The people

Manipur state is occupied by three major communities, the Meitei, the Nagas and the Kukis. There are many agnate and cognate groups of these three major groups. The central Imphal valley is dominated by the Meiteis. The surrounding hilly region is occupied by the Nagas and the Kukis. The Nagas living in Manipur are divided into Sub-tribes such as Mao, Maram, Paomei, Tangkhul, Zeliangrong, Thangal, Maring, Anal, Chothe, Mayon, Lamkang, Chiru, Tarao, Koireng and Kharam. Culture and tradition of these Nagas sub-tribes reveal very close identities. They have common ideology, political identification and have accepted Naga
The Nagas have their unique traditional cultures with slight difference among their sub-tribes. The Kuki’s group followed their traditional culture in the area. The tribes living around Ukhrul are having mixed cultures and traditions.

Mao:

The word Mao is derived from a person’s name, Emeo. The word Emeo got corrupted and was called as Mao. They occupied the present Senapati region. Mao tribes are the descendants of Emeo so they came to be known as Mao. They believe that they came out from Makhel where as Tangkhuls, Zaliangrong and Poumei believe that they came to Makhel from Samsok, Kachar and siifid\(^2\). The Naga ancestors dispersed from Makhel and migrated to their present respective habitats. It is also believed that the term was coined from the term mahou, which has been a constituent tribe of the Mao Naga Group, as the Mao Naga and the Tangkhuls lived bordering with each other. It is believed that one of the cognate groups of the Tangkhul was Ma-hou which changed to Mao. Similarly, the term Hou got changed to Ao. So Mao and Ao tribal groups originated from the Tangkhuls and, formed their principalities in the adjoining areas of the Tangkhuls. Similarly the Angamis too reveal a

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1. Gangnumeii Kabui, Ethenicity and Social Change, p.19
2. Ibid p.24
closeness with the Tangkhuls. This is so on account of the facts that the territorial space which they shared remained the same for generations till the Angamis migrated northwards into the present Nagaland and established their zones of influence. As far as these cognate groups are concerned they have lots of similarities in their religious rituals and rights of passage and in the concept of the soul departing to a village like place between the Earth and the Heaven popularly called

Maram:

The Maram settled in the Senapati region. They are one of the sub-tribes of the Nagas. The Marams and the Thangals are linguistically and culturally allied people. They have affinity with the Liangmei of Zeliangrong. The Rongmeis too have their affinity.

Anal:

The Analos live in Chandel. They are the majority in Chandel. They occupied the central Chandel and Chakpiarong area. The word Anal is derived from a name of a person ’Analpa’. Anal was the chief of Limkhu village. Later it was corrupted and its people came to be known as Anal. The Anal oral tradition tells the story of their migration from a cave, under

\[\text{Ibid p. 22}\]
the leadership of Hansu and Hantha⁴. These two brave men shot the tiger dead and lead them out from the clutches of tiger that was waiting at the mouth of the cave to devour anyone who would come out. It is believed that they followed the Irrawady River and came to settle on the territories south east of Manipur.

**Poumei:**

The nomenclature Poumei is derived from a person name Pao. The descendants of ‘Pao’ were known as ‘Paomata’ in Poumei language ‘Pao’ is name of a person and ‘Mata’ means ‘descendant’. The word ‘mei’ means people.⁵ So Pao descendants or people were known as Paomei. They migrated to the present site from Makhel. They lived in Senapati adjacent to the Marams and the Maos.

**Maring:**

The sub-tribe of Naga Maring lived in the Chandel region of Tengnoupal. At the time of the British and the early part of India’s independence the South of Manipur was included in the Tenoupal Sub-division. But in due course of time more districts emerged and Ukhrul, Chandel and Churachandpur came into existence. Today, Tengnoupal

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⁴ Ibid p.23
⁵ R.K. James, the Paomei Naga tribe of Manipur Socio- Culture Study. M.Phil Desertation. P.8
region is inhabited by different tribes of the Nagas and the Kukis. Among them Maring is one of the oldest Naga tribes of Manipur. It is also believed that the Marings had close relationship with the Meities and had contributed much in shaping their culture.

The word Maring is a combination of two words ‘Ma’ and ‘Ring’. ‘Ma’ means ‘people’ and ‘Ring’ means ‘living’. They believed that they came from a cave known as **Haoum Maruk**. When we interviewed one of the elders of the Thawai village, Thomas, he said that Maring is derived from the word ‘Mei’ which means ‘fire’ and ‘ring’ means ‘alive’. According to the tradition of the Marings their old forefather tried to keep their fire burning alive that had been made with dry wood and bamboo. They lived in Chandel which, today, has borders with Ukhrul region. There are lots of common cultural traits and language affinity between the Tangkhuls and the Marings. Some of the Maring Nagas lived with the Tangkhuls in Thawai village of Ukhrul.

**Lamkang:**

The Lamkangs believe that they came out of the caves which they called **Khur**. Their forefathers had told them that they had come out of caves and all their traditional traits support this theory. They told them that

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6 T.C.Hudson, *op cit* p.15
a brave person, Benglam, had lead them out of the cave when a big tiger
ambushed them near it. The tiger used to devour whoever came out of the
cave. Even the strongest men among them could not defeat the tiger.
Benglam managed to run out of the cave and the tiger chased him leaving
the cave. So one after another the other members of tribes came out of the
cave hurriedly. Today they live in the Chandel district.

**Kuki-Chin:**

The Kuki migrated to Myanmar from China and moved to
Chittagong and Lushai Hills in which they forced and pressurized the Anal,
Tarao, Kom, Kabui, etc to submit and merge with them. Some section of
the population merged and got integrated with the Kuki Chin population
while some migrated in northwardly direction. The Tengnoupal region is
occupied mostly by the Kukis and **Moreh** is domainated by them. At
present the Kukis are scattered all over Manipur. The term ‘Kuki in
isolation and in combination with chin (kuki-chin) has a linguistic
connotation. Both have a generic application. In Myanmar the kukis are
considered synonymous with Chin groups of people. Several scholars are
of the opinion that the Kuki-Chin are one of the biologically inseparable

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7 Sankhil Shethon Lamkang, Social and Culture life of lamkang, M.Phil desertation, p.5
8 Y.L. Roland Shimmi, Comparative History of the Nagas from ancient period to 1826, Inter Milan Publications, New Delhi. 1988. p.54,55
branches of the people known as ‘Di Qiang, Chiang, Chi’ang, Ch’iang, Kiang or Khayang’, and are said to be the ancestors of the Tibeto-Burmans who had interacted with the Ang group of people in their sojourn over a large territory in the northeast region in India.

**Cave cultures**

The history of the hills and the Imphal valley is lost in oral tradition. We found the cave sites as a fact to be studied but the remnants of cultures were no more to be found. We have had to solely rely on the folk stories as told by old persons or from some of the books which have been written recently wherein the data discussed needs to be authenticated. The people living in the Ukhrul region and the adjoining areas maintained that they had come out from the cave. R.R. Shimray states that most of the Naga tribes have come out of a hole of a cave.\(^9\) The Tangkhuls who settled in the south of Ukhrul region claim that they had come out from the cave known as Murengphy which lies in the upper Ningthi basin. The Khangkhui cave has been traced to the habitation of humans which lies around the central region of Ukhrul. The legends of Lamkang, Mayon, Monsang, Thadou and Maring narrate that they came out from the earth hole or tunnel.\(^10\) The earth hole theory pervades the south of Ukhrul and adjoining

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\(^9\) R.R. Shimray, Origin and Culture of Nagas, Published by Mrs. Pamleiphi Shimray, 1985, p.16
\(^10\) Y.L. Roland Shimmi, op cit p.52
areas. The Analas of Chandel state that they came out from a cave on the slope of Haobiching at Sugnu. The Koireng too, claim their origin from the same caves. The Thadou also had their history that the descendant of Chongthu emerged out of the cave. The legends of the Mayon and Monsang tell us that their ancestors emerging from the Shijul cave, which is spoken of by the tribes as the earth hole. Origin from the cave indicates that they had utilized the old shelter funnels or caves of the earlier times. They also suggest that they have been living in the area from the early periods. So they all have a common origin theory. The Chassad too have a similar belief system wherein they suggest that they had been pit-dwellers and had emerged in this part through an earth hole.

We have found prehistoric sites in Napachik in Moirang, and Sekta in Imphal East, Khangapok in Thoubal and Anal Khullen in Chandel. In these notable sites excavations were undertaken. During the excavation semi precious stones, rings, necklaces, earthen pots containing human bones, etc were found. Prehistoric sites are also found in other places of the hill region. Recently a cluster of caves have been discovered

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11 T.C. Hudson, *op cit* p.16
13 Y.L. Roland Shimmi, *op cit* p.52
14 O.K. Singh dug an archaeological site in 1981.
16 Archaeology of Manipur excavated in 1996.
in the **Sajik Tampak** area from which the Kukis claim their origin. The **Khuman** caves along with **Haosophi** caves are part of the Kuki’s folklores. Similarly, the caves of Ukhrul are associated with the Naga-meitei folk tales which talk of the Angoms and the Tangkhuls.

The Tangkhuls have the story that in every two generations a human being comes out of the **Miurlung** (earth hole) which is located at **Hundung**. The story goes on that children are picked up at different intervals near the **Miurlung** (earth hole). It may be treated as a myth as some historians try to make out from the old existing assertions. Subsequently, we found that still the belief is indeed very strong among the locals.

As such the folk tale of a cave man, describing how he came out from the cave is very popular among the tribes of the Nagas as well as among the Kukis. The stories are almost similar to that of the Nagas and that of Kukis. It reveals that when man came out from the cave one by one (since the cave has only one man way outlet) the tiger that was waiting at the mouth of the hole devoured the man that came out. To divert the attention of the tiger they made an image of a man and threw it out. The tiger as it was waiting for the same, jumped forward to catch the image. At
once the opportunity was grasped and the cave men took the position and came out one after another and jointly killed the beast.

Archaeologists have excavated many sites in Manipur. The evidence of stone cultures was found in the hills of Manipur. O.K. Singh excavated Khangkhui cave in Ukhrul\textsuperscript{18} in 1969. Here, he found an evidence of settlement. The cave is about 11Kms from Ukhrul. Tharon cave\textsuperscript{19} in Tamenglong also has an evidence of Old Stone Age settlement. Tharon is a village name and the cave is about 4 Km from the village Tharon. The state archaeologists of Manipur excavated the site and found five trenches or cave settlements.

**Khangkhui caves**

We have scientific evidence that men of Old Stone Age have been traced in the region of the Khangkhui caves. The Khangkhui cave which has an estimated period of c.15,000 years B.P.\textsuperscript{20} makes us realize that the people had been occupying the present habitat since long back. The antiquities left by the men living in the cave and the in the surrounding areas have some affinity. The folk tales throw light on their lineage. In those days the forest was thick and dense, ferocious man- eaters and wild

\textsuperscript{18} O.K. Singh. First dug at Khangkhui cave in 1969
\textsuperscript{19} State Archaeology of Manipur explore in1979.
\textsuperscript{20} State Archaeology, Manipur. p.75
animals were in plenty. The tools and equipments that were used by the people were primitive. The tools were mostly flakes without platform, in some cases the flakes exhibit longitudinal mid-ridge and cortex on them.

The bone industry comprises various types of tools, points, scrapers, chisels, perforated and blunted back knife\textsuperscript{21}. The stone tools industry has been based on the manufacture offlake and blade tools and a few core tools. Majority of the tools are made of limestone and cherts are used for a few implements\textsuperscript{22}. The tools were both polished and unpolished.

The people of Khangkhui caves were not safe in unprotected open spaces as the animals of different kinds compelled them to find safe rock shelters but they preferred to live in caves as their homes. They shut the mouth of the cave with a big stone to protect themselves if attacked by wild animals, the enemies or cold. On investigation,\textsuperscript{23} it has been found that there are four caves in Khangkhui cave. The cave that lies in the north-east has man made floor but the upper parts of the cave are natural wash out. There is another big cave at the west of the mount and in it can assemble many people at a time. According to our estimate around forty or fifty people could assemble in this cave. The other cave was a long tunnel

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\textsuperscript{21} L. Kunjeswori Devi. \textit{Archaeology of Manipur}. Published by M.L. Gupta.
\textsuperscript{22} O.Kumar Singh. \textit{Stone Age Cultures of Manipur}. p. 70
\textsuperscript{23} Studies tour Department of History, Manipur University, lead by Prof. L. Kunjeswari and K.K. Das on 14\textsuperscript{th} September 2008.
\end{flushright}
which lies at the foot of the mount in the south-west which is about 155 meters long. This cave’s entrance is small but inside it gets broader. From inside this cave a stream flows and its stone bed can be seen stretching inside the cave.

*Khangkhui* culture was a Stone Age culture but it is probable that with the dawn of civilization the people who had been living in the cave abandoned their cave and began to build their house and settle down near about their caves. When we interviewed the chief\(^{24}\) of *Khangkhui* village he told us that most of the villagers had migrated from other villages like *Marem, Hungpung*, etc. but they usually found a lost man around their village and such people were allowed to settle and subsequently absorbed in their village. It is assumed that such men who were found near the cave had been invaded upon by some of the other groups’. The cavemen’s history of *Khangkhui* is lost in mystery but the scientific discovery has given birth to a living tradition which continues even today. They make their people remember that once upon a time they had lived in the nearby cave and were perhaps superior to others who did not have the cave tradition. However, spread of such cultures led to the establishment of several types of cultural societies and village traditions in the region.

