



RESETEIARCH ARTICLE

The Migration Dynamic of the Kuki-Thadou upon the Naga's of Chandel & Tengnoupal (Khurmi) in the changing world order: Anal, Aimol, Chothe, Lamkang, Khoibu, Kom, Maring, Moyon, Monsang, and Tarao.

¹Rev Dr Koningthung Ngoru Moyon

ABSTRACT

Requirement and significance the term 'Khurmi Nagas' describes the opportunities and traits associated with being the Nagas of Chandel and Tengnoupal districts of Manipur namely: Anal, Aimol, Chothe, Khoibu, Kom, Lamkang, Maring, Moyon, Monsang and Tarao. The migration dynamics of the Kuki-Thadou and her cognates' advancement cause identity crisis and the Geo-Political problem at present in the North-East India, especially in Manipur necessitates the issue. Together, there are many dimensions have produced a broad range of indications in the past. 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. People from various backgrounds and ages are impacted by it. When people of all corners have equal rights, opportunities, and circumstances in addition to the capacity to create their own lives and advance society, has been achieved. However, when the immigrants or refugees tried to overpower the aborigines or indigenous or native people in every opportunity including their land and resources there is imbalance and geographical, political and natural resources are affected and identity crisis erupted. Globally, development challenges are still assessed through the crucial but usually ignored lens of identity. This research article seeks to present all facets of identity crisis and ways it has been viewed around the world, with a focus in Manipur, North East India. The Kuki-Thado and her cognates' immigration has caused an untold miseries even in the Political dimensions: they had dominated even the legislative system in Manipur. This research article explores the identity of the Khurmi Nagas of Chandel & Tengnoupal scenario and types of Geo-Politic in the current epidemic scenarios in Manipur, India.

Keywords: *Khurmi Nagas (Anal, Aimol, Chothe, Khoibu, Kom, Lamkang, Maring, Moyon, Monsang, and Tarao), Kukis-Thado, Kamhou, Suktes, Nwites, Indigenous, Refugees, Kabaw Valley, Kale (Kalembung), Angoching (Angkoching) etc*

INTRODUCTION

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

The pre-historic life of the Khurmi Naga people is marked by a mythological place called 'Khurdong' ('Lower World'). Most of the scholars believed that they migrated from the cave ('Khur'), believed to be somewhere in ancient Mongolia located in central Asia and their first settlement was at 'Sijjuur', and the cave for the Chothe Naga is known as 'Hurpithoranga', 'Khurpii' for Lamkang Naga, and 'Tukleikhur' for the Tarao Naga, and for Anal is 'Khol' or 'Khur' literally translated as a hole or cave in the earth, and for the Aimol Naga is known as 'Khweps' (cave or hole or gorge), and for the Kom is known as 'Khur' or 'Khurpui' or 'Hnoikhopui' (lower world, under world).

¹Head of the Christian Leadership Department at M2MCCM, koningthungmoyon@gmail.com

Corresponding Author: Rev Dr Koningthung Ngoru Moyon, Head of the Christian Leadership Department at M2MCCM, E-mail: koningthungmoyon@gmail.com

How to cite this article: Moyon, K. M. (2026). The Migration Dynamic of the Kuki-Thadou upon the Naga's of Chandel & Tengnoupal (Khurmi) in the changing world order: Anal, Aimol, Chothe, Lamkang, Khoibu, Kom, Maring, Moyon, Monsang, and Tarao. *International Journal of Integrative Studies*, 2(3), 8–16.

Source of support: Nil

Conflict of interest: None.

Received: 10/04/2026 **Revised:** 12/04/2026 **Accepted:** 13/04/2026

Published: 20/04/2026

This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC BY 4.0), which permits unrestricted use, distribution, and reproduction in any medium, provided the original author(s) and the source are properly cited

From oral tradition it is evident that the Marings Naga lived and dwelled in LEINUNG (Cave or Gorge) called "Nungmuisho" at Kulvi song-song under the rulers of Kungkrung, Rangmeithil, Mokbanrung, Tangkirung, and Khalsherung in about 10,000 B.C to 1800 B.C. Local traditions attest to dwellings in caves in the legendary past. The Leinung khos (Cave villages) of the Marings were Kulvi song-song, Mangsa, Sanabung, Chottebung, and Washaphai. Presently all these places are in upper Burma. Like many tribes of the world, the origin of Khurmi Naga people is surrounded by numerous myths and legends. In the pre-historic people were associated with a place and time when they were able to communicate with birds and animals as an object of brethren. The Khurmi tribes are: Anal, Aimol, Chothe, Khoibu, Kom, Lamkang, Maring, Moyon, Monsang, and Tarao. Today Pakan is not used by other tribes, except by the Anal Tribe. The Moyons use '*Baken*', the Monsangs use '*Biken*' and the Lamkangs use '*Asin*' which denotes tribal people, equivalent to Pakan by Anal. The Khurmi people used '*Pakanpa*' '*Bakenpa*', '*Bikenpa*' and '*Ksenpa*' which means tribal people (or hill people or highlanders or tribesmen 'Chingmi'); however, they never refer Pakanpa to the Meitei or Meetei. '*Pakanpa*' or '*Bakenpa*' or '*Bikenpa*' or '*Ksenpa*' always intends to refer to the Tribal people and not to the Meitei or Meetei.

Settlement of ancestral land at Kalembung (Kale/Kalewa/Kalemyo), Angkoching Mountain range and Chindwin River, Kabaw Valley & Manipur:

These Khurmi tribes migrated from ancient Mongolia to central China to Yunnan to Upper Burma (Myanmar) and migrated further down south by Irrawaddy River and reached the Sea-Shore. Then they moved upwards again by the Irrawaddy River (called Nhaleral- Anal tribe word for Irrawaddy) and reached Chindwin-Irrawaddy confluence, then they migrated up west by Chindwin river and reached Arkan (Arakan hills in Myanmar- Arkan in Anal tribe language) Hills and settled in Kalenbung (present day Kale/Kalewa) . Here, they were extremely prosperous (since the land was uninhabited, it was a virgin land and the land was resourceful and the river was abundant of gold-(for instances, during Ura Khundaba 130-185 AD sent lambu Yangkhuba to collect gold necklace from Shelloi chief of Lokkha-Haokha villages; even the Khumans were jealous on receiving only four pareng of changning (gold-necklace) when the Moirangs received a changning (gold necklace) of five pareng - this shows that the Khurmi Naga people already possessed the art of smelting raw river gold into refined necklace which they brought from Kalembung, Kale in Kabaw valley) ; the Anal folklore mentions 'In our village, Kalembung, what do you want, gold or song? As soon as the bell rings; we kill our chicken and eat' (English translation). Another folk song of Anal associated to Kalembung: 'Showing on the mouth of Kalembung the place is covered with cloud the place is covered with cloud a wild pig is coming in a midst'.

At this point of time the curious question that arises in the minds of the scholars is: What compelled or why did the Khurmi people leave Kalembung (Kale)? Could it be the arrivals of Sakyan (Sakyas) king name Kanrazagyi. Kanrazagyi was the elder son of king Abhiraja, the founder of Tagaung kingdom in 923/850 B.C on the bank of Irrawaddy river in Upper Burma. Kanrazagyi (825 B. C) 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 or founded a dynasty at Kale. In other words, he passed up the Thallawadi (Chindwin) and reached Kaletaungnyo hill and established a kingdom name Rajagaha which he ruled for six (6) months and then he made his son Muducitta to reign over the kingdom (king of the Pyus). Probably, this incident made the Khurmi (Pakan) people of Kalembung to move further north of Kabaw and entered Manipur'.

Volhlung. Volhlung is highly honored as an outstanding hero in the Anals. He is said to venture up to Pinsa (Panda) in Burma to wage war against the ancient aborigines of Myanmar. His war song runs as follows: (1) 'Volhlung ralduh sena- sena- Tamujol huja-ah vathal tim hmi lingsa'. Meaning 'Volhlung's battle is left with sparks of fire'. (2) 'Volhlung ral duh tensinbe O, simjong lua ma rende huja-ah-aluwng khen hmin tungmi'. Meaning 'Volhlung's waging war reached no ten hanging bars of skills'. Volhlung contributed his yeomen services in protecting and supporting the Anal country by fighting war against its foes. It is said that Volhlung spared the lives of children and women as he exemplified the spirit of humanism and compassion for others. The existence of a rock at an important place called 'Chalaso' (Brook) located within the village boundary of Phiran Mchet village where his mortal remains lie is one of the glaring pieces of evidence of his aura, as a brave man. His place of death is incongruous and untraceable till day. However, the statue of Volhlung was erected by the Burmese (Myanmar) at Pinsa (Panda). This indicates that the Anals do live in the Kabaw Valley and elsewhere Burma (Myanmar) before they entered into Manipur. Teshung Phetha, Thuwmkhel, Volhlung, and Teshung were revered as heroes of Kankhupam (the Anal Territory) for protecting their land and people. Phetha Teshung is one of the most regarded heroes of ancient times. These three heroes travelled far and wide and fought battles together up to Tamu and Pinsa (Panda), both in Myanmar. Not enough historical evidence and folk-songs are available for Teshung. It is said that one day the three heroes discussed among themselves to find the strongest. Thuwmkhel raised his shield and challenged the two warriors to impale it. Both Volhlung and Teshung attempted to pierce their spears against the shield but failed due to the skillful maneuvering and deceiving tactics employed by Thuwmkhel. Folk-song sung by Teshung in praise of Thuwmkhel after their venture to Pinsa (Panda): 'Ee ... Teshung ralduh ten sinbe,

Phinsa phe; Aluwng kheh re-tung ma cha'. 'Ee ... Teshung lan chin, china O'phinse phe, Athal-O! jehmi ling-kang-kang nu ra! Phetha Teshung ki thalko pemin to atahee amka'. This suggest that the Anals also lived in the Kabaw valley and elsewhere in Burma (Myanmar) in the past before they entered into Manipur.

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

The Moyons settled in the places like Koirentak (presently inhabited by the Koms), and in the Khuyon colony and Ikamphae (Ynkamphae) or Rungkam phae or Rungkamphei in Moirang, and about 300-400 families settled there. When the Moyons were living there they practice the feast of merit (Ikam). As they regularly splurged in celebration of such feast and celebrations, neighboring communities began to call them 'Aagekhun', or 'Age-khun' which later became 'Kege', especially those living in the vicinity of Moirang. The Moyons were known as 'Kege Moyon'. Hareshwar Goshwami stated that in the archaic text Poireiton Khunthokpa (Migration of Poireiton) there is a reference to Moyon as early as the first century (CE). Moyons had a long-established relationship, that is, conjugal relationship, with the kings of Moirang and Meitei. The Moyon folk songs mention one Tonu (Tonuw or Tonuh), a Moyon girl, marrying a man from the valley.

