CHAPTER III

MANIPUR : MEITEIS
CHAPTER III

MANIPUR

Manipur lies on the eastern frontier of India. It is bounded on the north by Nagaland, on the northeast and south by Burma, on the southwest, west and northwest by Mizoram and Assam. The boundary of Manipur is partly the international boundary between Burma (Myanmar) and India. The Manipur of today lies between 23°50' N and 25°30' N latitude and 93°10' E and 94°30' E longitude.

Manipur is a state of exquisite natural beauty and splendour. It has variously been described as "a flower on lofty heights", 'a little paradise on earth', 'Switzerland of India' and 'a pretty place more beautiful than many of the showplaces of the world". To crown it all Pandit Jawaharlal Nehru described it as a "Jewel of India". The state is cup shaped with a beautiful valley in the centre surrounded by rolling hills and mountains on all sides. Regarding the origin of the name, 'Manipur' there is a legend that the valley of Manipur was under water and 'Mahadev' made it dry and performed a dance upon it. Seeing this dance Ananta, the Snake God was very pleased and sprinkled a lot of gems (mani) and from this day onwards the land was known as Manipur. However W. Yumjao Singh quoting an
ancient text 'Sating Sakok' opines that near Nungoibi and between Taibongkhong there was a stone with supernatural powers known as Mani or precious stone on account of which the place was known as Manipur¹.

Manipur consists of a central valley called the Manipur valley or Imphal valley and a series of hills surrounding it on all sides. Of the total area the hills cover about 7900 sq. miles and the valley covers about 700 sq. miles. The valley in reality is a plateau and its average height above sea level is about 2600 ft. The important rivers originate in the northern hills and flow towards the south. The valley is very fertile.

The hills and mountains of Manipur are offshoots from the Himalayas. These hill ranges diverge just to the north of Manipur but converge completely again to the south of Manipur, thus enclosing the valley of Manipur. The hill ranges are higher on the north and gradually diminish in height as they reach the southern part of Manipur. The valley itself slopes down towards the south.

Viewed from the top of a hill, the Manipur valley looks a circular wooded valley surrounded on all sides by ranges of hills, strongly reminding of a big trough. It is in this trough that a civilisation began to blossom about the beginning of the Christian era.

CLIMATE:

Manipur enjoys a subtropical climate that varies in different geographical regions. The extent and arrangement of the hills, their elevations and the facing of their slope provides an 'optimal climate', a feature unknown in the rest of India. Topographical varieties within a short distance result in rapid climatic changes. The Barak basin and the lower foothills of the Manipur Eastern Hills, bordering Burma, have a warmer climate than the central valley and surrounding hills. Similarly, the western part of the state is more moist than the eastern part because of its location on the windward slopes of the hills. The state is almost dry in cold season and in hot weather season. Manipur attracts the monsoon winds from the neighbouring seas for a pretty long season of general rains.

TEMPERATURE:

The mean annual temperature records a decreasing trend towards the east. The temperature of Jiribam registers
23.6 degree C, Thanlon and Churachandpur record 21.3 degree C and 21.7 degree C respectively. Tengnoupal records the lowest, only 18.8 degree C. January is the coldest month, when the mean monthly temperature varies from 11.8' degree C to 19.4 degree C. In July the hottest month, the average monthly temperature varies between 15.1 degree C and 31.1 degree C. Here the winters are not very cold and summers are not very hot.

THE PEOPLE:

The total population of Manipur according to 1981 census is 14,20,953. Meiteis constitute the majority, i.e. two thirds of the state's population inhabiting only the valley area. The people of Manipur can be classified under the following main groups:

1. Meiteis
2. Nagas
3. Kukis (Kuki-Chins)
4. Manipuri Muslims
5. Migrants from other parts of India.

MEITEIS:

The Meiteis, since they form the majority of the population of the state, are generally referred to as Manipuris.
The language, Manipuri which has been included in the Eight Schedule of the Constitution of India in 1992 Monsoon session of Parliament is the language of the Meiteis. The Meiteis are the result of a great mixture of blood. Their general features are Mongoloid. There is scantiness of hair on the face and chest. But the oblique eye and high cheekbones are not frequently met with. The nose is not very prominent in most cases. The hair is long, black and straight although wavy hair is occasionally met with. The Meiteis are not a yellow race like the Chinese and the Japanese.

