & Co., Ludgate Hill, 1883), 8.

[13]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, (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] *Rev Dr Koningthung Ngoru Moyon 'The Lost Kingdom of Moyon (Bujuur) Iruwng (King) Kuurkam Ngoruw Moyon & the People of Manipur: Biblical Perspective' (Bilaspur, Chhattisgard: Shaswhat Publication, 2023), 283*

[16] *Rajat Kanti Das 'Tribal Social Structure: A Study of the Maring Society in Manipur' (New Delhi: Inter-India Publications, 1988), 36*

[17] *Rajat Kanti Das 'Tribal Social Structure: A Study of the Maring Society in Manipur' (New Delhi: Inter-India Publications, 1988), 34*

[18] *Naorem Jibit Meitei 'The Maring Tribe of Manipur: An Anthropological Study' ((Imphal: National Research Centre, Manipur), 34*

in Manipur seems to have been much influenced by Thadou raids, which on occasions had assumed serious proportions. The Maring national heroes **Kothilan and Angtisan** are remembered because they could successfully fight the Khongjais (Thadous). In their endeavor they propably joined hands with the Tangkhul Nagas. It may not be difficult to understand why a section of the Marings consider themselves to be Nagas. In the Maring tradition some places like Moirangkhom, Haubum Marak, Leishangkhong, and Huidam (Haubum) in and around Imphal are referred. These were supposed to have been occuipied by the Marings for some time. It may be possible that in order to avoid powerful Thadou thrusts and Burmese invasion, a section of them moved in a northward direction coming as far as the centre of the valley before withdrawing once again towards the Heirok range of hill of the Mapithel range. There might have been population shifts with the prospect of Maharaja's protection.[19]

During the reigned of Sameirang (518-568 CE), he extended control far up to Maring hills in the South-East. According to Gangmumei, the ancient discovery of a stone inscription in the Maring village of Khoibu established the conquest of the Maring hills by Sameirang and his brother Thamanglang, though it is stated to have erected at a later period by some scholars. The inscription is suggestive of the maintenance of a deity at Khoibu village, which was a military out-post installed by the orders of Sameirang and his brother Thamanglang.[20]

The name '*Aimol'* is a distorted form of *'Aimual'*, which refers to the spur of a hilkl where black cardamoin plants, locally called '*Ai*' grew in abundance. The name of the '*Aimole*' is found in W. McCulloch'a '*Account of the Valley of Munnipore and of the Hill Tribes'* (1859, p. 41). The first recoirded use of the distorted spelling '*Aimol'* appears in Lieutenant E. W. Dun's '*Gazetteer of Manipur'* (1886, p. 69) and later in G. A. Grierson's '*Linguistic Survey of India'* (1911). In folk songs, the name Aimol is poetically sung as *'Mualvon'*. Ethically, the Aimol people were historically known as *'Riam'*, and in lyrical expressions, they referred to themselves as '*Riamvon'*.[21] According to Manipur Chronicle record, '*Cheitharol Kumbaba'*, the years of the first appearance of the Aimol in Manipur is recorded as 1723. However, legends or oral traditional narratives tells another story that the Aimol people's ancestor contention is that the Aimol people might have already come to Manipur even before the 17th century. This makes them one amongst the oldest inhabitants of Manipur. Inside the folk story, one of the Aimol ancestor told that the Aimol people settled or inhabited in Manipur was more than ten (10) generations. It is believed that when the king Telheiba or Puriklai (1335-1355 A. D), the story of Khamba and Thoibi was heard after six (6) generation.[22] This suggested that the Aimol people settled in Manipur in the 14th century. Gangmumei Kamei asserts that Sangdom Khuba and Ura Telheiba (784-825 AD), the chronicle records that he (Ura Telheiba) invaded Monshang (Monsang) tribal village and defeated the Monshang (Monsang) chief Thakupleng.[23]

The Ksen-Lamkang after coming out of Khurpi (cave), settled at Kokpi, Arhong, Dulphei, Damjol, Khalyang (Kharyang), Sonrang, Yangma[24]. They were extremely prosperous and populous at these seven settlement. From these settlement thy migrated south by Irrawaddy river and reach the sea shore, then they crossed Irrawaddy river to the east and make their way up north by the same river and upon reaching the mouth of Chindwin river they migrated up west following Chindwin river and reach southern Kabaw valley, from here certain group of the Ksen-Lamkang moved further north and settled in middle and northern Kabaw valley and certain group enter Manipur and established Haika-Ralven and certain group went as far as Selzol (Pherzawl), Chibu phai, Thanlon (Churachandpur). The Ksen-Lamkang villages in Kabaw valley visited by Poireiton before 33 A.D. are: Maru (present-day Malu) Saang-Saang, Auktong-Tha, Chimlei (present-day '*Chunlee'* or '*Sun Lei'* by Burmese), Phosa (present-day Potta), Yangpheidam (present-day Yanglenphai by Kukis-Thadou and kin clans and other chin tribes), Timit (present-day Khamate), Phansa (present-day Panda), Tonsha, Hai (Haidam), Tompung (place name), Tumu (present-day Tamu in Myanmar), Pamphou, Phisathel[25] *('the village where the beautiful Shangnu Shangting weaved her cloths'*). Few more villages in Kabaw valley whose names were not directly mentioned but visited by Chingkhong Poireiton are Kaphun and Kayar (present-

[19] *Rajat Kanti Das 'Tribal Social Structure: A Study of the Maring Society in Manipur' (New Delhi: Inter-India Publications, 1988), 33-34*

[20] *Rev Dr Koningthung Ngoru Moyon 'The Lost Kingdom of Moyon (Bujuur) Iruwng (King) Kuurkam Ngoruw Moyon & the People of Manipur: Biblical Perspective' (Bilaspur, Chhattisgard: Shaswhat Publication, 2023), 316*

[21] *Kh. Okhup Aimol 'The Traditional Songs of Aimol: Tonic-Sol-fa Notation' (New Delhi: Sarup Book Publishers (P) Ltd, 2025), 204-4*

[22] *L. Reameishan Aimol of Chingnunghut 'Article on Origin and Early Life of Aimol' submitted to CNIF on 5th May, 2026, Chandel, 5*

[23] *Gangmumei Kamei 'History of Manipur: Pre-colonial Period' (Delhi: Akansha Publishing House, 2015), 214*

[24]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe" (Unpublished, 2026), Footnote, (The Souvenir, the Third Totlangkam (Lamkang Naga Kver Kunpun, LNKK, 2008, 13-14.)

[25]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe" (Unpublished, 2026), Footnote, (Moirangthen Chandra Singh Pandit Achaoba 'Poireiton Khunthok' (Imphal Poknapham Publication, 1995), 28-31; cf. Poireiton Khunthok, Hem Chandra; and Kh. Yaima,.N. Khelchandra Singh 'Ariba Manipuri Sahitihas gi Itihas' (History of Old Manipuri Literature (Imphal: Superintendent, Records & Library Manipur Secretariat, 2019), 66)

day Tein Kayar (Chin) and Tien Kayar (Myanmar), Heichang (present-day *'He zin'* by Burmese). Villages like Surte, Surbung in Ukhrul (Kamjong) are associated with Lamkang, Moyon and Monsang.

All Ksen-Lamkang tribe did not settled in Kabaw valley alone, certain group of Ksen-Lamkang entered present day Manipur and settled in (Haika, Chukum, Sagang/Sakang, and Ralven)[26], Bungshim villages etc. These settlements in Southern Manipur was known as Lokkha-Haokha principality or chiefdom. Some of the places, mountains, rivers of Haika-Ralven (Lokkha-Haokha) principality were: Serlon Mountain, Khangpa lon, Lonpi.[27] *'Lon'* means *'mountain'*. Lonpi is associated with Poirei-Wangam, Sakang, Kongtingnu or Kontingnu etc prior 33 A.D., Bungrang lon (present day Longja village mountain range), Aisi (both mountain and river headwater), '*Thlak-Suk-Mul Lon'*, the mountain where the spirit of the dead Ksen-Lamkang people go and rest, a deep spiritual place[28]. It is the mighty mountain to the southern side of Bungrang-lon Mountain just after crossing the Manipur River, now in Chin State of Myanmar. Thlak-Suk-Mul is known as Chingnunghut[29] by the valley people. They called it *'Asi chang Ahing thong'* meaning '*the bridge of the living and the dead'*, geographycally, it is the deep gorge of Manipur River flowing through the Chin Hills of Burma[30]. Chingnunghut of Haika-Ralven (Lokkha-Haokha) principality was visited by Chingkhong Poireiton prior to 33 A.D. before he visited Anal Naga tribe of Anan (Anal Khullen) and Namphou. Certain group of Ksen-Lamkang migrated west from Kale (Kalembung) to the Chin Hills and Mizo hills and reach as far as Chibu Phai *('Chibu-Chibal'*) salt Spring Valley (Today Behiang village, Churachandpur). *'Seljol'* (Today Pherzawl district). '*Thanlon*' in Churachandpur is associated with Ksen-Lamkang, Moyon and Anal tribe.

Rivers plays a vital role in ancient and mediavel period, in present day manipur, rivers and boats were the main means of transportation, livelihood, relations of the Ksen-Lamkang people of Haika-Ralven (Lokkha-Haokha, present-day Sajik Tampak) with other Kingdoms like Moirang Kingdom and Meitei Ningthouja Dynasty. The river named Lamkang-lok[31] (Lamkang river) head water from *Aisi Lon* flows in Parallel with Haika river ('*Kna Kreng river'*) but the Lamkang -lok (river) flows further north and joined the Diyang river at Chakpikarong before joining the Manipur river at Serou. The Haika River (Kna kreng) headwater from Bungranglon and Aisi lon, flows in the heart of Haika valley (present day Sajik Tampak valley) and divert west intersecting Manipur River and flow south towards Thlak-Suk-Mul Lon (Chingnunghut) into the Chin Hills.

According to Moirang Chronicles in 236-297 A. D. [32] during King Leiya Punshiba reign, in the Haika-Ralven (Lokkha-Haokha) principality the mighty Lonpi Mountain was entirely inhabited by Lamkang Hao with one Hundred (100) household. [33] During his reign Keke and Ngangoi clan people of Moirang came to this prosperous Haika-Ralven (Lokkha-Haokha) and married Ksen-Lamkang women. The Keke and Ngangoi after marriage instead of patrilocal tradition thy were in matrilocal residence at Lamkang village upon this Leiya Punshiba sent a military expedition at Lamkang (Lokkha-Haokha) and took back his Keke-Ngangoi men who were in matrilocal residence at Lamkang village.[34]. The Keke and Ngangoi Clan men must had been following and fullfilling the Ksen-Lamkang tradition where the husband had to reside three (3) years at the bride's residence after marriage.

The Oral History of Khurmi Nagas: The Khurmi Nagas oral history has it that a water god Wangbrel married many Khurmi Naga ladies. He married an Anal Naga lady called Shangnu (WL Shangnu[35]). He married a Ksen-Lamkang

[26]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, (Haobam Bilashini Devi 'Ningthourol Lambuba' Vol, 2 First Edition(Singjamei Sapam, Imphal: Shri Sapam Ibomcha Singh, 1994), 140-141)

[27]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, (Moirangthen Chandra Singh Pandit Achaoba 'Poireiton Khunthok' (Imphal Poknapham Publication, 1995); cf. Hem Chandra; and Kh. Yaima

[28]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe" (Unpublished, 2026), Footnote, (Moirangthen Chandra Singh Pandit Achaoba 'Poireiton Khunthok' (Imphal Poknapham Publication, 1995), .42.

[29]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe" (Unpublished, 2026), Footnote, (Hareshwar Goshwami, History of the people of Manipur, Revised edition, 2019.p.139.

[30]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe" (Unpublished, 2026), Footnote, (Gangmumei Kamei, History of Manipur, pre-colonial Period. Reprint 2020.p.116).