\(^{24}\) Interview taken from the chief of Khangkhui on 24\(^{th}\) April 2009
Hungpung Cave

Hungpung cave lies at the south of the Hungpung village. It is around seven (7) Km from Ukhrul town. The caves are in a high rocky mountain, (See fig.9&10) which is accountable for the early man’s survival. The top of the cave can be viewed well from the western side and the eastern side. It has dense forest cover. The main cave is at the foot of the mountain and down in the cave Lungshang Kong flows through. It is assumed that the foothill cave might be the settling place for the Paleolithic man. The two small caves carved out at the top of the mount is polished stone-cave that gives the impression that there some people must have lived. It is also probable that the Tangkhuls lived in this cave long back as the living traditions reveal and later with the increase in population they scattered to different places in Ukhrul and its adjoining regions.

Makhel is the dispersal site of the many Naga tribes. Makhel is a village of Mao; it is in Senapati District of Manipur. The Mao, Angami, Sema, Chakhasang, Rengma, Tangkhul, Thangal, Poumei, Maram and Lotha trace their migration from Makhel. From the North West of Makhel about a kilometer, Pyrus tree were planted and when if any of the branches fell a genna was observed and there we find three stone slabs at a distance

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25 Y.L. Roland Shimmi, op cit p.70
of 3 Km from Makhel to the east. Each stone which was installed represented God, man and animal\textsuperscript{26}. So the belief exists that many Naga tribes of Manipur have accepted their migration from Makhel. The Tangkhuls are no exception to this and we are told that they came from Makhel.

\textit{Fig. 9 Shows Upper part of Hungpung cave}

\textsuperscript{26} M. Horam, Naga Polity, Low Price Publication, reprinted 1992, p.31
Fig. 10 Shows the cave of early man of Hungpung

In the past the people or tribes living here in general were nomadic-moving from place to place in search for congenial place for settlement and creating nuclear areas having a good environment. The people of Manipur exhibited almost the same culture and tradition as their origin and migration patterns trace to the same site and route. The folk tales, legends and oral stories clearly indicate that the relation among the people was good and amiable since the time of their origin and that they had a common place of origin in theory. But due to settlements at different sites during and after their migration and following different religions left them socially and politically altered. Thus different communities emerged.
Migration pattern

For making out the migration pattern of Tangkhuls we have very little sources which discuss its origin. Solely, we depend on the folklores, oral traditions, folk songs and megaliths erected during the migration days. It is however, believed that the Nagas have the same roots. In some ways they have affinities with the Meiteis as well. According to different writers the migration of Tangkhuls to the present habitat happened a long time back. In the first millennium B.C. of the Christian era groups of people were moving in the region of Thailand, south combodia or through the province in the southern China and they began to establish small kingdoms in areas which are now identified with Laos, Northern Thailand, the Shan state of the present Union of Myanmar, and the upper reaches of the Brahmaputra (Dihang) Valley of Assam. The South East Asian people and Tangkhuls have a similar social, cultural way of life and food habit. The Tangkhuls have sources in which they only go back to the South East Asian countries as far as their migration is concerned. This is significant for the fact that they had remained confined to this region and so had regional influence. It is strongly believed that they had some Anga background. They called their chief Anga or Awunga.

Ayo\textsuperscript{28} writes that the Nagas belonged to Tibeto- Burman Branch of Sino- Tibetan family of the Mongoloids. The houses we find among the Tangkhuls are similar to that of Mongoloid race practiced by the South East Asian people. Y.L. Shimmi\textsuperscript{29} also writes that the houses of Tangkhuls have two crossed beams like horn in front of the house. The houses of Tangkhul have oneness in characteristic to that of South East Asian countries. The Tangkhuls use seashell which also indicates that they are well acquainted with the sea creatures. But the absence of sea in the Tangkhul area speaks volume of their migration from the sea area. Besides they are racially Mongloid. Their migration from the South East Asia where the Ancient people of Mangloid race trace their origin to South East Asia and to China is one of the most acceptable theories retained by the Tangkhul Nagas as well as by the other Nagas. It has been conjectured that the Nagas had traversed from south west China to Burma and western Thailand, and to an island in Southeast Asia and moved north again and entered into the present habitat in North East India and some areas of Upper Myanmar\textsuperscript{30}. Thus, confusion has arisen about the Tangkhuls as to whether they originated at Somsok and then migrated towards Makhel or vice versa, i.e. they had originated at makhel and later on migrated to Samsok.

\textsuperscript{28} Dr. A.S. Ayo Shimray. ‘Naga War’ in Nagaland post 2000, p. 5
\textsuperscript{29} Y.L. Roland Shimmi, op cit p.29
\textsuperscript{30} Gangnumei Kabui, op cit p.18
Makhel

Makhel is a small village in between Mao and Maram in Senapati 10(ten) miles away South-east from Kohima. The Angamis called it Mekhromia which means ‘place of departure’. Makhel was derived from Mao-Maram word ‘Makheo’ or ‘Makhrefu’ which means a place of ‘secrecy’. Many of the Naga tribes point their migration from Makhel. After having considered the various traits of the Tangkhul we have come to the conclusion that the Tangkhuls had originated at Samsok and travelled to Makhel at a later period. When exactly it happened we could not

**MIGRATION PATTERN OF NAGAS**
establish precisely but during the interviews the Tangkhul chiefs often pointed out that the Tangkhul culture was different essentially but contained many characteristics which brought them closer to the Meiteis, the Aos, the Marings and the Maos.

It was narrated to us how the Mao Nagas after their work when people went for a stroll parents told their children pointing their fingers towards Makhel that their forefathers had came from that place. They believed that Makhel is the place of their dispersal and they went in different directions for settlement. M. Horam believes that ‘the Tangkhul Nagas and indeed other tribes who point to Makhel as their place of origin hold similar beliefs regarding the megalithic stones of Makhel. There were in all three huge stones installed by the ancestors of the Naga tribes before going in different directions from Makhel’.

The Tangkhuls and other Nagas had their origin in these places. The Tangkhuls after departure from Makhel went eastward and reached Khongrei. Farther eastward they reached Longathan where ‘Long’ means ‘union’ and ‘Ngathan’ means ‘depart’. Longathan the place where dispersion had taken place, is located near Phungcham village and from there they departed again and

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34 M. Horam, opcit p.31
35 A village existing in the Senapati near Kachai village of Tangkhul in the Western part of Ukhrul District.
went in different directions to different places for settlement. These are not
only told through the traditional oral stories but are also found by the
memorial stones installed in various places wherever they went and had
settled down.

It is believed that after their departure from Makhel the Tangkhul
people finally settled in the Ukhrul region. The migration from Makhel to
Ukhrul seems to be true because the migration that took place involved
majority of the Naga groups. The origin from Makhel is supported by the
Stone Monuments and oral stories handed down from the forefathers of not
only the Tangkhuls but the Naga group as a whole.

Makhel migration to the land of Tangkhul is also mentioned and
discussed by R.R. Shimray in his work36. From Samsok the Naga groups
had marched towards Imphal valley and after that they had reached
Makhel. Makhel migration might be earlier than the Samsok in the
Meizailung migration because at the time of Meizailung migration, Imphal
valley was fit for the human habitation. Whereas, Makhel settlers are silent
about their settlement at Imphal valley. The sources and the oral traditions
are also silent about their settlement at Imphal. Thus, it is believed that
Makhel migration is earlier than the Meizailung migration.

36 R.R. Shimray, op cit p.44
Samsok

Samsok which presently lies at Myanmar was on the migration route for many tribes living in the north east India. R.R. Shimray\textsuperscript{37} and T. Luikham\textsuperscript{38} have opined that the Tangkhuls had migrated from Somsok. Both of them have believed that the Tangkhuls find their origin in South East Asia. It is mentioned that from Samsok they reached Imphal Valley. They could not stay long in the Imphal valley due to the hot temperature and mosquito menace which made them difficult to live. The oral story of Tangkhul migration from Samsok to Imphal valley via Shokvao\textsuperscript{39} to Meizailung\textsuperscript{40} had been a history of the olden days and it was based on historical facts of places and monuments. The migrants’ group left the valley on account of the heat and mosquitoes\textsuperscript{41}.

The early people living at Samsok were perhaps of Iron Age. We have found different types of iron tools and implements used by the settlers at Samsok. The implements found in Samsok were items like spear, axe, dao, made of iron (see figure 11). It suggests that the settlers of Samsok had vacated the site after they had learnt the art of making and using iron.

\textsuperscript{37} Ibid p.21
\textsuperscript{38} T. Luikham, Wang (Tangkhul) Naga Okhot Mayonza.1961. p.25
\textsuperscript{39} A Tangkhul village, about 53km. from Imphal
\textsuperscript{40} Near Pittegrew College at Ukhrul Headquarter
\textsuperscript{41} T.C.Hudson, opcit p.8
The remains of the site for building houses are still visible clearly. Most of the houses were built in perishable materials i.e. wood. Therefore, most of the history of the settlers has been of not very old tradition. However, the people who had been living at Samsok and who had migrated to different places didn’t lose their history but kept it alive through oral traditions and handed them down from generation to generation. Subsequently many sub-tribes of the Nagas have claimed that had come from Makhel via Samsok to gain legitimacy.

Fig. 11 Shows an implement found from the site of Samsok
When we interviewed Khaiyar\(^{42}\) a story of two brothers came to light. This story was collected by him at Burma. He spent half of his life near Samsok, the place from where the Tangkhuls trace their migration. According to the story narrated by Khaiyar of Lunghar village who is presently residing in Tammu, maintains that, the Phungcham villagers and other Tangkhuls have migrated from Samsok. According to him the younger brother wanted to search for new areas so he informed his brother about the same. Before he had parted the elder brother cut one pot into two pieces of the same size and he told that even if they would be parting, they will be able to recognize that they were brothers from that split pot. Thus one part was kept with the elder brother and another part was given to his younger brother. Having taken the pieces of the pot the younger brother went away looking for new areas. Finally along with his colleagues he reached Makhel and after that to Phungcham. Thus the half pot was handed down from generation to generation and still it is with one of the villagers of Phungcham. The other pot was also in Tammu. Therefore, he assumed that the Tangkhul had migrated from Samsok. This evidence of the two brothers is interesting and convincing.

**Lungpha**

\(^{42}\) Who had spent in Burma half of his life preaching gospel had well information about the lives of Tangkhul living in Myanmar.
Through our survey we could identify the group which migrated from Samsok to Ukhrul. It was known as the Modi, derived from ‘Mo’ which means ‘elder brother’ and ‘Di’ which means ‘eldest sister’. Modi group is settled at the present Phungyar region which is known as Khambi Lungpha. This group is one of the different migration groups from Makhel and Samsok to Meizailung. Y.L. Roland Shimmi states that another group also entered the present area from Samsok area of the Ningthi Basin and reached Khambi Lungpha.43 This group had taken a different route to Khambi from Samsok. Again some scholars hold that the Lungpha in Khambi (Phungyar) was the last migration of the Tangkhuls.44 The folk tales narrate how they came to Khambi. It is said that one day they went for hunting and when they had seen seen plants like paddy from far, on the other side of the hills, they marched towards those and found grass only. They thought that the place suited for habitation and so they settled there. Subsequently the place came to be known as Khambi.

Later, the settlers dispersed from Khambi and went in different directions, those who were adept in handling spears went to the northern side of Lungpha and those who were capable of shooting arrows went to the southern part of Lungpha. In the southern part of Ukhrul, near the

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44 M.T. Laiba, op cit p. 41
foothills of Imphal valley the migrating people from Lungpha settled down. Thus the Modi group had close affinity with some of the Naga tribes of Chandel district of Manipur. It might be the last migration from Samsok to Ukhrul region according to the oral traditions of the Tangkhuls.

**Origin of Nagas**

Among the many theories that exist today about the origin of the Nagas almost all are lacking evidence and any support from collateral evidence. In such a scenario the Tangkhuls provide a scope for new analysis as far as their origin is concerned. We strongly feel that it may have bearing upon other Naga communities as well. However, these views have emerged out of our research and field survey in this region. From the cultural belief systems of the Tangkhuls, who are the most dominant community in this part, we draw the attention of the academicians to the emerging theory. It is imperative that a full awareness be created for theory. It is imperative that a full awareness be created for the minds of the young generation who preserve the rich heritage of their culture.

The origin of the Nagas is still shrouded in mystery. For a long time among the Nagas it has been assumed that they had come from South East Asia. Very recently the research in the genetic studies has altered the
theory that they have had close links with the mainland Chinese and the South East Asian countries.

The Nagas who have cultural affinities with South Asia have led to the assumption that they had come from China and Malaya. But we believe it was different. With the findings by the Anthropogists in genetic studies shows that the Nagas had closer links, genetically, with the Lepchas of Bengal and Hmars of Manipur and Mizoram. The relationship of Nagas with the Chinese and Malayan people is lacking according to the genetic studies. These theories have led us to debate the changes in the theory of migrations from the mainland China.

Nobody can deny the fact that the Nagas who inhabit Ukhrul and its adjoining areas are having a hoary antiquity and turbulent history and also the fact that there are no records to construct their origin and early history. One has to painstakingly search for evidence in history.