If the general features of the Meiteis are Mongoloid there are some traces of Aryan features also. Dr. Brown said 'Although the general facial features of the Manipuris are of the Mongoloid type there is a great diversity of features among them, some of them showing a regularity approaching the Aryan type. Among man and women, the stature is very variable, differing as much as is found among Europeans". Captain Duns' Gazetteer may be quoted here "There can be no reasonable doubt that a great Aryan wave of very pure blood passed through Manipur into Burma in prehistoric times. I see traces of this in the finely cut

2. Dr. Brown. Statistical Account of Munnipore (Reprint), Sanskaran Prakashak, Delhi, 1975, p.98.
features seen now and than among the Manipuris. Sir James Johnstone observes that the people of Manipur were descendants of Indo Chinese stock with some admixture of Aryan blood. However, Mongoloid blood appears to be more predominant than the Aryan blood in the formation of the Meiteis.

In connection with this it has to be born in mind that although the Himalayas effectively separate the two branches of human race, viz., the Aryans and Mongolians the offshoots of the Himalayas at the eastern extremity of India fail to do so. To the south of the Himalayas live the Indo Aryans and to the north the Mongolians. It was not possible for the two races to mix up on account of the inaccessibility of the Himalayas. But in the eastern offshoots the Himalayas are more accessible to allow the two races to mix up. Some of the Aryans who travelled through Manipur must have settled and got absorbed in the local population.

W. McCulloch remarks that the Meiteis orginated from all the different tribes of surrounding hills. He mentions:

four clans of the Meiteis i.e. Khuman, Moirang, Luwang and Meitei (Ningthouja). According to this theory the Moirangs came from the south, the direction of the Kukis, Khuman came from the east, the direction of the Marings, Meitei and Luwang from the north west, the direction of the Kabuis. Likewise E.W. Dun is of the opinion that the Meiteis are admixture of the blood of Hindus and the surrounding hills. He asserts that a great Aryan wave of very pure blood passed through Manipur and Burma in prehistoric times.

Linguistically the Meiteis belong to the Kuki-Chin family, a branch of Tibeto Burman group. Nandalal Sharma asserts that the language of the Meiteis belongs to the Kuki-Chin language from North Eastern China.

Clans among the Meiteis:

The Meiteis are divided into seven clans known as Salais. Most Meiteis belong to one or other of these seven clans although there are some people who do not belong to these clans. The existence of these clans have been

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firmly established as early as 33 A.D. The names of the clans are given below.

1. Angom
2. Khaba Nganba
3. Khuman
4. Luwang
5. Moirang
6. Ningthouja (Mangang)
7. Sarang Leishangthem.

Among these clans the Ningthoujas and Angoms clans claim descent from the sun and moon respectively. Each of these clans have separate places of inhabitation. There was a struggle for supremacy among the clan principalities. Ultimately the Ningthoujas proved the ablest of them all and annexed the territories of all other clans. Previously the term Meitei was applied only to the Ningthouja clan. But as the principalities of the other clans merged with the territories of Ningthoujas the name Meitei came to be applied to the other clans as well 9. But the name Meitei or Manipuri is wider than a combination of these seven clans. Some classes of people who do not belong to any of these seven clans have already been alluded to. They are the Kshetrimayuma, the Lairikyengbams and the Brahmins. That they do not belong

to any clan merely shows that their ancestors arrived and settled in Manipur after the large scale fixation of clans. There has been new arrivals from the east and west who were absorbed in the local population. When they were taken into the fold of the Meiteis, clans were assigned to them. According to traditions there was a large scale assignment of clans to newcomer Manipuris in the reign of King Naophangba (428-518 A.D.)\textsuperscript{10}.

