THE HISTORY, LAND, AND IDENTITY OF THE KHURMI NAGAS: THE ANAL, AIMOL, CHOTHE, KHOIBU, LAMKANG, KOM, MARING, MOYON, MONSANG, TARAO

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ABSTRACT

Requirement and significance the term '*Khurmi Nagas'* describes the opportunities and traits associated with the oborigine, indigenous being the Nagas of Chandel and Tengnoupal districts of past, present and future of Manipur namely: Anal. Aimol, Chothe, Khoibu, Lamkang, Maring, Moyon, Monsang, Tarao, and Tangkhul. The advancement of identrity crisis and the uncheck illegal immigration and the Geo-Political scenario at present in the North-East India, especially in Manipour; and the internal conflict in Myanmar, necessitates the issue. Together, with the multi-dimentions have produced a broad range of indication in the past and present. Identity refers to the situation in which all groups of people or tribe have equal opportunities, rights, and responsibilities. Every tribe is impacted by the identity. However, history must not be over-ridden with false and fabricated. The truth must be preserved and maintain by the historian, academicians, and scholars as well. People from various backgrouns and ages are impacted by it, if the truth is twisted by the scholars to achive self-desire. When the immigrants or refugees over-riled and tried to overpoewer the aborgines or indigenous or native population in every

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sphere of like including opportunity, land and resources, identity-twiest, history exaggerated, there is imbalance and geo-political, political, economic, social, religious, and natural resources are affected and histirical, land idenmty crises eruopted. The present situation in Manipur, in particular, and North East India, in general, needs special and strategic attention with careful and proper assessment through the crucial but usually through the lens of historical-polical lenses. This research article seeks to present all facts of history in the lenses of Identidy and Land; since identity of the Naga is always known as Histiory-land relationship. Thgis research article explores how the Kabaw valley, where the Khurmi Nagas once made their homeland, was given to the Burmese without any consent.

Key Words: *'Khurmi'*; '*Kabaw-Valley'* (Myanmar); *'Sajik Tampak'*, '*Wangbrel-'Water-god'*; ''*Kuki-Chin-Thadou'*- '*Immigrants/Raiders''*; '*Angkoching' (Myanmar);* ''*Kalembung'- (Kalay-Sagaing, Myanmar)''*; '*Haobiching'* (Myanmar), 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'). Most of the scholars believed that they migrated from the cave ('Khur'), believed to be somewhere in ancient Mongolia or Eastern Tibet or Schuan 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 and Tarao.**

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***'

[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] *Ibid. 24*
[3] *Ibid. 39*
[4] *Ibid. 53*
[5] *Anal Phetha Ni Alum 2026 Souvenir: Remembering The Anal Legendary Heroes (Chandel: Anal Naga Tangpi (ANTA, 2025), 15*

and '***Ksenpa' etc*** which means tribal people (or hill people or high landers or tribesmen '***Chingmi'****in meiteilangauge*); 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.esouthern Kabaw valley, middle and northern Kabaw valley,
2. Northern Chin Hills, Angko (Ango) Mountain rangeas far as Chindwin River, Myanmar.
3. Churachandpur, Haika-Ralven (Lokkha-Haokha, Sajik Tampak), Chandel, Tengnoupal district of Manipur Manipur.

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 Ura Khundaba 130-185 A.D. sent lambu named Yangkhuba to collect gold necklace from Shelloi, The Chief of Haika-Ralven villages (known as Lokkha-Haokha Principality to the Ancient Keke-Moirang and Ningthouja clan 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

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[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,*

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 the place is covered with cloud a wild pig is coming in a midst'*.[10]At this juncture, Khurmi Nagas, have 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. Kanrazagyi (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 further 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 certain group of Anal 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.

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[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)

[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

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.[15]

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-son son'* as the first village. Grimson has identified Mongsa or Mangsa in the Labaw valley as the first Maring village. From there they settled in the hills between the Kabaw and Manipur vallrey 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 son 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 uirregulksr 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 vally 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

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

Lichik, where there arec at least few Maring houses.[16] 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 tortue of other powerful ytribes and to seek the protection of the king of Manipur.[17] The Maring settlement history 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 wityh 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 Moirankhom, Haubum Marak, Leishangkhong, and Tuidam in and around Imphal are referred. These were supposed to have been occuipied by the Manings 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 hsave been population shifts with the prospect of Maharaja's protection.[18]

During the reigned of Sameirang (518-568 CE), he extended control far ad Maring hills in thre 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.

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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

[16] *Rajat Kanti Das 'Tribal Social Structure: A Study of the Maring Society in Manipur' (New Delhi: Inter-India Publications, 1988), 34*
[17] *Naorem Jibit Meitei 'The Maring Tribe of Manipur: An Anthropological Study' ((Imphal: National Research Centre, Manipur), 34*
[18] *Rajat Kanti Das 'Tribal Social Structure: A Study of the Maring Society in Manipur' (New Delhi: Inter-India Publications, 1988), 33-34*

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'*.[19] 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.[20] 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.[21]

The Ksen-Lamkang after coming out of Khurpi, settled in Kokpi, Arhong, Dulphei, Damjol, Khalyang (Kharyang), Sonrang, Yangma[22]. They were extremely prosperous and populous at these villages. From these settlement they migrated south by Irrawaddy river and reach the sea shore, thus they make their way up again by Irrawaddy river and 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. 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), Timit (place name, present-day Khamate), Phansa (present-day Panda), Tonsha, Hai (Haidam), Tompung (place name), Tumu (present-day Tamu), Pamphou, Phisathel[23], the village where Shangnu Shangting weaved her

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

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

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

[22] *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.)