We are of the opinion that the migration of the Nagas to Assam near the Nagaland state had perhaps taken place during the time of Sumudra Gupta the ruler of the Gupta dynasty around 340-380 A.D. His brother Kaacha Gupta had conspired against him (Sumudra Gupta) for the throne

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45 J N. Sinha, S. H. Tay, Genetic studies among the Nagas and Hmars of eastern India, American Journal of physical Anthropology, volume 82, issue 1, p.101-112
as is evidenced from his Allahabad Pillar inscription. Kaacha Gupta had made alliances with the Jats or the Naga (snake) worshipping tribes of central India. Sumudra Gupta defeated the alliance of the Naga rulers and Kaacha Gupta in which many Jat chiefs were slaughtered. Sumudra Gupta drove out Kaacha Gupta and his accomplices who had been uprooted. Some of the uprooted people must have migrated as far as Assam and the neighbouring regions of Nagaland. Kaacha Gupta along with his men had perhaps fled to this region and settled down in Assam near the Bramaputra river-embankments. These people might have spread slowly to different parts of the present state of Nagaland, Manipur, Arunachal, Assam and Myanmar. They perhaps identified themselves as Nagas. It appears that some of the Nagas of Manipur and Assam were known by the name Kacha Nagas. In fact the word Kacha is derived perhaps from the name of Kaacha Gupta. Although the general belief is that here ‘Kacha’ means ‘unripened ones’ or those who are young in several areas. Perhaps the people who came along with Kaacha Gupta and his descendants were known as Kaacha Nagas. These were the uprooted Nagas from ethnic communities from central India. There is a strong evidence which can not be brushed aside easily as during this period Samudra Gupta had come upto Praggyotishpur. His visits had been for reasons of military expedition we have considered this theory on the basis of inscriptive evidence.
The word Naga is also derived from the word Nag, which means ‘snake’. The Nagas in central India were worshippers of snake. The people supporting and coming with the Kaacha Gupta must have worshipped snakes which the Tangkhuls also practice. A story informs us that the Tangkhul lady Thengrongphi married a Snake. The Meiteis of Manipur worship Snake as one their gods. However, the Meiteis are closer genetically with the Tibetan and Burmese much more than the Nagas. All these facts make us realize that possibly the Nagas had come from the mainland of central India, when they had got totally uprooted as is mentioned in the Allahabad Pillar Inscription of Samudra Gupta. We believe that the uprooted communities had no other place to go because Samudra Gupta had become popular and very powerful among the rulers and nobody would have dared to give support against his wishes. So we believe that the North East region which had remained outside the domain of Samudragupta must have extended succour to the migrating communities.

The Kacharis of Assam also included the name of Kaacha in which the Kacharis are the descendant of Kaacha Gupta. The Zeliangrong folks songs refer to the Kacharis and Dimasas who had contacts before they had
come to Makhel.\textsuperscript{46} It is also probable that if Zeliangrong people knew the Dimasas and Kacharis before they came to Makhel it may not be wrong to say that they had come from the region of central India. This theory still needs more evidence as more people had migrated to the north east when the tripartite struggle had ensued in the 7\textsuperscript{th} to 8\textsuperscript{th} centuries A.D in the north India, and still later when there was upsurge of the common people against the tantriks in Bihar in the region of Vikramshila and adjoining areas. It is believed that the word Naga was given by the outsider probably by the people of the mainland. They gave the name \textbf{Naga}, by which they meant people of the hills who were in contact with these people.\textsuperscript{47}

The Nagas of Nagaland and Manipur point their origin from Makhel. The Tangkhuls also mention their migration from Makhel. However, the Tangkhul migration from the South Asian countries was only a part of the Tangkhul and not all the Tangkhuls as is mentioned by some authors.

T.C. Hodson\textsuperscript{48} has written that the Tangkhuls can be divided into three groups as far as their origin is concerned. The first being those who migrated to the Imphal valley and the second who had came from Makhel

\begin{footnotesize}
\begin{itemize}
\item \textsuperscript{46} Gangnumei Kabui, op cit p.24
\item \textsuperscript{47} Ibid, p.14
\item \textsuperscript{48} T.C. Hudson, op cit p.8
\end{itemize}
\end{footnotesize}
and the third migration which took place after settlement in Ukhrul and formed different sections of the society. The Tangkhuls had migrated at different periods and their origin seems to have been from different places as well.

During the course of our interaction with the Tangkhul chiefs we learnt that the Tangkhuls didn’t come in hordes at one time to Ukhrul but had different groups in the migration pattern. The different groups came to reside in the Ukhrul region and form the present Tangkhul culture and community. There may be a slight difference in the style of their ways of living among the migrating groups but there existed affinity in language and culture. Besides, the mingling of these groups strengthened their bonds in social, political, economic and religious sphere of their culture. Moreover, as they were from the same stock and perhaps had come through the same route, they had close ties among themselves.

**The origin of the word ‘Tangkhul’**

The original inhabitants of Ukhrul region are the Tangkhuls. Various theories had been advanced regarding the origin of the word ‘Tangkhul’. However, the origin of the term ‘Tangkhul’ is unknown and uncertain. Different scholars give conflicting opinions about the original name of the Tangkhul. According to scholars the term Tangkhul is derived
from the word ‘Atongbakhul’. ‘Atongba’ means ‘high place’, ‘khul’ means ‘village’. In course of time Atongba word got corrupted and turned to be Tang, later it came to be known as ‘Tangkhul’ which is meant to say that the village or villages settled on the high or hilly region. In fact the Tangkhul villages are generally situated in the high hilly places if not on the top of hills. Certain villages are on the river banks. The region to the north east of Manipur valley, the ‘Meiteis’ (Manipuris) call as the Tangkhul region.

The chief of Khamlang has opined that the word Tangkhul is derived from the Meitei word ‘Atangbakhul’, where means ‘Atangba’ means ‘scarcity’, ‘Khul’ means ‘village’. At the time of the Burmese invasions, the Meiteis had left the valley and had moved to the hills. Almost all the male population had taken refuge in the Tangkhul region, especially at the present Kasom Sub-region. During the 7 years devastation, the Meitei runaways had demanded minimum essential commodities from the Tangkhuls some of which were not available with the Tangkhuls such as mustard oil, spices and other items. Only rice and salt were supplied to them. So they called it ‘Atangbakhul’, which means

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scarce, Later on, this region and the people came to be known as ‘Tangbakhul’ and it further got corrupted to Tangkhul from it.

In ‘Tangkhul Miwurlung’ written by M.K. Shimray, 1967, the word ‘Tangkhul is derived from a brave person’s name ‘Tangkhu’ who exceptionally possessed outstanding social and martial qualities. In the legend it is said that he was physically fit and had adopted in various displays acts of strength such as in wrestling, in the art of fighting, and in dancing. The dance enacted by him is called ‘Khoishaba’ in Manipur. Since the very ancient times the devotees in Manipur valley have been practicing Khoishaba or Cheikharol dance. It is still being practiced in Meitei community. Y.K. Shimray concludes about the origin of the word ‘Tangkhul’ as a derivative word from its leader’s name ‘Tangkhu’. This also make us know that the Meitei and the Tangkhul had commonalities and were perhaps together before they had parted in different directions to settle down and nurture their community and their ancient cultural traditions. This closeness is seen in the preserved traits of their customs and traditions such as in coronation ceremonies of the meiteis and in their marriage ceremonies. As such there is already a strong belief that the Tangkhuls are the elder brothers of the Meiteis. The customary

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practices accepted to this day between the two communities point towards early linkages in their settlements.

The people residing in Ukhrul region used to have spear at all times. R.B. Pemberton avers that the northern tribe of Manipur principally employed weapon such as spear and shield⁵². Thus the Meitei called ‘Ta-khul’ which means ‘spear village’. Later on perhaps the word ‘Ta-khul’ changed into Tangkhul⁵³.

The name Tangkhul given to the people residing in Ukhrul needs to be looked into more deeply. As the word Tangkhul is not mentioned in folk songs nor in oral traditions, it becomes rather more complicated and enigmatic. It is not known exactly how the word Tangkhul came into existence. The word has its origin perhaps in the accounts of the other people. In such a condition the most plausible theory that fascinates regarding origin is found among the Meiteis. However, different authors and writers give the theory about how the Tangkhul name originated for the people living in Ukhrul.

The Tangkhul nomenclature was already in use before the coming of the British. This word Tangkhul refers to the people living in the Ukhrul

⁵² R.B. Pemberton, op cit p. 17.
region as they were called by the Meiteis. However, the word **Luhupas** mentioned by the British writers like T. C. Hudson\textsuperscript{54}, R.B. Pemberton\textsuperscript{55} and Alexander Makenzie\textsuperscript{56} were the people who wore **hat**. The word ‘**Luhupa**’ means ‘**Hat**’, ‘**Turban**’, ‘**Cap**’, ‘Pa’ means ‘**protector**’ it means the hat wearer were the protectors’ of the people or conversely, it refers to the hat which protects the head of the wearer from the sun. Definitely the name Luhupa was given by the Manipuris because the word is purely of Manipuri language. The people living in the northern and surrounding central region of Ukhrul wore hat known as ‘**Pasi**’. The hat is made with two soft small sticks of inner bamboo and made into circle exact to the size of the person’s head who was going to wear and two or three long feathers of an eagle was patched on the forehead. At present this hat is worn especially during the folk dancing and **Luingaini** festivals. These people were also known for their bravery and they were called ‘Luhupas’ by the Meiteis. It is to be noted that the people of this region were also known as Tangkhuls and the Lhuupas got integrated with them.

However, with all these conjectural theories floating around we strongly feel that the word Tangkhul could have originated on grounds of phonetic rules or linguistic distortions. It appears that the word has two

\textsuperscript{54} T.C. Hudson, *op cit* p.84
\textsuperscript{55} R.B. Pemberton, *op cit* p.15.
\textsuperscript{56} Alexander Makanzie, *The North East Frontier of Bengal*, p.186.
basic components ‘Anga’ and ‘Khul’. Ang (a) here represents the people of the region of ‘Anga’ and ‘Khul’ means villages. Taken together the word would mean ‘the villages of the Anga people’. The letter ‘Ta’ sound ‘a’ in ‘Tang’ could have been a superfluous addition in due course of time.

We have evidence of the Anga people migrating into the eastern parts of India including Burmese regions adjacent to India. Such distortions are commonly available in languages spoken in the Eastern parts of India. Moreover as Angas represented a class of people in themselves. So the terminology which developed continued to be used exclusively for a group of people the Angas. The Tangkhul dialect has many words which reveal the Angika connection. Here, we would like to consider another fact- the term ‘mi’ or ‘mee’ stands for man or men. When it is suffixed or prefixed with ‘area’ – words the suffixed conjointed words means the man of that place eg. Chingmi stands for people of the hill (ching). On the same line we may infer that Angami would stand for men from the region of Anga. The conjointed word refers to a clan of the Naga people. We have already stated earlier that the Aos, Maos and the Tangkhuls have been considered as Hao (tribes) which have closeness in their culture with the Anga people. The genesis of the peopling of Manipur and Ukhrul may have elements which go back to the migration and settling of the Anga people in this region along with the early settlers.
The term ‘Hao’ is also used for the people living in the Ukhrul and the hilly regions of Manipur. It is pointed out by P. Peter that Tangkhuls are individuals of a Hao group who had migrated from China from the river bank of Hwang Ho in prehistoric times. That is why they were called ‘Hao’. This fact needs substantiation for the simple reason that certain theories seem to be having an impact in a concocted manner. The idea seems to have been too stretched for the simple fact that a tribe called the Ho-Ho had lived in Chotanagpur before their dispersal in different regions. The term Hou or hao may have some connection with this group. The village elders or the Gaon –Burhas also have their organization called the Ho-Ho which resembles to that of the Ho- Hos. Incidentally, the term Gaon-Burha or the village elders is a mainland term which has found its way in the naga society.

The people of Tangkhul often used the word ‘Hao’. The Meitei also use ‘hao’. But it has different meanings and connotes different ideas. Among the Tangkhuls the term hao is very old and its usage is wide eg. ‘hao ham’ meaning ‘hao pot’, ‘hao ngashan’ meaning ‘hao culture’, ‘hao kachon’ meaning ‘hao cloth’, ‘hao laa’ meaning ‘hao folk song’, ‘hao machi’ meaning ‘hao salt’, ‘Hao chikhur’ meaning ‘hao grave’.

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57 P. Peter. Wung Hao. p.18
‘hao shim’ meaning ‘hao house’, ‘hao sei’ meaning ‘hao buffalo’, ‘hao thaya’ meaning ‘like a hao’ ‘hao tui’ meaning ‘hao dialogue’, etc.

Till today the word ‘hao’ is used by the Tangkhuls for their indigenous products, culture and in their daily use. They do not use the word Tangkhul house, Tangkhul pot, etc. This word denotes that ‘hao’ means an old one and Tangkhul is new development. It denotes that the hao is a group of people and that the Tangkhuls are descendants of hao. The Tangkhul has a close affinity with the word.

On the other hand the Meitei use the term with different meanings today. They refer the whole people living in the hills of Manipur as hao. It’s a general nomenclature, a generic term. The Meiteis took the term to mean uncivilized people or backward people. However, the word is not of a recent origin. The festival of Mera Haochongba that is celebrated in the month of June every year has in its origin since long time back. In these festivals the Tangkhul Hungpung chiefs’ presence was and is a necessity even today, without which the festival was and is considered incomplete. Hence, the chief of Hungpung came to Imphal in the festival every year. Therefore, the in-corporation of the word hao in their festival makes us realize that the word doesn’t mean uncivilized or backward but is a term for a group of people who resided in the hills in Ukhrul and in
other areas of Manipur. It therefore, connotes a culture which had a widespread base.