[31]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, (Athokpam Birababu Singh 'Manipur gi Loktak Amadi Ethai' (Imphal: Manipur Sahitya Parishat, 2013), 7)

[32]H.C. Shobha, 'Moirang and Eputhou Thangching', 2011, 41.

[33]Oinam Bhogeshwar 'Moirang Ningthourol Lambuba' vol. 2 (Imphal: 1982) 81. Nodia Ngangoimacha 'Moirang Kangleirol Lambuba' vol. 1 (Moirang: Moirang Thangjing Yageirel Marup Manipur, 1996); p.44-45.

[34]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe" (Unpublished, 2026), Footnote, (Gangmumei Kamei 'History of Manipur: Pre-Colonial Period', Reprint 2020.p.212.cf.O.Bhogeshwar Singh, Moirang Ningthourol Lambuba, vol 1. Imphal, 1982. 81-82.
Nodia Ngangoimacha 'Moirang Kangleirol Lambuba' vol. 1 (Moirang: Moirang Thangjing Yageirel Marup Manipur, 1996), p.44-45.

[35]Anal Phetha Ni Alum 2026 Souvenir: Remembering The Anal Legendary Heroes (Chandel: Anal Naga Tangpi (ANTA, 2025), 13

tribe lady '*Heikha (Haika) Lamkang chanu (lady)'*[36], '*Sakang Lamkang chanu (lady)'*[37]*. Her name was Malhan* of Leivon clan. Wangbrel was in fact in matrilocal residence along with his five (5) or seven (7) wives at Lamkang village[38]. Wangbrel also married a Tarao lady named *Tarao Taretnu (or Piterte)*[39]; and Moyon lady known as *Shangku*.[40]

According to Moirang Chronicles the time period of water god Wangbrel in matrilocal residence with his five or seven wives (consorts) in Lamkang village was memtioned to be in 447-496 A.D.[41] "Malhan *(Malhan Leivon)* place[42] was visited by King Shelloi Lokkha-Haokha or Haika-Ralven. He is also known as Shelloi Lenlangba or Yelwaiba by the valley people. Though not known who is elder Malhan Leivon or King Shelloi but the later is a contemporary to Moirang King Ura Khundaba who reign from 150-250 A.D. However, the said period remains a debate among scholars. In Meitei (Manipuri) mythology and Sanamahism, Wangbrel is the god of water, rain, floods, disease, sickness, and death, protecting southeastern region. He appears in ancient text like the '*Wakoklon Heelel Thilel Salai Amailon Pukok Puya'* and *'Umang Lai Khunthok Puya'*, but these do not assign him a historical or chronological timeframe. Thus, he is a timeless figure in Meitei cosmology without fixed historical dates in Meitei sources. Wangbrel, being a god belongs to an older mythological and cosmological tradition that predates kings.

Wangbrel (Wangbarel) came to protect the southern region from mythical creatures and unnatural elements coming from southern river mouth (Manipur River) and matrilocally resided at Haika-Ralven (Lokkha-Haokha). In his journey Wangbrel met Lok-Ningthou (stream-god) at Wangoi, Lok-Ningthou told him to move further south towards Anal Namphou and Mareipung and settlethere since Wangoi was inhabited by Lok-Ningthou (stream-god). Accordingly, Wangbrel moved towards the Anal and Tarao areas and settled there. Wangbarel married a Tarao lady named Tarao Taretnu (or Piterte)[43] and also married Anal Chanu named Shangnu Leima[44].

Unnatural humans / Heroes: Some heroes of the Anal and Ksen-Lamkang tribe in contemporary of water god Wangbrel are Thumkhel Anal and Wangjar (Wangyar) Lamkang. Wangbrel and Thumkhel compited at rock boulder throwing competition, from Chakpi River to Anal Khullen village. In concurrent Thumkhel Anal and Wangyar ksen-Lamkang competed at *"Impalling Tompen with a spear",* Wangyar impaled three Tompen while Thumkhul was able to impaled seven Tompen.[45] Thumkhel also threw a long rock like spear from one Chandel Mountain to the far reaches of Tumu (Now Tamu). He with his wrist ring in a single hit killed a young elephant. Such gifted superhuman strength could not be comprehended in this period, had lived among the Khurmi Nagas.

Pre-historic animals, The Giant Bird. According to Moirang Chronicles in 236-297 A. D [46] during King Leiya Punshiba reign, the Haika-Ralven (Lokkha-Haokha) principality was terrorized by a Pre-historic bird called *Kakyen Mee Ngamba*, just as an Eagle could lightly pick chicken chicks equivalent the bird Kakyen Mee Ngamba could easily pick a human being and fly off. Yoimongpa the river dredger and his brother, dredging upper Iril rivers and Manipur river (Imphal river) after crossing Tharei (presentday Sugnu vicinity), came to south eastern region called Lokkha-

[36]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, (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; cf. Pakhangba Phamlup, Researchers Forum Manipur, Reform, Imphal, 2009, 63

[37]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, (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)

[38]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, (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), 55-56;

[39] *Pakhanba Phamlup 'Researchers Forum Maniopur, Reform, Inphal, 2009, 63; Cf. Rev Dr Koningthun g Ngoru Moyon 'The Identity of the Naga's of Chandel & Tengnoupal (Khurmi)' (International Journal of Social Science Exceptional Research' Vol. 5, Issue 2, 2026), 157*

[40] *Rev Dr Koningthun g Ngoru Moyon 'The Identity of the Naga's of Chandel & Tengnoupal (Khurmi)' (International Journal of Social Science Exceptional Research' Vol. 5, Issue 2, 2026), 157*

[41]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, (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)

[42] Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote Chanam Hemchandra 'Keke kangleirol'.2014.p.71

[43]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, (Pakhangba Phamlup, Researchers Forum Manipur, Reform, Imphal, 2009, 63)

[44]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, (Thounaojam Ebemhal Chanu 'Haoreima Shambupi' (Imphal: 2000), 196, 198

[45]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe" (Unpublished, 2026), Footnote, (The Souvenir, the Third Totlangkam (Lamkang Naga Kver Kunpun, LNKK, 2008, 29).

[46]H.C. Shobha, 'Moirang and Eputhou Thangching', 2011, 41.

Haokha[47] principality or chiefdom, they reach a mountain, the mighty Lonpi mountain entirely inhabited by Lamkang Hao with one Hundred (100) household[48]. This Lokkha-Haokha was inhabited by ksen-Lamkang tribe with 100 Household also known as Southern Haos. Lokkha-Haokha were the valley based nomenclature the local name were Haika-Ralven principality or chiefdom. The giant bird Kakyen Mee Ngamba[49], would one day eat fish, one day eat animal and one day eat Human being. Yoimongpa and his brother accompanied by hundreds Lamkang people (Tai Pang mii, Tai Pong) killed kakyen Mii Ngamba, one wing was thrown into Thlak-Suk-Mul (Chingnunghut, today Chin hills) and the other at Yithing (or Ithing or Ithai). [50]

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'***.[51] Meidingu Pakhangba was said to be the first king of the Meitei (Ningthouja) who reigned in A. D. 33-154.[52] If Pakhangba married Laisna one of the journied member of Poireiton's people, she is one of the daughter/sister of Khurmi Naga. 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. This is totally baseless in academic exercise because the history of Manipur clearly indicates that Poireiton came across *the Shans, Chakpas, Moyon, Anal, Tangkhuls, Kabuis, Marings, Thoognangs, Poirei, etc'. 'He visited approximately eighty-five (85) villages of Shan, Tangkhul, Maring Anal, and Poirei (Meiteis), Tarao, Moyon, ksen-Lamkang etc'*,[53] in kabaw valley and Manipur, there is no mentioned about kuki Thadou and kin clans. Poireiton in 33 A.D. did not come across any Kuki-Thadou and kin clans' village. In fact, the Kuki-Thadou and kin clans (Chin-Kuki ethnic) had not migrated into Manipur and Kabaw valley. The Term Kuki was non-existence during Poireiton's period 33 A.D. Both the colonial Britishers and their puppet Kuki-Thadou and kin clans are alien, intruders, non-Indigenous, savages, mercenary in the lands of the Native Indigenous Khurmi tribes' land who came late in colonial period in 1840's i.e mid 19th century.Therfore, the Kuki Thadou and kin clans' cannnot be indigenous to Manipur, India.

The Old Manipuri archaic text '*Chingkhong Poireiton Khunthok'* clearly mentioned and proof that the Khurmi Naga tribes: - the Moyons, the Anals, the Marings, the Chothes, the Taraos, the Ksen-Lamkang tribe had settled in Kabaw valley and Manipur before 33 A.D. Chanan Hemchandra in his text *'Chingkhong Poireiton Khunthok'* asserts that *'Poireiton in his course of journey from Khamnung Sebwa (Kham region in eastern Tibet west of Sichuan and Yunna south western China) Poireiton after crossing Angkot (Ango) Chingshang present day Angkoching Ranges (Myanmar) He met a lady named 'Shaphabi Larala shangnu Shangting' weaving clothes in Kabaw Valley. He named the place as 'Phisathel'*[54] According to the child naming culture and tradition of Khurmi tribes, the name '*Shangnu Shangting'* denotes the third born daughter. *'ShangShang or Shanggnu'* is the prefix of a third born daughter. *'Nu'* or '*Nuw'* or '*Nuh'* denotes a mother or a female gender. The Kuki Thadou and kin clans do not have such unique name addressal tradition Tete (Titi), Toto, Shangshang, Peipei (Pepe), Thamtham (Thomthom) and Momo, Koko, Bebeh (Bebe), Angang, Thomthom for male. Therefore, Pakhangba's mother can not be a Kuki Thadou woman but a daughter of the Khurmi Naga people. Paominlen Lenin Haokip, himself a Kuki Thadou of Haokip clan, should do research deligently with proper decorum and respect the rightful indigenous stake holders and not distord their history, identity and land because Pakhangba is also associated with the Chothe Naga tribe since time immemorial. R.K. Jhalajit Singh claimed that Khuyon/Khuyoi Tompok was Pakhangba's son by Laisna[55]. Hareshwar Goshwami asserted that there was an inter marriage between a Moyon lady Tonu and a certain Meitei man in the 1st Century A.D. Moyons had a long established relationship with the kings of Moirang and Meitei.[56] 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*

[47]Saroj Nalini Arambam Parratt 'The Cheitharon Kumpapa', Vol-1, p.25-26. Gangmumei Kamei 'The History of Manipur: Pre-Colonial Period' (Delhi: Akansha Publishing House, 2020), 116).

[48]Oinam Bhogeshwar 'Moirang Ningthourol Lambuba' vol. 2 (Imphal: 1982) 81. Nodia Ngangoimacha 'Moirang Kangleirol Lambuba' vol. 1 (Moirang: Moirang Thangjing Yageirel Marup Manipur, 1996); p.44-45.

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

[50]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe" (Unpublished,), Footnote, Chanam Hemchandra, 'Tutenglol.2014.p.9.29.

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

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

[53] Gangmumei Kamei 'History of Manipur: Pre-Colonial Period', 94

[54] Chanan Hemchandra, 'Numit Kappa'.27.

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

[56] *Hareshwar Goshwami 'History of the People of Manipur' (London: Yaol Publishing Limited, 2019), 212*

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'[57]. We quote Herbert Risley in order to prove that the Nagas and Meiteis had a long generational relationship since the early periods.

The Kuki-Thadou and kin clans (or Chin-Kuki ethnic) must know and respect that in the land called Manipur only Nagas and Meiteis are the indigenous and aborigines. The Kukis are the recent immigrants and the claim of *'Kukiland'* by the Kukis Thadou and kin clans in Kalembung, Kale, Kabaw valley, Angkoching as far as Chindwin river, Chandel, Tengnoupal, Churachandpur and Northern Chin hills is beyond the true history of Nagas of Manipur and Burma (Myanmar) and Meitei people of manipur.