[23] *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.*

cloths. Few more villages in Kabaw valley whose names are not directly mentioned but visited by Chingkhong Poireiton are Kaphun, and Kayar (present-day Tein Kayar (Chin) and Tien Kayar (Myanmar), Heichang (present-day He zin by Burmese), Surte, Surbung villages in Ukhrul (Kamjong) 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)[24], Khubung, Bungshim villages etc. These settlements in Southern Manipur is known as Lokkha-Haokha principality or chiefdom[25]. Some of the places, mountains, rivers of Haika-Ralven (Lokkha-Haokha) principality are: Serlon mountain, Khangpak-lon mountain, Lonpi[26] mountain (associated with Poirei-Wangam, Kongtingnu in Poireiton Khunthokpa), Bungrang-lon (present day Longja village mountain range), Aisi (both mountain and river head), Thlak-Suk-Mul, the mountain top, is believe to be the place where the soul of the dead spirit of Ksen-Lamkang go to rest, according to the Lamkang.[27] 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[28] by the valley people, it is the deep gorge of Manipur River flowing through the chin hills of Burma[29].

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) and Thranlon in Churachandpur associated with Ksen-Lamkang and Anal tribe.

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

[24]*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)*

[25] Hareshwar Goswami

[26]*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*

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

[28]*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. Note: One must not confused with Aimol Chingnunghut near Pallel.*

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

Rivers plays a crucial role in transportation, livelihood, and relations of the Ksen-Lamkang in Lokkha-Haokha (present-day Sajik Tampak). The river named Lamkang-lok[30] (Lamkang river) head water from Aisi Lon, (Lon means Mountains) flows in Parallel with Haika or Kna Kreng but the Lamkang-lok flows further north and joined the Chakpi river at Chakpikarong before joining the Manipur river at Serou. The Kna-river also known as Haika river headwater from Bungranglon and Aisi lon, flows in the heart of Haika valley (present day Sajik Tampak valley) divert west joined Manipur river and flow towards Thlak-Suk-Mul Lon (Chingnunghut mountain) into the Chin hills.

In 236 – 297 AD during the reign of Leiya Punsiba King of Moirang. Keke and Ngangoi men of Moirang came to this prosperous Haika-Ralven (Lokkha-Haokha) and married Ksen-Lamkang women. The Keke and Ngangoi after marriage 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.[31]

The ancient oral tradition, Land, History, Identity of the Indigenous Khurmi Nagas are associated with gods, unnatural superhumans, Prehistoric creatures.

The Khurmi Nagas oral history has it that a god Wangbrel married an Anal Naga lady called Shangnu (WL Shangnu[32]). Another important oral recorded historical marriage related to this marriage is that god Wangbrel married a ksen-Lamkang lady called '*Heikha (Haika) Lamkang chanu'*[33], '*Sakang Lamkang chanu'*[34], locally the Lamkang lady is called '*Malhan'*of Leivon clan. Wangbrel was in fact in matrilocal residence along with his five (5) or seven (7) wives at

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[30]*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)*

[31]*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.*

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

[33]*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*

[34]*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)*

Lamkang village[35]. Wangbrel also married a Tarao lady named *Tarao Taretnu (or Piterte)*[36]; and Moyon lady known as *Shangku*.[37]

According to Moirang Chronicles the period of god Wangbrel in matrilocal residence with his five or seven wives (consorts) in Lamkang village was said to be in 496 to 533 AD.[38] However, the said period remains a debate among the 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 moved further south towards Anal Namphou and Mareipung and settle there 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)[39] and also married Anal Chanu named Shangnu Leima[40].

Leivon Malhan Ksen-Lamkang wife of Wanbrel is the Eldest or the first wife according to Ksen-Lamkang elders.Malhan place[41] was visited by King Shelloi Lokkha-Haokha or Haika-Ralven. 'Shelloi' is a Ksen-Lamkang name the prefix *'Shel'* denotes Himself as a person born of a Khular Clan mother. He is the King or Chief of Haika-Ralven or Lokkha-Haokha. He is also

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[35]*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;*

[36] *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*

[37] *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*

[38]*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)*

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

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

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

known as Shelloi Yellangba or Yelwaiba by the valley people. Though not confirmed who is elder Leivon Malhan ksen-Lamkang or King Shelloi but the later is contemporary to Moirang King Ura Khundaba who reign from 150-250 A.D.

Some Heroes of Khurmi Naga Associated and Contemporary with Wangbrel:

Some heroes of the Anal and Ksen-Lamkang tribe in contemporary of Wangbrel are Thumkhel Anal and Wangjar (Wangyar) Lamkang. Wangbrel and Thumkhel had a 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. Tompen is a thick wood, hollow in the centre used to stored rice, carved out of large tree with extremely thick pointed end which faced and stand on the ground making climb impossible for the rats, Squirrels[42] etc. 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 Giant bird:

According to Moirang Chronicles in 236-297[43]A.D. 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 picked chicken chicks equivalent the bird Kakyen Mii Ngamba could easily pick a human being and fly off. Yoimongpa (or '*Hum Chi Aum Hak'* Chanam Hemchandra 'Pakhangba Korou Nongkava', p. 129-131) the river dredger and his brother, dredging upper Iril rivers and Manipur river (Imphal river) came to south eastern region, after crossing Tharei (present day Sugnu vicinity), they reach a mountain foothills of the mighty Lonpi mountain entirely inhabited by Lamkang Hao with one Hundred (100) household[44].