From Kalembung certain group of the Ksen-Lamkang moved further north and settled in Kabaw Valley. Just above present day Khampat few of the Ksen-Lamkang villages visited by Poireiton in 33 A. D in Kabaw Valley are: Maru, Saang-Saang, Oktong, Chimlei, Phosa, Yangpheidam, Timit (place name), Phansa, Tonsha, Hai (Haidam), Tompung (place name), Tammu (Tamu), and Pamphou etc. Few more villages at Kabaw Valley are: Samjok, Kaphun, and Kayar. And Surte, Surbung villages in Ukhrol (Kamjong) associated with Lamkang, Moyon and Monsang. Further, during the same period certain group of Ksen-Lamkang entered present day Manipur and settled in Aibul, Laamphei, (Haika, Chukum, Sagang/Sakang), Ralven, Khubung, Bungshim etc. These settlements in Southern Manipur is known as Lokkha-Haokha principality of chieftdom in ancient Keke-Moirang dynasty and before the formation of the Ningthouja dynasty in 33 A. D with the coronation of Pakhangba. Some of the places, mountains, rivers of this principality (Lokkha-Haokha) are: Serlon mountain, Khangpak-lon mountain, Lonpi mountain (associated with Poireiton Khunthokpa), Bungrang-lon (present day Longja village mountain range), Aisi (both mountain and river mouth-brook), Thla-suk-mul (the

mighty mountain behind the Bungrang-lon mountain and across Manipur river, (now in Chin State of Myanmar). Chibu (Chibu-Chibal) salt spring valley now in Behiang village Churachandpur. Another important place is the Lamkang-lok and Kna-kreng (Kna-river) locally also known as Haika river that flows in the heart of present day Sajik Tampak valley. In 236 – 297 AD in this prosperous land Keke and Ngangoi men married and were in matrilocal residence at Haika-Ralven (Lokkha-Haokha). Leiya Punshiba sent a military expedition to this southern region of Lokkha-Haokha and took back his Keke-Ngangoi men who were in matrilocal residence at Lamkang village (Haika-Ralven). The Aimol, Sutpong group, moved towards Kabo valley where they were confronted by the Shans and so they came up the Yamodang Hills to establish their first modern settlement at 'Sibong-Khudengthabi', a few miles away from Moreh. According to K. S. Singh 'Aimols' made their first appearance in 1723 C. E. This suggests that at this period the Kuki-Thadou and cognates had not settled yet.

The Oral Tradition of the Khurmi Nagas associated with demi-gods are as follows:

The oral history has it that Wangbrel married an Anal Naga lady called Shangnu (WL Shangnu). Another important oral historical marriage related to this marriage is that Wangbrel married a Lamkang lady called 'Heikha (Haika) Lamkang chanu' or 'Sakang Lamkang chanu' (locally the Lamkang lady is called Malhan or Malheng of Leivon clan). Wangbrel was in fact in matrilocal residence along with his five (5) or seven (7) wives at Lamkang village. According to Moirang Chronicles the period of Wangbrel living with his five or seven wives (consorts) in Lamkang village was said to be in 496 to 533 AD. 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 of Manipur. 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 some kings, thus some scholars assume to be between 496-533 A. D as a demi-god personality taking from Poireiton Khunthok.

Wangbrel (Wangbare) was sent by his father Koubru to the southern region in order to protect from bad elements coming from southern river mouth (Manipur River) at Lokkha-Haokha. In the journey Wangbrel met Lok-Ningthou (stream-god) at Wangoi, Lok-Ningthou told him to moved further south towards Anal Namphou and Mareipung and lived since Wangoi was already inhabited by Lok-Ningthou (stream-god). Accordingly Wangbrel went and moved towards the Anal and Tarao areas and settled there. Wangbare

married a Tarao lady named Tarao Taretnu and also married Anal Chanu known as Shangnu Leima (locally known as Shangtha, the daughter of Luwmung and Kihiring of Limkhu Anal (Anal Khullen) village). Some of the Anal and Lamkang heroes in contemporary of Wangbrel are: Thumkhel Anal and Wangjar (Wangyar) Lamkang. Wangbrel and Thumkhel had a competition, both threw big stone boulders from Chakpi River up to Anal Khullen village. Thumkhel Anal and Wangjar Lamkang compete at a spear and Tompen hitting, where Wangjar was able to hit through three Tompen (wooden rice storing). According to the Moyon epic of flood, a woman called Shangkhui along with her niece and nephew climbed up to the hill in fear of the flood. During the flood, she fed the children with drops of water by dipping her soft clothes. Knowing that the water resides as and whenever she dips her clothes to feed the children, she knew that the water will reside into normal if she jumped into the water. She jumped into the flood and it resides. Later the peak or hill was known as Shamkii-bung (Shamkii-hill after her name as a memory). The Shamkii-bung (hill) is now located at Khungjuur. This Moyon epic of flood is in conformity with the entire valley of Manipur was a wide lake as narrated by R. K. Jhalajit Singh. The Manipur Valley and the hills surrounding it were under the sea. Sedimentary and metamorphic rocks in and around the Valley and the fossil of a cuttlefish found on a hill on the Imphal-Tamenglong road prove this point. Even after the Manipur Valley and the surrounding hills were raised above the sea, the Valley was mostly covered with lakes and swamps. It was at one time conjectured that the entire Valley was a wide lake. According to this conjuncture, it gradually silted up because of the action of rivers and became dry land and the big lakes like Logtag (Loktak) and Pumlun are remnants of that ancient wide lake. Geological investigation has found this existence. Thus, the Valley is as old as the hills.

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'. Meidingu Pakhangba was said to be the first king of the Meitei (Ningthouja) who reigned in A. D. 33-154. If Pakhangba married Laisna one of the member of Poireiton's horde of people, journey member, she is one of the daughter/sister of Khurmi Naga (present tribes of Chandel/Tengnoupal). What Paominlen Lenin Haokip wrote on 23rd February 2026 on 'Chikim te AWGIN' at 11: 53 under the title 'Kuki people: Indigenous Hill Landowners of Manipur with full authority to Identity their Ancestral Land as 'Kukiland'' mentioned that the mother of Pakhangba (cf. 33 AD) was a Kuki woman is totally baseless. Because, history of Manipur speaks clearly 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', there is no mentioned about Kukis.

Poireiton in 33 AD did not come across any Kuki village. In fact, the term Kuki people had not settled yet and the Term Kuki was non-existence during Poireiton's period. The above evident instances associated with neighboring tribes clearly stands out as to where the, the Moyon, the Anal, the Marings, the Chothes, the Taraos, 'Ksen-Lamkang tribe' and the Tangkhuls were during the Chingkhong Poireiton journey in Kabaw Valley and Manipur? Chanan Hemchandra asserts that 'Poireiton in his course of journey from 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 the people of Khurmi tribes, the name 'Shangnu Shangting' denotes the third daughter. 'Shang' is the prefix of a third born daughter. And, 'Nu' or 'Nuw' denotes a mother, a female gender, etc. Therefore, Pakhangba's mother is not a Kuki woman as stated by Paominlen Lenin Haokip, who himself is a Thadou-Kuki, but a daughter of the Khurmi Naga people. Further, Haokip is one of the many sub-clans of Thadou-Kuki, the remaining sub-clans of Kuki are: Kipgen clan, Hangshing clan, Sitlhou clan, etc. To be noted here is that Pakhangba is also associated with the Chothe Naga tribe of Khurmi (Chandel/Tengnoupal district). R. K. Jhalajit Singh claims that Khuyon/Khuyoi Tompok was Pakhangba's son by Laisna. Hareshwar Goshwami asserts that there was an inter marriage between a Moyon lady Tonu and Meitei in the first century. Thus many Moyon scholars believed that Laisna must be the Moyon lady. According to Herbert Risley 'early society, as far back as we can trace it, is made up of a network of tribes, and in India it is easy to observe the process of the conversion of a tribe into a caste. The conjecture seems at first sight plausible; but a glance at the facts will show that the transformation in question is confined to those tribes which have been brought into contact with the regular caste system, and have adopted its characteristic usages from religious or social motives. The Manipuris, for instance, were converted from Nagas into Hindus only a century or two ago; and I am informed that the family archives of the Raja contain an account of the process by which the change was affected'. I quote Herbert Risley in order to prove that the Nagas and Meiteis had a long generational relationship since the early periods. This the Kukis must know that in the land called Manipur only Nagas and Meiteis are the indigenous and aborigines. The Kukis are the only recent immigrants in Manipur. Therefore the claim of 'Kukiland' by the Kukis is historically inappropriate and any claim of a piece of land by the Kukis in Kalembung, Kale, Kabaw valley itself, Angkoching as far as Chindwin river, Chandel and Tengnoupal, and Churachandpur is beyond the true narrative of the history of Manipur and Burma (Myanmar). Therefore, 'Kukiland' claim by the Kukis (Kuki-Thadou and kin clans like Haokip, Kipgen, etc) is an illusion base on concocted history, moral, and

principles. It is established on weak philosophy and ideological principles.

THE COMING OF POIREITON 33 A. D: King Thongaren of Khamnung Sewa (Khamnung region in Eastern Tibet and Yunnan South-west China) sent his brother Poireiton as per the request made by one Khalyang (a toponym of a person and place, a name associated with Khurmi Naga- Chandel/Tengnoupal) a Tai Pang (Tai Pong) people kingdom in Upper Burma (Mogaung). Poireiton came with his followers including his four (4) sons and two (2) daughters. Among his hordes the names like Kangten Leinoupa, Wangam , Kontingnu (Kongtingnu) , Shangnu Shangting were the names associating with the Khurmi Naga tribes. Poireiton visited ten to twelve Lamkang villages and moved to and fro and even stayed in those villages at Kabaw valley as mentioned above. After this he journey into present day Manipur he came across the Moyon, Tarao, Chothe, Monsang, Anal, and Maring villages. Poireiton visited Lamkang villages in Lokkha-Haokha (Haika-Ralven) and also reached as far as Chingnung -hut (Thla- Suk-Mul in Lamkang language; the place where the spirit of the death resides and rest). According to Gangmumei Kamei, Chingnung-hut is the deep gorge of Manipur River flowing through Chin Hills of Burma (Myanmar). R. K. Jhalajit Singh asserts that Poireiton continued to call his brother's wife sister-in-law, but he had a number of children by her. This piece of evidence shows the nature of the society of the horde. Poireiton's aim was to search for men free from disease and death. It was in search of this figment of the mind that he migrated from somewhere in Upper Burma and roam over a wide area covering Upper Burma and parts of Manipur. He visited the hill areas inhabited by the Marings, the Moyons, the Anals, and the Tangkhuls. He spent one night in Tangkhul village. The migratory history of the Anal Naga people's epic journey across various ancestral locations mentioned such as: Sumjowl, Tejowl, Atungjowl, and Ranajowl 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 Saigang sub-division of Myanmar. Some of the notable waypoints in Manipur includes: Abunglon, Phalbung, Tinsuwng, Thanlon (Thanlon sun-division), Kamkilon (Henglep sub-division), Tangsuwngbung and Khupibung (Sangaikot sub-division), Dutezol (Sangaikot sub-division), Heka and Ruwngja (Lokkha-Haokha, 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. In 1983, a cave site was explored at Sajik Tampak in Chandel district, identified as 'Hekha Khuram or Ruwngla' in Anal language, which was the final migratory dispersal village of the Anal Naga before they settled in Anal Khullen, Khumbung Khullen, and Tungphejol. Another important site was explored in 1989 at Singtom in Chandel district, where paleoliths were discovered. This site lies within Yangkhelching range, historically under the jurisdiction of Anal Khullen. The area was traditionally used by the Anal people for hunting, shifting cultivation (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 (Ruwingja), the final dispersal place of the Anal tribe. Ancient Lamkang and Anal villages in this region included Hekha Ralven, Aibul, Seljol, and Lamphejol. Such evidences indicated that the Khurmi Naga peoples are the earliest inhabitants of this region, predating later migrations. 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.