THE COMING OF POIREITON, 33[58]A.D. or between 523/519 B.C to 568 A.D[59]

The historical timeline of Poireiton in Manipur contradicts the historical timeline of Burma and Kapilavatthu in north Bihar and Nepal foothills, and India. [60] In the text *"Chingkhong Poireiton Khunthok"* King Thongaren asked Khalyang, who were the people down there, Khalyang replied 1). King Kangba, 2). Moriya Phampancha[61] etc. so, Poireiton is associated with Moriya or Mauriya Phampancha or Phamballacha[62], '*Mauriya or Mauriya'* is a name (clan), *'Pham'* means *'position'* probably reference of throne, *'Lacha'* or '*Nacha'* means *'descendants'*. '*Racha*' or '*Raja*' means 'King'. A Mauriyan or Moriya (Moriyan) clan person on the throne. The Manipur Chronicles also mentioned a king or ruler name Oinu Seng Raja (Oinu Sengbaracha)[63] in Moirang. (Oinu) Oi *'nu'* relates to Female, *'Seng'* a name, '*Racha'* or '*Raja'* means a King, A female ruler. The two identities will help in procuring the timeline of Poireiton Journey from Kham nung Region of Eastern Tibet and Western Schechuan and Yunan China.

According to text '*The Tai and The Tai kingdom' and 'Glass Palace chronicles of the kings of Burma'.*[64]. After the first Sakya Prince, King Abhi Raja of Kapilavatthu (present-day north Bihar and foothills of Nepal, India) enter Burma as early as 923 or 850 B.C and founded Tagaung Kingdom in upper Burma. Binnaka Raja, the 33rd descendant of King Abhi Raja ruled and his chief queen was Naga-Seng[65]. In concurrent, another king or prince of Moriya clan[66] name Dhaja Raja of Kapilavatthu fled towards the east and first founded a kingdom in Moriya (northern Kabaw valley), later when up to Mali river (upper burma) where he enspoused Naga-Seng who was encamped there, later he reconstructed the old Sakya Kingdom Tagaung in upper Burma in the year 523 or 519 B.C. Here, king Binnaka Raja, Naga Seng and Dhaja Raja were contemporary to Gautama Buddha, (563-483[67] B.C., accordingly, within one generation posterior to the year 568 A.D. Binnaka Raja was displaced by Hkun Long, bringing an end to the Indian Sakya dynasty in Burma. Accordingly, in Dhaja Raja's dynasty, a line of Seventeen kings (descendants) ruled in Tagaung (Old Pagan in Myanmar) yet the problem continue to persist we could not figure out the particular Mauriya or Moriya clan king of the seventeen descendants that could be associated with timeline of Poireiton Journey from Kham nung region. Therefore, the time period of Poireiton remains a debate likely between 523/519 B.C to 568 A.D.[68] or 33 A.D as per Cheitharol Kumbaba.

King Thongaren of Khamnung Sewa (Kham region in Eastern Tibet, Sichuan and Yunnan south China) sent his brother Poireiton as per the request made by one Khalyang, a toponym of a person and place, from Tai Pang pan (Tai Pong) kingdom in Upper Burma (Mogaung). Poireiton came with his family and people. He had four (4) sons and two

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

[58]**Cheitharol Kumbaba.**

[59] Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished), Footnote, Padmeswar Gogoi, The Tai and Tai Kingdom,reprint 2016,p.39,111-113.

[60]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe" (Unpublished), Footnote, Padmeswar Gogoi, The Tai and Tai Kingdom, reprint 2016, p.39-40,111.

[61] Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe" (Unpublished, 2026), Footnote, (Moirangthem Chandra Singh 'Poireiton Khunthok' (Imphal: Poknapham Publication, 1995), 4.

[62]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe" Unpublished), FootnoteWanghengbam Ibohal Singh, 'The history of Manipur'An Early Period, p.235.

[63]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe" (Unpublished), FootnoteWanghengbam Ibohal Singh, 'The history of Manipur'An Early Period, p.200. O. Bhogeswar Singh, 'Ningthourol Lambuba'.p. 47.

[64] Pe Maung Tin and G.H. Luce 'Glass Palace chronicles of the kings of Burma'. P.Gogoi, 'The Tai and The Tai kingdom'.

[65] Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished), Footnote, Padmeswar Gogoi, The Tai and Tai Kingdom,reprint 2016,p.104,105,111,.

[66]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe" (Unpublished), Footnote, Padmeswar Gogoi, The Tai and Tai Kingdom, reprint 2016, p.111.

[67]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe" (Unpublished), Footnote Ramashankar Tripathi, 'History of Ancient India' reprint 2006.p.101.

[68] Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished), Footnote, Padmeswar Gogoi, The Tai and Tai Kingdom,reprint 2016,p.111,112,113.

(2) daughters. *They are Chakha Khonghanba, Sakang Yaithaba, Kangten Leinoupa, and Leisang Khekwaiba. His two daughters are Hao cheng Langmeinu and Khuiyai Kontingnu (Kongtingnu)*[69]*. Apart from his sons and daughters names like Shangnu Shangting*[70] *Saphabi (beautiful), Wangam*[71] *and reference to Wangam Land, Khalyang etc,* were protagonist concurrent to Poireiton himself, they are Khurmi Nagas. Poireiton visited ten to twelve (10-12) ksen-Lamkang villages to and fro, stayed, ate foods, and drank earthern pot wine with Tong (dry gourd plant mug). While they were at Chimlei (Chuplei in Poireiton Khunthok) a village belonging to Ksen-Lamkang tribe, his wife gave birth. The text Chingkhong Poireiton Khunthok describe his sons and daughters kissing the new born child, the child name was Ta Bung. *'Ta'* means *'elder brother'* and *'Bung'* is the name, meaning elder brother son, later the child was named by his grandparents as Ta Bung Singmin naba, A very peculiar name associated with Ksen-Lamkang tribe. After journey in Kabaw valley he journied into present day Manipur. He came across Haos (tribals) cooking Chicken dish and they called it *'Ann'. 'Ann'* means dish in dialect among Khurmi Nagas. He came across Mayol (Moyon), Tarao, Marem (Chothe clan), Molsang khullen (Monsang), Anan and Namphou (Anal), and many Maring[72] villages. Poireiton visited Ksen-Lamkang villages Haika-Ralven (Lokkha-Haokha Principality). Where Hainu and Haiku a male and female person from Haika gave Poireiton earthern pot wine. He also went as far as Chingnunghut[73] ('*Thlak-Suk-Mul'* in ksen-Lamkang dialect: the final resting place of spirit). According to Gangmumei Kamei, Chingnunghut is the deep gorge of Manipur River flowing through Chin Hills of Burma (Myanmar).[74]

The migratory history of the Anal Naga, epic journey across various ancestral locations mentioned such as: Sumjowl, Tejowl, Atungjowl, and Ranaijowl prior to their entry into Manipur. After traversing these early sites, the Anals wandered and settled in and around Sangaikot regions under today's Churachandpur district, in regions under today's Chandel districts and Tengnoupal district of Manipur and in Sagaing sub-division of Myanmar regions. Some of the notable habitats in Manipur included Abunglon, Phalbung, Tinsuwng, Thanlon (Thanlon sub-division), Kaandmkilon (Henglep sub-division), Tangsuwngbung and Khupibung, and Dutezol (Sangaikot sub-division), Heka and Ruwngja (present Sajik Tampak, Chandel district).

Upon entering Chandel, the Anals organized themselves into three different settlement groups. Each group founded its own village, reflecting both their shared heritage and their distinctive identities with the larger Anal community. The Liimkhu group became the parent population of Anal Khullen village and its offshoot settlements. Khumbung (now Khubung Khullen) vis: (i) Lilibung, (ii) Lamphejol, (iii) Ramuju, (v) Lulon, (vi) Kelkikhu (Khengjoi, Chandel), (vii) Kollam (Monbi, Chandel), (viii) Nungting, and (ix) Salki and gave rise to its own lineage of villages.Tungphejol or Lamphou (Abuwng) near Gobok established several associated settlements.

The Anal people possess a distinct megalithic cultural tradition characterized by the erection of stone monuments or monoliths. Vestiges of these ancient megaliths remain visible even today across regions such as present day Myanmar and Churachandpur district of Manipur, marking the routes of their earlier settlements during their migratory sojourns to their present homeland.[75] In 1983, a cave site was explored at Sajik Tampak in Chandel district, identified as '*Hekha Khuram or Ruwngla'* in Anal language, which was the final migratory dispersal village of the Anal Naga before they settled in Anal Khullen, Khumbung Khullen, and Tungphejol. Another important site was explored in 1989 at Singtom in Chandel district, where paleoliths were discovered. This site lies within Yangkhelching range, historically under the jurisdiction of Anal Khullen. The area was traditionally used by the Anal people for hunting, shifting cultivation

[69]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, (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)

[70]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, (Chanam Hemchandra 'Numit Kappa' (Imphal: Lamyanba Publishers, 2014), 27)

[71]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe" (Unpublished), Footnote, (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).

[72]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, (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)

[73]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, (Moirangthem Chandra Singh 'Poireiton Khunthok' (Imphal: Poknapham Publication, 1995), 42 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.Hareshwar Goshwami, History of the people of Manipur, Revised edition , 2019.p.139.

[74]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe" (Unpublished, 2026), Footnote, (Gangmumei Kamei '[The History of Manipur: Pre-Colonial Period' (Delhi: Akansha Publishing House, 2020), 116).

[75]Anal Phetha Ni Alum 2026 Souvenir: Remembering The Anal Legendary Heroes (Chandel: Anal Naga Tangpi (ANTA, 2025), 17-18

(jhumming), and temporary seasonal settlements. Later in February 2011, a team of experts led by N. J. K. Singh discovered several tools from the Lower Paleolithic era near Sajik Tampak (Manipuris called as Lokkha-Haokha). This site is located in the ancestral lands of the Anal and Lamkang Nagas, close to Hekha or Ruwngja, the final dispersal place of the Anal tribe. Ancient Lamkang and Anal villages in this region included Hekha, Ralven, Aibul, Seljol, and Lamphejol.[76] Such evidences indicated that the Khurmi Naga people are the earliest inhabitants of this southern region, pre-dating later migrations the Kukis Thadou and kin clans.

Capt. Rajendra Singh in his work *'The Anals of Manipur'*, noted that the region historically recognized as Tengnoupal district- subsequently bifurcated into the present-day districts of Chandel and Tengnoupal- is the homeland of the Anal community. Geographically this area occupies the south-eastern part of Manipur. It is bounded by the Imphal valley to the north-west, Churachandpur to the west, the Chin Hills to the south, and the Kabaw valley to the east. Earlier, Capt. Pemberton in his report on the Eastern Frontier of British India (1835), had also observed that the Anals inhabited an extensive tract of land situated to the south-east of Manipur. He identified them as one of the Naga tribes of the region. In paragraphs 29 and 80 of his report Pemberton furthered remarked that the Anals along with the Muee-yols (Moyon), Munsangs (Monsangs), and Muring (Maring), were settled cultivators of the soil, whose subsistence was largely dependent on Manipur. In his Military Report on the Kuki-Lushai Country (1893), Cary made reference to the Anal tribe and noted the presence of a smaller clans known as the 'Haul' situated along the southern frontier of Manipur. He identified this clan as of comprising the villages of Phiran, Okla, Kabbung (probably Khubung), and Anal (probably Anal Khullen). Significantly, Cary had categorised Anal and related groups under the broader ethnonym of the Nagas.[77]

And Ewang Puriklai Thingri (Thikri) Nachaoba (Thingdi Nachaoba) or Thungkri Nachaoba Chothe Thangwai Pakhangba rule as king of Moirang from 387 A. D. to 447 A. D.[78] Another Meitei/Ningthouja king Meidingu Khuyon Tompok who rule from 154 A. D. to 264 A.D. was assumed to be Moyon. According to R. Angnong, the Moyons settled at Ikamphae, present Koirentak (present Kom village, before the Kom people arrived), and the Moyon king was known as Sapasing and the Meiteis called him Khuyon/Khuyoi Tompok.[79] Could we assume 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 were also even rule by Hao (tribal) kings? The Royal chronicle Cheitharol Kumbaba first recorded that Taothingmang had a clashed with the chief of Funan Maring (in 264 to 364 AD). He is an excellent archer. [80] According to Hareshwar Goshwami, Taothingmang (264 A.D-364 A.D) was the son of Khuyoi Tompok, and younger brother of Yoimongba. He ascended to the throne in 264 A.D.[81] Khuyon/Khuyoi Tompok is believed to be Moyon Naga. If that was so then Taothingmang could be the legitimate son of Khuyon/Khuyoi Tompok of Moyon tribe. He could be from the Moyon Naga who settled before the Kukis migrated in Manipur.