Origin of the name 'Meitei':

There are different accounts about the origin of the name Meitei. Some scholars feel that there was a Tai tribe called "Moi" which lost a link from the early Christian era. So they believe that these Moi tribes came to Manipur and settled there. Hence the name Meitei is derived from the name Moi-Tai. AT the first instance it is very tempting as suggested by Bryn Hugson that the name Meitei was derived possibly from the words Moi and Tai. It may be mentioned that the Moi tribes are found in the hilly jungles of Cambodia living as savage wild tribes. Moreover literary sources of Manipur do not mention the coming of Moi tribes to Manipur\textsuperscript{11}.

\textsuperscript{10} Ibid p.16
\textsuperscript{11} IBOHAL SINGH. The history of Manipur: An early period, Commercial Co., Imphal, 1986, p.422.
In the foothills of Lamangdong and Moitangpok, there inhabited a Tai tribe known as Loi of which Chakpa was a close associate. A little later another tribe of Proto-Sino-Tibetan origin arrived and settled on the North west of Lamangdong. This particular tribe was called Marema. When they saw the valley of Imphal they were charmed by the beauty of the place and gave it the name of "The land of the sun with plenty of Lanmeis". In the dialect of Marema they called the sun Moi. They associated the Imphal valley with the rising of the sun and probably gave the name of Moi-Tai to the Tai tribes inhabiting the valley. In course of time this word Moi-Tai became corrupted to Meitei\textsuperscript{12}.

However according to Ch. Budhi the word 'Meitei' was derived from the name of the place 'Timira' situated in the region between Arakan and Pegu Roma in the lower valley of the Irrawadi\textsuperscript{13}.

Religion of the Meiteis:

Before the advent of Hinduism the Meiteis had their own religion worshipping a number of deities. Hinduism came to Manipur in the first quarter of the eighteenth century A.D. It was Ramandi Dharma, the cult of Rama. This

\textsuperscript{12} Ibid p.424.

\textsuperscript{13} Budhi, Ch. The Ethnonym 'Meitei', Journal of Manipur University, Vol.I, Imphal, 1984, p.27.
form of religion was brought by a religious preacher by the name of Shantidas Gosai from Eastern Bengal. In the year 1728 A.D. King Pamheiba proclaimed the Ramandi Dharma as the state religion of his kingdom. However some Vaishnavites from Bengal visited the court of Maharaja Jai Singh (1763-98 A.D) in the early part of his reign. These Brahmin scholars induced the king to change over the religion of Ramandi Dharma to Vaishnavism and after much deliberations, the king accepted the proposal. Along with the Ramandi cult and Vaishnavism the caste system got its footing and untouchability developed. The people who did not embrace Hinduism were degraded to an inferior caste.

Inspite of the strong influence of Hinduism the Meiteis followed their traditional cultures too. Though they worshipped Hindu deities every Meitei house worshipped its traditional Gods and Goddesses like Sanamahi in the south western corner, Phunga Lairu in the hearth and Leimaren in the centre of the extreme north. Moreover a large number of Umanglais (ancestral deities) are worshipped during the Laiharaoba Festival by every clan and lineage. Magic, worship of natural phenomena, totemism and evil spirits are also part of their religion. Birth ceremony, naming ceremony, marriage ceremony and death ceremony were performed as parts of the rite of passage. Even the Indo-Aryan Brahmins who came from other parts of India and got absorbed in the local population also worshipped Sanamahi as their house deity.
ANALYSIS OF NAMES:

The Meiteis are the largest group of inhabitants of Manipur. They are Vaishnavite Hindus following the teachings of Chaityana of Bengal. Their language, known as Manipuri, has recently been included in the 8th Schedule of the Constitution of India. They are divided into seven clans known as 'Yeks'. The exogamy between these clans was so strict that the persons breaking this code of exogamy used to be exiled by the king and to be excommunicated from the society. The names of the clans are given below.