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

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

[44]*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.*

This southern Lamkang Hao region is called Lokkha-Haokha[45] i.e. Haika-Ralven principality or chiefdom. The giant bird Kakyen[46] Mee ngampa, 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, Tai Pong) killed kakyen Mii Ngamba, one wing was thrown into Thlak-Suk-Mul (Chingnunghut, today Chin hills) and the other at Yithing (or Ithai dam).[47]

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'***.[48] Meidingu Pakhangba was said to be the first king of the Meitei (Ningthouja) who reigned in A. D. 33-154[49]. 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 because history of Manipur clearly indicates that Poireiton came across *the Shans, Chakpas, Moyon, Anal, Tangkhuls, Kabuis, Marings, Thoognangs, and Poirei etc'. 'He visited approximately eighty-five (85) villages of Shan, Tangkhul, Maring Anal, and Poirei (Meiteis), Tarao, Moyon etc'*,[50] in kabaw valley and Manipur, there is no mentioned about kukis 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 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 Indigenous Khurmi tribes land who came late in colonial period in 1840's i.e mid 19th century.Therfore the Kukis Thadou and kin clans are not indigenous to Manipur and India. The old Manipuri archaic text '*Chingkhong Poireiton Khunthok'* clearly stands out and proof that the Khurmi Naga tribes the Moyons, the Anals, the Marings, the Chothes, the Taraos, the '*Ksen-Lamkang tribe'*, the Tangkhuls etc were in Kabaw Valley and Manipur before 33 A.D. Chanan

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[45]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).

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

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

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

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

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

Hemchandra asserts that *'Poireiton in his course of journey from Khamnung Sebwa, reach and after crossing Angkot (Ango) Chingshang present day Angkoching Ranges (Myanmar) met a lady 'Shaphabi Lashangnu Shangting' weaving clothes in Kabaw Valley, he name the place as 'Phisathel, Numit Kappa''* (cf. Chanan Hemchandra: 27). According to the child naming culture and tradition of Khurmi tribes, the name '*Shangnu Shangting'* denotes the third born daughter. '*Shang*' 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 does not have such unique name addressal tradition Tete, Toto, Shangshang, and Momo, Koko, Bebeh for men. Therefore, Pakhangba's mother is not a Thadou-Kuki woman but a daughter of the Khurmi Naga people. Paominlen Lenin Haokip, himself a Thadou-kuki of Haokip clan should research deligently with proper decorum and respect towards 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 claims that Khuyon/Khuyoi Tompok was Pakhangba's son by Laisna[51]. Hareshwar Goshwami asserts that there was an inter marriage between a Moyon lady Tonu and Meitei in the first century. Thus many Moyon scholars believed that Laisna must be the Moyon lady.[52] According to Herbert Risley *'early society, as far back as we can trace it, is made up of a network of tribes, and in India it is easy to observe the process of the conversion of a tribe into a caste. The conjecture seems at first sight plausible; but a glance at the facts will show that the transformation in question is confined to those tribes which have been brought into contact with the regular caste system, and have adopted its characteristic usages from religious or social motives. The Manipuris, for instance, were converted from Nagas into Hindus only a century or two ago; and I am informed that the family archives of the Raja contain an account of the process by which the change was affected'*.[53] We quote Herbert Risley in order to prove that the Nagas and Meiteis had a long generational relationship since the early periods. This the Kukis must know that in the land called Manipur only Nagas and Meiteis are the indigenous and aborigines. The Kukis are the only recent immigrants in Manipur. Therefore the claim of *'Kukiland'* by the Kukis-Thadou and kin clans is historically inappropriate and any claim of a piece of land by the Kukis-Thadou and kin clans in Kalembung, Kale, Kabaw valley, Angkoching as far as Chindwin river, Chandel, Tengnoupal, Churachandpur and Northern Chin

[51] *R. K. Jhalajit Singh 'A Short History of Manipur: From 33 AD to the Present Time' (Canchipur: BORASA Publications, 2020), 43-45*
[52] *Hareshwar Goshwamiu 'History of the Peope of Manipur' (London: Yaol Publishing Limited, 2019), 212*
[53] *Herbert Risley 'The People of India' (New Delhi: Gyan Publishing House, 1915, end Impression 2021), 272*

hills is beyond the true narrative of the history of Nagas of Manipur and Burma (Myanmar). Therefore, *'Kukiland'* claim by the Kukis-Thadou and kin clans like Haokip clan, Kipgen clan, Hangsing clan, Mangvum clan, etc) is an illusion base on concocted history, concocted land, concocted identity. It is established on corrupted philosophy and concocted ideological principles.

THE COMING OF POIREITON, 33[54]A.D or 523/519 B.C to 568 A.D[55].

The historical timeline of Poireiton as per the record or Chrinicles or Puja of Manipur contradicts the historical timeline of Burma and Kapilavatthu in north Bihar and Nepal foothills, India[56]. Poireiton is associated with Moriya or Mauriya Phamballacha[57], Mauriya or Moriya is a name (clan), *'Phambal'* means *'sitted on the throne'* or *'on the throne'*, *'Lacha'* or *'Nacha'* means '*descendants'*. *'Racha'* or Raja means '*King' or ('Ningthou'* in Manipuri*)*. A Mauriyan or Moriya (Moriyan) clan person on the throne. The Manipur Chronicles also mentioned a king name Oinu Seng Raja (Oinu Sengbaracha)[58] in Moirang. Oi '*nu'* relates to Female, *'Seng'* a name, *'Racha'* or '*Raja'* means a King ('Ningthou', in Manipuri), a female King or ruler. From the two identities, 1). Mauriyan or Moriya clan person on throne knowns as Moriya Phamballacha and another Person name 2). Oinu Seng Raja. A woman ruler.