The two brother names Yoimongpa and Taothingmang were named based on the incident they associated with, the killing of the Kakyen, the prehistoric giant bird and blocking of the river water with Kakyen wing at Yithing (Ithai). Yithing, *'Yi'* or '*Ji'* means *'water'* in old manipuri archaic or khurmi Naga dialect, *'Thing'* means '*blocked'* or '*blockage*'. Thus, *'Yithing'* means *'water blockage'*. Yoimongpa is not a legitimate name, Tongthangnu a ***Heirem*** lady called him Mongpa later again Mongpa[82] twice and warn him the danger of Kakyen. Accordingly, '*Yoi'* is a commonly used affectionate name prefix of Meiteis. '*Mongpa*' is a common used affectionate male addressal name. '*Mongpa'* is extensively used by ksen-Lamkang tribe apart from Momo, Koko, bebe, Tete, Toto etc. Taothingmang is also not a legitimate name. *'Tao'* means *'Float'*, *'Thing'* means '*Block'*, '*Mang'* means *'front'*. The name Taothingmang means '*blocking the flood water at Yithing (Ithai) front to avoid flood in the valley'.*

[76]Anal Phetha Ni Alum 2026 Souvenir: Remembering The Anal Legendary Heroes (Chandel: Anal Naga Tangpi (ANTA, 2025), 22

[77]Anal Phetha Ni Alum 2026 Souvenir: Remembering The Anal Legendary Heroes (Chandel: Anal Naga Tangpi (ANTA, 2025), 14

[78] 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

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

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

[81] Hareshwar Goshwami 'History of the People of Manipur' (London: Yaol Publishing Limited, 2019),174

[82] Oinam Bhogeshwar 'Moirang Ningthourol Lambuba', vol. 1, 1982, 81; cf. Nodia Ngangoimacha 'Moirang Kangleirol Lambuba' vol. 1. 1996; p.44.

Again in ***Heirem khunjan***[83], was an ancient settlement concurrent to Lokkha-Haokha, Serou, Yithing (Ithai), Chingnunghut, Keke-Ngangoi (Moirang) etc! According to text '*Toreilol Lambuba*'[84] certain part of **Heirem** settlement was flooded, the king name is Chenglei Lanthapa and reference to a queen mentioned is Lamkang Maraimapi (lady). '*Lamkang Maraimapi'* means *'Queen of Lamkang village'* (Chieftess) name Tangcha Samphapi. Though not confirm whether Heirem Khunjan is a Ksen-Lamkang village but definitely there is a queen who belongs to Ksen-Lamkang tribe. The flooded vacinity was known as *'Taosumang'*. Here, '*Tao*' means *'flooded'*, *'shumang'* means '*house lawn'*. Flooded houses of Heirem settlement. Therefore, names like Taothingmang, Taosumang are based on an incident, the ligitimate names remains a mistery. As a matter of fact according to text, '*Pakhangpa Korou Nongkava'*[85], Yoimongpa is called '*Hum chi Um Hak'* (probably name related to worship and praise of the Lais *('spirits'* or *'gods'*). The blocking of Manipur River at Yithing (Ithai) is due to the fact that the low level of manipur valley, sometimes water could not flow off south towards Chin through Chingnunghut ('*Tlak-Suk-Mul'*) and would retracked back into low manipur valley causing flood.

In 264 A.D-364 A.D, Why did Tongthangnu a women of **Heirem** addressed Yoimongpa as Mongpa again and again Mongpa? Why **Heirem** khunjan Queen was mentioned as *'Lamkang Maraimap*i' meaning '*Lamkang village queen'*. Curiously, identity ascertain strikes the two brothers.

Further, the people of Anal, Lamkang, Moyon, and Monsang made their homes at Lokkha-Haokha before the arrival of the Kukis-Thadou and kin clans in Manipur. W. Ibohal Singh asserted that the wife of Taothingmang was a girl from Hao-khu tribe inhabiting the village of Lokkha-Haokha.[86] According to *'Chanam Hemchandra'*, Taothingmang married Haonukhu and Haonuhal. Yoimongpa married Leitongkhu and Leitonghal both from Lokkha-Haokha.[87]

Though the period contradicts, the narrative strongly agreed, that Poireiton, Yoimongpa, and Taothingmang should be people of the same period. Yoimongpa, a river dredger addressed Poireiton as *'My Lord, the younger'*[88]. This showed that Yoimongpa is a subject or people of Chingkhong Poireiton. If Taothingmang is truly the younger brother of Yoimongpa, Then Taothingmang is also the subject or people of Poireiton. Poireiton being associated with the Khurmi Nagas before the coming of the Kukis-Thadou and kin clans in Manipur. The claim of the Kukis-Thadou and kin clans that the tribes of Chandel and Tengnoupal and Taothingmang as Kukis-Thadou people is baseless and concocted narrative.

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 raced 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 Tangkhuls 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 stayed there for a pretty long time. The reason for the abandonment of this area (Kalembung- near Tahan now Sagaing Division of Myanmar) is not known. In the case of the Monsang tribe *'Kalembung'* is their third settlement. After this place, the Khurmi Naga tribes left 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) and 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

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[83] Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe" (Unpublished, 2026), Footnote, References to Heirem Khunjan location, refer Gangmumei Kamei 'History of Manipur, Pre-colonial Period'. (Nb: The settlement lies within the vacinity of Sugnu, not towards vacinity of kakching or pallel as per Gangmumei Kamei map).

[84] Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe" (Unpublished, 2026), Footnote, Oinam Bogeshwar Singh 'Toreilol Lambuba.' Manipur State Kala Academy, Imphal.1984.p.26.

[85] Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe" (Unpublished, 2026), Footnote, Chanam Hemchandra, 'Pakhangpa Korou Nongkava'. P.129

[86] W. Ibohal Singh 'A History of Manipur', (Early Period, 1986, Imphal, 530

[87] Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, Chanam Hemchandra 'Tutengloi: Narrative story of Drainage System of Rivers by Two Brothers: Yoimongpa and Tathingmang son of Khuyoi Tompok and Nongmoinu (254 A. D) (Imphal: Ch. Hemchandra, 2014), 31

[88] Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, Moirangthem Chandra singh"Poireiton Khunthok" p.22.p.47

'***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 '*Moirang'* is believed to have been given after the name '***Mohrang' o***f Anal Khullen group.[89] According to R. Angnong Moyon, (Moyon researcher) the Moyon's lived in the valley or plain of Manipur. ***'Mohrang'*** was one of the kings (Ningthou) in Manipur, in ancient Moirang). 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.[90]

The history of Manipur has on record that Kamjaoba (Kamchungpa) chief of Moyon, of Moyon Khullen village ruled and reigned during the time of Charan Yoi Liklai Atengba (also known as Ewang Puriklai Charan Yoiriklai/Iwang Charanba (Charamba) (662 A.D to 698 A. D).[91] 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 Charamba invaded Moyon tribe in the South-East. Moyon was a tribe in the hills of South-East of Imphal Valley.[92] 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 (Khkhei) Lanthaba (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.[93] However, Ewang Charan Yoiriklai Atengba (662-698 A. D) attacked the unprepared populace of the Moyon Khullen whose chief was Kamchaoba (locally known as Kamchungpa), also known as Lamchaoba (or Lamchungpa).[94] 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 Tengnoupal) in 1631 A. D.[95]

According to Koningthung Ngoru Moyon, it was during Moirang king Ewang Puriklai Chingkhu 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 (the Moirang king and th Khuman king) 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).[96] 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.[97] Evidently, Khamba's father himself had a great Kabui friend known as Salang Maiba. Based on the mysteries that are happening in and

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

[90] 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

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

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

[93] Oinam Bhogeshwar 'Moirang Ningthourol Lambuba', vol. 1, 1982, 124-5; cf. Moirang Ningthourol Lambuba, 37

[94] 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

[95] 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

[96] 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

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

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 views of the other scholar's 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)[98], and Moirang King was Ewang Puriklai Chingkhu Telheiba or Nongyai Chakhangamba or Puremba (1083-1138 AD)[99], and Meitei or Ningthouja kings were Meidingu Loiyumba (1074 AD- 1122 AD) and Meidingu Loitongba (1122 AD-1150 AD). [100] According to Anganghal Singh in his lengthy book Khamba-Thoibi Saireng mentioned Lamkang as '*Lamgang hao gi makhai na; toi leima vakolo*'. *Wailang Senbi Nungsinu Nungpi kapo ra (Kabaw) haina pung (drum) ga Senga (gong) chanaba jagoi sansa saklak le*. Again in page 321 and 1183 mentioned *'haoba nangba kari kundai no? Khalei thumba (sweet wine) thak tuna ngaobra hao nangbu? Heigang (Haika) lamgang kadai no*'.[101]

British Policy and use of Kukis-Thadou and kin clans. The arrival Non-Indigenous Kukis-Thadou and kin clans from Tonzang, northern Chin Hills into Ksen-Lamkang Naga Tribe land.

Further, the Kukis -Thadou and kin clans migrated into Chin Hills (Myanmar) in the 14th century A. D. [102] The northern Chin Hills, Kalembung, (Kale /Kalewa), Kabaw valley are the ancient and historical land of the Khurmi Nagas before the coming of the kukis-Thadou and Kin clans. They continued to settle on Khurmi Naga Ancestral land until again their mass migration mid 19th century i.e 1840's continuing till today. The Cheitharol Kumbaba reference to Khungjais in the mid 18th century, that in 1741 A. D, '*the Khungjais captured nine (9) Chothe men on Saturday the 3rd of June'*. Accordingly in the year 1742, 10thFebruary, the Guru (Satidas Gosai) went to invade Khongjais. [103] In 1784, the Khungjai tribals arrived at the palace on Sunday the 26th September[104]. In 1786, The Maharaja called a grant meeting where all the countrymen were present and his proposal to attack the Khungjai was accepted with a promise by all. On Tuesday the 21st December. The campaign routes followed by Meitei soldiers were:-Bishnupur Palace, to Chinapung, to Leimatak; to the foot of Pungna Hills, to Nungshai, to Khuchu Tampak. They further advanced and halted at Tuikhat, and went to Nungkai, Terapokpi and Phulchongyal and reached Tuyai Irok[105].

The reference of Khungjais remains undecipheredwhether they were the Thadous, Yos (Zou), or Whites (Guite), according to Tuck & Carey 'the Thadou, Yos (Zou), and Nwites (Guite) all settled on the Northern Chin border and they were also called by the Manipuris as Kukis, or Khungjais'.[106] It is undeciphered who the raiding party were, the Thadou? the Yos (Zou)?, or the Nwites (Guite) ? It is also not clear whether the raiding party came from mizo hills or northern chin hills but the point is clear the non-Indigenous raiding horde were frequently intercepted by the Guru Santidas Gosai and Maharaja of Manipur. Such raids in pre-modern period is not found among the indigenous tribes of manipur only a non-indigenous new to manipur does it.