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. Another Meitei/Ningthouja king Meidingu Khuyon Tompok who rule from 154 A. D-264 A. D is assumed to be Moyon. According to R Angnong, when the Moyons settled at Ikamphae, present Koirentak (present Kom village, before the Kom people arrived), and the Moyon king was known as Sapasing whom the Meiteis called him Khuyon/Khuyoi Tompok. 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 clash with the chief of Funan Maring (in 264-364 AD) who was an excellent archer. According to Hareshwar Goshwami Taothingmang (264-364 A. D) was the son of Khuyoi Tompok, and younger brother of Yoimongpa. He ascended to the throne in 264 A. D. Khuyon/Khuyoi Tompok is believed to be Moyon Naga, then Taothingmang (Taotingmang) could never be a Kuki. He must be from the Moyon Naga (present Chandel/Tengnoupal Tribes), who settled their before the Kukis migrated in Manipur. Thus the claims of Kukis indigenous propaganda is misleading. Further, the people of Anal, Lamkang, Moyon, and Monsang (today known as Khurmi Region- present day Chandel/Tengnoupal) made their homes at Lokkha-Haokha before the arrival of the Kukis in Manipur. W. Ibohal Singh asserts that the wife of Taothingmang was a girl from Hao-khu tribe inhabiting the village of Lokkha-Haokha. Khui Ningomba or Ningompa (364-379 AD), son of Taotingmang married a girl name Haonuhai (Hao-nu-hai) of Haokha tribe. According to Chanam Hemchandra Taothingmang married Haonukhu and Haonuhai from Lokkha-Haokha. Yoimongpa married Leitongkhu and Leitonghai both from Lokkha-Haokha. This shows that the Kukis had not yet migrated here at this time. Thus, Taotingmang married a lady of Haokha tribe suggests from the Khurmi tribe (Anal, Chothe, Lamkang, Moyon and Monsang). Further, this suggests that Khui Ningomba married a tribal (Hao) lady Haonuhai of Haokha tribe and not the Khuman lady.

The Royal Chronicle: Cheitharol Kumbaba first recorded the appearance of Marings during the time of King Taothingmang (264-364 A. D). It is being recorded that Taothingmang had a clash with a chief of Funan Maring who was an excellent archer. During the reign of Sameirang (518-568 A. D), his half-brother Thamanglang was made involved in the administration of the country. Thamanglang's role was so important that in Khoibu inscription, the name of king Sameirang and Thamanglang are recorded as if they were of equal status. The recent discovery of a stone inscription in the Maring village of Khoibu (now Khoibu village) indicates the early settlement of Maring-Khoibu in Manipur. According to R. K.

Jhalajit Singh, the Marings live on the Manipur side of the present Indo-Burma (Myanmar) border. Most of them migrated from Mangsa in the Kabaw Valley. According to them, after their migration from Kabaw Valley, they lived for some time in Imphal at Moirangkhom (quite near the Manipur Secretariat). From there, they migrated to their present place. Some of the Marings migrated from Ango—ching near the Kabaw Valley.

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 being associated with the Khurmi Nagas before the coming of the Kukis in Manipur. The claim by the Kukis that the people as Chandel and Tengnoupal into their Kuki group is baseless narrative. Ngangoi Yoimongpa, the river dredger and his younger brother Taothingmang came to Haika-Ralven (Lokkha-Haokha) . In Chingkhong Poireiton khunthok, When Poireiton revealed his identity, Yoimongpa told Poireiton that you are not 'Ichuma' (friend) but 'Ibudhou' my Lord the Younger . This shows that Yoimongpa, the river dredger is a subject or people under King Thongaren and prince Poireiton, a people of Khamnung region and Tai Pang (Tai Pong) Upper Burma. Taothingmang is the younger brother of Yoimongpa this lineally indicates that Taothingmang should be from Khamnung region and Tai Pang (Tai Pong) kingdom in upper Burma.

According to Ahom-Buranji, R.S.G.Chandra Barua, Many families of Tai Pang (Tai Pong) followed Sukhapha and marched down to Mungdan (Assam) , among many families, one Thaokhenlung, one Thaomungmangkham, one Thaomung Masham, Thaomung Mashai and one Thaokeobang, this should suffice the early family roots of Taothingmang before king Sukapha period in 13th A.D. because Sukapha was also accompanied by one Kangkhrumung family , 'Thaomunglung Kangten accompanied King Sukapha' to mindun (Assam) (Ahom). 'Chaophunlung Khampeng descended from kangten. Phunlung Khampeng was made commander of war and later Raj Mantri Buragohain' . According to Poireiton khunthok, a man name Khalyang from Tai Pang (Tai Pong) kingdom, upper Burma disguise as a mole went to Khamnung king and requested him to rule Tai Pang (Tai Pong). King Thongaren instead send his son Poireiton. Poireiton journeyed down with his sons, daughters and hordes. Among his sons and Daughters Kangten Leinoupa, Kongtingnu, settled down in Kabaw valley and Lokkha-Haokha and took Wangam into Lamdeng (Kangla), Imphal. Yoimongpa came to Lokkha-Haokha followed by his brother went to visit his own people Tai Pang (Tai Pong) and Khamnung people.

When Yoimongpa arrived at Lokkha-Haokha a women told them that Pong people are at war with Kakyen

mee ngamba (Giant man eating bird) and that that kakyen would eat Meat one day, Fish one day and Pong People one day. According to Chanam Hemchandra Taothingmang married Haonukhu and Haonuhul from Lokkha-Haokha. Yoimongpa married Leitongkhu and Leitonghal both from Haika-Ralven (Lokkha-Haokha). . This shows that Taothingmang married a Khurmi Naga lady. The Thadou-Kukis had not yet migrated here at this time as Poireiton Journey in 33 A.D. did not come across any Thadou-Kuki villages in Kabaw valley neither in Manipur, they are not even aware of the term Lokkha-Haokha, Chingnunghut and who the Lokkha-Haokha people is, The Thadou-Kukis are not aware that the Haika – Ralven (Lokkha- Haokha) they illegally settle was the place where Wangbrel married a Lamkang lady ‘Heikha (Haika) Lamkang chanu’ or ‘Sakang Lamkang chanu’ (locally called Malhan of Leivon clan) and reside in matrilocal residence along with his five (5) or seven (7) wives at Lamkang village. . The Thadou-Kukis not only enter Manipur in 1840s but are also not aware of the ancient Khurmi people who had settled there as a matter of fact the kukis still retains the old names of the places they illegally occupied starting from Aibul, Serlon, Haika, Ralven, Lonpi, Khangpaklon, Chibu phai etc. During Poireiton journey in 33 A.D., in kabaw valley he came across not Thadou –kukis but Khurmi Nagas only in Kabaw valley and Manipur. Poireiton came across the Shans, Chakpas, Anals, Moyons, Tangkhuls, Kabuis, Marings, Thongnangs, Poireis, Chothes, and Taraos etc.

According to WS Johnson Anal, Anal researcher and Author, apart from Anal, Lamkang, Moyon and Monsang some other tribes like the Aimols, Koms, Chirus, and Koireng etc, also entered Manipur from the south. However, the Marings traced their origin to ‘*Wasafai*’ and ‘*Kalisong*’- Song. These two places are thought to be located near ‘*Angkoching*’ (*Ungoching*) which is to the east of their present location (Heirol 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 Sagaing Division of Myanmar. This Khurmi tribes (Anal, Lamkang, Moyon, and Monsang) stayed there for a pretty long time. The reason for the abandonment of this area (Kalembung- near Tahan now 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 (Anal, Lamkang, Moyon, and Monsang) have started to leave Kalembung and migrated into different directions. It is recorded that from Kalembung some of the Moyon Naga tribe

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

The history of Manipur has on record that Ura Khundaba or Ngangoiba (130-185 CE) attacked the Chothes of western hills and Haokha-Lokha of southern hills. It is learn from the Moirang Ningthourol that the Moyons, especially Moyon Khullen lived as an independent princely hill country during the time of Ewang Puriklai Khokhei Lanthaba (496-533 AD). Further, 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. 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. Moyon is a very old tribe who was referred to in Poireiton Khunthokpa. Moyon Khullen is one of the oldest village that existed even today. According to Moirang Ningthourol, Moirang king Ewang Puriklai (Kkhkhei) Lanthaba (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. 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). After many centuries later, shanuw Leiyolnuw became chief of Moyon Khullen (Bujur Khuwfuw) in 1675 A. D., and shanuw Lemleinuw became chief of Sachung (near Tegnoupal) in 1631 A. D.

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). 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. 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) , and Moirang King was Ewang Puriklai Chingkhu Telheiba or Nongyai Chakhangamba or Puremba (1083-1138 AD) , and Meitei or Ningthouja kings were Meidingu Loiyumba (1074 AD- 1122 AD) and Meidingu Loitongba (1122 AD- 1150 AD). According to Anganghal Singh in his lengthy book Khamba-Thoibi Saireng mentioned Lamkang as 'Lamkang 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. During the reign of Meidingu Khagemba (1597-1652 AD), female chief

of Sachung (a Moyon village) Lemleinu (Lemleinuw) defended her people and land from the attack of the Meitei king in 1631A. D. Neepram Bihari opined as the Phamdous of Khagemba (Leiyingthou). Further, the female chief of Moyon Khullen (Haonu Leiyonnu or Leiyolnu (Leiyolnuw) defended her people and the land from the attack of Meidingu Paikhomba (1666-1697 A. D) in 1675 A. D. These two female chief of Moyon whom God sovereignly elevated them to their position 'for such a time as this' so they can be His instrument to save their people from extinction and land under the kings of Meitei and Moirang. The Moyon custom and traditional law did not designate 'king or queen' in the courts of the Moyon to women, they both were designated as chief in their respective era or time. In recognition of their inspiring courage, indomitable valour and gallantry in defending their people and land, and their patriotism and sacrifice in defence of their people and land, these two female chiefs: daughters of the Hills, are therefore recognized and revered as one of the regional heroes of the Moyons and the Khurmi Nagas.