According to text *Glass Palace chronicles of the kings of Burma by Pe Maung Tin and G.H. Luce and The Tai and The Tai kingdom by P.Gogoi* .After the first Sakya Prince, King Abhi Raja of Kapilavatthu enter Burma as early as 923 or 850 B.C and estd Tagaung Kingdom in upper Burma. Binnaka Raja the 33rd descendant of King Abhi Raja ruled and his chief queen was Naga-Seng[59]. At this timeline, another king or prince of Moriya clan[60] name Dhaja Raja of Kapilavatthu fled towards the east and first founded a kingdom in Moriya (Kabaw valley), he

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[54]***Cheitharol Kumbaba.***

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

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

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

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

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

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

enspoused Naga-Seng and reconstructed the old Sakya Kingdom in Burma in the year 523 or 519 B.C. Here, the kings Binnaka Raja and Dhaja Raja are contemporary to Gautama Buddha, (563-483[61] B.C., accordingly. In Dhaja Raja's dynasty, a line of Seventeen kings ruled at Tagaung (Old Pagan) until, 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. Since then seventeen descendants of Mauriya clan existed yet we cannot figure out the particular Mauriya or Moriya clan king of the seventeen descendants that could be associated with timeline of Poireiton Journey from Khamnung region. Therefore, the time period of Poireiton remains a debate likely between 523/519 B.C to 568 A.D.[62] or 33 A.D as per Cheitharol Kumbaba.

King Thongaren of Khamnung Sewa (Khamnung region in Eastern Tibet, Sichuan and Yunnan southwest, China) sent his brother Poireiton as per the request made by one Khalyang, a toponym of a person name and place name, from Tai Pang pan (Tai Pong) kingdom in Upper Burma (Mogaung). Poireiton came with his family and people. His four (4) sons and two (2) daughters. Among his son names like Sakang Yaithaba, Kangten Leinoupa, Wangam[63]. Among his daughters Kontingnu (Kongtingnu)[64] or Tongthangnu and other names like Shangnu Shangting[65], Khalyang, were names associating with the Khurmi Naga tribes. Poireiton visited ten to twelve (10-12) ksen-Lamkang villages to and fro, ate foods, drank wine, stayed and his wife even gave birth to his son Ta Bung Sing minnaba (probably Bungsing) at Ksen-Lamkang villages called Chimlei (Khuplei in Poireiton Khunthok) in Kabaw valley. After Kabaw valley he journied into present day Manipur he came across the Moyon, Tarao, Chothe, Monsang, Anal, and Maring[66] villages. Poireiton visited Ksen-Lamkang villages Haika-Ralven (Lokkha-Haokha

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

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

[63] *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).*

[64] *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)*

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

[66] *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)*

Principality) and also reached as far as Chingnunghut[67] (Thlak-Suk-Mul in Lamkang language: the place where the spirit of the death resides and rest). According to Gangmumei Kamei, Chingnung-hut is the deep gorge of Manipur River flowing through Chin Hills of Burma (Myanmar).[68]

The migratory history of the Anal Naga people's epic journey across various ancestral locations mentioned such as: Sumjowl, Tejowl, Atungjowl, and Ranaijowl prior to their entry into Manipur., India. After traversing these early sites, the Anals spent a period wandering and settling in regions now identified as Churachandpur district, before ultimately establishing their permanent homeland in parts of Sangaikot sub-division, Churachandpur district and Chandel/Tengnoupal district, in Manipur and Sagaing subdivision of Myanmar. Some of the notable waypoints in Manipur includes: Abunglon, Phalbung, Tinsuwng, Thanlon (Thanlon sub-division), Kamkilon (Henglep sub-division), Tangsuwngbung and Khupibung (Sangaikot sub-division), 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 villages, reflecting both their shared heritage and their distinctive identities with the larger Anal community. The Liimkhu or Anal Khullen 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 possesses a distinct megalithic cultural tradition characterized by the erection of stone monuments or monoliths. Vestiges of these ancient megaliths remain visible 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.[69] 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

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[67]*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.*

[68]*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).

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

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 (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.[70] Such evidences indicated that the Khurmi Naga peoples are the earliest inhabitants of this southern region, predating later migrations the Kuki - Thadou and kin clans, and other Chin-Mizo tribes. Capt. Rajendra Singh in his work 'The Anals of Manipur, notes 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 makes reference to the Anal tribe and notes the presence of a smaller clan knowns as the 'Haul' situated along the southern frontier of Manipur. He identifies this clan as comprising the villages of Phiran, Okla, Kabbung, and Anal. Significantly, Cary categories that Anal and related groups under the broader ethnonym of the Nagas.[71]

And Ewang Puriklai Thingri (Thikri) Nachaoba (Thingdi Nachaoba) or Thungkri Nachaoba Chothe Thangwai Pakhangba rule as king of Moirang from 387 A. D.-447 A. D.[72] Another

[70] *Anal Phetha Ni Alum 2026 Souvenir: Remembering The Anal Legendary Heroes (Chandel: Anal Naga Tangpi (ANTA, 2025), 22*
[71] *Ibid. 14*
[72] *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*

