Appendix - I

List of persons interviewed/ consulted/informants

Information are collected through interview, consultation and informal discussions etc. from the following list of knowledgeable persons given below:

<table>
<thead>
<tr>
<th>Name of person and village</th>
<th>Date</th>
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<tbody>
<tr>
<td>1. Pu. Ngulseh Hangsing;</td>
<td>03/05/98 at his residence – Motbung</td>
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<tr>
<td>2. Pu. Ngulchung – Chief of Tujang;</td>
<td>Nov. 1998 at his village</td>
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<tr>
<td>3. Pu. Vumkam Kipgen, Kangpokpi;</td>
<td>03/08/1999 at Kangpokpi</td>
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<td>4. A group of elders of Tuipajang Village;</td>
<td>May 1988 at the village</td>
</tr>
<tr>
<td>i) Pu.. Paolam - Chief</td>
<td></td>
</tr>
<tr>
<td>ii) Pu. Doukam</td>
<td></td>
</tr>
<tr>
<td>iii) Pu.. Hentinsei</td>
<td></td>
</tr>
<tr>
<td>iv) Pu. Vahhat</td>
<td></td>
</tr>
<tr>
<td>5. Pu. Mangpithang Kipgen: aged 80yrs.;</td>
<td>02/02/2000 at Kangpokpi</td>
</tr>
<tr>
<td>Govt. of Nagaland;</td>
<td></td>
</tr>
<tr>
<td>8. Pu. Haokholam Kipgen: aged 70yrs.</td>
<td>06/08/2001 at his village</td>
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<tr>
<td>Chief of S. Bunning;</td>
<td></td>
</tr>
<tr>
<td>Licensed Pastor TBA.</td>
<td></td>
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<tr>
<td>10. Pu. Paokhohang Haokip</td>
<td>On several occasions at his residence</td>
</tr>
<tr>
<td>M.G. Avenue, Imphal.</td>
<td></td>
</tr>
<tr>
<td>11. Pi. Naglam Haokip: aged 80 years;</td>
<td>Feb. 2002 at Kingkin Churachandpur</td>
</tr>
<tr>
<td>w/o Chunglet Haokip; Chief of Kingkin.</td>
<td></td>
</tr>
<tr>
<td>12. Rev. Rehang, at his residence; Imphal.</td>
<td>8th July Tuesday, 2002</td>
</tr>
<tr>
<td>13. Dr. Khuplam Milui Lenthang;</td>
<td>On 24/10/01 at K.B.C Hall, 20/07/03 &amp; 17/09/03 at New Lambulane, Imphal.</td>
</tr>
<tr>
<td>Ch. Avenue.</td>
<td></td>
</tr>
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</table>
14. Pu. Semjalet Haokip aged 80 yrs. 18/03/03 at Games Village, Imphal.

15. Pu. Hemkhosei Haokip - Sirhima, Nagaland. 18/03/03 at Games Village, Imphal

16. Pi. L. Khaikhotin, W/o (L) Tongkhothang, Chief of Chassad. Nov. 2003 at Ch. Avenue, Imphal

17. Pu. Sonlet Touthang of Chassad, aged 75 yrs. On several occasions at Chassad and Imphal

18. Pu. Sehkho Kipgen of Saparmaina July 2004

19. Pu. Hoivei Kipgen, Old Lambulane On several occasions at her residence


21. Dr. T.S Gangte, Director of Higher Education (Retd.) On several occasions at his residence

22. Pu. Vomboi Hangsing IAS (Retd.) Govt. of Nagaland. On several occasions

23. Pu. Shekam Kipgen; Founder President, United Khulmi National Organisation March 2004 at his residence in Imphal

24. Pu. Seilen Haokip; Ph.D., Liverpool University, England On several occasions

The term Pu is an honorific term as ‘Shri’ or ‘Mr.’ And Pi is an honorific term for female.

Types of questions

1. Where do you consider to be the original home of the so-called Kukis living in Manipur?

2. The legends of Thadou, Hmar, Paite, Anal, etc. etc. points ‘Khul’ or ‘Khur’ or ‘Singlung’ as the place of origin. How far is it true?

3. Is there any religious hymns, folklores, folksongs, related to origin and migration?

4. If ‘Khul’ or ‘Singlung’ is the original place under what circumstances do they left the place?

5. What about their migratory route or which direction did they follow during the course of their migration?
6. Who was ‘MANMASI’? How could you relate to be “MENASEA” or ‘MENASEH’ of the Jews?

7. Were those biblical words – ‘Selah’, ‘Elohim’, ‘Za’ or ‘Zah’, and ‘Aborizah’ really been in the traditional chants of the priest?

8. Are there any similarities in the norms of rituals and religious practices of the ‘Thadou-Kukis’ with those of the Jews? (This needs further investigation)

9. How did the institution of chieftainship originate among the Kukis?

10. What is the importance of ‘Mi-upa’ or ‘Senior-man’ in the Kuki society?

11. How did the institution of ‘Shom’ originate? Under what circumstances did this institution came into being?

12. What type of cultivation did your ancestors/forefathers was accustomed to? What was their mode of cultivation?

13. What were the different types of traditional economic activities?

14. Before the coming of Christianity what was the religion of the Kukis? What was their mode of worship, rites and rituals and disposal of the dead body?