THE RAIDS AND ARRIVAL OF THE KUKIS IN MANIPUR:

Further, the Kuki-Thado only migrated into Chin Hills (Burma, presently Myanmar) only in the 12th or 13th century. As a matter of fact, the Chin Hills, Kalemung, Kale (Kalewa), Kabaw valley are the ancient and historical land of the Khurmi Nagas before the coming of the Thadou-Kuki and Kin-clans. As they continued to settle on the Khurmi Naga people's land in the early 19th century, that is 1826 the Britishers came across the Thadous at the northern Chin Hill as per the treaty of Yandaboo 1826.

According to R. K. Jhalajit Singh, The Kukis live in the hills of Manipur and Burma (Myanmar). In Manipur, they usually occupy the south-western hills. Most of the Kukis are new arrivals in Manipur. Even as late as the closing decades of the (19th) nineteenth century, hordes of Kukis arrived in Manipur and were allowed to settle here (Manipur) by the Maharaja.

The reference to Khungjais in the early 18th century particularly in the year 1741 A. D, that the Khungjais captured nine (9) Chothe men on Saturday the 3rd of June. Accordingly in the year 1742 10th February the Guru (Satidas Gosau) went to invade Khongjais. In 1784, the Khungjai tribals arrived at the palace on Sunday the 26th September. 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 routes followed by Meitei soldiers were: - they halted at Bishnupur Palace, then at Chinapung reached Leimatak; then they reached the foot of Pungna Hills. Then they reached Nungshai, Khuchu Tampak. They further advanced and halted at Tuikhat, and went to Nungkai, Terapokpi and Phulchongyal and reached Tuyai Irok . Geographically, the location where the 9 nine Chothe men were captured falls to the South western part of Manipur particularly Bishnupur to Churachandpur.

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. At this point it is not clear who the raiding party were, the Thadou? the Yos (Zou) ?, or the Nwites (Guite) ?.

According to Cheitharol Kumbaba, the Guru went to the far southern borders of present-day Churachandpur, one may conclude that the Khungjai be it Thadou, Yos (Zou), Nwhites (Guite) had not settlement in Churachandpur Manipur but came only as a raiding horde which was intercepted by the Guru and Maharaja of Manipur.

Here is an important figures of the Khurmi people is that of Pashel Kumthu Anal, the second son of Pashel Shungthu of Anal Khullen village. He was born and lived at Anal Khullen village circa 12th (twelfth) century A. D. Pashel Kumthu Anal was a daring and courageous warrior though small in physical stature. Being a man of boundless care and love for his villagers, he never wavered in his stand in defending his village from the relentless aggression of the enemies. His tales of valor and bravery in the battlefield or headhunting expeditions to many regions are briefly summarized. Apart from his adeptness in warrior, he also knew the art of magic through which he outwitted his enemies using such magical (do) power. This very magical elements employed in his fighting could easily defeat his enemy and made him victorious. There were three (3) events showcasing his fearless demeanor and courageous fighting skill against enemies in different places. The first place was at Haikha (Lokkha-Haokha (present-day Sajik Tampak)), a place where Anal and Lamkang lived together for some time. The enemy he defeated and emerged victorious by beheading many heads was Kamhou. Secondly, Pashel Kumthu Anal killed the commander of Sakang named Sersum with his spear piercing his chest. He erected a stone in remembrance of his victory at Sakang war at Phehlung Lon (mount) at Beru Khudam village. Lastly, along with Js. Lalhne, Pashel Kumthu attacked Lotho (Bekhuwng) where unfortunately, Js. Lalhne lost his life in action. Infuriated by the death of his friend at the hands of Lotho, Kumthu escalated his attack against Lotho and beheaded many heads. Here goes one of his victorious folk song: 'Ka khutu man ah eah ... Kane khusu man ah... Jatingle thangpa khusu ... Jan ah, jatingle thangpa ... Jan ah! Alrah oh kanehin ah! Nar'l Hringvun Pad'mka'. During the reigned of Moirang King (Ewang Puriklai Chingkhru Telheiba or Nongyai Chakhangamba or Puremba (1083-1138 AD) and Khuman King Thongbu Samuk Konhouba (1090-1130 AD), the King of Moyon Kuurkam Ngoruw Moyon were friendly and addressed him as 'Pathoi' (dear highest among the fathers). And they even pay tributes to the Moyon King Kuurkam.

Seltun Thulriing (1810-30 AD).The villagers from Bungol situated in the country of Burma (Myanmar) sneaked into the Anal territory and routinely ambushed

and slaughtered innocent cultivators and travelers belonging to Anal tribe and escaped to Burma (Myanmar). It is said that the heads of Anals were taken as trophies by these murderous intruders without any hint of provocation nor fear of retribution. As a result, the two villages: Khubung Khullen and Anal Khullen made a pact to take revenge against Bungol village. Subsequently, Seltun Thulriing and Pashel Kanriing came together and enlisted the villagers of Khubung Khullen and Anal Khullen to unite to their collective attack on the Bungol village. The Chief of the Bungol village was caught unaware and whilst sharpening bamboos, was attacked and beheaded. However, the credit of beheading the Bungol chief was disputed and led to a heated argument. It was decided to settle the issue through a shooting contest whereas, anyone hitting the target would be crowned as the chief slayer. Many tried and failed, but Seltun Thulriing was successful in hitting the target and was eventually given the title. Henceforth, the upper hill of Khubung Khullen became a historical place and was known as Lulon in Anal language. The victorious Seltun Thulriing returned home to the admiration and adulation of the Khubung Khullen womenfolk, however, he desired to the Anal Khullen womenfolk only. Thus, Seltun Thulriing, composed and sang this folk song: 'Pasal kathena Bungkhu chunna, Sumaleo Kadapa Bungkhu Chunnu, Suma lesu Kadapa, Runtu Chunnu suja lesu Kadapa (2)'.
In circa 1814 A. D., Ruwngtol Koko Anal and the Lamphou (Ransom) 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 (Ransom) 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! Maharaja Gambir Singh (1825-1833/34 A. D. Neepram Bihari: The Cheitharol Kumbaba, p. 175) of Manipur wanted to annex the free Lamphous. The Lamphous under the command of Ruwngtol Koko Anal fought in a battle in January, 1826. The Lamphous defended their land and people by defeating the Manipuri invaders. The story of victory is supported by the following celebratory folk song: 'Eh! Ruwngkhu brangpa Sekupa! Dakhowng O, Ruwntu likham Abeeng piim-piim mang mo eh! Dakhowng O, Ruwntu likham, Abeeng piim-piim mang mo eh! Atu teen-teen, Jangvun tung-tung kahe

bo! Atu teen-teen, Jangvun tung-tung kahe bo! Hringvun tanga, Sownggram 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.

A man called Somtingkhup along with his accomplices frequently raised the Lanphou, Ralven, Ruwngjang and Haika (Lokkha-Haokha (Sajik Tampak) villages. The attacks took heavy toll on the Lanphous, Ralvens and the Haikas. Their heroes namely: Kanthuw Kolo of Lanphou, Thamsel and Thamsen of Ralven, and Haika 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 Kanthuw Kolo raided the Somtingkhup’s village, prior to the schedule date, without informing the Haikas and the Ralvens. The raid was successful and Kanthuw Kolo and his allies defeated the enemy comprehensively. When the Lanphous were celebrating the victory over Somtingkhup, Haikas and Ralvens also took part in it. On that occasion, the Ralven hero sang a song to give voice to his unhappiness and disappointment with the Lanphous for excluding them (Ralvens and Haikas) from attacking Somtingkhup’s village. The song goes as follows: ‘Haika chapa bum piisun tha eh! Somtingkhup O, Kolhni-kolthum thuwda! Somtingkhup O, Kolhni-kolthum thuwda! Naral sinjowng O, Ramsom ral e, sa eh! In English translation: ‘Alliance of Haikas with us is ok! Somtingkhup must had been chopped into pieces, Somtingkhup must had been chopped into pieces, O our foes had become foes of Lanphous! For this remarkable gallantry, exemplary leadership, and inspiring bravery, and patriotism in defence of his people, Kanthuw Kolo Anal is recognized and revered as one of the regional heroes of the Anals and the Khurmi Nagas.

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 Tax-Collector not to collect House Tax from the Anals, and to stop torturing the Anals. On receiving a negative answer from Khakohpa, Ruwngtol Tothar sprang into action and pierced through the chest of the Tax collector with her spear and slayed him on the spot. The heroic action of Ruwngtol Tothar is conveyed to us by the following folk songs: ‘Ruwngkhu hrangpa Khakohpa! Tangsa tho O, kahungdum, Piirhlung hrii O, hrii nu Oh! Tangsa tho O, kahungdum, Pirlung hrii O, hrii nu Oh! Dolthing hlamthuw kahung pha. Kaphung somram kasowng Eh! Kur! Eh! Hringvun jupa Khakohpa! Adal pee be dange diing! Liimsool pee be dange diing! Adal pee de dange diing! Liimsool pee be dange diing! Adal pethal ningmo Eh! Aso peekho chowng ta nu! Kur!’ (English translation: ‘Eh! Kingdom’s noble Khagogpam! When carried through place of skull, He’s as heavy as a rock! When carried through place of skull, He’s as heavy as a rock! When reached the Dolthing junction, Lanphou my tribe relieved me. Kur! Eh! Man of enemy, Khagogpam! I give you gong, anything else? I give you gayal, anything else? I give you gayal, anything else? Now shall I offer you gong! You are, now, bleeding to death! Hurrah!). In recognition of her inspiring courage, indomitable valour and gallantry in eliminating the enemy, and her patriotism in defence of her people.

Runel Kashol (1870-77). Runel Kashol was regarded as one of the notable regional heroes among the Anals and the Khurmi Nagas. 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 well said that Kamhous from the neighboring village invited their kinsmen from Burma (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 (three hundred) households were settled in the 3 (three) villages and suffered from the barbaric harassment from the Kamhous on regular basis. The elder brother of Runel Kashol was brutally killed at Tungphechong village. Ni. Kochu was 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 Runel Kashol was killed at Abuwng village, now located between Thorcham village and Gobok village

in circa 1870-77. It is well documented 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 Lanphou villages joined hands and resolved to launch an attack on the Bungol village (Kamhou village). During the attack, the chief of Bungol village was speared to death. The Ramsom villagers sang the folk song which was a responsive song. Ramsom (Somram) villagers sang this folk song: 'Kophung O! Bungvumpa Kamtung par! Ja-he ...