The word **hao** remained to be used by the Tangkhuls even after their conversion to Christianity. The converted Christians looked at the people who were not converted as ‘**hao**’ who believed in nature as their God. They were looked down upon as uncivilized and backward. But to scholars the term **hao** had a specific meaning that it refers to a group of people who were well advanced in culture and tradition. They were aware of their times and could invent tools according to their needs. We may trace them back to their forefathers at the time of their migration to a certain extent.

The Tangkhuls were well acquainted with the buffaloes and most of their folk tales are connected to buffaloes. Their wealth was counted in terms of buffaloes and in any crime which was perpetrated penalty and compromises between the two warring parties were done by killing or sacrificing buffaloes. In every festival killing of buffaloes was their custom. Buffaloes occupy centre stage in their lives even today. The same culture is practiced by the people living in the mainland India and Nepal or south India where buffaloes are sacrificed in large numbers on certain
auspicious days to propitiate deities. The pottery of Longpi and Hao are almost the same. The house of Haos had no differences with the Tangkhul Lenchengkui House. Thus, the Hao and the Tangkhul had similarities in many ways. When we search Tangkhul history, it is traced to the Samsok. Therefore, the Tangkhuls of Ukhrul and adjoining areas were perhaps the same people. This earlier view was accepted but now it emerges that the antecedents of the Tangkhuls may lie in the mainland India, especially the Anga people, the Jats of Rajasthan, Haryana, Punjab and Madhya Pradesh. All those who mingled in the region and formed a conglomerate people need to be further researched.

T.Luikham\textsuperscript{58} has expressed his opinion that the Tangkhuls are known as ‘Wungram’. The land of Tangkhuls was ruled by the chiefs with their own independent villages. Therefore, the land or its people who were living in the land of the chief was identified with Wungram where Wung means ‘chief’, ‘ram’ means land. It means chiefs’ land. We would like to understand it differently. Here ‘Wung’ stands distorted for ‘Anga’ and ‘gram’ means the village. Wungram therefore, stands for the village of the Anga. Anga was the title used for the king among the Tangkhuls.

\textsuperscript{58} T. Luikham, op cit p.75
The Tangkhul villages had their own chief (khulakpa) and a village council. The chief was the head of the village. The chief and his councils had enormous authority and power within that village land or Wungram. The word Wungram is a proper noun which refers directly to the land with definite village boundaries in all the four directions ruled by a chief in council. There are 260 villages in Tangkhul region and together it is known as Wungram, a land ruled and governed by the chief. The word ‘Wung’ has been in use in tradition, oral stories, folk tales and folk songs.

P. Peter writes:

**Tangkhul:**

Paoyi shongphung ngashan saya.

Lungya kharang shung

Kharang shung kharang shung

Phungcham Paoyi Ngazek.

Ngazek ngazek wungram vapeiya.

**Translation in English:**

Much are talked of Paoyi shongphung,
Erected memorials stones,

Memorials stone memorial stones

Glorious life reached phungcham Paoyi

Talked of him until it reached Wungram.

According to P.Peter\textsuperscript{60} the Long (union) centre was at Somsai. Each village sent its representatives and formed a council for the betterment of the surrounding villages. But one day when a man named Chamsan from Nungbi village ate a raw chicken with his mouth full of blood, the people took it as a bad omen. So they decided to disassociate themselves from the union of villages. When the association was in a stage of disintegration, they decided to shift the headquarter of the union to Peh village. Here, in the folk song it is mentioned Wungram which refers to the land of Tangkhuls. It says that they discussed the matter for the existence of the union and the issues to remain in the union and reach every chief’s land. So the word Wungram was used during the ancient times. We call the people living in Ukhrul region as Tangkhuls and not Wungram and at present the term Tangkhul is widely used and is known by the people in general.

\textsuperscript{60} Ibid p. 22.
Again the intellectuals among Tangkhuls and few people are of the opinion that the word ‘Tangkhul’ is derived from the Meitei word ‘Tadaki khul’ where ‘Tada’ means ‘elder’ brother, ‘khul’ means ‘village or land’ that is elder brother’s village. In this theory it is believed that Tangkhul and Meitei were considered as brothers. But during the migration period, it is alleged that the younger brother, the meiteis, went down to the valley while the elder brother, the Tangkhuls stayed back in the hill. Thereby, the younger brother used to refer to the elder brother’s land as ‘Tada ki khul’ and in due course of time the word changed into Tangkhul as it is known today. It is a conjecture only.

Regarding the theory of nomenclature of Tangkhul’s definite original name, the fact remains that it can’t be derived. However, the theory of ‘Wung’ refers to the areas of the chief which at present we call Wungnao. To the chiefs it seems to be the most plausible theory. But they refrain from calling its people as ‘Wung’ but desire to retain it as ‘Tangkhul’. Therefore the closest theory to the nomenclature of Tangkhul is derived from the Meitei word. The name ‘Tangkhul’ is of Meitei origin as the word ‘Khul’ is a Meitei word which means village and the ‘Ta’ is derived from the word ‘Da’ which means ‘elder brother’. Thus this name can be derived from the Meitei word ‘Da Ki Khul’ which means ‘elder
brother’s village’. The story of Meitei and the Tangkhul as brothers could be still heard from the old men who are still surviving in villages in this region.

The chief of Hunpung still narrates the story that the younger brother of Hungpung went to the valley and settled there. The two brothers loved each other so much that they watched each other from the top of the mountain to see whether their brother was still alive or not. It is known through the custom of jhuming, burning fire. One can see the light of Imphal, fire burning, from the Shiroy Hills at dawn. Thus the relationship of the Meitei and the Tangkhul existed since the ancient times which have influenced our history.

**Settlement pattern**

The Tangkhuls are divided the territory among themselves as east, west, north and south. They settled down in different villages in different stages. Some villages are very old while in some the people settled down late in the 20th century. Each village is well defined within its territory and the people chose to settle as per their own wishes. No one could remain without a clan membership within the village. So those individuals who had no clan-base had to apply to the chief who decided after deliberations to make them clan members. This was a mechanism through which the
clan members were controlled and regulated. The terms of endogamy were regulated in the village although exogamy was preferred. The settlements of the villages with meaning and map are discussed (see figure 12).
Fig. 12: Shows the numerous villages of Ukhrul region
Meaning of the names of villages

During the course of our data collection we tried to understand the meaning of the names of the villages of the Tangkhuls which were scattered in the various regions of Ukhrul and its adjoining areas. The villages of Tangkhuls had different names for each village. The names of the villages were adopted according to the situation, time and the place having its characteristics in its meanings. The names were also given according to the event that happened at the place in those days. e.g. Halang a village name was not given at the time of its settlement but after their settlement, when they the villagers, had won many inter village wars against the other villages. So the name ‘Halang’ was given in which ‘ha’ means ‘area’ and ‘Lang’ means ‘victorious’. Thus this village name was given in accordance with its victorious trait and its capability.

There are some villages in which their names were called differently by other villagers. Kharasom village is known generally as Tasom, Wahong called the Kharasom village, Khaneozu. Likewise, Loree villagers called Hunphun as Hafhan. In this way, every village had its own understanding and meaning when they called the villages by a particular

61 Interview taken from Machihan elder of Halang village on 24th February 2009.
name. It is a fact that Meiteis had changed many names of the villages of the Tangkhuls on account of their different pronunciations. **Hungphun** chief’s clan or relatives were known by the name ‘**hungphun woshi**’ which also meant that such people were ‘**residents of Hungphun**’. The word ‘woshi’ means the residents and is a corrupt form of Sanskrit word ‘**washi or bashi**’ which means residents.

Some of the Tangkhul village names are also mentioned in Ningthoural Lambuba. Such as **Maileng, Humee, Shakok, Ngaimu, Somra, Nambashi, Kachai, Chatrick, Hungpung, Loree, Longhar, Kashung, Ramva, Phungcham, Zingshou, Kangoi, Shokvao, Somdal, Chahong, Alang, Tora, Phadang**, ⁶² etc. These villages have been in existence since the ancient days. Some village names have been corrupted and translated into Meitei words which changed the real meaning of the term. e.g. **Kachui** changed to **Kachai** where **Kachai** has no meaning. **Shongran** was changed to **Somdal**, etc.

If we are to cite some of the names of villages why they were so called are e.g. **Phungcham**. ‘**Phung**’ means ‘**site or hill**’, ‘**Cham**’ means old. Thus **Phungcham** means the **old site**. This village is the first place, perhaps, in which the Tangkhuls came to reside in Ukhrul. The Phungcham

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elders and the other Tangkhuls elders told us that the Phungcham had been named after the fact that the Tangkhuls had at first settled here in this village and so it became the oldest village among the Tangkhul villages. After that they scattered all over the Ukhrul region. There is still a Tangkhul village known as Tasom, ‘Ta’ means ‘far’, ‘Som’ means ‘settled’. The village Tasom was one of the northernmost among the Tangkhul villages and it was far away from their ancestral place ‘Phungcham’. Therefore, the village name was given which signaled the settlement at a distance. It is at the boundary of India and Burma and the pillar no. 129 (IBPN) lies at the Tasom hills. The reality event that occurred in the lives of the villagers sometimes become important as one of the prominent names is given to the villages, hills, rivers and other places which are planned on the basis of local understanding of the people.

The word Shirui is derived from their local dialogue where ‘Shi’ means the ‘enemies attack’ or ‘threats which were guarded and give information to their people’. The Shirui hills stand in the east of Shirui village. It fences the enemies from entering from the eastern side. Shirui hill is also known as Shirui Kashung where Kashung means ‘shut’. At the time of migration the second group could not follow the ‘first group’ since the Shirui Kashung was a thick jungle, they, the followers, had lost

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63 Interview taken from K.S. Ngahotmi elder of Tasom village on 27th September 2009.
the traces. So people settled there and guarded the place from where the enemies could enter. It is mentioned by Y.L. Roland Shimmi that there are groups of people who have the traditions in which they claim that having closed the mouth of the hole at the time of their migration, they followed the rest and while trailing those who could not follow the far advanced group of men decided to, guard the rear. According to the tradition,’ close the rear’ refers to the term’ Shirui Kashung’. Thus the name was extended to the village since the time of their migration.

Kanlhang phungsangramna

Kha kachina phungra

Halangla Akhokana

Yokachang Sonreiphi Shabshi Kokluiwona.

Kanlhang is the place

Where plenty of foodgrains were brought

Every villages came there

Halang village women were beautiful

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64 Interview taken from AW. Yarteo the chief of Shirui village on 12th May 2010.
65 Y.L. Roland Shimmi, op cit p. 53
66 Interview taken from Rawung Sareo kalhang village on 17 Feb.2011.
Enchanted Sonreiphi similar with white beautiful flower.

Which at the time of their migration they named **Kanlhang** for there was famine in their village and they could not cultivate on account of the absence of rain. So it was named as **Kanlhang** where ‘**Kan**’ means ‘**crossed**’ and ‘**Hang**’ means ‘**Jhuming**’ cultivation. So they named their village after the event of famine. This also gives us the reason why these people had migrated.

**Loree** village is one of the important villages among the entire villages of the Tangkhul as they assembled here, came together and slept. ‘**Lo**’ comes from the word ‘**Long**’ which means **union**, ‘ree’ means ‘**big**’. Therefore, ‘**Loree**’ means ‘**big union**’. The Tangkhul youths used to gather in **Loree** village and sleep together in group which in those times was part of their tradition\(^{67}\). In this village, matters related to different issues were discussed from all angles for the fact that men got together there\(^{68}\) and were easily available for discussions and to express their options so that a consensus could evolve. It could be a meeting place for thrashing out differences and evolve a consensus. The village had gained its significance with the passage of time.

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\(^{67}\) Interview taken from Jacob on 29\(^{th}\) January 2010

\(^{68}\) Interview taken from the Yarphok Kazingnao of Loree village on Sept 23\(^{rd}\) 2009.
The history of Lambakhul village name has been narrated by historians and elders of Lambakhul. It has been focused in the year around -1824/-33 AD which marks the fact that Kingship started in Manipur. The land of Lembakhul village was known as “KHOIRIPOK” in the ancient times. They seem to have settled at first in the Top-hill (Peak)/(Khumbi). It lies in a spectacular natural setting in the heart of the Meitei community and forms an ‘enclave’ inside the eastern frontier of Imphal in east Manipur. The village is a narrow strip of mountainous and hilly terrain shelved down to the Waithou lake on the south-west, it shares boundary with Phumal, Maring, Thiyam and Sandrok and Sandang Shemba. Kabui and Ngashanphung on the North-East. When the then king of Manipur, Maharaja Surchandra Singh was touring, dissecting up on the way of Tangjeng the Indo-Burma road, the road meandered on the foot-hills of Tangjeng. It stretches entirely along the Waithou lake and the entire stretch extensively touches the foot-hill of Lembakhul.

The king justifiably coined the name ‘Lembakhul’ as it is derived from the Manipuri Language ‘Chinglemba’ which means, splendid. Thus, the then king of Manipur, Maharaja Surchandra Singh described
Lembakhul as a ‘Chinglemba’ of Manipur for the nature of its scenic beauty as Lembakhul is at the foot-hill of Nongmeiching.\(^69\)

The Challou village settled at the northern Side of Ukhrul near Mayanmar and Indian boundary Pillar no 128 came from Poi village. The word, ‘Challou’ is derived from their local dialect ‘Machak’ which means salt, ‘Lou’ means ‘flowing’.\(^70\) It means the place of ‘flowing salt’. It denotes that they found spring of salt at that place.