The Hillmen known as the Kukis or Khungjais lived for the greater part north of the Chin Hills[107]. The boundary of Manipur, India and Chin State, Myanmar was based on the *"Yandaboo Treaty 1826"*. ***In concurrent, the Khurmi Naga tribes vehemently condemn the "Yandaboo Treaty 1826" boundary demarcation, the demarcation took place without the knowledge and consent of the Native Indigenous Land owner. The Treaty befooled the uneducated, kindhearted Khurmi Naga tribes. The "Yandaboo Treaty 1826" divided the land of the Khurmi tribes into India and Myanmar. Particularly, Haika-Ralven, the Lokkha-Haokha principality and the 12-14 twelve and more Ksen-Lamkang village, Moyon village, Maring and Anal villages at Kabaw valley into India and Myanmar, worst the***

[98] Nepram Bihari 'The Cheitharol Kumbaba: the royal chronical of Manipur ' (Delhi: Spectrum Publication, 2012), 20-25
[99] Laikhuram Ibobi 'Khuman Kangleiron and Laikhuram Sageigi Mihouron' (Imphal: Manipur State Archives, 1998), 32-35
[100] H. C. Shobha 'Moirang and Eputhou Thangjing' (Moirang: Shilabati Chanu (Api), 2011), 41-43
[101]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, (Haijam Anganghal Singh 'Khamba-Thoibi Seireng' vol. II, 1986, 234; cf. Taruk amasung taret suba saruk, Imphal, 1964, first edition, 1183)
[102] Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe" (Unpublished, 2026), Footnote, Vumson 'Zo History'. Aizawl, Mizoram.p39.
[103]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, Nepram Bihari 'The Cheitharol Kumbaba: the royal chronical of Manipur ' (Delhi: Spectrum Publication, 2012), 103, 105
[104]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, Nepram Bihari 'The Cheitharol Kumbaba: the royal chronical of Manipur ' (Delhi: Spectrum Publication, 2012), 128
[105]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, Nepram Bihari 'The Cheitharol Kumbaba: the royal chronical of Manipur ' (Delhi: Spectrum Publication, 2012), 131-2
[106]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, Bertram S. Carey and H. N. Tuck 'The Chin Hills Volume 1' (Rangoon: The Superintendent, Government Printing, Burma, 1896), 140
[107]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, Bertram S. Carey and H. N. Tuck 'The Chin Hills Volume 1' (Rangoon: The Superintendent, Government Printing, Burma, 1896), 135

treaty was brought to limelight only today with grip of education nearly after two century. Equally condemned the act of Indian government transfer of Kabaw valley to Myanmar government again without the consent of Indigenous Inhabitors Ksen-Lamkang tribe.

According to H.N.Tuck and B.S.Carey, 'The Chin Hills', 1896. And Vumson, 'Zo history', after the Kukis-Thadou and kin clans migrated into Chin Hills, Myanmar in the 14th century[108]. The hillmen, known as the Kukis-Thadou and kin clans or Khongjais, lived for greater part north of the Chin Hills. Although (today) occupants of the Hills to the south of the valley of Manipoore (Manipur), their traditions do not give the southern Hills of manipur as the place of the origin, but rather led them to the belief that it was in the North (Northern Chin Hills, Tinzin-Tonzan). The Thadous were called Khungsai or Khongsai by indigenous native's tribals of Manipur, Khongjais by the Meitei, and Kukis by the British. They divided themselves into: Thado, Hangseen (Hangsing), Keepgen (Kipgen), Hankeep (Haokip), Mangvum, Shingsol, Chongloi, etc.[109]

The Yos, Thadous, and Nwites (Guite), 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. Theses Yos, as well as the Thadous, and Nwites are called by the Manipuris as Kukis or Khungjais, who only made their acquaintance after they had migrated North.[110] The britist records proof and shows, the Yos, Thadous, and Nwites (Guite) who are called by the Manipuris as Kukis or Khungjai are the immigrants post 1840's i.e post '*Yandaboo Treaty 1826'*. Post Britist arrivals. The migration right under the Britist nose clearly asserts that the Kukis-Thadou and kin clans are not Indigenous to manipur, India.

Since ancient period, on northern Chin state, Kabaw valley, Myanmar and south-west of Manipur lived the Indigenous native people called Ksen-Lamkang tribe. This region is known as Haika-Ralven, '*Lokkha-Haokha'* principality or Chiefdom (present-day Sajik Tampak) and the 11 to 12 ksen-Lamkang villages (settlers) in kabaw valley are knowns as '*Kabaw Senbi'* people. The ksen-Lamkang were populous and prosperous their lands were fertile, productive; their habitat had perfect geographical layout with waterways connectivity with the Keke-Ngangoi of Moirang Kingdom, Meiteis of Ningthouja Dynasty and Kalembung (kale-Kalewa), kabaw valley,etc.

Since 1840's the mass migration of Kukis-Thadou and kin clans had been causing generational disturbances and civil unrest in Manipur till date. The impact of frequent generational disturbances and civil unrest ever since 1840's was greatly sustain particularly by Ksen-Lamkang and Khurmi Nagas whose settlement bacame their migratory gateway particularly Haika-Ralven, Lokkha-Haokha principality and Kabaw valley. The Ksen-Lamkang tribe is the first and continue to be the worst affected tribe hideously massacre, displaced by Kukis-Thadou and kin clans.

T<u>he atrocities, massacred, displacement and shame bore by Ksen-Lamkang tribe and other Khurmi Nagas, the first indigenous tribe of Manipur successfully massacred and displaced from Ancestral land by Kukis-Thadou and kin clans and by other chin tribes.</u>

In 1851 A.D. the ungrateful Kukis-Thadou and kin clans (Khongjais[111]) who escape Kantum Sokte and Kamhou pressure from Tonzang, Chin hills came and sought shelter and took refuge on Lonpi mountain and nearby Haika-Ralven village. Within few years the hideous nature of Kukis-Thadou and kin clans came into reality they encircled the very people who generously shelter them in times of destitute they planned to attack Haika-Ralven twice but withdrew due to lack of men power. Hypothetically an irony, the population of Thadou kuki today is over 2 lakh as per 2011 census and Ksen-Lamkang barely 8000 as per 2011 census. This population Hypothesis also explain that Kukis-Thadou and kin clan are Immigrants. The kukis-Thadou invited Chassad chief of Haokip clan. Chassad[112] Chief of Haokip clan, Mangvum clan[113] massacred the entire generation of Haika-Ralven (Lokkha-Haokha) while the villagers were celebrating their traditional festival called '*Totlangkam'*. The Haika-Ralven people were drunk and full with their festival celebration. The Chassad king and his cohort forcefully occupied and stayed at Haika-Ralven village. The Haika-Ralven (Lokkha-Haokha) in 186-264 A.D. was a one hundred (100) household settlement as per

[108] Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe" (Unpublished, 2026), Footnote, Vumson 'Zo History'. Aizawl, Mizoram.p39.

[109] Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, Bertram S. Carey and H. N. Tuck 'The Chin Hills Volume 1' (Rangoon: The Superintendent, Government Printing, Burma, 1896), 135,136

[110] Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, Bertram S. Carey and H. N. Tuck 'The Chin Hills Volume 1' (Rangoon: The Superintendent, Government Printing, Burma, 1896), 140

[111] Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, L. Ibungohal Singh and N. Khelchandra Singh 'Cheitharol Kumbaba: The Royal Chronicle of Manipur) (Imphal: Manipur Sahitya Parisad, 1989), 257

[112] Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe" (Unpublished, 2026), Footnote, L. Joychandra Singh 'The Lost Kingdom: The Royal Chronicle of Manipur' (Imphal: Prajatantra Publishing House, 1995), 148.

[113] When Kamhou expedite to manipur at Mompi (Lonpi Mountain) Mangvum Clan another kin clan of Thadou –Kukis was inhabiting Lonpi Mountain.

Chronicles records[114]. By 1851 Haika-Ralven has approximately about 400-500 household. They were brave and hard working people. They were prosperous. Totlaangkakam was the festival of proseperity. The Kukis-Thadou and kin clans particularly Chassad Haokip, Mangvum clan and his cohort wiped them out. The ksen-Lamkang tribe that day lost their identity, land, properties, lives, and their morale was degraded beyond all telling.

In the year 1851, 23rd February, It was reported that the Kuki-Thadou and kin clans particularly Chassad Haokip Clan, Mangvum Clan and his cohort in 1851 massacred Ksen-Lamkang tribe of Haika-Ralven villages.

1). According to '*Joychandra Singh'* 'The Lost Kingdom: The Royal Chronicle of Manipur', **news arrived (to manipur palace) that Chassad killed Haikang and Lamkhang[115]** (Haika-Ralven).

2). According to Saroj Nalini Arambam Parratt 'The Court Chronicle of the Kings of Manipur' **It was reported that they (Chassad) had killed each and every inhabitants and completely wiped out the villages of Heikang and Lamkang**[116] (Haika-Ralven).

3). According to Nepram Bihari, 'The Royal Chronicles of Manipur', **the Chassad killed the villagers at Heikak and Lamgang[117]** (Haika-Ralven).

When Kamhou expedite to Manipur the Mompi (Lonpi) was occupied by Mangvum clan (one of Kukis-Thadou clans). This showed that Lokkha-Haokha principality Haika-Ralven, Chukum, Bungshim, etc. were massacred by Kukis-Thadou and kin-clans. Massacre against Ksenmi was not committed by either Sokte clan of Kantum's or his son Kamhou's[118] even though Kamhou fought against the people of Haika-Ralven. They ended with an exchange of peace treaty. Kamhou died in 1868.[119]

On receiving the news of succumcition of Haika-Ralven upon the invasion of Kukis-Thadou and particularly Chassad Chief of Haokip clan and Mangvum clan and their cohort, the horrified Chaulung (today Challong) elders and villagers went down to Haika-Ralven. As they approached the village they could hear the lamenting sound of youngsters of Haika-Ralven. They were mourning over the massacre of their parents, elders and relatives of their village.

A folksong that recalls this great Massacre Incident

"Haika nacha kusun tling tleng liya…..
Anu dei lam mang nge apa dei lam mang nge.
Anu dei lam mang nge, Apa dei Lam mang anu dei Lam mang nge.
Runti lammo khongruw kahan laiya
Shelvon Yaichen krinna….
Krinna mkhanna nim mamme".

Free Translation …

"Ah! Haika descendants…
Found not their mothers, see nor their fathers;
Found not their mothers, see nor their fathers;
No soul found walking uphill;
No soul found walking valley;
No smell of living sensed.

The historical memory of the Ksen-Lamkang people contains a deeply rooted account of ancestral settlement, displacement, injustice, and the continuing aspiration to reclaim and preserve their historical identity. According to this tradition, the Ksen-Lamkang community considered itself to have been innocent of the violence and punitive actions inflicted upon them by the Kukis-Thadou and kin clans. The memory of this episode has been transmitted across generations and it remained an important element of the Lamkang community's collective historical consciousness.

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[114] Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe" (Unpublished, 2026), Footnote, Nodia Ngangoimacha. "Moirang Kangleirol Lambuba".p.44-45. O Bhogeswor. "Moirang Ningthourol Lambuba".1982.p 81-82. Oinam Bhogeswor Singh 'Toreirol Lambuba'p.3-5.Chanam Hemchandra 'Tutenglol'.p.9.

[115]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe" (Unpublished, 2026), Footnote, L. Joychandra Singh 'The Lost Kingdom: The Royal Chronicle of Manipur' (Imphal: Prajatantra Publishing House, 1995), 148.