ANGOM
KHABANGANBA
KHUMAN
LUWANG
MANGANG (Ningthouja)
MOIRANG
SARANG LEISANGTHEM

Each clan is subdivided into a number of lineages or surnames. Each 'Yek' has got different lineages but some of them are common for two or three clans.

In case of Meiteis, when a child is born, one of the members of the family goes to the astrologer and requests him to write a horoscope for the child. The astrologer writes
the horoscope and also gives a suitable name in relation to the horoscope. On the sixth day of the birth of the child, one ceremony known as Swastipujah is performed, using the name given in the horoscope. But this pujah should not be confused with the naming ceremony.

The name might be given by elders or the name is suggested by the astrologer. The name can be given on any day. The same name will stand later in the life of the child.

In general, if the child is the eldest son of the family he is usually called Ibohal and if the child is youngest he is called Ibotomba, Sanatomba and Tomba. If the child is a female one, she will be called Ibemhal, Sanahanbi for the eldest daughter and Ibetombi, Sanatombi and Tombi for the youngest daughter.

A) Names having Suffix 'Singh':

In the case of Meiteis, the name consists of family name, given name and a common noun. The Meiteis use family name first followed by the given name and lastly the common noun. The common noun 'Singh' is suffixed to the given name is case of males only. A cataloguer who is not familiar with this form of names among the Meiteis may have difficulties while preparing catalogues. For example, in CCC there is
no rule dealing with Meitei names. Therefore, the cataloguer
cannot be justified in the choice and rendering of names
as the naming system is quite different from that of other
parts of India. Contrary to people from most parts of India,
the Meiteis are known by the given names. Therefore, if the
heading is entered under surname it will be quite meaningless
as the given name has more potency than the surname.

In a name, "Thoudam Manihar Singh", Thoudam is the
surname, Manihar, the given name and Singh is the common
noun suffixed to the given name 'Manihar'. For this name
entry cannot be prepared under the word Singh because it
is a common noun attached to the names of almost all Meitei
males. According to CCC Chapter HA51 "if there is any common
noun in a name of person, which is an irremovable attachment,
it has no potency as a result of its being a common noun.
It has no claim to become the entry element"\(^\text{14}\).

In Manipur it is customary that the surname is abbrevi-
ated. In case of the name Thoudam Manihar Singh, it is written
as Th. Manihar Singh. Secondly, the person is known and
called by Manihar Singh. The choice of the potent element
in the heading is Manihar Singh. Though the last word Singh
is a noun, it is irremovable. Therefore, the entry element
will be MANIHAR SINGH. It is, therefore, recommended that the
\(^\text{14}\) Ranganathan, S.R. Classified Catalogue Code with additional
rules for Dictionary Catalogue Code, Ed.5, 1964, Asia
publishing house, Bombay, Chapter HA51.
name should be rendered in the following way in consistence with CCC. MANIHAR SINGH (Thoudam). Such names are listed below. In the same way the following names have to be rendered as

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>INAobi SINGH (Achom)</td>
</tr>
</tbody>
</table>

(All other names from Sl.No.2 to 20 be taken as in capital letters like example at Sl.No.1).