Meitei/Ningthouja king Meidingu Khuyon Tompok who rule from 154 A. D.-264 A.D. is assumed to be Moyon. According to R Angnong, when the Moyons settled at Ikamphae, present Koirentak (present Kom village, before the Kom people arrived), and the Moyon king was known as Sapasing whom the Meiteis called him Khuyon/Khuyoi Tompok.[73] Could we assumed this as an evidence of Dr Kirti Singh's research work in his book '***Manipur Samaj hougatlakpa and chakhatlakpa'*** (the growth and development of Manipur Society) that in ancient Manipur the hills even ruled as Meitei kings? The Royal chronicle Cheitharol Kumbaba first recorded that Taothingmang had a clashed with the chief of Funan Maring (in 264-364 AD) who was an excellent archer.[74]According to Hareshwar Goshwami Taothingmang (264-364 A. D) was the son of Khuyoi Tompok, and younger brother of Yoimongba. He ascended to the throne in 264 A. D.[75] Khuyon/Khuyoi Tompok is believed to be Moyon Naga, then Taothingmang (Taotingmang) should be the legitimate son of Khuyon/Khuyoi Tompok of Moyon tribe. He could never be a Thadou-Kuki. He should be from the Moyon Naga who settled their before the Kukis migrated in Manipur. Thus the claims of Kukis indigenous propaganda is concocted and misleading. Further, the people of Anal, Lamkang, Moyon, and Monsang made their homes at Lokkha-Haokha before the arrival of the Kukis in Manipur. W. Ibohal Singh asserts that the wife of Taothingmang was a girl from Hao-khu tribe inhabiting the village of Lokkha-Haokha.[76] According to 'Chanam Hemchandra', Taothingmang married Haonukhu and Haonuhal from Lokkha-Haokha. Yoimongpa married Leitongkhu and Leitonghal both from Lokkha-Haokha.[77] This shows that the kukis-Thadou and kin clans had not migrated. Thus, Taothingmang married a lady of Haokha tribe belonging to Anal, Chothe, Lamkang, Moyon, Monsang etc.

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Though the period contradicts, the narrative strongly agreed, that Poireiton, Yoimongpa, and Taothingmang could be people of the same period. Yoimongpa, the elder brother of Taothingmang, is a river dredger who addressed Poireiton as 'My Lord, the younger'. This shows that Yoimongpa is a subject or people of Poireiton. If Taothingmang is truly the younger brother of Yoimongpa, Then Taothingmang is also the subject or people of Poireiton. Poireiton

[73] *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*

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

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

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

[77] 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

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 into their Thadou-Kuki group 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 (another Khurmi tribes) *'Kalembung'* is their third village. After this place, the Khurmi Naga tribes have started to leave Kalembung and migrated into different directions. It is recorded that from Kalembung some of the Moyon Naga tribe moved towards Lokha-Haokha (now, Sajik Tampak), Moirang and settled at Ikamphae (present Kom village called Koirentak). According to Roel Angnong, the Moyons appeared to have stayed there for pretty long time. At Ikamphae (Ynkamphae) they enjoyed peace and prosperity and performed a number of social and cultural festivals, especially '***Feast of merit'*** (Ikam). In the Khurmi dialects the word '*Ikamphae*' have two meanings: '***Ikam***' means '***Feast of Merit'*** which is a big social feast given by a rich man only; while '***Phae'*** denotes '***Valley'*** or '*Plain'*. From Kalembung a small group of Anal tribe also started their movement towards Moirang. It is said that among the Khurmi Naga tribes, the people of Anal Khullen and Moyons followed the Imphal River towards the north and stayed near Moirang for many decades. And during their stayed these people came into contact with the present Meiteis of the valley. And the name of the place called Moirang is believed to have been

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given after the name '***Mohrang' o***f Anal Khullen group.[78] According to R. Angnong Moyon, Moyon researcher, when the Moyon's lived in the valley or plain of Manipur a Moyon person called by a name ***'Moraang'*** lived as a king (Ningthou in Manipur, and Iruwng in Moyon). The meaning of his name is interpreted as: ***'Mo'***= the first born; '***Raang***'= Great (athouba in Manipuri). Thus, taking the name of this Moyon king (Moraang), the land was known as Moirang.[79]

The history of Manipur has on record that Kamjaoba (Kamchungpa) chief of Moyon at Moyon Khullen ruled and reigned during the time of Charan Yoi Liklai Atengba (also known as Ewang Puriklai Charan Yoiriklai/Iwang Charanba (Charamba) since 662-698 A. D.[80] 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.[81] 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.[82] However, Ewang Charan Yoiriklai Atengba (662-698 A. D) conquered the unprepared populace of the Moyon Khullen whose chief was Kamchaoba (locally known as Kamchungpa), also known as Lamchaoba (or Lamchungpa).[83] After many centuries

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[78] WS Johnson Anal 'A Comprehensive History of the Pakans: Anal-Lamkang-Moyon-Monsang' (Chandel WS Johnson Publication, 2019), 14 - 16
[79] 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
[80] As per the list of 22 of the Chronology of Ancient kings of Moirang: Historical Heritage Development Organization, Moirang, 7th July, 2022
[81] Gangmumei Kamei 'History of Manipur: Pre-Colonial Period (Delhi: Akansha Publishing House, 2015), 164; cf. O. Bhogeshwar 'Ningthourol Lambuba', 222
[82] Oinam Bhogeshwar 'Moirang Ningthourol Lambuba', vol. 1, 1982, 124-5; cf. Moirang Ningthourol Lambuba, 37
[83] 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

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.[84]

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 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).[85] 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.[86] Evidently, Khamba's father himself had a great Kabui friend known as Salang Maiba. Based on the mysteries that are happening in and around them, the time is believed to be during the period of the late eleventh (11th) century or the beginning of the early twelfth (12th) century. If the other scholars view is assumed to be correct about the Khamba-Thoibi legend as pre-historic, then the Moyon King Shamshang Shakphaba or Konggam or Kuurkam Ngoruw Moyon is pre-historic, otherwise, as per Rev Dr Koningthung Ngoru Moyon the Khamba-Thoibi legend is either in the late 11th century or early 12th century. At this time the Khuman king was Thongbu Samuk Konhouba and Meitei king was Loitongba (1090-1130 AD)[87], and Moirang King was Ewang Puriklai Chingkhu Telheiba or Nongyai Chakhangamba or Puremba (1083-1138 AD)[88], and Meitei or Ningthouja kings were Meidingu Loiyumba (1074 AD- 1122 AD) and Meidingu

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[84] *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*
[85] *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*
[86] *D. L. Kabui 'Shanti gi Lambi da Kabui Salang Maiba' (Imphal: Kabui Dharma Sobha Manipur Publication, 2013), 2*
[87] *Nepram Bihari 'The Cheitharol Kumbaba: the royal chronical of Manipur ' (Delhi: Spectrum Publication, 2012), 20-25*
[88] *Laikhuram Ibobi 'Khuman Kangleiron and Laikhuram Sageigi Mihouron' (Imphal: Manipur State Archives, 1998), 32-35*

Loitongba (1122 AD- 1150 AD). [89] 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*.[90] This suggests that there is an evidence of Lamkang's presence in the Khamba-Thoibi story.

