VAIPHEIS' CHRONOLOGY

B.C. 2,500/2000: Probably, ancestors of Tibeto-Burman race lived at the T'ao valley of Kansu province on the north west of China and north east of Tibet.

B.C. 1000-400: Ancestors of Vaiphei and its congeners might have acquired the name 'Kung-han Ch'iang' and settled down in the clime of Szechuan (China).

B.C. 400/100: Kung-han Ch'iang tribe are believed to have dwelled on the sources of Me-Kong and Yangtse-Kiang rivers.

A.D. 400: Ancestors of Vaipheis and their congeners might have moved into the Hukaung Valley and adopted the term Tangka or Dangka (Sanskrit 'Tanka'). 'Mamasi' from the Sanskrit 'Manusia' and 'Miachal-Nelachal-Nilachal' from the Sanskrit 'Mlechchha'.

A.D. 600: Settlement in the Chindwin river valley.

A.D. 800-850: Occupation of Kale-Kabaw Valley, especially the present townships of Kalewa and Kalem yo (Sagaing Division).

A.D. 1200-1210: Because of Shan penetration they left Kale-Kabaw Valley for the Chin Hills and set up Khawsak village after Crossing Thuang Vom (Kennedy-Peak). The eldest son of Shantak's mistress (or second-wife) Vengboi, by the name Bokiu might have been abducted by Lusheis (Lushai) of Seipai Village.

A.D. 1210: Vaipheis moved into Saiyang village to escape further penetration or intrusion of the Lusheis.
A.D. 1250-1300 : Along with their congeners of Saizang village they set up a Village at Chimnuai.

A.D. 1350 : They lived on the bank of Ngatan stream. Here, the ‘Siyins (Sijangs)’ acquired this separate name which was derived from the Suantaks dialects for “brine-spring”.

A.D. 1425 : Sijang Suantaks re-occupy Khawsak village. The other group (Vaiphei) crossed Manipur river and set up Sialpam Village on the western bank.

A.D. 1430 : Vaipheis abandoned Sialpam village and set up Phaiza Village in the north west direction from Tedim town.

A.D. 1450 : Paute or Baite clan left Phaiza village.

A.D. 1500-1600 : Dispersal of NeisiaL Buite and Dillian clans

A.D. 1550-1650 : The word “Khaw-Vaipheite” “Khaw-Vaiphei” became the sobriquet of Phaiza village, which gradually evolved into ‘Vaipheite’ and finally into VAIPHEI

A.D. 1655 : Desolation of Duiians’ capital-BUANLI.

A.D. 1675 : Setting out from Phaiza or Khaw-Vaiphei, Vanglok clan established KhawZim village with some other clans.

A.D. 1685 : Another section of Vanglok sets out again from Khaw Vaiphei and raised Ngente village. And, destruction of Sialthaw village, Neisials’ capital.

A.D. 1715 : Lungat clans set up Haimual village in the south west direction from Khaw-Vaiphei.
Singphun and Neitham clans raised Thal-Mual village on the western corner of Chin Hills in close vicinity with Zot village (Lushai Hills).

Leisel (Thanglet) clan set up Hiangpek village on the north west direction from Khaw-Vaiphei.

With the demise of their heirless Chief-Tin-vuk, Vangloks from Khaw-Zim scattered.

Destruction of Thal-Mual village. Due to Pawis intrusion. Singphun and Neitham clans scattered into the Chin Hills and Lushai Hills. Baites and some Vaiphei clans moved into Manipur hills with Thadou-Kuki peoples.

Vangloks from Ngente and Khaw-Zim with some other clans moved into the Lushai Hills (New Mizoram).

Few groups of Vaipheis moved into Naga Hills with Thadoos entrouting western hills of Manipur from Luangpon village.

Vaipheis from Hiangtuinek move into southern hills of Manipur and found Maokot village.

Vangloks and some other Vaiphei clans found Simluang village (now it is called S. Chhimluang by the Lushais).

Vaipheis from Luangpon village moved into Manipur Hills and joined their people at Maokot.

Vaipheis of Maokot village parted ways. One section moved into the valley of Manipur, while the other section retreated into Lushai Hills.
A.D 1834-1835 : One section of Vaipheis from Maokot settled on the Backyard of the palace of Manipur King. The other section who moved back into Lushai Hills raised another village called Suangpilon (now Suangpuilawn in Mizoram) and Sialkal.