Thankhu Kashol O! Miruwngma! Thankhu selpa Kashol O! Miruwngma! Ja ... he somram bunsun, chihjalema? Tih chapa- Tichapa'. Ruwnlel Kashol responded with this folk song: 'Kaphung- O! Somrampa! Ja-he ... Thalka Kashol miruwngma, kadobe! Ja-he ... Bungol suwng kung Kashol O! Kasu java! Tih chapa- tih chapa!' For this unwavering courage, unyielding fighting spirit, selfless dedication to save numerous lives, and supreme sacrifice in the face of the enemy, Runlel Kashol is recognized and acknowledged as revered as one of the regional heroes among the Anals and the Khurmi Nagas.

Sinruwng Bera (1871). The Kamhous frequently attacked the Lanphous, Khumbungs, 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, Lanphous 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 Kamhous in deep slumber under the trees. In true warrior's way, Sinruwng Bera challenged them to wake up and get ready for fighting. The fighting began immediately and the enemies were beheaded one by one. Then, Lanphous returned victoriously to their village. This, particular incident is conveyed in a song of victory given here: 'Hlam o, kahangse, Bungo blam O, kahangse! Kahangha, Pwnrang khowdo kahangthun, Kahangha, Pwnrang khowdo kahangthun, Kajungha, Hringvun Lakhu kajunghun! (In English translation: 'When I tracked the tracked! Mountainous track I tracked! When I reached, I marched with the royal spear! When I marched, I marched with the royal spear! Retreated, Crowning with the heads of foes!). One day Sinruwng Bera, at the behest of Khumbungs went to raid the Bungols' village in Myanmar. During the raid, Runlel Kashol killed Bungol, the most popular hero of the Kamhous. Circa 1871, at the night of 'Chahla' marriage solemnizing ceremony of the newly wedded Sr. Bowngnung, daughter of Sinruwng Bera and Bs. Mopheeng, son of Bs. Ruwngthuwl, the allied forces of Lushai, Kamhous and their cognate tribes attacked the Lanphou village at Abuwngkhu. The attack took place just after the ceremony when all the people had left the ceremonial place (that is, Sinruwng Bera's house). 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 Bowngnung were captured, however, many people escaped unhurt due to the selfless courage and valour displayed by Sinruwng Bera. Among the captives, Sr Bowngnung 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 Anals and the Khurmi Nagas.

Jasha Lumtong (1871-77). Jasha Lumtong Anal from Chandil Khubul was one of the notable regional heroes of the Anals and the Khurmi Nagas of the present-day Chandel/Tengnoupal. In 1871-77, he played a key role in defending Anal Lanphou 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 (1850-1886 A. D/C. E- Neepram Bihari: The Cheitharol Kumbaba, 2012, 224) and returned home safely. A Banyan tree planted by him at Hnatham village still stands withstanding the test of times as does his legacy. Jasha Lumtong's spirit of patriotism and commitment to protecting his people at any cost makes him one of the recognized and revered regional heroes among the Anals and the Khurmi Nagas.

The Hillmen known as the Kukis or Khungjais lived for the greater part north of the Chin Hills. The boundary of Manipur and Chin State (India and Myanmar) based on the Yandaboo Treaty 1826. Accordingly, the Yandaboo Treaty boundary demarcation, the Thado and kin-clans were found settled in northern Chin State (Myanmar). This indicates that it was only after the Yandaboo Treaty of 1826 that the Kuki (Khongjais) or Thadoas and kin-clans only migrated to Manipur. The Kukis lived in Southern part of Lokkha-Haokha, (Haika-Ralven), now in northern Chin State, Tonjang area (adjacent to South of Kabaw valley) in Myanmar. They lived south of the Lamkang villages of Lokkha-Haokha). The problem started with the arrival of Kukis (Thadou, Haokips and other kin-clans) in mass migration, this marked the beginning of dark period of the Lamkang Naga. The Lamkangs were prosperous at Lokkha-Haokha because their lands were fertile and productive. Few villages of Lamkangs at Lokkha-Haokha were: Aibul, Laamphei, Haika, Chukum, Sagang/Sakang, Ralven, Khubung, Bungshim etc. Some of the places, mountains, rivers of this glorious region (Lokkha-Haokha) are: Serlon mountain, Khangpak-lon mountain, Lonpi mountain (associated with Poireiton Khunthokpa), Bungrang-lon (present day Longja village mountain range), Aisi (both mountain and river mouth-brook), Thla-suk-mul (the mighty mountain behind the Bungrang-lon mountain

and across Manipur river, (now in Chin State of Myanmar). Chibu (Chibu-Chibal) salt spring valley now in Behiang village Churachandpur. Another important place is the Lamkang-lok and Kna-kreng (Kna-river) locally also known as Haika river that flows in the present Sajik Tampak valley (Lokkha-Haokha). In 1851 A. D., the Khongjais (Thadou and Haokip led by their chief Chassad himself) wrongfully massacred the people of Lokkha-Haokha during a particular festival called 'Totlangkam'. According to the oral tradition and A Bridge History of Lamkangs published by Lamkang Naga National Council, the Khungsai (Thadou and kin clans) twice encircled Haika-Ralven (Lamkang villages) etc to attack; but failed to attack due to their lack of men power.

Thus, this Khungsai (Thadou-Kuki) invited their kin-clans from South of Kabaw Valley to invade Haika-Ralven etc. In the year 1851, 23rd February news arrived that Chassad killed Haikang and Lamkhang villagers. It was reported that they (Chassad) had killed each and every inhabitants and completely wiped out the villages of Heikang and Lamkang. According to Nepram Bihari the Chassad killed the villagers of Heikak and Lamgang (Lamkang).

The Kukis came to the territories occupied by the Anals and Khurmi Nagas in 1845 A. D. As they could not drive out the Anals and the Khurmi Nagas, they invited the Kamhous to invade the Anal and Khurmi territories. The Anals and Kamhous fought and attacked on each other without knowing the war plan of the Kukis. R. K. Jhalajit Singh also recorded in his book 'A Short History of Manipur', 1965, p. 228; that the arrivals of the Kukis in larger hordes caused some anxiety to the Government of Manipur in 1845. Colonel McColloch was the then political agent. The reigning king Nara Singh entrusted to him (McColloch) to work out for settling them (the Kukis). The Kukis migrated mostly from the Chittagong Hill tracts and Myanmar (Burma). The signing of the 'Treaty of Yandaloo' on February 24th, 1826 between the British Manipur Administration and Burma (Myanmar) paved the way for remarkable influx of the Kukis in Manipur. R. K. Jhalajit Singh in his book: 'A Short History of Manipur' states that during the reign of Nara Singh the then Maharaja of Manipur (1844-50 AD) permitted the Kuki refugees to settled first at Moirang in Manipur by entrusting their rehabilitation into the hands of Colonel McColloch, the then British Political Agent in Manipur. Maj, Gen. James Johnstone (1877-86 AD), the then Political Agent of Manipur in his book: 'Manipur Naga Hills' page 26, clearly wrote about Colonel McColloch's policy of planting Kuki settlement in Manipur. He, further, clarified about Kuki as nomadic by nature that 'The Kukis are wandering race consisting of several tribes who have long been walking up from the South. They were first heard of as Kuki in Manipur between 1830-40 A. D'. T. C. Hudson in his book: 'The Naga Tribes of Manipur' also stated that: 'We are like the birds of the air, said a Kuki to me ones; we make one nest here this year and who knows we shall build next year'. The explanation pointed out that the Kukis were

refugees and a nomadic tribes without any permanent settlement in Manipur. Colonel McColloch recorded in his account of the Valley of Manipur and the Hill Tribes regarding the Kuki infiltration in Manipur stated that 'The Kukis continued their campaign to decimate the Naga population and plunder their wealth with fire arms supplied by the British and the kingdom of Manipur' was a well-planned strategy and crusade of invasion into Naga's domain to subjugate them and grab their ancestral lands by using the Kukis'. Maj. Gen. GL. Dare of 'Chin Hills Battalion Burma (Myanmar) Regiment MGWE SEA' in his letter no. 3332/65/CLL/RE-C 11/45 dated 06/01/1845 addressed to Th. Pushkar, president of Manipur state darbar stated that 'a large number of Kukis have left Burma (Myanmar) for Manipur via Aizawl'. They were armed with countless numbers of Musket guns. All these stated and authenticated documents proved that the Kukis are refugees and do not have the right to claim Kukiland here in Manipur. They belong to Manasseh descendant of Israel. Let them go and claim over there. Not here in the land of the Naga (Nagalim-Naga's land).

According to L. Joychandra Singh, The King (Chandra Kirti Singh: 1850-86 AD, p. 52), sent an expedition under his Senapati with one thousand (1000) sepoy against the Chassad. The royal son, the Senapati and others along with one thousand sepoy left to repel the Chasat (Chassad). Sir Colonel Johnston, the political Agent of Manipur (1877-1886) in 1879 said that the Chassad Kukis, mostly Haokips, originally from Southern Burma (Myanmar) are one of the numerous Kuki tribes that was gradually pushing on towards the North-eastern from the country south of the Kabaw valley (My Seven year experience in Manipur). The one thousand Manipuri sepoy repelled the Chassad from Lokkha-Haokha (Haika-Ralven etc), the Chassad Kukis (mostly Haokips) was gradually pushing on towards the north-eastern from the southern part of the Kabaw valley. The Haokip clans led by Chassad himself and later by his descendants like Tonghu (Tonghoo), etc attacked Tangkhul villages from (1870s-1888).

Felix Chahongnao, Wungpam Kasar, Dr Nelson Vashum writes, 'after Chingjaroi, Ngahui, Zinghui and Mapum were almost completely destroyed. A few escaped hiding in the forest. A big village called Shifong bordering Burma was wiped out in 1888'. Accordingly, the Royal Chronicle of Manipur 3rd November (Tuesday) mentioned Chongtha Ayapoorel major with two hundred sepoy went to Shifong (Shibong) Naga village. After a month on 7th December (Monday), the prince, Senapati, Sagol Hanjaba, Maisna Major, Chongtha Major, with one thousand sepoy set out for Chassad expedition. After a month, on 4th January (Saturday), the prince, Senapati, Sagol Hanjaba, and others returned from Chassad expedition. One (1) gong, one tusk, Tonghoo, the Chassad chief, 20 Chassad prisoners, eleven mithuns and fine of rupees 800/ were brought in. Fourteen Tangkhul Naga captured by Chassad (Kukis) were released and brought in.

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

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

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

After the dead of Kantum, buried at Molbem (Tedim, Chin, Myanmar), Kamhou founded his own village, and clan, his people were known as Kanhowte or Kanhow's (people). When Kamhou expedite to Manipur Mompipi (Lonpi) was occupied by Mangvum clan, one of Thadou kin-clan. This shows that Haika-Ralven, Chukum, Bungshim etc (Lokkha-Haokha) Lamkang people were massacre by Thadou and kin-clans, and not by Sokte clan, either of Kantum's or Kamhou's. Kamhou died in 1868.