THE ARRIVAL OF THE NON-INDIGENOUS KUKIS - THADOU AND KIN-CLANS FROM TONZANG, NORTHERN CHIN HILLS, a PERSPECTIVE OF KSEN-LAMKANG NAGA TRIBE.

Further, the Kuki-Thado and kin clans migrated into Chin Hills (Burma, presently Myanmar) in the 14th century[91]A.D. 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 in mid 19th century i.e 1840's 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, 10th February, the Guru (Satidas Gosai) went to invade Khongjais[92]. In 1784, the Khungjai tribals arrived at the palace on Sunday the 26th September[93]. 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

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

[90]*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)

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

[92]*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*

[93]*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*

went to Nungkai, Terapokpi and Phulchongyal and reached Tuyai Irok[94]. The reference of the Khungjais remains undeciphered whether 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[95]. 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, Maharaja of Manipur. Such raiding 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[96]. The boundary of Manipur, India and Chin State, Myanmar was based on the "*Yandaboo Treaty 1826". In concurrent, the Ksen-Lamkang tribe and the Khurmi Nagas 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 Ksen-Lamkang and the Khurmi Naga people. The "Yandaboo Treaty 1826" divided the Ksen-Lamkang and Khurmi people into India and Myanmar and worst the treaty was brought to limelight only today with grip of education after nearly two century.*

According to H.N.Tuck and B.S.Carey, *'The Chin hills'*, 1896. Vumson, 'Zo history, after the Kukis - Thado and kin clans migrated into Chin Hills, Myanmar in the 14th century[97]. The hillmen, known as the Kukis 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 lead them to the belief that it was in the North (Northern Chin Hills, Tinzin-Tonzan). The Thados were called Khungsai/Khongsai by indigenous natives' tribals of manipur, Khongjais by the

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[94]*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*

[95] *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

[96] *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

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

Meitei, Kukis by the British. They divided themselves into: Thado, Hangseen (Hangsing), Keepgen (Kipgen), Hankeep (Haokip), Mangvum, Shingsol, Chongloi etc.[98]

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.[99] Thus, this proved that the Yos, Thadous, and Nwites (Guite) who are called by the Manipuris as Kukis or Khungjai who immigrated from 1840's i.e post '*Yandaboo Treaty 1826'* and during British presence clearly dictates that the Kuki-Thadou and kin clans community 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 was known as '*Lokkha-Haokha'* principality or Chiefdom and *'Kabaw Senbi'* in Moirang Chronicles, Cheitharol Kumbaba, Puyas, Hymns, Modern literature etc. The Lamkangs were populous and prosperous their lands were fertile productive and was in perfect geographical layout for waterways connecting the Keke-Ngangoi, Ningthoujas and kale-Kalewa Kalembung, kabaw valley etc. Villages, Places and events associated with Ksen-Lamkangs at '*Lokkha-Haokha'* (Haika-Ralven) and Kabaw valley were already mentioned above. The nomenclature *'Lokkha-Haokha'* principality and *'Kabaw Senbi'* standout as another crucial point that Kukis –Thadou and clans are non-Indigenous people. They have no literature clue till date that the region they hideously settle without shame and guilt after a massacre, was known as Lokkha-Haokha (Haikha-Ralven) and Kabaw Senbi. The Ancestral Land of Ksen-Lamkang tribe and the Khurmi Nagas.

Ever since the 1840s even today the generational disturbance and unrest in manipur began with the mass migration of Kukis –Thadou and kin-clans. This generational disturbance and unrest ever since the 1840s was first bore by Ksen-Lamkang tribe being the Indigenous native settler at

[98] *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

[99] *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

the gateway of Kukis-Thadou and kin clans into manipur. Later the impact was bore by Meitei king, Anal tribe and so on Tangkhuls, Moyon, Monsang, Koireng, Kharam etc.

Witness the attrocities, burden and shame bore by Ksen-Lamkang tribe, the first Indigenous tribe successfully massacre and displaced from Ancestral land by Kukis-Thadou and kin clans and other chin tribes.

In 1851 A. D., the non-Indigenous immigrators known as Khongjais[100], the Thadou-Kukis and another group led by particular Haokip clan Chief Chassad[101] himself massacred the entire generations at Haika-Ralven (Lokkha-Haokha) to near extinction taking a hideous pre-plan advantage of *'Totlangkam' festive*. Where the entire populace was drowning in festive wine. The Khungsai-Kukis (Thadou and kin clans) migrated near Haika-Ralven.so, the Ksen-Lamkang people gave solidarity settlement on Lonpi Mountain just above Haika-Ralvenas as they were pressured by Kantum Sokte at Tonzang, northern Chin hills, Myanmar. Without a thought the very people would hideously turned their back against them, twice the ungrateful Kukis-Thadou and kin clans encircled to attack Haika-Ralven but withdraw due to their lack of men power. Thus, they invited their other kin-clans particularly Haokip Clan with its chief Chassat to invade Haika-Ralven. The Haika and Ralven (Lokkha-Haokha) in 186-264 A.D. was a villages of one hundred (100) household on Lonpi Mountain as per Chronicles records[102]. Today, Ksenpa elders often recall the ghost of Haika as 400-500 household by the time Khungsai (kuki-Thadou and kin clans) massacre hideously. So, Hideous the act was, the Thadou and kin clans particularly the Haokip clans initially tried to cover the bloody hideous act by dragging the ksen-Lamkang tribe and Khurmi Naga identity, land, history and morallity into Kukiland propaganda by P.s Haokip in his book '*Zalengam'*.