A.D. 1839-1840 : Vaipheis who had moved into the Kingdom of Manipur Scattered and set up several villages in the north east and eastern realms of Manipur.

A.D. 1840 : Some section who moved into Chin Hills set up Suangkang Village in Tuichawng area; the bulky section take shelter in Tedim under the Chiefdom of Kamhau Sukte.

A.D. 1843 : Destruction of Chiapi village.

A.D. 1844-1845 : Vaipheis of Suangkang village join up their cousins Siyins (Sijang Suantak) at Khawsak village.

A.D. 1885 : Vangloks from Simluang village moved into the southern hills of Manipur enroute Cachar (Assam) and Lamenglong ranges.

4th February, 1889 : Destruction of Khawsak village. Houses of Vaipheis and their cousins Siyins were burnt down to ashes by the British forces. Subsequently they fled into the deep woods of Chin Hills.

May, 1891 : Vaipheis from several village in the Chin Hills moved out of the region due to hostility and war between the natives and the British forces.
1892 : They moved to another place in close vicinity with Mualnuam village.

1895 : They raised Thuangcham, Teikawt, and Mualngat villages simultaneously along the river bank of Tuivai.

April/May, 1898 : Leaving those three villages they occupy an abandoned Village of Hmar tribe called Maite village from where several village in the southern hills of Manipur began to sprouted.

1907 : Thangkai and Zangneng went to Mizoram to pursue education.

1910 : Thangkai and Lungpao were baptized and enrolled as the first Christians in Southern Manipur under the initiative of Watkin Roberts.

1911 : The first educational institution for the Vaipheis of Indo-Myanmar was set up at Bualtang village (Churachandpur) by Thangkai.

1912 : Christian churches were set up at Maite, Bualtang and Chongkhozou villages.

1915 : Vaipheis were enlisted in the British Labour Corps.

1913 : Bible quiz or Bible Thu-Ki-Sang was released.

1917 : The Gospel of St. John was released.

1920 : Christian Hymns consisting of 50 songs was released.

1940 15th March : Vaiphei Students Conference (V.S.C.) better known as ZH.I.A! was formed under the President-ship of Pu. Sawitinpau and Secretary-ship of Pu Vumpau, at Maite village.

1948 : Pu. Damzakhai became the first Manipur Territorial Council Member among the Vaipheis.
1949 : Vaiphei Working Committee (V.W.C.) was formed with Tualkhodai and Selzakap as its first President and Secretary respectively.

1953 : Manipur Christian Organization was formed under the Chairship of Rev. Lungpau and Rev. Lalliansoi as its Secretary.

1955 : V.W.C was changed into “Vaiphei League” under the Presidentship of Nungkhopau and Secretaryship of Tualkhodai.

1956 : Khuga Sadar Presbytery was formed.

1958 : Vaiphei League (V.I) was defuncted and Vaiphei National Organization (V.N.O.) was formed in its place under the
Presidentship of Mangkholam and Secretaryship of Paoneikhai.

1963 : Paoneikhai became the first Deputy Minister of Manipur Legislative Assembly among the Vaipheis.


1970 : K.S.P. was split into two: K.S.P. and Revival Church of God (R.C.G.)

1971 : Internal problems of V.N.O. was tranquilized.

1976 : Vaiphei Baptist Association (V.B.) was formed.

18th March, 1990 : R.C.G. was split into R.C.G and Church of God (Full Gospel)

1994 : V.N.O. declared its acceptance of ZOMI.

November, 1998: Formation of Vaiphei Mothers Association (VMA) under the initiative and President-ship of Pi Veikhochin w/o Upa Vungkhomang, Hill Town (CCPur). It was formed to relief and release Vaipheis affected by the bitter and sore epinosics of the Kuki-Zomi clash (1997-1998)

2000 A.D: For the first time after 30 years gap, T. Manga Vaiphei became the first Minister among the Vaipheis.

8th Dec. 2001: Unification of ICM, ECM, CHG (FG), RCG and EOC under the Mizoram synod.

2002 A.D: T. Manga and Thangso were victorious in the mid-term election of Legislative Assembly of Manipur.

14th April, 2005 A.D: V.N.O was renamed as V.P.C. (Vaiphei Peoples’ Council)

11th Feb., 2005 A.D: Approval of to introduce Vaiphei dialect as a medium of instruction in the Board of Secondary Education Manipur by the then Chief Minister of Manipur, Shri. Ibobi Singh.