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

The village (Haika-Ralven) was sized not by the Soktes (Suktes) but by the Thadous and kin clans specially the Haokips clans. Yet the act was due to the Soktes who were pressing north and driving the

Southern Thadous before them. Kantum (Father of Kamhou-Sukte) in his conquest of the northern Chin took tribute from the Thadous who then lived in the group of five (5) villages west of Tinjin, the capital of Pinzin ('Pinzin Nga Ywa' in Burmese language). After the death of Kantum, Kanhow (Kamhow) at once adopted an aggressive policy whose name became a terror to Manipur, Lushai, and Burma (Myanmar). The Soktes first called Kamhow by the Manipuris at the end of the 1850s. In 1856, the Soktes committed a series raid on a hill villages in Manipur.

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

NAGA HISTORY STRUGGLE and the constant hurdles planted by the Thadou-Kuki: 1826 TO TODAY:

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

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

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

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

Thadou Gal (Kuki-Anglo War- 1917-19): What the Kuki-Thadou called 'Kuki Rebellion of 1917-19 was a bitter experienced for the Nagas. When the Kuki Rebellion broke out in Manipur in 1917 on account of the further recruitment of labour Corps from Manipur, and the instigation by one Manipuri, the Nagas of Kharam tribe suffered severely from the attack of the Kuki-Thadou. The Kuki-Thadou-Rebellion was a crime against humanity, for it sheded the bloods of so many innocent lives of the Nagas, destroyed homes and loss of Land. Instead of revolve against the further recruit of Labour Corps by the British, it was a plan to annihilate the Nagas. Thus it was a 'war upon the innocent lives'. In the meantime the Nagas worked under the British and even some British Badge were 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 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 remained as Naga and walked for the Naga National Movement.

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

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

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

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

Disagreements later- mistrust and movement escalated.

1951: Naga plebiscite. NNC claimed 99% voted for independence.

India rejected results- armed struggle begins.

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

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

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

1997: Peace Talks. Ceasefire agreements start.

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

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

Yandabo treaty & Yandabo Consequences:

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

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

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

phase-wise in the face of stiff tribal resistance.

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

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

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

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

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

REHABILITATION OF KUKI REFUGEES – 1973:

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

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

Towards the end of 1967, the Chief Commissioner, Manipur had written to this Ministry stating that a large number of Kukis had entered into Manipur from the adjoining Burmese territory and require immediate rehabilitation. The Kukis are a nomadic tribe who had been moving across the Indo-Burma border from time to time. This movement was facilitated by an agreement between the Government of India and Burma to allow tribal population residing on either side of the border to go across up to a limit of 25 miles without any permit or restriction. As a result of new policy of Burma, however it appears that the Burmese authorities were sending out of Burma, particularly from the border areas, all those who did not have a Foreigners Registration Certificate. Thus, a total of 500 families consisting of approximately 2400 persons had crossed over into India. It was difficult to establish the nationality of these migrants and efforts to stop their influx had also not been successful. The matter had been taken up with the Burmese Government through MEA. In the meanwhile, a sum of Rs 1 lakh was sanctioned to provide relief at the rate of Rs 100/- per person, and the Government of Manipur were requested to meet this expenditure from

their existing funds. Subsequently the Chief Commissioner also sent a proposal for rehabilitating the 500 families and suggested a loan scheme for settling these persons on land Rs 725/- per family. A total requirement of Rs. 3.62.500/- had been worked out. The notes from file 14/145/67-HMT placed below explains this case completely. A sanction for incurring expenditure to the above extent had been issued by the Government of India, in an order dated 20th March, 1968 (Sl. No. 117 of the file). It had been mentioned clearly in the sanctioned order that the expenditure would be met by re-appropriation from the existing funds available with the Manipur Administration. In fact, this was the understanding on the basis of which the Ministry of Finance had agreed to the issue of the sanction, vide their notes at pp. 15, 16 as also 18 of the concerned file. While agreeing to this sanction, the Ministry of Finance had suggested that it would be more appropriate if the Rehabilitation Department were to handle this matter. (Their note at p. 15 and 20 of the file relating to the sanction of the file placed below refers).

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

have stated that in case the transfer of the work to them is likely to result in savings in the overhead costs, they will be agreeable to handle this matter, provided it is transferred to them under the orders of the Cabinet. Otherwise, they are not willing to handle the case as has been reiterated by them vide their notes at pre-pages 17 and 18 of the file.

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

This is unlikely, since the sum of money involved is quite small. Even when the earlier sanction was made, it must be remembered that it was subject to the condition that the Union Territory Administration would find the necessary resources by re-appropriation from within their own funds. The proper course of action, therefore, would appear to be to suggest to the State Government that they may make necessary provision in their own budget for the grant of such loans.

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

Considering however that the advances are only by way of loans and the sum is not much, there appear to be no objection to requesting the Manipur Government to find the necessary resources themselves. (Incidentally it may be mentioned that the State is also now under the President's Rule). A draft letter is also suggested for consideration. Before this letter issues we may, if approved, seek for advice of Director (Finance) as also the Home (Finance) side of this Ministry. (R.C Iyer) Under Secretary 4.6.1973

NAGA-KUKI CONFLICT: A CASE OF KUKI AGGRESSION:

'Kuki nationalist imagination" inextricably remains entrapped in the perception of the colonial tutelage. McCulloch's policy of planting "*Kuki settlements on*

exposed frontiers" still informs the idea of "*Kuki nationalist consciousness*". Historical accounts perhaps reveal that the whole history of Kuki consciousness is characterized by the conspicuous absence of even a plausible "nationalist imagination".

A colonial fault still haunts Manipur. The apparition of ethnic Kuki aggression re-looms large as the Kukis arouse in bizarre excitement targeting the Tangkhul Nagas on 13th September, 2018 with the erection of three dehumanizing monoliths on the grounds of Kuki Inpi, Churachandpur, carrying a hate-propagandist inscription, "25th Anniversary of Kuki Genocide by Tangkhul-Led NSCN (IM)".

As Kukis continue playing the role of colonial minion, the arbitrary repetition of the misleading labels such as "*genocide*" deforms the actual empirical experience only demonstrates the hypocritical worldview of the Kuki intellectual discourse. It only reaffirms the assertion that the whole quest for "*Kuki nationhood/homeland*" is no more than a pathology of parochial ethnic neurosis.

KUKI TRIBE: A COLONIAL INVENTION:

Kukis originally "*are a wandering race*" and they "*were first heard of as Kukis, in Manipur, between 1830 and 1840*" (Johnstone J., *My Experiences in Manipur and the Naga Hills*, p. 25). B.C. Allen confirms that the Kukis originally "*live in the southern hills, and are pushing their villages into Kapui (Zeliangrong) on the west and the Tangkhul country on the east*".

As the threatening waves of Kuki immigration "began to cause anxiety about the year 1845", McCulloch in his kneejerk policy response "settled them down, allotting to them lands" wherever "*their presence would be useful on exposed frontiers*" (Johnstone J., *My Experiences in Manipur and the Naga Hills*, p. 26). This historical Kuki status was later officially recognised by the Standing Order of the President Manipur State Darbar issued by T.A. Sharp that "*Kukis in the Naga Areas in Manipur are Aliens and Refugees*". Again the Standing Order No. 2 dated 23.07.1941 declares that "the Kukis shall obtain prior permission from the Chief of Naga village for settlement and pay House Tax to the Naga Chief".

The Court of President, Manipur State Darbar in the matter of Shangreihan Khulakpa of Leishan Village vs. Manvom Kuki of Mollen Village accordingly opines in its order dated 20.04.1931 that, "*Manvom admits he will pay Rs. 50/- as Lausang... Manvom has already been allowed to settle at Leishan, but he must not consider that by paying Rs. 50/-, he has purchase the land outright*".

Subsequently, the Refugee Relief Fund for rehabilitating the Kukis was sanctioned by the Government of India vide Memo No. P3/9/66 and payment was released through the Government of Manipur vide Memo No. 01/R/RFL in three instalments, the last instalment being released on 28.02.1966.

MCCULLOCH'S KUKI POLICY: A FAILURE:

McCulloch's shortsightedness, though initially a success, turned out to be a costly policy misadventure for the colonial administrators. Kukis became a persistent headache for the British lately. On 25.02.1880, troubled James Johnstone notes in his personal diary, "*Today I received the news of an attack by the Chassad Kookies, who gave so much trouble last year (emphasis added), on the village Chingsow (Chingsui)*".

Turning against their own Master, the imperial authority of the British was constantly put to challenge as the "*troublesome*" Kukis persisted in attacking the subject villages against the policy and orders of the British Government, finally culminating in the 1917-1919 rebellion. The British only then realized the seed it had sown.

KUKI MASSACRE OF INNOCENT NAGA VILLAGERS: COLONIAL ACCOUNT:

Unprovoked Kuki aggression is not new to the Nagas. James Johnstone reminisces that the Kukis "*were a ceaseless trouble*" to the "*Nagas*" and according to B.C. Chakravorti, during the "*Kuki rebellion of 1917-1919, the Kabui Nagas suffered very badly at the hands of the Kukis*".

In the month of February, 1880, the Kukis attacked another "Tankhool" (Tangkhul) Naga village, namely "Chingsow" (Chingsui) village, and mercilessly massacred 45 persons. The attack was in defiance of British order and policy as it "*appeared that a demand has been made by Tonghooj the Chussad Chief, that the Chingsow Nagas should submit to him and pay tribute, but they, of course, refused (emphasis added)*" (Johnston J., *My Experiences in Manipur and the Naga Hills*, p. 185).

As per the accounts of Sir Robert Reids, the Kuki mercenaries massacred about 176 persons of Goitang village and total of about 76 houses were completely razed to ashes. More than 250 Kharam villagers were butchered and their houses burnt. About 70 of Makoi villagers were massacred, properties plundered and houses burnt. About 10 of Dailong villagers were butchered, over 70 houses torched and properties plundered. Whole of Mongjarong Khunou village was razed to the ground and about 39 were massacred (Facts about the Naga-Kuki Conflict, p. 5-6).

According to B.C. Allen, the Kuki mercenaries made another ferocious attack on "Swemi" (Chingjaroi) Naga village in about the month of December, 1892 and as per the village account, more than 600 villagers were ruthlessly massacred. And the list goes on.

KNF/KNA: A PRODUCT OF THE INDIAN INTELLIGENCE:

India inherited McCulloch's policy of arming the Kukis to neutralize the Nagas. With the sole object of annihilating the Nagas, the Kuki National Front (KNF), now renamed Kuki National Army (KNA), was formed and armed in the year 1990 by the Research and Analysis Wing (RAW) in collusion with the Government of Manipur.