In the early days the name of the present Nambashi village was ‘Leimasen’. The word is derived from the Meitei word ‘Leima’ which means ‘Maharajas’ and ‘sen’ means ‘money’.\(^71\) It means who looked after Maharaja’s money. The name was given by the Maharaja of Manipur when his tax collectors had forgotten a bag of money in this village and when they came back for the same they found it was kept safely by the Nambashi villagers. Later it become corrupted and the village was called Nambashi.

In the olden days Mapum was known by the name ‘Abung’. Abung is derived from their own dialect which means ‘pleasant site for

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\(^{69}\) Interview taken from Kingson of Lamkhul village on 27th June 2010.

\(^{70}\) Interview taken from AS. Ramyo of Challou village on 13th Feb. 2010

\(^{71}\) Interview taken from K. Ngathingkhui the chief of Nambashi village on 23th June 2010.
settlement’. Later the Meitei Maharaj changed it and called it Mapum and also got it recorded in the government Touji.\textsuperscript{72}

Normally the villages are named after their first chief or the names that suited the place. For example, Hungpung is the name of the village chief after whom the village had acquired the name Hungpung. Faling is the name of a village which means ‘combined forces of enemies were defeated and victory had been attained.

The story of settlement and naming of the village after an event can be found in Phalee. Two brothers, son of Rongra Shimrei of Nungbi, set out in search of a better place for settlement. They came across a site so they decided to settle down in that place. They made one mat, spread it out and took rest there, for the night. Since they came from Nungbi Kachui they decided to call this place as Kachui, bed. Since they found this site as one of the best places and fertile land, they exclaimed ‘thuile- phale’ which means very good and nice. So they called their village Phalee which means existence of goodness.\textsuperscript{73} Later Phalee was corrupted and the village was called Phadang.

\textsuperscript{72} Interview taken from AS. Wungrengai chief of Mapum village on 23\textsuperscript{rd} July 2010.
\textsuperscript{73} Interview taken from Khayaising chief of Phalee village on 13\textsuperscript{th} February 2011.
The idea of naming villages carries a great significance, as among the Tangkhuls, they unravel their history. The naming process shows us from which place the people had migrated from. The village names even tell us how the village had been named long ago or at the time of their existence or creation or how they got corrupted. Names of villages signify the historical meanings associated with culture.

Our attempt here has been to show and understand the villages of the Ukhrul areas with their meanings and also register the number of households in the village wherever possible. The names of the chiefs are also mentioned wherever it has been possible. It also suggests the migration pattern from where they draw their origin.

During the course of our visits to these villages in this Ukhrul region we found that villages were independent of other villages and had their own administration. The administration looked like that of republican states. These villages were mostly located on the hilltops which provided a commanding view over the surrounding areas. Every chief informed us that the choice for hill tops was of a strategic one and it was a necessity of the early period as they had to keep constant vigil over the invading enemies. Moreover, normally the people who had settled down once, in a place they
rarely moved out to a new place. We also observed that the Tangkhuls were very much inter-related to their neighbouring villages and maintained family ties with blood relations. The first settlers of each village had carved out enough land which enabled them to became self sufficient. Horam has stated in his work that ‘whether or not the village was always a social political and religions unit the fact remains that it was an independent unit. We also observed that the individuals in the villages always strived for the good of the village. He always subscribed his interest and welfare to that of the village. Sub-nationalism was pulpable. As the village was in independent unit, the customary laws were supreme and dispensation of punishment was quick. It was considered as a sacred duty that all the young and able bodied should defend the village and during peace, bring home economic products, or at times of war the heads of enemies. It was considered as a heroic deed which brought honours and prestige to the village. R.R. Shimray\textsuperscript{74} has opined that the villages were sovereigns, in their own right and they pursued independent home and foreign policy, in a limited sense, and implemented customary laws on all walks of life. Administration was just and equitable. The rights of deliberation on village problems and making decisions were vested with the male inhabitants. Women also deliberated amongst themselves and influenced the thoughts.

\textsuperscript{74} R.R. Shimray, op cit p. 47-49
of their male counterparts but they could normally, watch and listen to the deliberations. They did not participate directly in the framing of laws. The society remained patriarchal. The villages among themselves maintained a balance of power and remained ever vigilant as to what was happening in its vicinity and within the villages. On this regard they used to be watchful as to which village chief was trying to marry his daughter to which villages and were careful with regard to any bilateral agreements between the villages.

**The border villages**

Tangkhuls not only resided in Ukhrul area but some had also settled in Myanmar, Thoubal and Senapati region of the state of Manipur. The Somra Tangkhuls township is at Leishi in Myanmar. In Thoubal there are numerous villages on the hillside of the valley. In Senapati, the Tangkhul villages are scattered over the area of Ukhrul border. (See map fig 12)

We have already seen that the Tangkhuls are found over large areas. Its western limit is the line of the Iril River. In the western border the Tangkhul villages are **Hoomi Khullen, Theiva, Kachai, Maichon, Tora, Zingshong, Leishanphung, Leisan, Mapao and Hongman.** The most northernly villages that border with Nagaland are **Jassami, Soraphng,**
Wahong, Kharasom and the north villages that border with Myanmar are Tasom, Challou, Kuingai, Poi, Hushu, Khamasom and Sihai. On the east the villages that border with Myanmar are Zinsui, Khayang, Kachouphung, Chamu, Kashung, C.romor, Chahong, Chatric and Kangpat. It touches the frontier of Upper Myanmar (Chindwin region and the Somra group of villages, which is outside the political territory of the state of Manipur. These are of Tangkhul origin). The most southern Tangkhul villages that border with Myanmar are Choro, Kangkum, Ashang Khullen and Wanglee. (See map fig. 12).

The villages that border with Chandel are Kashung, Nambashi, Tarong, Kharan, New Phalen, Ringpam Lungthar, Phungton, Chakhama and Horton. Chingshong and Leishanphung are the most westerly settlement and there are some stray settlers such as Kaprang, Leishamlok, Lambakhul etc. in the valley itself at Thoubal (see map fig. 12)\(^{75}\).

These border villages base their origin from the Tangkhul descendants of interior villages. Due to different reasons such as excess levying of taxes or subjugation from the larger villages or increase in population or desire of searching a better place, etc. are the main reasons

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\(^{75}\) T.C. Hudson, op.cit p. 2.
for the spread of these villages in the border areas and beyond. In these villages the first settlers had reached and settled down in their present habitats and owned and administered their village land for their survival.

**Tangkhul villages outside the Ukhrul region in the adjoining areas**

It has been found that most of the Tangkhuls had settled in the Ukhrul region. During survey in this region we found a great number of Tangkhul villages. They are mentioned in the chart. We also found that there are some Tangkhul villages that got settled outside the Ukhrul region. Some of them are, in Senapati eg. Ngari, thiwa, Washongphung, Zingshong, Leishangphung, Yangthapok, Mapao, Hongman, Salemphung, Saman, Lambakhul, Poirotu, Ngaranphung, Phungton, Irong Ato, Soraland, Somrei, Lungthar, Irong Aze, Santakhumbi, Heinganglok, Leihoram, Tangkhul Khullen, Risophung, Island, Leishiphung, Siland, New Salem, Laikoiching, Happyland. (see map fig.12).

In Thoubal district the only Tangkhul villages settled are Kaprang, Leishamlok and Saram. (see map fig.12)

In Chandel, Ringpam and Fairyland were the only Tangkhul villages settled. (see map fig.12)
The Kuki villages settled in Ukhrul are Chassad in the Kamchong zone. Maokot, Litan Kuki, Thawai kuki and Shangkai in the Ukhrul region. There are many villages of Kuki in Senapati region. The Sadar Hills in Senapati district/administrative zone is dominated by the Kukis. In Chandel, Tengnoupal zone is inhabited mostly by the Kukis. The whole of Churanchanpur region is predominantly a Kuki settlement and only some other tribes are scattered around.

Although the Tangkhul villages and Kuki villages may be found in different regions of Manipur the customary cultural affinity and integration among its people are intact. During the course of visits to different parts of Ukhrul we found that they are seldom at variance and that too, rather superficially. Intrinsic characteristics remain more or less controlled by customary laws which prevail over other practices and religious rites, rituals and crimes. Customary laws are well entrenched in Tangkhul society. The spread of the Tangkhuls in the region of Ukhrul is quite over domineering.

The people of Ukhrul and adjoining areas have the same physical appearance and physical structure. The people have flat nose are fair in complexion with broad shoulders and high cheekbones. Hair colour is
black and the girls keep their hair long while men keep the middle hair of the head and cut the side; usually they have round face and a strong physique. Men do not keep moustache. The Tangkhuls are in general short to below medium\textsuperscript{76} in height. Quite a few people of the cognate clans are tall also and have strong features. They are also found to wear ear-rings, metallic ones, which make their ear-lobes elongated. This practice was popular among the Sakya community to which Buddha had belonged who also perforated their ears for wearing co axially ear rings. Several of the Buddhist traditions can be discerned among the Tangkhuls especially in their behavior patterns, speech and discipline which they often display towards each other in the society. They are calm, collected and focused always. They take pride in whatever they do. They strongly believe in their independence and have a very strong sense of nationalism.

ZINGSHO (EASTERN) TANGKHUL

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Name of village</th>
<th>Meaning of the names of the villages</th>
<th>Name of village founder</th>
<th>Name of present chief</th>
<th>Name of place from which migrated</th>
<th>No. of Household</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Pushing</td>
<td>It is derived from Tangkhul word ‘Vaoshing’ which means ‘accurate proclamation’.</td>
<td>Umahorea</td>
<td>A.S. Yanglung</td>
<td>Hungpung</td>
<td>104</td>
</tr>
<tr>
<td>2.</td>
<td>Mapum</td>
<td>The word ‘Mapum’ is derived from their own local dialect ‘Abung’ which means a good site for settlement.</td>
<td></td>
<td>A.S. Wungreingai</td>
<td>Hungpung</td>
<td>300</td>
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<tr>
<td>3.</td>
<td>Zingsui</td>
<td>The word ‘Zingsui’ is derived from their own village dialect which means an eternal abode. It is based on Tangkhuls beliefs that when person dies, he goes to eternal abode and that his village is the way to heaven.</td>
<td></td>
<td>A.S. Yaomatai</td>
<td>Zingjui</td>
<td>150</td>
</tr>
<tr>
<td>4.</td>
<td>Ronshak</td>
<td>The word ‘Ronshak’ is derived from their own local dialect ‘Rusia’ which means warrior pond. A pond by the name ‘Rusia’ is also located near the village.</td>
<td>Zingwung</td>
<td>Ringshi</td>
<td>Zingjui</td>
<td>23</td>
</tr>
</tbody>
</table>
5. Lungshang CT  

The word ‘Lungshang’ is derived from the combination of two words ‘Lung’ and ‘shang’. ‘Lung’ means ‘stone’, Shang means ‘rich’. According to the folklore, there was a huge stone and the sheltered themselves in the cave of that stone.

A.Namrei  
M.K. Luireising  
HungpungH  
Hamleikhong  
13

6. Lungshang CK  

Same as the above.

A.S. Panshi  
64

7. Kachauphung  

The word Kachauphung is derived from Kachauh/ashuah.
A Bachelor hunter after a long chased could not capture the animal or when the animal ran away from the clutches of the hunter. Out of tiredness he yelled ‘Ashuah’ an interjection which is an expression of tiredness. Later this village and place was known by the name Ashuah. It become corrupted and was called as Kachauphung.

Z.M. James  
Hungpung  
33

8. Matiyang  

It is derived from the word Matuiyang which means in their village dialect was known and spoken by all in their surroundings. So it was named after it.

Z.M. Wungreiso  
Z.M. Mashivam  
Hungpung  
25

9. Shangshak Phunghon  

The word ‘Shangshak’ is derived from the combination of two words ‘Shang’ and ‘Shok’. ‘Shang’ means ‘clan’, ‘Shok’ means ‘coming out’, which means many clans of Tangkhul were originated and disperse from this village or site.