15. How do they (Kukis) fight the British during the so-called “THADOU GAAL” or the “KUKI REBELLION” of 1917-19?

16. What were the weapons or arms used to fight the British soldiers in the world of warfare during the ensuing battle in different places? Were your forefathers able to manufacture by themselves?

17. Why did they (Kukis) support the Japanese and the INA? How far it was politically gainful for them?

18. Did the Kuki leadership ever voiced their concern or oppose when they are separated into different countries viz, India, Burma (Myanmar), and with those of the Kukis in the Chittagong Hill Tracts (now Bangladesh)?

19. After the lapse of Mizo insurgency with its successful attainment of Statehood, the cultural movement of a Pan Kuki-Chin-Mizo fraternity started. How far the movement achieved success or failed?

20. Do the Kukis need reformation in the institution of chieftainship? Is your present chiefship system conducive to overall development of the villagers?

21. Why clannish feeling is so strong among the Kukis? Do you consider that the ‘Thadou’ or ‘Kuki’ nomenclature factor responsible for their disunity, fragmentation and disintegration of the “Thadou-Kukis” and the erstwhile Kukis?

22. In the backdrop of the changing political scenario and various sub-nationalist movement in different parts of North East India, can you give the relevance of Kuki nationalism?
Appendix - II

The following song in ‘Thadou-Kuki’ had to be sung by the person who performed the rituals on the days of ‘Chang-Ai’ and ‘Sa-Ai’. It has a direct bearing on the social activities and family tradition.

Source: N. Hangshing “LAPAO HETINA” (Thadou Folk Tales) 2001 PP. 113-114

Gamlou jachang thonghunin chuunmin lonin
Koltu choicheng majol da umponte
Chang-ai ni nu min tahlangnin
Tucha choi jouse lon kon thase umponte
Nathing pesa thonghunin jo min lo nin
Phelgo choi cheng sangno da umponte
Sakapni sa-ai nile
Thal choi jouse gamleng nomlon umponte
Asa gelpol somolla jimang thalmin
Lamu khon pemang neijil sah eime
Humpl-ai kholmolla thadomin
Numei umchan kathoe
Pemang jiling khanta mai kidangta
Lunmang gol chunga chenan kabolle
Numei umchan katho kidang kasai
Ahinka golchung chona khat ahi
Jaila sah hunghemun kalom gol
Kem tang lella kei galam ta dinge
Lasah themun kalom ho
Kem chunga kei galam minge......

Free translation:

As time comes for harvesting and gathering of paddy, mother of the house honoured,
With every labourers pleased by it.
    The names of those who performed ‘paddy rituals held high,
    Every one filled with joy and eager to work in the paddy field
With the successful hunting, father of the house honoured,
With every hunter pleased by it,
    On the day of Hunter’s ritual
Every armed youth being inspired, would like to go hunting,
When I bid farewell to the dead tiger at the village outskirts like a guest,
It makes me behave like a woman,
    While I am performing the ‘Tiger rituals’
I dressed like a woman
On performing such an amazing feat,
    To get fame, honour and have an edge over other,
    I feel wonderful being dressed like a woman
But it shows of my being superiority over others,
Let my friends sing well
Let me go and dance over the raised platform,
    May you sing the song well
Let me go and dance over the raised platform......
Appendix - III

When Chengjapao – the Chief of Aishan (the Piba – head) of all the Thadou-Kukis was freed by the British Indian Government, he composed the following song:

Courtesy: P.S. Haokip

Kache langin jang huivan kamaovin,
Kahung langin pigo numel kaije,
Tonglam eidot namtin pibang kinna,
Laija hulve ge bang in kanem e.

Free translation:

When I was leaving my village,
I was overwhelmed with sadness,
On my return to my village,
All my people in welcome wave like the bamboo in the grove,
All the people were there to welcome me,
In my joy I felt as light as the fluttering feathers of Yakul (a type of bird)

This song is composed during the Anglo-Kuki War of 1917-1919

Source: N. Hangshing – LAPAO HETNA 1992, Imphal P. 69

Chung Pahen le ihang vai mang kitillo ham?
Haocha mangchheng janglei gam achanthai
Pathen Sorkal le pangkhoma hitam?
Haosa lenchheng Kol gama atham tai

Pupa lena gam Setlei adaitai
Setlei Chunga toni bang Sakit hen
Pute pate lenna gam adaitai
Leiset Chunga nisa bangin Sakit uhen

Free translation:

Is it a clash between heavenly God and master of the hills?
With all the vanquish Chief’s held in captivity,
Is God on the side of the government?
All the great Chief’s have lost in Burma
The land of my ancestor kingdom have lie low
Let the sun shine on it once again
My ancestor land have lie low
Let it shine on earth once again like a sun.
APPENDIX - IV

GENEALOGICAL TREE OF THE DOUNGEL

SONGTHU (CHONGTHU) C.C.

↓

TITOU C.C.  TOUHIN  TOUTHANG

↓

SATTONG C.C.