[116]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, Saroj Nalini Arambam Parratt 'The Court Chronicle of the Kings of Manipur' (New Delhi: Cambridge University Press India Pvt. Ltd., 2013), 52

[117] Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, Nepram Bihari 'The Cheitharol Kumbaba: the royal chronical of Manipur ' (Delhi: Spectrum Publication, 2012), 230

[118]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, Bertram S. Carey and H. N. Tuck 'The Chin Hills Volume 1' (Rangoon: The Superintendent, Government Printing, Burma, 1896), 119- 212,

[119]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, Bertram S. Carey and H. N. Tuck 'The Chin Hills Volume 1' (Rangoon: The Superintendent, Government Printing, Burma, 1896), 121

Within this tradition, the natural landscape itself—mountains, rivers, forests, trees, and the land of the ancestors—is invoked as a witness to the events remembered by the community. Such references illustrated the manner in which historical memory was embedded not merely in written records but also in geography, oral traditions, ancestral narratives, and sacred relationships with the land. The invocation of the natural environment as a witness may therefore be understood as a symbolic expression of the Lamkang community's conviction regarding the truth and endurance of its historical experience.

The unresolved nature of this historical memory also raises questions concerning reconciliation, restitution, reparation, and historical accountability. From the perspective of the Ksen-Lamkang narrative, the passage of time, including the subsequent emergence of Christianity and modern political institutions, has not necessarily brought a corresponding resolution to the grievances associated with the alleged injustice. The continued remembrance of the episode demonstrated that historical conflicts can remain socially and culturally significant long after the original events had passed.

A central element of the Ksen-Lamkang and other Khurmi Nagas' historical tradition concerns ancestral territories associated with **Lokkha-Haokha (Haika-Ralven, Chukum, and Bungshim), Kabaw Senbi (Kabaw Valley), and Seljol, Chibu Phai (Chibu Chibal), Thanlon identified in the tradition with areas of present-day Pherzawl, present-day Behiang and Churachandpur**. These places are remembered not simply as geographical locations but as components of an ancestral territorial landscape and as sites connected with the historical presence and identity of the Ksenmi Lamkang community.

Let it be known that Ksen-Lamkang tribe will returned and prosper again with truth and dignity to ancestral land. *The Ksen-Lamkang tribe 2000 years of undebated, unbated, unfiltered history at Lokkha-Haokha (Haika-Ralven), Kabaw Senbi (Kabaw valley), Seljol, Chibu Phai, Thanlon (Pherzawl,Churachandpur district), will returned to its former glory.* ***This*** **aspiration concerns the crucial need of cultural continuity, historical recognition, and the preservation of collective identity** that had passed down since Ancient times. The concept of return to Ancestral land should be understood as part of a broader Land, Identity and Historical consciousness rather than merely as a geographical movement. It encompasses the recovery of ancestral land, ancestral memory, cultural heritage, historical knowledge, and a sense of belonging to places regarded by the community as historically significant.

The tradition further maintains that the Ksen-Lamkang possess a long historical legacy extending approximately two millennia. The description of this history as *"undebated, unabridged, and unfiltered"* expresses the community's desire that its historical experience be preserved and transmitted without the loss, marginalisation, or distortion of ancestral narratives. From an academic perspective, such a claim constitutes an important subject of historical inquiry and should be examined through a critical comparison of oral traditions, genealogies, linguistic evidence, archaeological materials, geographical references, archival sources, and other available historical records.

Ultimately, the preservation of Ksen-Lamkang history is presented as an intergenerational responsibility. The aspiration is that future generations will have the opportunity to learn about the experiences, achievements, movements, settlements, conflicts, and cultural contributions of their ancestors and to approach this heritage with dignity and historical awareness. The recovery and systematic documentation of this past may therefore contribute not only to the strengthening of Ksen-Lamkang identity but also to the broader historiography of the peoples and territories of Northeast India.

The historical account consequently represents more than a recollection of past suffering. It is simultaneously a statement of collective memory, a claim to historical recognition, an appeal for reconciliation and justice, and a commitment to preserving ancestral heritage for future generations. Its academic study would require careful differentiation between established historical evidence, oral tradition, collective memory, and contemporary interpretations, while respecting the community's right to preserve and articulate its understanding of its own past.

The Ksen-Lamkang should not be regarded simply as a "lost tribe" or a people without a traceable historical presence. A substantial body of traditional, literary, and historiographical materials is cited in support of the community's historical identity and its long-standing association with the territories of present-day Manipur and Myanmar. These materials include the **Chronicles of Manipur and Burma, the Puyas (Meitei historical and literary texts), the Moirang Chronicles**, traditional hymns and oral traditions, as well as modern historical studies, research papers, and related documentary sources.

Taken together, these sources provide a basis for investigating the historical presence, movements, political relationships, and territorial associations of the Ksen-Lamkang within the wider history of the region. In particular, **the examination of early chronicles and indigenous textual traditions is significant because such materials**

preserve historical memories and references that may not be adequately represented in later colonial or modern administrative records.

The question of Ksen-Lamkang indigeneity and historical territorial affiliation should therefore be approached through a **comparative and multidisciplinary historical methodology**. Literary references need to be examined alongside oral traditions, linguistic evidence, genealogical traditions, archaeological findings, place-names, colonial records, Burmese sources, administrative documents, and contemporary ethnographic research. Such a methodology allows the historical presence of the community to be assessed within the broader political and cultural transformations of the Manipur–Myanmar frontier.

From the perspective of Ksen-Lamkang historical tradition, these sources are understood to support the proposition that the community has an ancient and continuous relationship with territories extending across present-day Manipur and Myanmar. The assertion of historical land ownership should, however, be distinguished analytically from the modern legal concept of land title. Historical evidence may demonstrate **ancestral occupation, settlement, territorial association, political authority, or customary rights**, while contemporary legal ownership is determined by the applicable laws and documentary frameworks of the respective states.

Accordingly, the historical question is not merely whether the Ksen-Lamkang appear in isolated references, but **how consistently and in what contexts they appear across different bodies of evidence**. Establishing this history requires identifying the earliest references, tracing changes in nomenclature and ethnonyms, examining patterns of migration and settlement, and determining the relationship between the Ksen-Lamkang and neighbouring communities over different historical periods.

The Ksen-Lamkang historical tradition therefore warrants systematic scholarly documentation rather than dismissal as an absence of history. The relevant chronicles, Puyas, hymns, oral traditions, and modern research materials constitute a potentially significant corpus for reconstructing the community's historical trajectory and its relationship with the wider histories of Manipur and Myanmar. A critical study of these sources may contribute to a more comprehensive understanding of the indigenous peoples, political formations, migrations, and territorial histories of the region. Within Ksen-Lamkang historical memory, the history of conflict and displacement involving the Kukis-Thadou and associated clans remains an unresolved issue. The community's historical narrative calls for acknowledgement of the grievances associated with these events and advocates a process of repentance, reconciliation, and restoration grounded in truth, justice, and peaceful coexistence. In this understanding, reconciliation requires more than the passage of time; it requires recognition of historical experiences and an honest engagement with competing memories concerning land, history, settlement, displacement, and political authority.

At the same time, competing territorial narratives in the region must be examined within their respective historical and political contexts. The emergence of modern ethnic and territorial movements, including contemporary claims associated with the concept of *Kukiland*, represents a relatively recent political development that should be distinguished from the much older histories of settlement, migration, inter-community relations, and customary territorial organization. Any assessment of such claims requires careful examination of historical sources rather than relying exclusively on contemporary political narratives.

The Ksen-Lamkang perspective expressed in this tradition identifies **Tonzang in present-day Chin State, Myanmar**, as an important component of the historical homeland associated with the wider Kukis-Thadou and kin clans' territorial narrative. This position is presented as part of the argument that contemporary political aspirations should be considered in relation to the historical territories and origins attributed to the communities advancing them.

Since 1840/50's, the continued attrocities of Kukis-Thadou and kin clans upon different Indigenous tribes of Manipur. During King Chandra Kirti Singh period (1950-86 AD). The Haokip clans led by Chassad himself and later by another Haokip clan leaders like Tonghu (Tonghoo) attacked Tangkhul villages from (1870s-1888 onwards). Sir Colonel Johnstone, the political Agent of Manipur (1877-1886) in his book entitled '**My Seven year experience in Manipur'** stated that the Chassad Kukis, mostly of Haokip clan, originally from Southern Burma (Myanmar), were one of the numerous Kuki tribes that gradually pushed themselves towards the North-eastern from the country south of the Kabaw valley. The Kuki-Thadou and kin clans from Chin, Myanmar frequent aggressively attack the indigenous natives of Manipur, especially the Khurmi Naga tribes of Manipur. The most curious and undeciphered question is, after the repell of Chassad Haokip by the Meitei king from Lokkha-Haokha, Haika-Ralven, why did Chassad Haokip took the migratory burden route to the far north against the Tangkhul?

British Policy and use of Kukis-Thadou and kin clans.

As the Kukis-Thadou and kin clans continued their migration towards north kabaw valley. The Britist officers forcefully extracted a large track of Challong land (Choulung, Hiroi-Lamgang village) comprising section from Manipur and Kabaw valley and made the migrating Kukis-Thadou and kin clans settle against the will of the Challong villagers. The Challong (Chaulung or Hiroi-Lamgang village) access to Kabaw valley were cut off. Challong village and Haidam village in early past probably had affinal relationship. Haidam is an ancient village in kabaw valley associated with Chingkhong Poireiton.[120] Here, a folksong about **Choulung girl** giving flower to **Haidam boy**: "*Chomte Kpung hinlammo, Choulung reipi dimao, Junlio chomte nrei junlio, Chomte kpung ma-klu-ngo vangrei murtun, mti komle vaangti kommo tshim vaang rei minthing".* Challong is known as Hiroi-Lamgang, the boat makers of the kings of manipur in medieval period probably between 18th and before mid of 19th century A.D. before the Massacre of Haika-Rakven in 1851 month of February by the hideous Kukis-Thadou and kin clans. Many more Ksen-Lamkang of Kabaw valley had to migrate into manipur hills.

As the Kuki-Thadou and kin clans (Chin-Kuki ethnic) continued migrating north of kabaw valley trouble spring out in Tangkhul Naga region. According to Felix Chahongnao, Wungpam Kasar, Dr Nelson Vashum, '*after Chingjaroi, Ngahui, Zinghui and Mapum were almost completely destroyed. A few escaped hiding in the forest. A big village called Shifong bordering Burma was wiped out in 1888*'.[121] According the Royal Chronicle of Manipur on 3rd November (Tuesday) 1888 Major Chongtha Ayapoorel with two hundred sepoys went to Shifong (Shibong Naga village) occupied by Kuki and subdued it. After a month on 7th December (Monday), 1888 Prince Sagol Hanjaba, with his army Major Maisna, and Major Chongtha along with one thousand sepoys set out for expedition against Chassad. After a month, on 4th January (Saturday) 1888, Prince Sagol Hanjaba, with his army cohort returned from Chassad expedition with One (1) gong, one tusk, 11 mithuns, as a financial catch cash or Rs. 88/-and Tonghoo as war booty and the Chassad chief himself and 20 Chassad Kukis-Thadou people as war prisoners. Added to this 14 Tangkhul Naga war prisoners captured earlier by Chassad king were released and brought back as free men by Prince Sagol Hanjaba[122].

P. S. Haokip, *'Zale'ngam'* (Zalengam) stated on stated that the Anals (page 20), Chothes (page 26), Lamkang (page 44), Marings (pages 46-47), Moyon-Monsang (pages 50), Tarao (pages 53), participated bravely in the Kuki uprising between 1917-19 and in the Second Kuki uprising between 1942-45.This assertion is baseless as there were no such accounts in histories of different Naga tribes as mentioned by P.S. Haokip. The Kukis-Thadou claimed the Naga tribes of Chandel and the present Tengnoupal districts as Old Kuli Thodou. The Kkurmi Nagas of Chandel and Tengnoupal refute this claim as baseless and unethical. Likewise all Naga Communites under Chandel district and Tengnoupal district claim the book as unacademic, un-historial, but a fabricated.