2) Angom INAocha SINGH
3) Chingangbam LALIT SINGH
4) Chinsubam ITOCHA SINGH
5) Harongbam LALMOHAN SINGH
6) Hinaosabam MANGOLJAO SINGH
7) Huirem JAYANTKUMAR SINGH
8) Kabrambam LEIRENJAIO SINGH
9) Kharibam KAOBA SINGH
10) Khongbantabam KHOMEI SINGH
11) Kiyam JEKEN SINGH
12) Longjam KRISHNACHANDRA SINGH
13) Maharaj Kumar BHEIGYACHANDRA SINGH
14) Maibam NIMAI SINGH
15) Nandeibam LABANGO SINGH
16) Rajkumar MEGHACHANDRA SINGH
17) Sougaijam PREMCHAND SINGH
18) Telem LONENDRO SINGH
19) Thingbaijam NABAKUMAR SINGH
20) Wanglembam LALA SINGH
B. NAMES HAVING CLAN NAMES IN PLACE OF "SINGH":

Some Meiteis prefer to use the clan name in place of Singh. Here it is to be pointed out that the clan names are used by the males only. There are seven clans of Meiteis i.e. Mangang, Luwang, Khuman, Angom, Moirang, Khaba-Nganba, Sarang Leishangthem. Out of these seven clans the first three clans often use the clan names in place of Singh.

Example: Haobam Nimai Khuman

Here Haobam is the family name, Nimai, the given name and Khuman, the clan name.

AACR-II (1978) has not given any treatment for such names. The cataloguer may be confused as to which part of the name has to be used as the entry element. It is necessary to determine which element in the name has more potency than the others as there may be more than one proper noun in the name. Therefore, if we refer to CCC Edn.5 (1964) Chapter HA 52, as the Meiteis are known by their given names, the entry should be under the following way 15.

NIMAI KHUMAN (Haobam)
Such names are listed below:

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Aheibam KANTA KHUMAN</td>
</tr>
</tbody>
</table>

(All other names from Sl.No.2 to 20 be taken as

15. Ibid. Chapter HA52.
in capital letters like example at Sl.No.1 and others at B(b) and B(c) from Sl.No.1 to 20).

2. Akham GOURIBIDHU KHUMAN
3. Asem MANIHAR KHUMAN
4. Amakham IBOCHOUBA KHUMAN
5. Atom PISHAK KHUMAN
6. Ayam KESHO KHUMAN
7. Chabungbam CHANDRA KHUMAN
8. Chandam AMU KHUMAN
9. Chingtham RAJEN KHUMAN
10. Chungkham BIREN KHUMAN
11. Hawaibam RANBIR KHUMAN
12. Haobam SARAT KHUMAN
13. Haobijam TOYAIMA KHUMAN
14. Heikruijam MADHUMANGOL KHUMAN
15. Ingudam SURCHAND KHUMAN
16. Kabrambam DINAMANI KHUMAN
17. Khumanthem LALBABU KHUMAN
18. Laisram BHOGESWAR KHUMAN
19. Maimom AMUYAIMA KHUMAN
20. Sinam NODIA KHUMAN

B (b)

1. Ahanthem SANAHAL MANGANG
2. Ahongsangbam MAIPAK MANGANG
3. Chirom BABU MANGANG
4. Heirom BIDHU MANGANG
5. Heisnam CHAOYAIMA MANGANG
6. Huidrom CHAOBA MANGANG
7. Irengbam TOMBA MANGANG
8. Irungbam CHAOBIYAIMA MANGANG
9. Kangabam MODHU MANGANG
10. Keisam KUNJESHOR MANGANG
11. Keithenlakpam YAIMACHOU MANGANG
12. Konsam YAIMA MANGANG
13. Lourembam IBOTOMBI MANGANG
14. Mairenbam MANGI MANGANG
15. Nambam SHAMU MANGANG
16. Paonam SHYAMO MANGANG
17. Sanjenbam BINODKUMAR MANGANG
18. Waikhom THAMBOLU MANGANG
19. Yengkhom ARUN MANGANG
20. Yumnam PRIYOKUMAR MANGANG