A.S. Machi Zimik  
A.S. Wungnaoyo Zimik  
Hungpung – Sifakaphung-Shangshak.  
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<tbody>
<tr>
<td>10.</td>
<td>Shangshak Khullen</td>
<td>It is derived from the combination of two words ‘Shang’ and ‘Shok’. Shang means ‘clan’, ‘Shok’ means ‘coming out’, which means many clans of Tangkhul were originated and dispersed from this place or site.</td>
<td>Nungrei A. Shishak</td>
<td>109</td>
</tr>
<tr>
<td>11.</td>
<td>Nungou</td>
<td>Earlier, Nungou was known as Longo. It means ‘round shape’. It was called as ‘round’ because the boundary of the village was round in shape. Later the Meiteis changed the word into Nungou.</td>
<td>Z. Shangam</td>
<td>49</td>
</tr>
<tr>
<td>12.</td>
<td>Sampui</td>
<td>The word ‘Sampui’ was derived from the combination of the word ‘Sam;’ and ‘Pui’. ‘Sam’ means ‘availability’ and ‘Pui’ means ‘full of’ which means ‘abundantly available. A place where food was abundantly available.</td>
<td>K. Yarngai</td>
<td>19</td>
</tr>
<tr>
<td>13.</td>
<td>Bungba Khullen</td>
<td>The word ‘bungpa’ is derived from their own local dialect ‘Binga’. It means beating with stick on the land or mud. According to folklore a man by the name Antui went for hunting with his dog. The dog chased a Tiger but Antui could not follow them. As per the story he took a stick and beat on the land and called the dog. Soon the dog came out from the jungle. Thus the place was known as Binga. Later it was corrupted and was called Bungba.</td>
<td>Antui</td>
<td>130</td>
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<tr>
<td>14.</td>
<td>Bungba Khunou</td>
<td>Same as the above.</td>
<td>H. Henry</td>
<td>43</td>
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<tr>
<td>No.</td>
<td>Place</td>
<td>Description</td>
<td>Author(s)</td>
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<tr>
<td>15</td>
<td>Khayang/Phungcham</td>
<td>The word ‘Khayang’ is derived from local dialect which means ‘mighty’. During the course of their journey at the time of migration, they invaded many villages and settled in the present village.</td>
<td>A.S. Wungmaling</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Kashung</td>
<td>The word ‘Kashung’ is a Tangkhul dialect which means ‘reaching the destination’. The inhabitant travelling from Phungcham reached their destination and settled down.</td>
<td>Suikasa H.A.S. Khathing</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Chamu</td>
<td>The word ‘chamu’ is derived from ‘Kamoan’ which means ‘land of darkness’ in Tangkhul because they believe this village is the gateway to heaven. The other meaning of Chamu is ‘sufficient land and fertility’.</td>
<td>K.S. Mata K.S. Wungshim</td>
<td></td>
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<tr>
<td>18</td>
<td>Hangkau</td>
<td>The word ‘hangkau’ was derived from their village dialect Hangkupa. It means ‘sufficient and enough proof to claim legitimacy’. During the early days of the village settlement at this site both Mungshang Clan and Jajo Clan claimed to be the chief of this village. In order to settle the dispute they decided to have a contest, a fight between their dog and horse and winner of the contest would be the sole chief. In both the fights the Mungshang clan won and thus the Mungshang clan became the chief of Hangkau village. Thus the name ‘Hangkau’ was derived from this folklore which means ‘all proven’ to be the chief of the village.</td>
<td>R. Ringai</td>
<td></td>
</tr>
</tbody>
</table>
19. **Apong**  
The word ‘*apong*’ is derived from *Woun* which means ‘land of chief’ (Wungram in Tangkhul). There was a man who was known for his bravery and skill of warfare. He was asked by the Meitei Maharaj: what is the name of your village? He thought that the Maharaj is asking his name since he did not know Meitei language. He told his name *Woun* but was heard as *Apong*. From then on the village name was known as *Apong*.

20. **Kongkan**  
Earlier the village was called as ‘*Humine*’. In Tangkhul dialect ‘*Humine*’ means plain. The village lies in the plain bordering Burma. Later the word changed into *Kongkan thana*. *Kongkan* lies near the *Angoching* mountain. *Thana* was suffixed as there was police station.

21. **Chahong Khullen**  
The name of the village *Chahong* was named after a hill by the same name in the village.

22. **Chahong Khanou**  
Same as the above

23. **Chatric**  
The word ‘*chatric*’ comes from the Meitei word *Chatret* which means ‘seven hundred’. It was named so, as there were seven hundred houses in their village in those days.

24. **Roni**  
People used to kill many wild animals and put on fire. So they were known by the name that killed many animals.
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<th>Place Name</th>
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<tbody>
<tr>
<td>25.</td>
<td>Sahamphung</td>
<td>‘Sa’ means animal ‘Phung’ means hill, the people make a trap by digging a big hole and cover the top with dry leaves for camouflage. When the animal passby that trap they fall inside the hole. Thus it means animal’s trap mountain.</td>
<td>Khanang Angkang</td>
<td>22</td>
</tr>
<tr>
<td>26.</td>
<td>Sorbung</td>
<td>The word <strong>Sorbung</strong> was derived from their local dialect <strong>Soboing</strong> which means without any scarcity of foodstuff. The word became corrupted and was called as <strong>Sorbung</strong>.</td>
<td>AS. Kapangkhui</td>
<td>150</td>
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<td>27.</td>
<td>Kangpat Khunou</td>
<td>The word ‘<strong>Kangpat</strong>’ is derived from the name of their village founder ‘Akamba’. It means ‘bachelor’. Later, the Meiteis changed in tune with their pronunciation and called it as <strong>Kangpat</strong>.</td>
<td>Akamba</td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td>C.Honpam</td>
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<td></td>
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<td>Lousing</td>
<td></td>
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<tr>
<td>28.</td>
<td>Kangpat Khullen</td>
<td>Same as the above</td>
<td>L. Genesis</td>
<td>66</td>
</tr>
<tr>
<td>29.</td>
<td>Nambisha</td>
<td>In the olden days their village was named as <strong>Ramphoi</strong>. ‘Ram’ means ‘land’ and ‘Phoi’ means ‘thigh’. It means at the end of the east guarded boundary. The village is one of the strongest among the villages in the area and the area is also very big. Later the Meiteis changed the name and called it <strong>Nambisha</strong>. But in 1990s it got back its original name <strong>Ramphoi</strong> which is continuing.</td>
<td>Bettersson</td>
<td>66</td>
</tr>
<tr>
<td>No.</td>
<td>Village</td>
<td>Description</td>
<td>Author</td>
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</tr>
<tr>
<td>30.</td>
<td>Maileng</td>
<td>It is a combination of the two words ‘mai’ and ‘leng’. ‘Mai’ means ‘face’ and ‘leng’ means ‘long’ which means ‘living happily with elongated face’.</td>
<td>H. Shangtailung</td>
<td>Lungpha</td>
</tr>
<tr>
<td>31.</td>
<td>Sorde</td>
<td>The word ‘sorde’ is derived from their village dialogue sodi. The word ‘Sodi’ is a ‘clan’ name. The Sodi clan settled first in the area. So it was named after the clan.</td>
<td>A. Sana</td>
<td>R. Masanang</td>
</tr>
<tr>
<td>32.</td>
<td>Patpung</td>
<td>‘Patpung’ means the ‘last language left by the other people’. Their villagers can speak all the dialogue of their nearby villages because they took the last dialect which had been left. In another version ‘Bung’ means ‘food’ which were found ‘in plenty’. Later the Meiteis called them Patbung.</td>
<td>Hanihung Chithung</td>
<td>Masating Chithung</td>
</tr>
<tr>
<td>33.</td>
<td>Kumram</td>
<td>The forefather of Kumrumwoshi searched for settlement and came across a group of people known as Khunu. They fought against the Khunu people and defeated them and got settled in this present Kumram. The word Kumraem is a kind of flower. This flower is mainly grown in this place. They took this word and named their village. Later the word was corrupted and the village was named as Kumram.</td>
<td>NS. Isaac</td>
<td>Loushing, Lungpha</td>
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<tr>
<td>34. Chahong</td>
<td>The forefather had christened the name <strong>Chahoah</strong>. The village founder complexion was red. So they called their village as ‘red’ village. <strong>Chahoah</strong> means red. Later the Meitei Maharaja called it as <strong>Chahong</strong> village.</td>
<td>AS. Kanmi</td>
<td>23</td>
<td></td>
</tr>
<tr>
<td>35. Nongman</td>
<td>The word <strong>Nongman</strong> was derived from Tangkhul dialect ‘Lungkui’ and ‘Makashiman’. ‘Lungkui’ means ‘stone’ and ‘makshiman’ means ‘undeterred’. Combining these two words it means without any fear they could protect and fight any eventualities.</td>
<td>S.Khrisan</td>
<td>57</td>
<td></td>
</tr>
<tr>
<td>36. Grihang</td>
<td>The original name is <strong>Ramao</strong> which means ‘they could win many battles against their enemy’. Later the name was changed to <strong>Grihang</strong> by Meitei maharaja.</td>
<td>Moses Raleng</td>
<td>80</td>
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<tr>
<td>Alang Mayophung</td>
<td>This place site was said to be blessed by the almighty god so it was named as <strong>Mayophung</strong>.</td>
<td>AS. Ramyo</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>38. Phungyar</td>
<td>It is derived from the combination of ‘Phung’ and ‘Yar’. ‘Phung’ means ‘hill’ and ‘Yar’ means ‘outside’. They migrated from nearby village <strong>Alang</strong>. <strong>Phungyar</strong> is located on the other side of the hill from <strong>Alang</strong> village. Thus the name <strong>Phungyar</strong> means ‘a hill outside the village’.</td>
<td>A.S. Shimreishang</td>
<td>85</td>
<td></td>
</tr>
</tbody>
</table>
39. Chungka  Many clans migrated to different villages and people migrated to their village too. The population of this village increases every year at a fast rate. Thus ‘Chungka’ means ‘ever increasing’.

| 39. Chungka | Many clans migrated to different villages and people migrated to their village too. The population of this village increases every year at a fast rate. Thus ‘Chungka’ means ‘ever increasing’. | A.S. Asingleng | Sapang | 33 |

40. Koso  ‘Ko’ means ‘head’, ‘So’ means ‘pile up’. During the inter village wars their village warriors used to ‘pile up the head of the enemies’.

| 40. Koso | ‘Ko’ means ‘head’, ‘So’ means ‘pile up’. During the inter village wars their village warriors used to ‘pile up the head of the enemies’. | M. Ramsem | Shokvao | 80 |

41. Leishi  The word is derived from Tangkhul dialect Leishi. It means ‘love’. The village could be seen from other villages of their near and dear ones. So they said that they love their village.

| 41. Leishi | The word is derived from Tangkhul dialect Leishi. It means ‘love’. The village could be seen from other villages of their near and dear ones. So they said that they love their village. | WS.Luinam | 25 |

42. Leiting  ‘Lei’ means ‘land’, ‘Ting’ means ‘gathered’, therefore it means place to gather

| 42. Leiting | ‘Lei’ means ‘land’, ‘Ting’ means ‘gathered’, therefore it means place to gather | K.S.Rampha | RS. Ramnganing | 87 |
## ZINGTUN (WESTERN) TANGKHULS

<table>
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<tr>
<th>Sl. No.</th>
<th>Name of the village</th>
<th>Meaning of the names of the villages</th>
<th>The first chief of the village</th>
<th>Name of the present village chief</th>
<th>Places of migration</th>
<th>Houses</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Lamlang</td>
<td>‘Lam’ means ‘land’, ‘Lang’ means ‘can be viewed’. It means view point. A large part of the area can be viewed from their village hill.</td>
<td></td>
<td>L.A. Luishom</td>
<td>Meitei, Khonglo</td>
<td>116</td>
</tr>
<tr>
<td>2.</td>
<td>Shokvao</td>
<td>It is a combination of the term ‘Shok’ and ‘Vao’. ‘Shok’ means ‘comes out’ and ‘Vao’ means ‘call’. It is located on a hill top. During the time of migration this place was used to call out those who had been left behind or lost. In another version, the villagers used the place of settlement for general public announcements related to village matters.</td>
<td></td>
<td>AS. Maransa</td>
<td></td>
<td>71</td>
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<tr>
<td>3.</td>
<td>Pharung</td>
<td>‘Pharung’ means ‘straight’. Here the people lived a straight forward life. So their village was named after this quality.</td>
<td>Wungachan Pharung</td>
<td>PA. Wungmayo</td>
<td>Phungcham</td>
<td>168</td>
</tr>
<tr>
<td>4.</td>
<td>Teinam</td>
<td>It is combination of two words ‘tei’ and ‘nam’. ‘Tei’ means ‘high’ and ‘nam’ means ‘low’. Their village settlement site is both in high and low lying areas.</td>
<td>WS.Sokha</td>
<td>WS. Ngamchupei</td>
<td>Hungpung</td>
<td>640</td>
</tr>
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<td>Village Name</td>
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<td>5</td>
<td>Sirakhong/Khampha</td>
<td>‘Sirakhong’ is a name of ‘a tree’. This tree grows in the Sirarakhong village. There was spring water near the tree, so the inhabitants dig a pond for drinking purpose. ‘Sirathing’ is ‘a tree’ and ‘khong’ means water pond.</td>
<td>ZV. Luinam</td>
<td>152</td>
<td></td>
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<tr>
<td></td>
<td>Ringui/Tungau</td>
<td>The word ‘ringui’ is derived from Nguiram which means the ‘plant of the paddy collected and made a place in the terrace for hiding to escape from the head hunters’. The Hungpung chief came to know that they live in nguiram so he called them Nguimi. Later the village name was corrupted and was called as Ringui.</td>
<td>Wungchi A.Shimray.</td>
<td>174</td>
<td></td>
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<tr>
<td>7</td>
<td>Sinakeithei</td>
<td>At the time of Ramphat (search for land to settle) seven of them listened to the dreams at night. One of them had a dream that the place was covered with gold and he narrated the same to his companion. In his dream the land was covered with gold. Accordingly, they named their village Sinakeithei which means ‘full of gold’.</td>
<td>L. Khorei</td>
<td>400</td>
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<tr>
<td>8</td>
<td>Tanrui/Leisan</td>
<td>It means ‘let to settle in that place’ and not to attack that village least the Halang village will not tolerate whoever it may be.</td>
<td>Varsa</td>
<td>150</td>
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<tr>
<td></td>
<td>Name</td>
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<tr>
<td>9.</td>
<td>Phalee</td>
<td>This word is derived from the Longree village dialect. ‘Pha’ means ‘good’ and ‘Lee’ mean exist. This means ‘Existence of good’.</td>
<td>R.A. Khayaisingam</td>
<td>Longree kaju, kasom Ukhrul, Ngainga, Maram</td>
<td>328</td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td>Tora Khullen</td>
<td>In the olden days Tora was known by the name ‘Aheng’. It means their village land was very fertile and had a large area. So they called it as Aheng. Later the Meitei and the British called them as Tora.</td>
<td>Kareimung Zimik Z.Wungazek</td>
<td>V. Vachen</td>
<td>81</td>
<td></td>
</tr>
<tr>
<td>11.</td>
<td>Ngainga</td>
<td>The word ‘ngainga’ is a local dialect and a combination of two words ‘ngai’ and ‘nga’. ‘Ngai’ means ‘water’, ‘nga’ means ‘scarcity’. It means ‘scarcity of water’.</td>
<td>RS. Khangamkhai</td>
<td></td>
<td>166</td>
<td></td>
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<tr>
<td>12.</td>
<td>Wunghon</td>
<td>Wunghon village was settled in 1955. In the beginning it was known by the name West Shangshak. Later with concern of their village R. Suisa called their village as Wunghon. It means ‘Kingdom of chief or land of Hau’.</td>
<td>Sweeten Raihing</td>
<td>Shangshak, Phalee.</td>
<td>63</td>
<td></td>
</tr>
<tr>
<td>13.</td>
<td>Champhung</td>
<td>The name of the village Champhung was derived from the word ‘Aphung’ which means abundant availability of crops through out the year. Later the Meitei Maharaja called it as Champhung.</td>
<td>Kharosung farem</td>
<td>HR. Rashing</td>
<td>Paosaitrung</td>
<td>116</td>
</tr>
</tbody>
</table>
14. **Theiva**  
   The word ‘*theiva*’ is a local dialect term which means ‘search’. It means they searched out for settlement site and came to the present site for settlement. So it is known as **Theiwa**.