↓

THANGPI C.C.  ↓ HANGCHOI

↓

JAVONG C.C.

↓

JAMAN C.C.

↓

MANGTUL C.C.  THOMLHUN

↓

SHICHANG C.C.

↓

THITHANG C.C.  HANGCHANG / HAOLAI (JONGBE)

↓

DOUNGEL C.C.

↓

THATTHOM C.C.

↓

NEILUN C.C.  CHANGTHONG

↓

NEINGUL C.C.  HAOGUL  THONGLENG

↓

NGULCHIN C.C.  SATKHOJAM  KHATNAHEL  PAONGUL

↓

NGULJAM C.C.  SHEILUN  KHUPKHOThANG  LENGJALUN

↓

CHENGJAPAO C.C.  THONGAM

(Chief of Aisan)
(Head or Piba of ‘Thadou - Kuki’ Tribes)

Source :-
1. William Shaw’s THADOS KUKI Vide Appendix B.
2. JONAH T. SITLHOU (Hist. & geneology of Thadou - Kuki)
3. T.S. Gangte’s Structure of Thadou Society.
APPENDIX - V

GENEALOGICAL TREE OF THE SITLHOU CLAN

SONGTHU (CHONGTHU) C.C.

KILTONG C.C.  KILPHUNG  TONGMANG
(Lhoujiem)  (Lhouvum)

LOUSING C.C.

TONGLUN C.C.

MUNTHOM C.C.  MANGZEL

THUOMHIL C.C.

LUNTONG C.C.  KHOMANG  YELHAO
(No issue)  (No issue)

HENGMANG C.C.  GOUTEN

HAOTONG C.C.  HAOKHOTHANG  JAMKAI  HAOON  HAOKHUP  KHUMKHUP  NEILET DALVUM

MANGTHO C.C.  TUPSO  KHOLLET

TONGKHOTHANG

THOSHONG

MANGMINTHANG  LETKHOLUN

KHOTINMANG C.C.

THANGCHUNG

JAMKHOTHANG

KHOTINTHANG C.C.
(Chief of Jampi)  MANGKHOKAI

C.C. = Clan Chief
↓ = Head Clan line

Source - 1. History & Geneology of Thadou - Kuki by Jonah T. Sithou
2. Authority and Legitimacy. ( A study of the Thadou - Kuki in Manipur by
Asok Kumar Ray. p. 48.
APPENDIX - VI

HANGSING CLAN TREE

HANGSING

↓

HANGCHUNG  SONTHANG

↓

SONSIT  NENGTHIP  NENGLUN  HANGSONG

↓

PHUTNGUL  SONLUNG  SANLHOL

KIPNOH

↓

NOHHEN

↓

NOHKOP

↓

MANGLANG

↓

SONGHEN

KAPLUN

↓

SONGTHANG

KAPTHO

↓

VUNGHEL  KAPJATONG

VUMJAKHUP

↓

KAPIJAKHUP

KHUPKHOLUNG

↓

DONGHEN  VUMLET  JANGCHUNG  JANGKHOLUN

KHUPKHOLUN
(Chief of Vongjang Village, Head of HANGSING CLAN)

↓ = Head Clan line

Source - NGULSIEH HANGSING Author of "KHUL KON HO THUSIM" in three Volumes
(I) Bulpizem script invented by Khuplam Lenthang, claimed to have been discovered through miraculous vision
Appendix - VIII

Pu Papao Haokip Lekhajem:

(II) Script invented by Papao Haokip

Pu Ngulthong of Lani lekhajem:

(III) Script invented by Ngulthong
Appendix - X

MANIPUR
DISTRICT WISE DISTRIBUTION OF THADOU-KUKI POPULATION IN PERCENTAGE (%)

Based upon survey of Kuki & Naga Landholding by KIM in a memorandum submitted to honourable Prime Minister of India in July 2001.
Appendix - XI

NORTHEAST AFRICA,
THE MIDDLE EAST, AND ASIA
# Appendix - XII

## POPULATION OF SCHEDULED TRIBES OF MANIPUR


<table>
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<th></th>
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<td>AIMOL</td>
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<td>836</td>
<td>1,862</td>
<td>-</td>
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<td>ANAL</td>
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<td>6,670</td>
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<td>12,034</td>
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<td>ANGAMI</td>
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<td>70</td>
<td>566</td>
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<td>CHIRU</td>
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<td>1,687</td>
<td>-</td>
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<td>GANGTE</td>
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<td>7,891</td>
<td>13,580</td>
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<td>23,312</td>
<td>29,216</td>
<td>36,092</td>
<td>42,690</td>
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<td>26,006</td>
<td>64,298</td>
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<td>KACHA NAGA</td>
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<td>919</td>
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<td>LAMKANG</td>
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<td>3,452</td>
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<td>4,524</td>
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<td>MAO</td>
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<td>33,379</td>
<td>50,715</td>
<td>71,517</td>
<td>80,568</td>
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<td>ANY MIZO</td>
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Census of India 2001, Series 14, Manipur - Provisional Population Totals, Paper 2 of 2001
Directorate of Population

- Calculation