In the year 1851, 23rd February news arrived (to manipur palace) that Chassad killed Haikang and Lamkhang villagers[103]. **It was reported that they (Chassad) had killed each and every**

[100] *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

[101] *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.

[102] *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.

[103] *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.

inhabitants and completely wiped out the villages of Heikang and Lamkang[104]. According to Nepram Bihari the Chassad killed the villagers and Heikak and Lamgang[105].

When Kamhou expedite to Manipur Mompi (Lonpi) was occupied by Mangvum clan, one of Kuki-Thadou kin clans. This shows that Haika-Ralven, Chukum, Bungshim etc (Lokkha-Haokha principality) the Lamkang people were massacre by Thadou and kin-clans, and not by Sokte clan either of Kantum's or his son Kanhou's[106]. Though Kamhou fought with Haika-Ralven people it ended with an exchange treaty, Kamhow died in 1868[107].

On receiving the incident news, the horrified Chaulung (today Challong) elders and villagers went down to Haika-Ralven, they came across younster lamenting their parents whereabouts.

Recalling a folksong:

"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 in short:

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"Haika descendants
Cannot find and see mothers, cannot find and see fathers.
Cannot find and see mothers, cannot find and see fathers, cannnot find and see mothers".

[104] *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
[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), 230*
[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), 119- 212,
[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), 121

Let it be known to all souls, ears, eyes, mouth, hand, feet, mountains, river, and trees, that the Ksen-Lamkang tribe were innocent from the unjust wrath of Kukis - Thadou and kin clans and curse the day till today. And oath to know the reason as well. The question of reconciliation, reparation, of the heinous, unjust, undignified, immoral act even at Christian age remains a question. Let it be known that Ksen-Lamkang will returned resettle and prosper again in our Ancestral land. The Ksen-Lamkang tribe 2000 years of undebated,unbated,unfiltered pure history at Lokkha-Haokha (Haika-Ralven), Kabaw Senbi (Kabaw valley), Seljol (Pherzawl,Churachandpur), will returned to its former glory, the new generations will grow and read and study with pride the history of its forefathers.

The Ksen-Lamkang are not lost tribe the following Chronicles of Manipur and Burma, Puyas, Hymns, Modern historians books, research documents paper etc stand as a testament and that Ksen-Lamkang is one of the historical and legitimate land owner, Indigenous to both manipur and Myanmar. The Moirang Kangleirol Lambuba, Moirang Ningthourol Lambuba, Kege (Keke) Kangleirol,

The Kukis-Thadou and kin clans must repent and reconcilled of their hideous ways at this Christian age and leave the Indigenous land to its rightful owner for truth and everlasting peace. The true embodiment of people and land and history is the only way, the Kukis-Thadou and kin clans must make Kukiland agenda in their true homeland in Tonzang, Chin state, Myanmar; and not here in India, North East India.

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The King Chandra Kirti Singh: (1950-86 AD).sent an expedition under his Senapati with one thousand (1000) sepoys against the Chassad[108]. The royal son, the Senapati and others along with one thousand sepoys left to repel the Chasat (Chassad)[109]. Sir Colonel Johnstone, the political Agent of Manipur (1877-1886) in 1879, book entitled '*My Seven year experience in Manipur'*. State that the Chassad Kukis, mostly Haokips, originally from Southern Burma (Myanmar) are one of the numerous Kuki tribes that was gradually pushing on towards the North-eastern from the country south of the Kabaw valley. The one thousand Manipuri sepoys repelled the Chassad

[108] *Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote,* L. Joychandra Singh 'The Lost Kingdom: The Royal Chronicle of Manipur', 148

[109] *Dilbung Rengthang Lamkang, "The History of Ksen-Lamkang Tribe"(Unpublished, 2026), Footnote,* Saroj Nalini Arambam Parratt 'The Court Chronicle of the Kings of Manipur', vol. 3, (New Delhi: Cambridge University, 2013), 52

from Lokkha-Haokha (Haika-Ralven etc), the Chassad Kukis (Haokips clans) was gradually pushing on towards the north from southern Kabaw valley. The Haokip clans led by Chassad himself and later by another Haokip clan leaders like Tonghu (Tonghoo), etc attacked Tangkhul villages from (1870s-1888).

The continued aggression of Kuki-Thadou and kin clans from Chin Myanmar to Indigenous Natives of Manipur apart from Lamkang tribe.

The most curious and undeciphered question is, after the repelled of Chassad Haokip by the Meitei king from Lokkha-Haokha, Haika-Ralven, why did the Chassad Haokips and others kin clans took the migratory burden to far north against the Tangkhul ? Why didn't the Chassad Haokip comfortably settled down in south of kabaw valley or Tonzang northern Chin, Myanmar The Tangkhul did not assist the Ksen –Lamkang villages of Haika-Ralven as a matter of fact there are no Tangkhul in south western Manipur in 1840's, the Nagas Movement had not sounded in southern region in 1840's.

Is the answer Britist policy and use of Kuki-Thadou and kin clans?