Funding was routed through the State Government in the liaison of Sh. C. DOUNGEL (the then Finance

Minister). This is confirmed from the letter dated 12.07.1992 written by the Commander-In-Chief, Kuki Federal Council acknowledging the receipt of Rs. 1 Lakh from the Chief Minister, Sh. R.K. Dorendra Singh. In another letter dated 02.08.1992, the General Secretary of Chin-Kuki Revolutionary Front acknowledges the receipt of Rs. 2 Lakh each from the Chief Minister and Finance Minister of the State.

In the Hindustan Times publication dated 22.07.1993, it was exposed that "The Kuki National Army (KNA) is seeking at least Rupees seven crore financial assistance from the Indian Government through the Research and Analysis Wing (RAW) and the Indian Army's arms and material support, according to the sources close to Kuki National Organization (KNO) chief Sohlun, to enable it to undertake a 'fight to finish' war with the well-organized National Socialist Council of Nagaland (Muivah)".

In another letter to the Editor, Eastern Panorama, October 1993, it was revealed that the formation of KNF/KNA "was masterminded" "by Mr. C. Doungel and Mr. Holkhomang Haokip" and that "*the Kukis have received a huge amount in the name of assisting the armed forces to annihilate the Nagas. Arms are supplied and rations shared in the AR camps as they are sheltered there.*"

In his campaign speech at 46(ST) Assembly Constituency, Sh. C. Doungel promised to "take revenge against the Nagas who were their enemies in Manipur and Nagaland (emphasis added)" and contributed Rs. 25 Lakh in the formation of KNF/KNA (Memorandum to the Prime Minister of India dated 01.09.1992).

Unsurprisingly, a joint force of the 15th Assam Regiment and KNF/KNA raided Kambang Khullen Maring Naga village and torched 25 houses and 25 granaries on 21.04.1993. Again on 22.04.1993, Leibuvillage was laid siege by the 15th Assam Regiment and KNF/KNA and set ablaze 64 houses. On 15.05.1993, the 15th Assam Regiment and KNF/KNA torched another 24 houses and granaries of Leipham village.

NAGA-KUKI CONFLICT (1990-1997): A CASE OF UNPROVOKED KUKI AGGRESSION: After its formation, KNF/KNA launched its treacherous mission by manipulating the Kuki mass sentiment invoking the perceived historical stigma in the Refugee Relief Fund of 1966 and an easy scapegoat was found in the Nagas.

On 09.02.1990, KNF/KNA served its first letter to the Chatric Village Authority warning the Naga villagers to vacate with immediate effect. On 04.05.1992, the Kuki Students' Organization (KSO) announced warning the Nagas to leave Moreh town within 24 hours leading to mass exodus of the Nagas. On 12.09.1992, the Kuki War Declaration Committee thereafter declared a war against the Nagas without any provocation (Thinglang Post Publication 22nd September, 1992).

In the ensuing aggression, hundreds of Nagas were massacred, thousands of houses torched, hundreds of

villages uprooted, women raped and the harmless Naga religious ministers were not even spared. As per the UNC report 1992-1997, a total of about 470 Kukis and 207 Nagas were killed in the ensuing clash, about 205 Kukis and 197 Nagas were injured and about 2870 Kuki houses and 2582 Naga houses were burnt.

FORMATION OF NAGA-LIM-GUARD (NLG): Nagas did not retaliate till then. Naga civil societies and village chiefs on the contrary made repeated appeals to the State Government for immediate intervention. On 16.06.1992, a delegation of ANSAM also sneaked into Churachandpur in search for peace with KSO and CDSU (Churachandpur District Students' Union). However, the effort failed as the attack on the Nagas continued.

In a shocking complicity of the State Government, the Government of Sh. R.K. Dorendra Singh ordered immediate confiscation of arms from Ukhrul District in the month of August, 1993. Sh. R.K. Dorendra Singh went further to glorify the Kuki aggression by awarding martyrdom on Lt. Sh. Onkholet Haokip, a KNF/KNA militant, with a reward of Rs. 20,000/-. Consequently, the Naga-Lim-Guard (NLG) was formed in the month of May, 1993 under the United Naga Council (UNC) in self defence and protection of the Nagas from the state sponsored Kuki aggression.

CONCLUSION: Nagas perceive "*Sahnit Ni*" as another tactical offensive of the Kukis. It is a propagandist conception with the sole object of distorting the collective memories of the past by branding the Nagas as the cause of their past misfortunes.

The conspiracy theory behind the complaint reportedly lodged with the NHRC against the NSCN (IM) must be true. As per the confidential sources, there is a conspiracy at the instigation of the Indian state agency to entrap the Naga nationalist movement by booking Th. Muivah.

At the time when the Nagas are at accommodative peace with the Kukis, the new inflammatory offensive of "*Sahnit-Ni*" does not portend a peaceful co-existence. Unless the forging of "Kuki national identity" is extricated from the memories of being a mere colonial pawn, history is likely to repeat itself. Only then India and its puppet state Manipur will realize the seed they had already sown like the British.

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

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

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

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

This distinction is important. When colonial-era settlements are treated as ancient and undifferentiated ancestral ownership, tension arises. The British reorganized land and authority for strategic reasons and left without resolving long-term implications. If chronology is ignored, conflict increases. If history is accepted honestly, dialogue becomes possible. Understanding facts is the first step toward preventing further tension.

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

To be honest, these old Kukis are not Kukis at all. Their population is relatively small. British just happen to classify them as old Kukis... They are indigenous... The earliest mention of Koireng in Cheitharol Kumpapa is in 1407 CE. But New Kukis claim Kukis are mentioned in Cheitharol Kumpapa as early as 15th century, they take advantage of Koireng being classified as old Kuki...It's Koireng that's mentioned, not Kuki that's mentioned...

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

Further, the term ‘*Old Kukis*’ attach to the Naga tribes (Anal, Aimol, Chothe, Khoibu, Kom, Lamkang, Maring, Moyon, Monsang and Tarao) of Chandel and Tengnoupal (Khurmi Nagas) is historically wrong since they already existed before the Kuki-Thadou and her cognates arrived in Manipur. These Khurmi Nagas are associated with Poiraiton and Pakhangba of 33 A. D. The British ethnographer based on linguistic perspective, however there is a great deal of difference in culture, customs, traditions, and most importantly on village administration and land holding system, 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.

The Kuki atrocities against the Nagas do not end there. The Kuki community has also been involved in massive poppy plantations in the ancestral lands of the indigenous Nagas, causing widespread deforestation and environmental degradation. This has not only led to the destruction of the Naga homeland but also perpetuated the social menace of drugs and narcotics trafficking and addiction amongst the youths of Manipur. The Kuki community's actions have caused immense socio-economic, moral, and health issues in the community, threatening the very fabric of the Naga

society. The future of the Naga youth is at stake, and it is imperative that immediate action is taken to address this issue.

The legislative representation of the Kuki community is a joke. Despite being immigrants, they have managed to grab power and influence, often at the expense of the indigenous Nagas. The unnatural growth of Kuki-Chin MLAs versus diminishing Naga MLAs in Manipur is evident from the following data:

- 1952-57: 1 Kuki MLA, 7 Naga MLAs
- 1957-62: 1 Kuki MLA, 4 Naga MLAs
- 1962-67: 1 Kuki MLA, 8 Naga MLAs
- 1972-73: 6 Kuki-Chin MLAs, 13 Naga MLAs
- 1974-79: 8 Kuki-Chin MLAs, 12 Naga MLAs
- 1980-85: 9 Kuki-Chin MLAs, 10 Naga MLAs
- 2025: 10 Kuki-Chin MLAs, 10 Naga MLAs

It is imperative that the government and the international community take cognizance of the Kuki atrocities against the Nagas and take immediate action to protect the indigenous people. The recommendations for peace and reconciliation are a starting point, but more needs to be done to address the historical injustices and ongoing violence. The people of Manipur, especially the Nagas, demand justice, accountability, and protection from the Kuki community's brutal actions. It is time for the world to wake up and recognize the Kuki atrocities for what they are – a threat to humanity and a stain on the conscience of mankind.

Recommendations for peace and reconciliation include:

1. Demographic Monitoring: Establish transparent census mechanisms to track population changes and inform inclusive policies.
2. Historical Accountability: Initiate truth-and-reconciliation processes to address past atrocities and foster healing.
3. Equitable Representation: Ensure proportional legislative representation to reflect demographic realities and balance political power.
4. Conflict-Resolution Frameworks: Develop community-based mediation programs emphasizing human rights and mutual respect.
5. Socio-Economic Development: Allocate resources equitably to mitigate economic disparities fueling tensions.
6. Eradication of Poppy Plantations: Take immediate action to eradicate poppy plantations and prevent further environmental degradation and social menace.

As the sun rises over the hills of Manipur, the Nagas stand tall, their spirits unbroken, and their voices unshaken. They are the sons and daughters of the land, the original inhabitants, and the rightful heirs to its glory. The Kuki atrocities may have scarred their bodies, but they will never scar their souls. The Nagas will rise, they will reclaim, and they will rebuild. For they are the Nagas, and they are the future. The world may have forgotten, but the Nagas will never forget. The blood of their ancestors cries out for justice, and the world must answer. The Nagas will not be

silenced, and their voices will be heard. It is time for the Kuki community to acknowledge their wrongdoings and take responsibility for their actions. The world is watching, and justice will be served. The Nagas will triumph, and their land will be free.

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, Tengenoupal 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!