In 20th century the aggressive and hideous Kukis-Thadou and kin clans waged war against the Naga communities from 1992-1997. The Khurmi Naga communities incurred heavy lost of lives, properties and ancestral lands. Their aged old growth and development were destroyed. Their economy was brought very low. Diseases broke loose. Non erasable impact was caused. The Kukis-Thadou communities waged war against the Ksenmi Lamkang in 3 phases. The 1st phase was in february- 1850's. The second phase was from 1917-1919, and the 3rd phas was from1992-1997. The incidents had been recorded in our folklores, folk songs and historical accounts.

***"Upon systematic hideous atrocities inflicted on Ksen-Lamkang* tribe by Kuki - Thadou and kin clans (Chin-Kuki Ethnic) since 1850's till date, *observation of "BLACK DAY" in the month of February IS DEEM JUST, A SOLEMN RECALL-TO RECONNECT HISTORICAL PAST? To* remind of the lives lost and the injustices faced by Ksen-Lamkang people. To reaffirm, to ensure such tragedies is never repeated. To reclaim ancestral, *this* aspiration concerns the crucial need of cultural continuity, historical continuity, recognition, preservation of collective identity, Land that had passed down by our Ancestors since ancient times.** The concept of return to Ancestral land should be understood as part of a broader Land, Identity and Historical consciousness rather than merely as a geographical movement. It encompasses the recovery of ancestral land, ancestral memory, cultural heritage, historical knowledge, and a sense of belonging to places regarded by the community as historically significant.**"**

[120] Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe" (Unpublished, 2026), Footnote, (Moirangthen Chandra Singh Pandit Achaoba 'Poireiton Khunthok' (Imphal Poknapham Publication, 1995),p. 27-28

[121]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, 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

[122]Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote, 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)

Figure 1. The ancestral land of Ksen-Lamkang tribe, pre-1850's settlement in kabaw valley.

Figure 1.2. The Ancestral Land of Ksen-Lamkang pre- 1850's, Haika-Ralven (Lokkha-Haokha Principality) Sajik Tampak Chandel district, Chibu-phai (Behiang) and Selzol (Pherzawl district), Thanlon (Churachandpur district).

Further, Jangkhongam Doungel, Professor, Department of Political Science, Mizoram University claimed the Khurmi Nagas as Lai (Pawi) community[123] is a total historical blunder. Khurmi Nagas were never Lai (Pawi) or Kuki community or the Chin-Kuki ethic tribes. The Khurmi Nagas refute such fabriucated academic writings which represented them withour their knowledge.

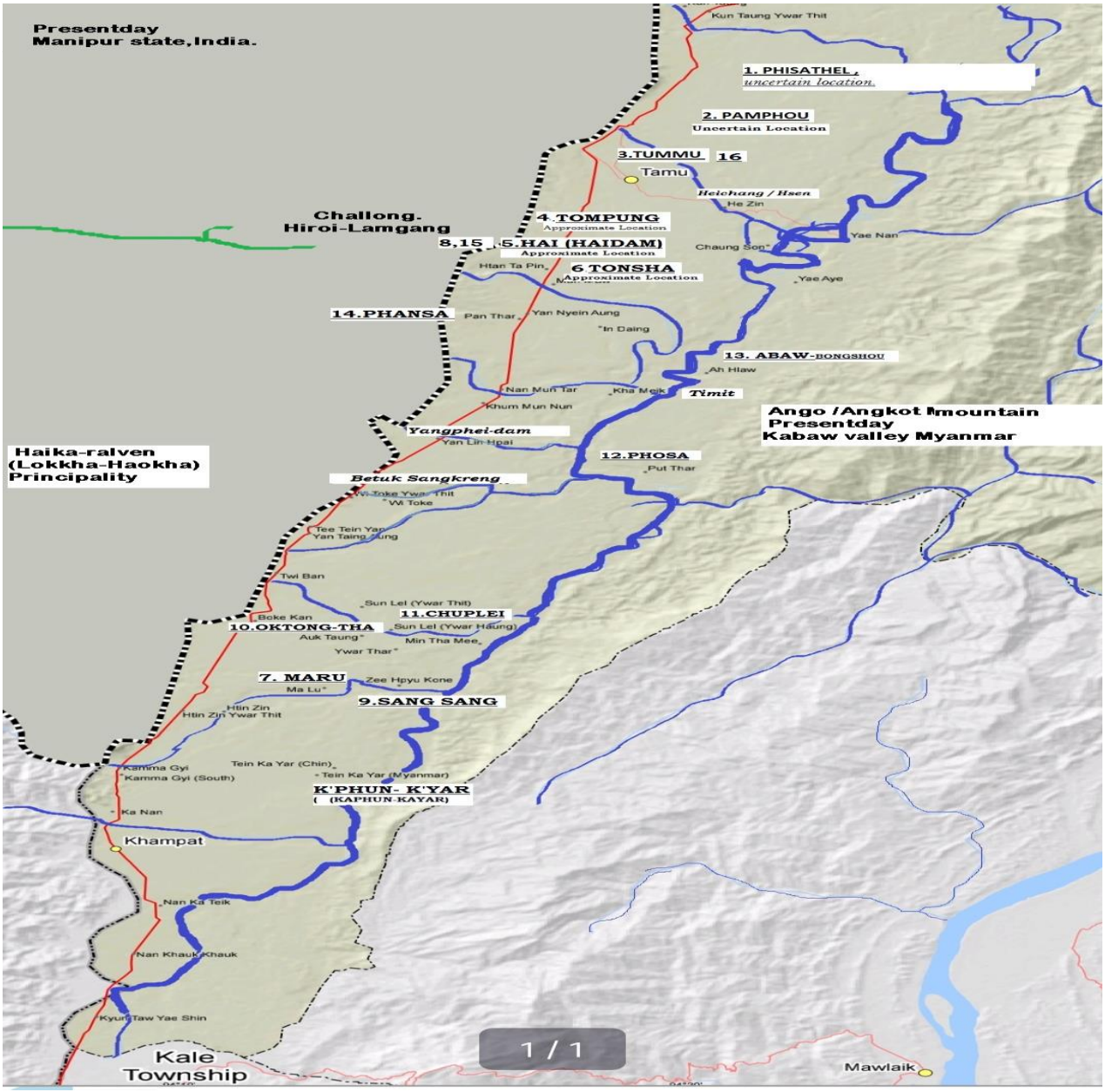


Figure 1.2. The Ancestral Land of Ksen-Lamkang pre- 1850's, Haika-Ralven (Lokkha-Haokha Principality) Sajik Tampak Chandel district, Chibu-phai (Behiang) and Selzol (Pherzawl district), Thanlon (Churachandpur district).



The Kuki- THADOU AND KIN CLANS accounted in Anal Naga History.

In circa 1814 A. D., Ruwngtol Koko Anal and the Lamphou (Ramsom) warriors raided Hangsung's village situated in erstwhile Burma (Myanmar) country. The attack was in response for the latter's recurrent raids on the Lamphou (Ramsom) village and the other Anal villages in the past. In the battle, Ruwngtol Koko displayed commendable leadership, bravery and utter disregard for his personal safety. Thus, Ruwngtol Koko Anal and his men conquered Hangsung and his men. The triumphant Ruwngtol Koko Anal and his fighters on arriving home celebrated their victory over their enemy by drinking and dancing to the songs. One of the songs which supports the victory is quoted here: '*Hang den-den katha! Jung den-den katha! Ralpu rahmin katha! Kanga ro! Ralpu rahmin katha! Kanga ro! Jah! Hangsung chapa karal O! Kangah ro! Jah! Tih! Chapa! Tih! Chapa!*' In English translation: *'Ascending Foe I kill! Descending foe I kill! Hero, warriors I kill! Counter me! Hero, warriors I kill! Counter me! Jah! My foe hero, O Hangsung! Counter me! Jah! Hip, hip, Joy! Hip, hip, Joy*!

A man called Somtingkhup along with his accomplishers frequently raided the Lanphou, Ralven, Ruwngjang and Haika (Lokkha-Haokha, presentday Sajik Tampak villages. The attacks took heavy toll on the Lanphous, Ralvens and the Haikas. Their heroes namely: Kanthuwm Kolo of Lanphou, Thamsel and Thamsen of Haika, and Ralven villagers were spiritedly involved in defending their villages. However due to the frequency of relentless and intolerable raids by Somtingkhup and his associates from across the Myanmar border, the Haikas, in 1844 C. E., proposed to form an alliance with the Lanphous and the Ralvens to carry out an offensive attack to take vengeance on Somtingkhup. The alliance was formed successfully keeping in view of the deadly attacks frequently inflicted by the dreaded Somtingkhup. The alliance fixed the date for attacking the Somtingkhup, however, Lanphous under the command of Kanthuwm Kolo raided the Somtingkhup's village which was across the Myanmar border, prior to the schedule date, without informing the Haikas and the Ralvens. The raid was successful and Kanthuwm Kolo and his allies defeated the enemy comprehensively. When the Lanphous were celebrating the victory over Somtingkhup, Haikas and Ralvens also took part in it. On that occasion, the Ralven hero sang a song to give voice to his unhappiness and disappointment with the Lanphous for excluding them (Ralvens and Haikas) from attacking Somtingkhup's village. The song goes as follows: *'Haika chapa bum piisun tha eh! Somtingkhup O, Kolhni-kolthum thuwda! Somtingkhup O, Kolhni-kolthum thuwda! Naral sinjowng O, Ramsom ral e, sa eh!*

In English translation: '*Alliance of Haikas with us is ok! Somtingkhup must had been chopped into pieces, Somtingkhup must had been chopped into pieces, O our foes had become foes of Lanphous!* For this remarkable

gallantry, exemplary leadership, and inspiring bravery, and patriotism in defence of his people, Kanthuwm Kolo Anal is recognized and revered as one of the regional heroes of the Anals and the Khurmi Nagas.[124]

Maharaja Gambir Singh (1825-1833/34 A. D. Neepram Bihari: The Cheitharol Kumbaba, p. 175) of Manipur wanted to annex the free Lamphous. The Lamphous under the command of Ruwngtol Koko Anal fought in a battle in January, 1826. The Lamphous defended their land and people by defeating the Manipuri invaders. The story of victory is supported by the following celebratory folk song: '*Eh! Ruwngkhu brangpa Sekupa! Dakhowng O, Ruwntu likham Abeeng piim-piim mang mo eh! Dakhowng O, Ruwntu likham, Abeeng piim-piim mang mo eh! Atu teen-teen, Jangvun tung-tung kahe bo! Atu teen-teen, Jangvun tung-tung kahe bo! Hringvun tanga, Sowngram larni kahe bo! Kur!*' In English translation: *'Ek! Kingdom's warrior, unknown man! Why in the Imphal River, Your hands flutter on water! Why in the Imphal River, Your hands flutter on water! Allied soldiers, Of your government has reinforced! Allied soldiers, Of your Government has reinforced, While enemy's heads, Have glorified the Lanphous! Hurrah!* For his stirring and dynamic courage, unbeatable fighting spirit, and admirable command in the face of the enemy, and his loyalty in defence of his people, Ruwngtol Koko Anal is regarded as one of the notable regional heroes among the Anals and Khurmi Nagas.[125]