Let it be known that a large track of Challong (Hiroi-Lamgang) village land in Manipur and Kabaw valley was given to Kukis by the British in an unjust policy, which is rightly condemn till today. What could be the British and Kuki-Thadou kin clans' policy towards the Nagas?

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*'.[110] Accordingly, the Royal Chronicle of Manipur 3rd November (Tuesday) mentioned Chongtha Ayapoorel major with two hundred sepoys went to Shifong (Shibong) Naga village. After a month on 7th December (Monday), the prince, Senapati, Sagol Hanjaba, Maisna Major, Chongtha Major, with one thousand sepoys set out for Chassad expedition. After a month, on 4th January (Saturday), the prince, Senapati, Sagol Hanjaba, and others returned from Chassad expedition. One (1) gong, one tusk, Tonghoo, the Chassad chief, 20 Chassad prisoners, eleven mithuns and fine of rupees

[110] *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

800/ were brought in. Fourteen Tangkhul Naga captured by Chassad (Kukis) were released and brought in.[111]

P. S. Haokip in his book 'Zale'ngam' (Zalengam) states, the Anals (page 20), Chothes (page 26), Lamkang (pages 44), Marings (page 46-47), Moyon-Monsang (pages 50), Tarao (pages 53), also participated bravely in the Kuki Rising 1917-19 and in the Second Kuki Rising 1942-45. Let it be known this is a fictitious narration to curb the Indigenous Naga tribes into the Kuki-Thadou and kin clans fold. The Ksen-Lamkang are not Thadou, the Anal are not Thadou, the Chothe are not Thadou, the Moyon are not Thadou, the Maring are not Thadou, the Aimol are not Thadou, and the Tarao are not Thadou. The immigrant Kuki-Thadou rebelled against their master the britist in the Land of Ksen-Lamkang tribe, important villages land associated with the rebellion are Haika village episode, Lonpi village episode, Lungkya (Longja) all the mentioned belong to Indigenous Ksen-Lamkang tribe. The Kuki-Thadou and kin clans' rebellion against Britist did not take place in Chin, Myanmar but in Khurmi Naga Ancestral land. The sole hideous intention of curbing Ksen-Lamkang into Thadou and kin clans fold is to hideously occupy Lonpi, Haika, Lungkya (Longja) etc. into Kukiland a mastered policy of Thadou and kin clan. The other hideous devious reason is to silently burry the "*1851's February Massacre of Ksen-Lamkang"* with fictious narrative of curbing Ksen-Lamkang into the kuki And kukiland this hideous act of pulling the people back into their own blood bath again in 1917-1919 and 1942-1945 is highly condemn.

The Anals due to the kuki-Thadou rebellion in their area some of the Anals escaped to Imphal Relief camp. From their some of the Anals became Christians.

The Kuki-Thadou and kin clans again continue the Massacre of Ksen –Lamkang in 1992-1997 Kuki-Nagas conflict, here again the Non-Indigenous infiltrators Kuki signatory by another Haokip Clan issue a "Quit Notice"to all nagas inhabiting kabaw valley which ignited the conflict. The Ksen-Lamkang were again massacre and compelled to leave kabaw valley. The Kukis-Thadou and kin clans had successfully massacre Ksen-Lamkang in three phase 1850's, 1917-1919, 1992 -1997.

[111] *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)

The Ksen-Lamkang, post 1850's migrated and settle and lived off on the ancestral and generational land wealth of the Tarao tribe, Moyon tribe, Chothe tribe, and Anal tribe etc. The Ksen-Lamkang had to sing folksong and dance in the lands of the said bretherns .it is with such shame that myself a true blood to be born in the land of bretherns.

Ever since 3rd March /May 2023 the outbreak of Indigenous Meitei-Kukis refugees conflict, the the Kukis CSO like World kuki Intellectual forum (WKIF), Indigenous Tribal Leader forum (ITLF) had released uncounted publication claiming Indigenous land of Nagas and Meitei as their own, in some instances they include the southern region or Southern Haos of manipur as their own land and identity. Ironically, never had they known about the existence of an ancient principality or Chiefdom belonging to Ksen-Lamkang tribe called Lokkha-Haokha (Haika- Ralven). The Kuki Intellectual forum failed to recall what Sajik Tampak was prior to 1840s -1850's a clear historical blunder game, initially they are playing with fire that would literally bounch back on their feet. As a matter of fact the references to Southern region Land and Southern Haos are Ksen-Lamkang tribe, Anal tribe, Moyon tribe, Monsang tribe, Chothe Tribe, Tarao etc. the true Indigenous natives tribes even before Poireiton period before 33.A.D..

THE ARRIVAL OF THE NON-INDIGENOUS KUKIS-THADOU AND KIN-CLANS PERSPECTIVE OF ANAL NAGA.

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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!*

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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.[112]

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

[112]*Anal Phetha Ni Alum 2026 Souvenir: Remembering The Anal Legendary Heroes (Chandel: Anal Naga Tangpi (ANTA, 2025), 34*

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.[113]

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 naïve 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*

[113]*Ibid. 32-33*

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.[114]

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 to death. For his unwavering courage, unyielding fighting spirit, selfless dedication to save numerous

[114] *Ibid. , 38-39*

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[115].

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.[116]

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[115] *Ibid. 35-36*
[116] *Ibid , 36-37*

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.[117]

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!)

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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 given in acknowledgment of their work with the British instead of joining the Thadou gal or Kuki-Anglo War needs to be added.

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.

[117] *Ibid. 37*

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

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

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

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

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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.

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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, Aimol, 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

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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.

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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.

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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:

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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.[118] Thus, what the Meitei intellectuals bluffing the Chandel/Tengnoupal 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 is intellectual & historical Kleptocracy. It is intellectually and historical theft of treasury by the Kuki elites and Kuki terrorists.

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