15. **Kachai**  
   The word ‘*Kachai*’ was derived from the word ‘*Kachui*’. It means high. The first settler lived on the high hills before they shifted their village to the lowland area. Later it was corrupted and was called **kachai**.

16. **Mayophung**  
   It means a nice site for settlement. The people believed that the place is blessed by almighty.

17. **Talui**  
   The word ‘*talui*’ is a local dialect in which it means ‘a settlement between hills’. In the east **Halang** hill, in the west **Kachai** hill and in the north **Hoome** hills. Later the word was corrupted and was called **Talui**.

18. **Hoome**  
   The word ‘*hoome*’ is a local dialect term which means ‘lucky’. As per the folklores, during the course of their journey towards the village, the people reached without any difficulties.

19. **Ramva**  
   ‘*Ramva*’ in Tangkhul dialogue means place of ‘mother buffalo’. During the time of migration a female buffalo that was brought along with them gaves birth in their village.
20. Mapao khullen

The word ‘Mapao’ was derived from the Meitei word Mapao which means ‘news or information’. Meitei maharaja married a woman from Thangal Surung but she was not allowed to give a birth and warned that if she gave birth she would be killed. So she hid the child and sent it to Thangal Surung. She got information about the child from the people living in the area. The area or village came to be known as Mapao.

| 21. | K. Mapao | Same as the above | Katui Zimik, Ngazek Zimik | Wungnaoyo Zimik | Mapao Khullen | 120 |
### ATO TANGKHUL (NORTHERN TANGKHUL)

<table>
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<tr>
<th>Sl. No.</th>
<th>Name of the village</th>
<th>Meaning of the names of the villages</th>
<th>The first chief of the village</th>
<th>Name of the present village chief</th>
<th>Places of migration</th>
<th>Houses</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Hunphun</td>
<td>For a short time child were carried at the back. In another theory they came from Hung in China, so they were known as Hunphun.</td>
<td>Phungshoka</td>
<td>H.A. Sarimya</td>
<td>Meitei Samshok</td>
<td>1370</td>
</tr>
<tr>
<td>2.</td>
<td>Hungpung</td>
<td>It was name after their leader who led them and settled in the present place.</td>
<td></td>
<td>Z. Wungnaoyo</td>
<td>Phungcham, Makhen</td>
<td>596</td>
</tr>
<tr>
<td>3.</td>
<td>Langdang</td>
<td>At the time of their migration the Tangkhuls distributed fire according to their turn but the <strong>Langdang</strong> founder who was more intelligent went ahead of other and took the fire before other were taken. So they called their village as <strong>Langda</strong>. The word came from <strong>Langda</strong> means ‘before the turn has came’.</td>
<td></td>
<td>AS. Ngachan Tushanao</td>
<td></td>
<td>117</td>
</tr>
<tr>
<td>4.</td>
<td>Ngahui A/K</td>
<td>The Tangkhuls with their habit of call if they were far from each other. The place of present Ngahui Village is a site on the top which the other of the east West south and north can hear the calling on all side. ‘Ngahui’ means ‘answer’. If one person called they answered the call. At the time of their migration they answered the call. So this site is known by the name <strong>Ngahui</strong>.</td>
<td></td>
<td>K. chara</td>
<td></td>
<td>60</td>
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<tr>
<td>5.</td>
<td>Shirui CK</td>
<td>‘Shi’ means ‘to threaten so that attack may be avoided’, ‘rui’ means ‘to pick up or adopt’. They look after their enemies and they guarded and gave information of their enemies.</td>
<td>Ngathingkhu i Wungsek</td>
<td>L.W. Yarteo</td>
<td>Meizailung/Phungcham</td>
<td>250</td>
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<td>6.</td>
<td>Shirui CT</td>
<td>Same as the above</td>
<td>AS. Wungreiso</td>
<td></td>
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<td>52</td>
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<td>7.</td>
<td>Shirui Khullen</td>
<td>Same as the above</td>
<td>AS. Luingam</td>
<td></td>
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<td>117</td>
</tr>
<tr>
<td>8.</td>
<td>Khamasom</td>
<td>Different villagers come to gather and settle.</td>
<td>A.S. Pheikui</td>
<td>AS. Vaomi</td>
<td>Maizailung, Phungcham</td>
<td>253</td>
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<tr>
<td>9.</td>
<td>Lunghar</td>
<td>‘Lung’ means ‘stone or rock’, ‘har’ means ‘land’. Thus it means ‘land of rock’. In other word the land of rocky ridge. Another version is that there was a clan residing near to each other they come out to settle in a place.</td>
<td>LW. Benjamin</td>
<td>Khongtei, Shokvao</td>
<td></td>
<td>350</td>
</tr>
<tr>
<td>10.</td>
<td>Khangkhui Khullen</td>
<td>In the olden days Khangkhui was known by the name ‘Veikhang’. When there was haunting of head in the north and south they fenced the hunters so their village was called guard or who protects the other. Since their migration is different from each other there was Khangkhui Phungcham and Khangkhui phungthar. With the time Meitei Maharaja called Khangkhui Phungcham as Khangkhui Khullen.</td>
<td>Shimreisa</td>
<td>KA. Rinshem Shimray</td>
<td></td>
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<td></td>
<td>Village Name</td>
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<td>11</td>
<td>Khangkhui Khunou</td>
<td>The word derived from ‘Khang’ means ‘pick up’, ‘Khui’ means ‘taken’. They guard their neighbouring villages as the village was protected from the passes from both the eastern and western side.</td>
<td>AS. Samatai</td>
<td>81</td>
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<td>12</td>
<td>Lungshong Khullen</td>
<td>‘Lung’ means ‘stone’, ‘shong’ means ‘Mount’, it means Stone mount. As there was a big stone mount in the village</td>
<td>Sirangam</td>
<td>66</td>
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<td>13</td>
<td>Lungshong Khunou</td>
<td>During the Ramphat¹ they came to take food at a big stone so the place was name after it.</td>
<td>Kasar Yartong</td>
<td>46</td>
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<td>14</td>
<td>Chingai</td>
<td>It means want to own it. As it was suffice in everything, it needs in the ancient times.</td>
<td>Mayoleng</td>
<td>239</td>
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<tr>
<td>15</td>
<td>Kuingai</td>
<td>It is a name of person. He was the founder of this village. Later he cut his hair so they called their village as Kuingai. ‘Kui’ Means ‘Hair’ and ‘ngai’ means cut. Under his leadership they came to live in this village.</td>
<td>Kuingai</td>
<td>57</td>
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<tr>
<td>16</td>
<td>Challou</td>
<td>The word is derived from their own dialogue ‘Machak’ means ‘salt’, ‘lou’ means ‘flowing’. It means ‘the place of flowing salt’.</td>
<td>Challou</td>
<td>37</td>
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<td>17.</td>
<td>New Tusom</td>
<td>The people who settled in the old ‘Tasom’ shifted other place and they called themselves this village as ‘New Tasom’ it means ‘New settlement place’.</td>
<td>VS. Shangmayo</td>
<td>Tasom Khullen</td>
<td>167</td>
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<tr>
<td>18.</td>
<td>Tasom C/V</td>
<td>‘Ta’ means ‘far’, ‘Som’ means ‘settles’. The village was settled in far place from their ancestor place.</td>
<td>Rakho Zimik</td>
<td>Tasom Khullen</td>
<td>65</td>
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<tr>
<td>19.</td>
<td>Wahong</td>
<td>It is a Meitei word ‘Wa’ means ‘bamboo’, ‘Hong’ means ‘plenty’. There is plenty of bamboo in the area so it was name after it.</td>
<td>A.S. Atai</td>
<td>AS. Wungnaoshang</td>
<td>60</td>
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<td>20.</td>
<td>Sihai Khunou</td>
<td>From the early days Sihai was known by the name ‘Sanhi’. It means ‘buffalo’s precious stone’. At the time of their settlement they killed buffaloes that buffalo carry precious stone. Therefore, they called Sanhi in Sihai dialect.</td>
<td>H. Vareingam</td>
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<td>103</td>
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<tr>
<td></td>
<td>Sihai Khullen</td>
<td>Same as the above.</td>
<td>K. phungthar</td>
<td>KAS.Luingam</td>
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<td>22.</td>
<td>Kharasom</td>
<td>It is derived from the word Kharamsom which means ‘happy settling place’.</td>
<td>Pita Zimik</td>
<td>Z. Ngalangzar</td>
<td>214</td>
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<tr>
<td>23.</td>
<td>Zingjui</td>
<td>There is a high hill in the western side of the village. It touches sky when they look from the village.</td>
<td>AS. francis</td>
<td></td>
<td>231</td>
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<tr>
<td>24.</td>
<td>C. Ngashanphung</td>
<td>It means view point. The place is high and one could view from there we see many places.</td>
<td>K. phungthar</td>
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<td>25</td>
<td>Chingjaroi</td>
<td>Same as above</td>
<td>AS. Isaac</td>
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<tr>
<td>26</td>
<td>Razai</td>
<td>The word derives from the word ‘kazai’ it means spear. In the olden days they were afraid of the enemy. So they used spear to hunt and protect themselves. They took this word in naming their village. Later kazai got corrupted and was called Razai.</td>
<td>VS. Mashivam</td>
<td>42</td>
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<td>27</td>
<td>Razai Khunou</td>
<td>Same as above.</td>
<td>V. Somi</td>
<td>50</td>
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<td>28</td>
<td>Namrei</td>
<td>The word is derived from the Ngamrei which means ‘without any scarcity’ they lived proudly.</td>
<td>Wungnaopam</td>
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<td>R.Khampo</td>
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<td></td>
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<td>Meizailung</td>
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<tr>
<td>29</td>
<td>Marangphung</td>
<td>It was after the founder name Marang. It means ‘wise man’. The village was christened after his name</td>
<td>Samairang</td>
<td>21</td>
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<td>S. Kahaosan</td>
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<td></td>
<td>Nungbi</td>
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<td>30</td>
<td>Peh</td>
<td>It means there was self sufficiency in economy. It is also said that the word is derived from their own dialect which means ‘fought for supremacy’. It was one of the best sites for settlement. So different kinds of warrior fought them to occupy the site.</td>
<td>Peh, Mayango</td>
<td>570</td>
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<td>RS. Mawonshang</td>
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<td>31</td>
<td>Marem</td>
<td>The word derived from their dialect ‘Ma’ means ‘plenty’, ‘rem’ means ‘have’. It means there was no scarcity of food in the village. They got whatever they wanted.</td>
<td>Pantung</td>
<td>54</td>
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<td>L. Wungpan</td>
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<td></td>
<td>Shirui, Khongtei, Chingai, Phungcham</td>
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<td>33.</td>
<td>Longree Kajui</td>
<td>‘Long’ means ‘Union’, ‘ree’ means ‘big’. Tangkhul union gathered in this village</td>
<td>RS. Maringmi</td>
<td>Hungpung</td>
<td>194</td>
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<td>34.</td>
<td>Longree Khullen</td>
<td>Same as the above</td>
<td>AS. Shaingam</td>
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<tr>
<td>35.</td>
<td>Halang</td>
<td>‘Ha’ means ‘area’, ‘lang’ means ‘came out victorious’. Their village was strong enough to defeat their enemies in their area. They were victorious.</td>
<td>HL. Ngareiphui</td>
<td>HL. Wungmaling</td>
<td>Phungcham</td>
<td>335</td>
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<td>36.</td>
<td>Huishu / Ushua</td>
<td>The word is derived from their village dialect ‘Ushua’ which means ‘resettled’. They deserted their village and came back to settled in the same village.</td>
<td>Ngazekwung A. Shimray</td>
<td>Nphaowah</td>
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<tr>
<td>37.</td>
<td>Poi</td>
<td>It derived from the migrated place name ‘Napowah’ which ‘Napowah’ corrupted and called as ‘Poi’.</td>
<td>AS. Patric</td>
<td>Napowah</td>
<td>145</td>
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<tr>
<td>38.</td>
<td>Luireishimphung</td>
<td>‘Lui’ means ‘field’, ‘rei’ means ‘big’, ‘shimphung’ means ‘settlement site’. The site of the village lies near the vast field. So it is named after it.</td>
<td>AS. Ngamsha</td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>
|   | Kalhang/Kansa\ntang | ‘Kan’ means crossed, ‘Sang’ means trying to
give birth. A place where a calf was born, in this
place a buffalo was trying to give birth. Today
Kansang is corrupted and is called Kalhang. | A.S.Yarkao | AS. Wungmatem. | Phungcham,
Nungbi,
Mazailung. | 160 |
|---|---|---|---|---|---|---|
| 40. | Kuirei | The head of the founder was very big. So they
called their village name as Kuirei. ‘Kui’ means
head, ‘rei’ means ‘big’. The neighbouring
villages too known by the name of Kuirei for
their big head. | Yangmi Kuireiwo | 66 |
## AZE (SOUTHERN) TANGKHUL