India inherited McCulloch's policy of arming the Kukis to neutralize the Nagas. With the sole object of annihilating the Nagas, the Kuki National Front (KNF), now renamed Kuki National Army (KNA), was formed and armed in the year 1990 by the Research and Analysis Wing (RAW) in collusion with the Government of Manipur (GoM). Funding was routed through the Manipur State Government in the liaison of **Sh. C. Doungel** (the then Finance Minister of Manipur). This is confirmed from the letter dated 12.07.1992 (12th July, 1992), written by the Commander-in-Chief, Kuki Federal Council (KFC) acknowledging the receipt of Rs 1 (one) Lakh from the Chief Minister, **Sh. R. K., Dorendro Singh**, in another letter dated 02.08.1992 (2nd August, 1992), the General Secretary of **Chin-Kuki Revolutionary Front** acknowledges the receipt of Rs 2 (two) lakhs each from the Chief Minister and Finance Minister of the State of Manipur. In Hindustan Times publication dated 22.07.1993 (22nd July, 1993), it was exposed that *'The Kuki National Army (KNA) is seeking at least Rupees seven crore financial assistance from the Indian Government through the Research and Analysis Wing (RAW) and the Indian Army's arms and material support, according to the sources close to Kuki National Organization (KNO) chief Sohlun, to enable it to undertake a 'fight to finish' war with the well-organized National Socialist Council of Nagaland (Isaac-Muivah) (NSCN-IM)'*. In another letter to the Editor, **Eastern Paronama**, October 1993, it was revealed that the formation of KNF/KNA *'was mastermind' by 'Mr. C. Doungel and Mr.*

Holkhomang Haokip' and that *'the Kukis have received a huge amount in the name of assisting the armed forces to annihilate the Nagas. Arms are supplied and rations shared in the AR Camps as they are sheltered there'*. In his campaign speech at 46(ST) Assembly Constituency, **Sh. C. Doungel** promised to *'take revenge against the Nagas who were their enemies in Manipur and Nagaland (emphasis added)'* and contributed Rs 25 (twenty-five) lakhs in the formation of KNF/KNA (Memorandum to the Prime Minister of India dated 01.09.1992 (1st September, 1992). Unsurprisingly, a joint force of the 15th Assam Regiment and KNF/KNA raided **Kambang Khullen Maring Naga** village and torched 25 (twenty-five) houses and 25 (twenty-five) granaries on 21.04.1993 (21st April, 1993). Again on 22.04.1993, **Leibu Maring** was laid siege by the 15th Assam Regiment and KNF/KNA and set ablaze 64 (sixty-four) houses. On 15.05.1993 (15th May, 1993), the 15th Assam Regiment and KNF/KNA torched another 24 (twenty-four) houses and granaries of **Leipham** village. It should be noted that *'Naga-Kuki Conflict (1990-1997) was a case of unprovoked Kuki Aggression'*. After its formation, KNF/KNA launched its treacherous mission by manipulating the Kuki mass sentiment invoking the perceived historical stigma in the Refugee Relief Fund of 1966 and an easy scapegoat was found in the Nagas. On 09.02.1990 (9th February, 1990), KNF/KNA served its first letter to the **Chatric village Authority** warning the Naga villagers to vacate with immediate effect. On 04.05.1992 (4th May, 1992), the Kuki Students' Organization (KSO) announced warning the Nagas to leave Moreh (Tengenoupal District) town within 24 hours leading to mass exodus of the Nagas. On 12.09.1992 (12th September, 1992), the Kuki War Declaration Committee thereafter declared a war against the Nagas without any provocation (cf. Thinglang Post Publication 22nd September, 1992). In the ensuing aggression, hundreds of Nagas were massacred, thousands of houses torched, women raped and the harmless Naga religious ministers were not even spared as per the UNC report 1992-1997, a total of about 470 (four hundred and seventy) Kukis and 207 (two hundred and seven) Nagas were killed in the ensuing clash, about 205 (two hundred and five) Kukis and 197 (one hundred and ninety-seven) Nagas were injured and about 2870 (two thousand eight hundred and seventy) Kuki houses and 2582 (two thousand five hundred and eighty-two) Naga houses were burnt. The author, once again, mentioned this above articles or research reports in order to question the Kukis how comes when you called the inhabitants of South-East Manipur as *'Old Kuki'* and attacked and torture them mercilessly? And even robbed their lands? Many Anal, Moyon, and Lamkang villages were occupied by snatching. Propagating the Kuki political agenda by grouping these tribes of South-East Manipur will never serve your dreams. Your unquenched thirst of land grabbing to build your dream *'Kuki-Homeland'* in another's' land is uncalled for. If you are one of the lost tribe of Israel, and belong to Manasseh, please talk

to the Jews, Israel, not here in the Naga Hills. India is imitating the British Colonization policy, but they will leave one day. At that time where will you be? This is a civilized world, one must be decent enough and so acknowledge the God given inheritance of the Nagas

and the Meiteis. You do not belong here, you may ask for a room in the land of the Mizoram or to Burma (Myanmar), or beyond India- in the Middle East where your dream is your land.

CONCLUSION:

L. Bhagyachandra Singh comments that some of the Tutelary deities with their associate communities who are worshipped both by the hills and valley people are as follows in the given table below: When ‘Nongda Lairen Pakhangba’ became king, he asked the descendants of the great ancestors who went with their tutelary deities to come down and settle in the Valley of Manipur like their other brothers. However, it is told that they expressed their happiness and comfort to be in the hills for tutelary duties.

Direction	Tutelary Deity	Their Associate or Communities
North	Marching	Mao and Maram (both Naga)
North-East	Chingkhei Ningthou	Tangkhum (Naga)
East	Nongpok Ningthou	Tangkhum and Maring (both Naga)
South-East	Irum Ningthou	Tangkhum and Maring (both Naga)
South	Wangbren/Wangbrel	Anal, Nanfous, Moyon, Tarao, Monsang, Lamkang added by the author since Wangbrel married two Lamkang lady (all are Naga)
South-West	Thangjing	Koireng (Naga)
West	Loiyarakpa	Cheroos (Chiru) Naga
North-West	Koubru	Kabui (Naga)

The above directions, tutelary deities and the communities’ associates proved that the land of Manipur is and was occupied earlier by the Meitei and the Nagas. The Meiteis and the Nagas were the only Indigenous or aborigines of the land call Manipur. These directions, tutelary deities and the associate communities prove that the Kuki-Thadou and their cognates were the only late immigrants and have no relationship with the tutelary deities of the land call Manipur. Of course, as time passed by, the Meiteis and the Nagas have their differences as time evolved. But the ancient history is the living prove that they were the owners of the land in their own respective places. However, where is the picture of the Kuki-Thado and her cognates in such history and Religious Philosophy of the Meiteis before the advent of the Vaishnavism in Manipur? Therefore, the Kuki-Thadou and her cognate immigration into Manipur change the whole of the Migration Dynamics of Khurmi Nagas inhabitants (Chandel & Tengnoupal), in particular, and Manipur and North East India in general. The Kuki-Thado and

her cognates’ intellectuals, scholars and researchers are advised in good will not to twist the history of Manipur for their Political Propaganda. Intellectual & historical Kleptocracy is far dangerous than any other sin both on earth and in heaven. Teach the young aspirant Kuki-Thadou and cognate students’ the true and real history of the land in order to live and co-exist peacefully. Politics is good, but greedy politics is like trying to reach the Sun. It is impossible to reach the Sun, you will get melted even before you reach the middle-way. Politics of reaching the moon is acceptable, and many people or country had tried, and they did it! Now is the time of Geo-Politics, but handle the fire carefully otherwise many nations had been erased from this earth and history. There is a good Scripture quotation: ‘The Truth will set you free’ (cf. John 8: 31-32). Majority of the Nagas and the Kuki-Thadou and her cognates are Christian. Therefore, as a Christian let us speak the truth, seek the truth, desire the truth, honor the truth, write the truth, and teach the truth. For, only the truth will set us free. Amen!

Bibliography:

1. Anal, WS Johnson ‘A Comprehensive History of the Pakans: Anal-Lamkang-Moyon-Monsang’ (Chandel WS Johnson Publication, 2019), 14 - 16
2. Anal Phetha Ni Alum 2026 Souvenir: Remembering The Anal Legendary Heroes (Chandel: Anal Naga Tangpi (ANTA, 2025)
3. Angnong, R. ‘Origin, Migration and Settlement of the Moyon’ in Dr Gina Shangkhram Moyon ‘Ng Kuurkam Moyon: King of Khongjon (Khungjuur) known as Konggam Moyon or Moyon Shamshang Shakhaba’ (Penaching: Bujuur Aanchung Puh (BAP), 2012)
4. Barton, Bruce B. eds. ‘Tyndale Life Application Study Bible’ (Wheaton: Tyndale House Publishers, 2004)
5. Bihari, Nepram ‘The Cheitharol Kumbaba: The Royal Chronicles of Manipur’ (Delhi: Spectrum Publication, 2012)
6. Deb, Debajit ‘The Aimol of Cachar, Assam: A Case Study of Language Shift’, ISST Vol. 1. No. 5,
7. Goshwami, Hareshwar ‘History of the People of

- Manipur' (London: Yaol Publishing Limited, 2019)
8. 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)
 9. Hyma, Albert 'World History: A Christian Interpretation' (Grand Rapids, Michigan: William. B. Eerdmans Publishing Company, 1954)
 10. Ibobi, Laikhuram 'Khuman Kangleiron and Laikhuram Sageigi Mihouron' (Imphal: Manipur State Archives, 1998)
 11. Kabui, D. L. 'Shanti gi Lambi da Kabui Salang Maiba' (Imphal: Kabui Dharma Sobha Manipur Publication, 2013)
 12. Kamei, Gangmumei 'History of Manipur: Pre-colonial Period' Third Revised and Enlarged Edition (Delhi: Akansha Publishing House, 2015)
 13. Lalboi Kom Kilong 'Re-Reading the History of Komrem People: Pre & Post Christianity' (Churachandpur: Convention Book House, 2016)
 14. Moyon, Rev Dr Koningthung Ngoru 'Insights of the Western Missionaries' Legacy in Manipur: Especial Reference to Moyon of Manipur' (Delhi: Bluerose Publishers, 2021)
 15. Moyon, Rev Dr Koningthung Ngoru 'The Lost Kingdom of Moyon (Bujuur): Iruwng (King) Kuurkam Ngoruw Moyon & the People of Manipur' (Chhattisgarh: Shashwat Publication, 2023)
 16. Moyon, Rev Dr Koningthung Ngoru and Dr Wanglar Alphonsa Moyon 'Women Overcoming a Barriers of History and Tradition in North East India' (Delhi: Kavya Publications, 2025),
 17. Moyon, Rev Dr Koningthung Ngoru 'The Bujuur Cosmogony: An Analytical Study on the theories of the origin of man in comparison with Ancient Near East and Biblical Account' (Unpublished Thesis of Doctor of Ministry, Patriot Bible College/University, Imphal, 2019),
 18. Moyon, Dr Roel Langshong '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),
 19. Ningthourol Lambuda
 20. Sen, Sipra 'Tribes and Caste of Manipur' (Delhi: Mittal Publication, 1992)
 21. Singh, L. Bhagyachandra 'The Religious Philosophy of the Meiteis before the Advent of Vaishnavism in Manipur' (Imphal: L. Momon Devi Publication, 1998)
 22. Singh, Moirangthen Chandra Pandit Achaoba 'Poireiton Khunthok' (Imphal Poknapham Publication, 1995)
 23. Shobha, H. C. 'Moirang and Eputhou Thangjing' (Moirang: Shilabati Chanu (Ail), 2011)
 24. Tin, Pe Maung and G. H. Luce 'The Glass Palace of the Kings of Burma' (London, Humphrey Milford: Oxford University Press, 1928)
 25. The Souvenir, the Third Totlangkam (Lamkang Naga Kver Kunpun, LNKK, 2008,
 26. Thumthung, L. PDT 'Migration of Anal' (Chandel: Thumthung Publication, 2008)