Another important figure among the Khurmi Nagas of present-day Chandel/Tengnoupal is that of a lady named Ms. Ruwngtol Tothar. In circa 1873, a certain Tax collector of Maharaja Chandrakirti Singh (1850-1886 A. D/C. E-Neepram Bihari: The Cheitharol Kumbaba, 2012, 224), frequently visited the Anal Khullen village for collection of House Tax. In every visit, he forced the natïve villagers to carry him on Palanquin (dollai), demanded entertainment with good wine and lavish food beyond their meagre means. What infuriated the villagers most was when the Tax Collector started raping the women? Fed up with constant harassment and multiple abuse, the Anal Khullen villagers joined hands with the Oklu villagers to teach Khakohpa a lesson. On hearing the news of his visit, Lanphou warriors sprang into action and intercepted the entourage at Dolsin (resting place) in Dolsin Atho, Chakpikarong, Chandel District. Ruwngtol Tothar, clad in battle fatigue, warned the Tac-Collector not to collect House Tax from the Anals, and to stop torturing the Anals. On receiving a negative answer from Khakohpa, Ruwngtol Tothar sprang into action and pierced through the chest of the Tax collector with her spear and slayed him on the spot. The heroic action of Ruwngtol Tothar is conveyed to us by the following folk songs: '*Ruwngkhu hrangpa Khakohpa! Tangsa tho O, kahungdum, Piirhlung hrii O, hrii nu Oh! Tangsa tho O, kahungdum, Pirlung hrii O, hrii nu Oh! Dolthing hlamthuw kahung pha. Kaphung somram kasowng Eh! Kur! Eh! Hringvun jupa Khakohpa! Adal pee be dange diing! Liimsool pee be dange diing! Adal pee de dange diing! Liimsool pee be dange diing! Adal pethal ningmo Eh! Aso peekho chowng ta nu! Kur!'* (English translation: *'Eh! Kingdom's noble Khagogpam! When carried through place of skull, He's as heavy as a rock! When carried through place of skull, He's as heavy as a rock! When reached the Dolthing junction, Lanphou my tribe relieved me. Kur! Eh! Man of enemy, Khagogpam! I give you gong, anything else? I give you gayal, anything else? I give you gayal, anything else? Now shall I offer you gong! You are, now, bleeding to death! Hurrah!*). In recognition of her inspiring courage, indomitable valour and gallantry in eliminating the enemy, and her patriotism in defence of her people.[126]

Runlel Kashol (1870-77): Runlel Kashol was the son of Mr. Rl. Thulkam and Mrs. Sumpi. Runlel Kashol was regarded as one of the notable regional heroes among the Anals. His story is related to Sajowlpa and Lulon Khu (Khumbung). He was a man of guts and strong resolve who once took vows would make sure to complete it against all odds. It is said that Kamhous from neighboring village invited their kinsmen from Burma (now Myanmar) and attacked the villages of Kollam (Mombi), Tungphechong and Abuwng. Many innocent Anals, including women and children were murdered by the Kamhous and some were forcibly taken as captives. Around 300 hundred households were settled in the three (3) villages suffered from the barbaric harassment from the Kamhous on regular basis. The elder brother of Runlel Kashol was brutally killed at Tungphechong village. Nl. Kochu also murdered at Hnachang village, located between Khubung Khullen village and Thorcham village. A blacksmith, Sp. Konsa, was also ambushed at the river tributary called Nujum and assassinated by the Kamhous. Another close relative of Runlel Kashol was killed at Abuwng village, now located between Thorcham village and Gobok village in circa 1870-77. It is said that the villagers of Ramsom sneered at Runlel Kashol about his average physical size and questioned his abilities to fight. As a result, Khubung Khullen and Lamphou villages joined hands and resolved to launch an attack on the Bungol village (Kamhou village). During the attack, the chief of Bungol village (Kamhou village), was speared

[124]Anal Phetha Ni Alum 2026 Souvenir: Remembering The Anal Legendary Heroes (Chandel: Anal Naga Tangpi (ANTA, 2025), 34
[125]Anal Phetha Ni Alum 2026 Souvenir: Remembering The Anal Legendary Heroes (Chandel: Anal Naga Tangpi (ANTA, 2025), 32-33
[126]Anal Phetha Ni Alum 2026 Souvenir: Remembering The Anal Legendary Heroes (Chandel: Anal Naga Tangpi (ANTA, 2025), 38-39

to death. For his unwavering courage, unyielding fighting spirit, selfless dedication to save numerous lives, and supreme sacrifice in the face of the enemy, especially, the Kamhous, Runlel. Kashol is recognized and revered as one of the regional heroes among the Anal[127].

Sinruwng Bera (1871): The Kamhous frequently attacked the Lamphous, Khumbung, Haikas, Ralvens, and other Anal Naga villages, to encroach their land, and captured young boys and girls for the purpose best known to them. Consequently, Lamphous under the leadership of Sinruwng Bera embarked on an expedition to Kamhou to avenge the barbaric killings and harassment. On their way, they came across the villagers of Kamhou in deep slumber under the trees. In true warrior's way, Sinruwng Bera challenged them to wake up and get ready for a fight. The fighting began immediately and the Kamhous (enemies) were beheaded one by one. Then, Lamphous returned victoriously to their village. One day, Sinruwng Bera, at the behest of Khumbungs went to raid the Bungols' village in Burma (now Myanmar). During the raid, Runlel Kansol killed Bungol, the most popular hero of Kamhous. At the night of '*Chahla*', in **circa 1871**, marriage solemnizing ceremony of the newly wedded Sr. Bowngnung, daughter of Sinruwng Bera and Bs. Mopheeeng, son of Bs. Ruwngthuwl, the allied forces of Lushai, Kamhous and their cognate tribes attacked the Lamphou village at Abuwng khu. The attack took place just after the ceremony when all the people had left the ceremonial place (Sinruwng Bera's home). The attackers targeted the residence of Sinruwng Bera and cordoned it off. Sinruwng Bera engaged the attackers in a marathon fight from 1: 00 am to 7: 00 am by physically fighting them off inside the house. After arrows and spears were exhausted, Sinruwng Bera went out of the house and fought them with his machete. However, he was overpowered, laid down on the ground and killed by setting fire on his chest. In this fateful attack, many people were killed and some men and women including Sr. Bongnung were captured, however, many people escaped unhurt due to the selfless courage and valour displayed by Sinruwng Bera. Among the captives Sr. Bongnung was eventually rescued by Captain Brown, the political agent, from the clutches of Lushais at a camp called Chibu in Lushai Hills. She was brought to Manipur and re-united with her husband, Bs. Mopheeng. For his unwavering courage, unyielding fighting spirit, selfless dedication to save numerous lives, and supreme sacrifice in the face of the enemies, Sinruwng Bera is recognized and revered as one of the regional heroes among the Anal.[128]

Jasha Lumtong (1871-77): Jasha Lumtong was the son of Jasha Hlungkhel from Chamdil Khubol was one of the notable regional heroes of the Anals. In 1871-77, he played a key role in defending Anal Lamphou village from the nefarious attack from the Kamhous. It is reported that Jasha Lumtong fought the battle at Abuwng village during the rule of Maharaja Chandrakirti and returned home safely. Jasha Lumtong's spirit of patriotism and commitment to protecting his Anal people at any cost makes him one of the recognized and reverend regional heroes among the Anal.[129]

NAGA HISTORY STRUGGLE and the constant hurdles planted by the Thadou: 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.

Thadou Gal (Kuki-Anglo War- 1917-19): British Badge given to the Khurmi Nagas of Chandel/Tengnoupal in acknowledgment of their work with the British instead of joining the Thadou gal or Kuki-Anglo War assured that the Khurmi people or communities are Nagas and not Kuki (Old Kuki).

Haokip clans hideously pulled the Khurmi Nagas as part of the Thadou Gal. Again in the second Thadou Gal (1942-45), they pulled us again as part of the Thadou Gal. But we were never a part of the Thadou Gal; instead we were remaind as Naga and walked for the Naga National Movement.

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'*.

[127] Anal Phetha Ni Alum 2026 Souvenir: Remembering The Anal Legendary Heroes (Anal Naga Tangpi (ANTA), 2025), 35-36
[128] Anal Phetha Ni Alum 2026 Souvenir: Remembering The Anal Legendary Heroes (Anal Naga Tangpi (ANTA), 2025), 36-37
[129] Anal Phetha Ni Alum 2026 Souvenir: Remembering The Anal Legendary Heroes (Anal Naga Tangpi (ANTA), 2025), 37

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.
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 Khurmi Nagas Ancestral lands from Kalembung, Kale, Kabaw Valley, and Angkoching to far reaches of Chindwin River, Churachandpur, and Chandel District belonging to the 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. lyer, 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 success38.4ful. 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 bellow 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 pre-pages 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 pre-page 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 refuges 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 lyer) 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. Kalembung, 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!

INVOLVEMENT IN THE NAGA NATIONALISM:

Kl. Angnal Anal born in 1902 at Chamdil village traced back his schooling to Kangpokpi Mission School in 1916 along with Js. Thungdil. In 1920s, he was converted in Christian along with his friends: Ps. Khino and Js. Thungshel. In 1930, Kl. Angnal joined the British Indian Army as a Wireless Operator and rendered his yeoman services for 15 (fifteen) years. He retired in 1945 and enjoyed a monthly pension of Rupees 15 (fifteen). After retirement from active service, he tied knot with a Kom lady from Mokokchung, pursuing L. M. P (License Medical Practitioner) from

Ludhiana Christian Medical College, Punjab. In 1948-49, he took active part in organizing Pakan Student's Conference at Anal Khullen village. From 1952 to 1955, he was selected as Chairman for taking care of South Sadar Baptist Association (SSBA). He was a bonafide member of Manipur Baptist Convention and in 1955, the Deputy Commissioner of Manipur granted Periodic Patta for One Pari of Land allotted to the Christian community. KL Angnal Anal's indomitable spirit to rendered service to the communities propelled him to become a Territorial Council member in 1952. As a popular leader, he made numerous charitable contribution and initiated welfare programmes. In 1955, he became the founder and President of Indian National Congress (INC), Chandel district. On the fateful day of 22nd October, 1957, KL Angnal Anal rose to the historic position of the first President of Manipur Naga Council (MNC). In 1961, Kl Angnal Anal as President and Ramzo Zimik as Secretary submitted a memorandum demanding for the merger of Naga areas in Manipur with the state of Nagaland (cf. Amrita Patrika, Thursday, March 25, 1965-p. 9). Kl Angnal Anal joined as a Tatar during the NNC (Naga National Council) period and over the course of Naga National Movement, had the opportunity to interact with R. Suisa of Sanakeithel, Ramzo Zimik of Toloi, Th. Muivah of Somdal, and A. Z. Phizo. He was sent to jail on numerous occasions: (i) Twice to Tihar Jail; (ii) Once to Dum-Dum Jail; (iii) Twice to Delhi Central Jail; (iv) Once to Burma (Myanmar) Jail; (v) Once to Imphal Jail. He dedicated his entire life for the Naga National Movement and at the ripe age of 92 (ninety-two) breathed his last on 2nd August, 1993. The name of KL Angnal Anal shall be regarded as a dynamic architect of the Khurmi tribes and social reformer of outstanding pedigree whose unmatched contribution and achievements shall be cherished and remembered for ages to come.[130] Thus, what some of the Meitei intellectuals bluffing the Chandel/Tengnoupal Khurmi tribes were converted into Naga through the barrel of the guns of NSCN-IM through TV-talk shows and panels is baseless. The Khurmi tribes of Chandel/Tengnoupal were also key members in the Naga National Movement and were actively involved during the Naga National Council (NNC) period. The Khurmi Nagas (Chandel/Tengnoupal) were among the founders and leaders of the formation of Manipur Naga Council in the 1950s. Further, the Kukis dragging the Nagas of Chandel and Tengnoupal and their land as Kuki (Kukiland) is intellectual & historical Kleptocracy. It is intellectually and historical theft of treasury by the Kuki elites and Kuki Narco-terrorists.

[130]Anal Phetha Ni Alum 2026 Souvenir: Remembering The Anal Legendary Heroes (Chandel: Anal Naga Tangpi (ANTA, 2025),45-46

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