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<tr>
<th>Sl. No.</th>
<th>Name of village</th>
<th>Meaning of names of the villages</th>
<th>Name of village founder</th>
<th>Name of present chief</th>
<th>Name of place from which migrated</th>
<th>No. of Household</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Marou</td>
<td>Earlier Marou was known by the name ‘Maruiro’. It means ‘vegetables and rice were plentiful’ in the village. Later the Meitei Maharaja changed the name and was called it as Marou.</td>
<td>AS. Philip</td>
<td></td>
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<td>36</td>
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<tr>
<td>2.</td>
<td>Litan</td>
<td>The meitei Maharaja called them ‘Litan’. It is a name of a bridge. Later they change to ‘Sirakhong’.</td>
<td>Ramayon Kasar</td>
<td></td>
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<td>51</td>
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<tr>
<td>3.</td>
<td>Sharkaphung</td>
<td>‘Sharka’ means ‘lighted’, ‘Kaphung’ means site or hill. At the time of their settlement the people lighted the fire in these villages. The word is derived from the Tangkhul dialect ‘Shar kaphung’. It means at the time of their migration from Nungshong they brought Head of buffaloes after rituals. ‘Shar’ means ‘ritual’, ‘Phung’ means brought.</td>
<td>KS. Liho</td>
<td>KS. Wungreikhan</td>
<td>Nungshong</td>
<td>97</td>
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<td>4.</td>
<td>Shingkap</td>
<td>It is a Meitei word, ‘Shing’ means wood, ‘Kap’ means shooting. During the inter village war they used bows and arrow made of wood. So it was name after it.</td>
<td>AS. Kukai</td>
<td>A.S. Solomon</td>
<td>Alang</td>
<td>120</td>
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<td>5.</td>
<td>Wunghon</td>
<td>They came to settled in 1955 from Shangshak. In the beginning they called this village as West Shangshak. Later with the migration to this village from different quaters they changed the name as Wunghon. This Wunghon name was Christened by the R.Suisa. It means ‘land of the chief’.</td>
<td>Seeten Raihing</td>
<td>Shangshak, Phalee.</td>
<td>65</td>
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<td>6.</td>
<td>2. New canaan</td>
<td>Whatever they cultivate it is well grown and the climate is suitable for survival. Therefore they compare with the canaan of the ancient times in the bible.</td>
<td>MS. Levi</td>
<td>139</td>
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<td>7.</td>
<td>Ngarumphung</td>
<td>‘Ngarum’ means ‘coming together’, ‘phung’ means ‘site’. The villagers were coming from different directions to settle in the present village.</td>
<td>Standhope</td>
<td>42</td>
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<td>8.</td>
<td>Riha</td>
<td>‘Riha’ means they were the earliest settler in their area. Thus it was name after it.</td>
<td>KS. Phungmi</td>
<td>94</td>
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<td>9.</td>
<td>Ramrei</td>
<td>In the early days they were known as ‘Langlu’ in their village dialect. It means ‘large site for settlement’. Later it was corrupted and got known as Lamlai. With the concerns of the village in 2004 it was changed to Ramrei.</td>
<td>Z. Shimthar</td>
<td>They first migrated from Hungpung-Shokvao Khaorui Shimshimphu ng-seihomphung Khunjao</td>
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<td>10.</td>
<td>Chadong</td>
<td>It is derived from the ‘Zat’ which means ‘rice’, ‘tung’ means ‘upper part’. At the time of their migration the persons who set out for searching settlement ate the upper portion of the rice. So they called ‘Zatung’ which was corrupted and later called as ‘Chadong’.</td>
<td>KAS. Yaomi</td>
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<td>11.</td>
<td>Silent</td>
<td>‘Silent’ is an English word. It means without any noise their village was settled. They came to settled in 1965.</td>
<td>R. Maipileng</td>
<td>Honprang Siro Patpung, East Tusom, Loushing Khunthak.</td>
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<td>12.</td>
<td>Happyland</td>
<td>A happy site for settlement, a self sufficient village which provided all their wants.</td>
<td>L. Solomon (N. Chihan)</td>
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<td>13.</td>
<td>Tongkoi</td>
<td>They came from East Loushing. They came to settled in 1880s.</td>
<td>MC. Samuel.</td>
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<td>Villages</td>
<td>Description</td>
<td>Place</td>
<td>Other Details</td>
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<td>14.</td>
<td>S. Loushing</td>
<td>In 1977 the people came to settled in this village. They called this village as South <strong>Loushing</strong> because they came from the East <strong>Loushing</strong> and settled in the south.</td>
<td>NS. Prangileng and NS. Ahao.</td>
<td>East Loushing, Loushing Khunthak, Khongjal, 21</td>
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<td>15.</td>
<td>Risophung</td>
<td>Risophung word derived from ‘ri’ means in the ‘first’, ‘so’ means ‘bless’, ‘<strong>Phung</strong>’ means ‘place’, which means ‘before they settled to this place their creator blessed this site’.</td>
<td>Shangtung Siro</td>
<td>Kasom in 1964. 12 houses</td>
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<td>16.</td>
<td>Leishiphung</td>
<td>‘<strong>Leishi</strong>’ means ‘love’ and ‘<strong>phung</strong>’ means ‘site’ which means ‘lovesite’.</td>
<td>Shangchilen g Keishing</td>
<td>Chongtan in 1961, 6 houses 47</td>
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<td>17.</td>
<td>Island</td>
<td>The village was surrounded by Thoubal river therefore it was named ‘Island’.</td>
<td>Shingtaileng Jajo</td>
<td>Tangkhul Hundung in 1958 47</td>
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<td>18.</td>
<td>Thangchingpokpi</td>
<td>The word is derived from the kind of vegetable ‘<strong>Thangching</strong>’. It grows in the ‘pond’. At the time of their migration there was a big bond near the village. There ‘<strong>thangching</strong>’ grew in the pond. So they called the village ‘<strong>Thangching pokpi</strong>’.</td>
<td>TS. Honayi</td>
<td>23</td>
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<td>19.</td>
<td>Kangoi</td>
<td>The word ‘<strong>Kongoi</strong>’ derive from the Meitei word. It means it will remain in the village and will not migrate to other places. Before the village name was Christened by maharaja of Manipur they were known by the name <strong>Agailung</strong>.</td>
<td>KS. Hingai</td>
<td>Chungka 26</td>
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**Notes**: The numbers in brackets indicate the text block number for reference.
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<th>Author(s)</th>
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<tr>
<td>20</td>
<td>Nongdam</td>
<td>In the early days of their existence of their village, it was name as ‘Lungdang’ where ‘Lung’ means ‘stone’, ‘Dang’ means ‘goal’. As the time passed the word was changed to Nongdam by the Meitei.</td>
<td>Lengaoleng-I</td>
<td>182</td>
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<td>21</td>
<td>Itham or Nungharam</td>
<td>The word derived from the Meitei word ‘eeh’ means ‘blood’, ‘tham’ means ‘Keep’, a war was fought between the Meitei and the Neighbouring villages of Itham. In this war many were slaughtered and the blood was spray it over the land and thus it was named as blood keeping place. The word Nungharam was derived from their own dialect which means viewing from afar a happy place.</td>
<td>N. Wungreingam</td>
<td>40</td>
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<td>22</td>
<td>Chingsou</td>
<td>In the early days it was known by the name new village. Later they changed the name to Chingshao.</td>
<td>K. Ngeosasa</td>
<td>20</td>
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<td>23</td>
<td>Nambashi Valley</td>
<td>They migrated to Imphal valley from ‘Nambashi’ so they called the village as Nambashi valley.</td>
<td>H. Saphei</td>
<td>22</td>
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<td>24</td>
<td>Chongdan</td>
<td>At the time of their migration many people migrated to their village so it was known as Chongdan.</td>
<td>S. Hunleng</td>
<td>53</td>
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</table>
25. K. Ashang Khullen
They came from **Khamlang** and settled down in the present village. The word is derived from Tangkhul dialect **Ashang** which means to become wealthy.

26. Tangkhul khullen
**Raphei** called their village as **Riyami**, ‘kamo’ called them **Riplong** and their village themselves as ‘Araihi’. Meiteis called them ‘**Tangkhul Khullen**’ because they defeated the Meiteis twice single handed but in the third battle the Meiteis defeated them.

27. Chakhama
It means a better place for settlement.

28. Irong Aze
**Irong Aze** is known by the name ‘**Kongleiram**’. Which means near their village one river flows through. Therefore their village name was christened after the river.

29. K. Somrei
‘**Som**’ means ‘Settle’, ‘**Rei**’ means ‘grow’, it means ‘settle and grow’.

30. Khamlang
Like an eagle they could fight in war with potential, confidence and were strong. So it was named after it.

31. Sotunram
‘**So**’ means ‘bless’, ‘**Tun**’ means ‘led to settled’, ‘**Ram**’ means ‘Place’. Through the blessing of god they were led to settle in their village
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<th>Authors</th>
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<tbody>
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<td>32.</td>
<td>Ngaranphung</td>
<td>‘Ngaran’ means ‘arrange’, ‘phung’ means ‘place’. They arranged everything before the arrival of their quest. So it was called a place where everything was arranged.</td>
<td>Thomas Mashangva</td>
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<td>33.</td>
<td>Kangkum</td>
<td>It is told that around 1561 A.D the village had been settled. The first settler was known by the name Thakie. He was known by the name Thano. So it is also known by the name Kangkum Thano. Kangkum means there was plenty of food and there was sufficiency of food.</td>
<td>S. Peter</td>
<td>36</td>
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<td>34.</td>
<td>Kasom</td>
<td>‘Ka’ means ‘going up’, ‘som’ means ‘settled’, they went across the river and on the top of the hill range they settled. So it was named as going up and settled.</td>
<td>NG. Shanghai</td>
<td>160</td>
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<td>35.</td>
<td>Lengbakhul</td>
<td>It is derived from the Meitei word Chinglemba which means ‘splendid or good’.</td>
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<td>36.</td>
<td>Ngaranphung</td>
<td>‘Ngaran’ means arrange, ‘phung’ means place. They arrange everything before the arrival of their quest. So it was called a place where everything was arranged.</td>
<td>Thomas Mashangva</td>
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<td>37.</td>
<td>Kaprang</td>
<td>The word is derived from their village dialect ‘Kaprang’ which means increment in many ways.</td>
<td>Samson Keishing</td>
<td>33</td>
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</table>
38. **Kamlaching**
   - The word is derived from Meitei word **Kamla** which means ‘orange’, **Ching** means ‘hill’, the settlement place looks like Orange in shape. So it is known as **Kamlaching**.
   - SP. Tailengching
   - 8

39. **Kharan**
   - It derived from the word ‘**Khalan Kashok**’, ‘**Khalan**’ changed to ‘**Kharan**’. It means unacceptability. In another version it is that it is known by the name **Khullen**. **Khullen** was corrupted and later known as **Kharan**. **Khullen** means large village.
   - AS. Thanmi
   - AS. Horei
   - 24

40. **K. Leihaoram**
   - It is a name of a flower **leihao**. Many **Leihao**s grow in their village so it was named after the flower name.
   - H. David
   - 44

41. **Kashung**
   - The people saw the hill from their migration place. After travelling a long way they reached the site. They settled down there. ‘**Ka**’ means went, and ‘**Shung**’ means reached.
   - J. Joseph
   - 39

42. **Nambashi Khunou**
   - The word derived from the Meitei word ‘**Leimasein**’, ‘**Leima**’ means ‘maharaj’, ‘**sen**’ means Money. It was named by the Meitei when they forget money bag in their village and came back for the same it was found safe. So they named the village that looked after the money of the Maharaja. Later the Kukis could not pronounce the word properly and called them **Nambashi**.
   - Mc. Taising
   - MC. Ngaraipam
   - Nambashi
   - 35

43. **Nambashi Khullen**
   - Same as the above
   - NS.
   - Khuryehong
   - NS. Ngamrei
   - Samsok
   - 126