B (c)
1. Arambam BABUDHON LUWANG
2. Asangbam NILAMANI LUWANG
3. Athokpam BRAJABIDHU LUWANG
4. Chongtham IBOPISHAK LUWANG
5. Hijam Mani LUWANG
6. Khumukcham GULAB LUWANG
7. Luwangsangbam BIRCHANDRA LUWANG
8. Maisnam THAMBALNGOU LUWANG
9. Mayengbam BIRMANGOL LUWANG
10. Meitram RAJAMANI LUWANG
11. Nongthombam INAOCHA LUWANG
12. Naoroijam IBOHANBI LUWANG
13. Senjam MADHOB LUWANG
14. Soubam KRISHNAMANI LUWANG
15. Thiyam GOKULCHANDRA LUWANG
16. Toijam KANHAI LUWANG
17. Wahengbam KULACHANDRA LUWANG
18. Wanglepam THOIBA LUWANG
19. Yendrembam SHYAM LUWANG
20. Yumlembam NILBIR LUWANG
C) NAMES HAVING "MEETEI" OR "MEITEI" AND "CHA"

It is common in Meitei cultural groups to use the words "Meetei" or Meitei" and "Cha" in place of Singh and clan names. The common noun Meetei or Meitei is used as the last word in the name of a person. The common noun 'Cha' is found in between the surname and the given name but it is suffixed to the surname. But these two words are used in case of males only.

Example: Ningthoujam Saratchandra Meitei
Thangjamcha Ibopishak

Here also according to CCC Edn.5 (1964) Chapter HA52 the entry has to be made in the following way.

SARATCHANDRA MEITEI (Ningthoujam)
IBOPISHAK (Thangjamcha)

Such names are listed below:

C (a)

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Amujam ANOU MEETEI</td>
</tr>
<tr>
<td></td>
<td>(All other names from Sl.No.2 to 20 be taken as in capital letters like example at Sl.No.1).</td>
</tr>
<tr>
<td>2.</td>
<td>Ayekpam ANGANGHAL MEETEI</td>
</tr>
<tr>
<td>3.</td>
<td>Chingjabam AMUBI MEETEI</td>
</tr>
<tr>
<td>4.</td>
<td>Heitham AMUMACHA MEETEI</td>
</tr>
<tr>
<td>5.</td>
<td>Huidrongbam AMU MEETEI</td>
</tr>
</tbody>
</table>
In case, common noun cha is used at the end of the family name, single word name is to be taken as entry word.

Example: In Ahanthemcha Kumar, the entry element is KUMAR (Ahanthemcha). Some such names are listed below

Sl.No. Name
1. Akoijamcha IBOHAL
   (All other from Sl.No.2 to 20 be taken as in capital letters like example at Sl.No.1).
2. Chakpramcha IBOYAIMA
3. Chongthamcha IBOMCHA
4. Heikhamcha JATISWAR
5. Heimamcha JUGESWAR
6. Koirenjamcha KHAMBA
7. Kongbamcha KALACHAND
8. Laitonjamcha LOKESWOR
9. Lamabamcha LUKHOI
10. Meinamcha MANIGOPAL
11. Moirangmayumcha MANIROTON
12. Nongmaithemcha BASANTA
13. Naoroibamcha MONO
14. Polemcha ANGOU
15. Sapamcha DHANAKUMAR
16. Soramcha AJITKUMAR
17. Thangjamcha OMAR
18. Thingomcha ACHOU
19. Wangkhemcha PURNACHANDRA
20. Yanglemcha NINGTHEM

D) NAMES HAVING "ROY" AND "BOSE" IN PLACE OF "SINGH":

Among the Meiteis, there are some families i.e. Laiphangbam, Chanamthabam and Palungbam, which use Roy and Bose as suffix to the given names. But these suffixes are used in case of males only. These families came from Bengal and settled in Manipur. They were allotted local family names by the then reigning rulers.

Examples: Chanamthabam Madhuchandra Roy
         Palungbam Sushil Kumar Bose.

In case of Bengali names the words Roy and Bose are used as entry elements along with the given name. But in case of Meities, as the given name is the most potent element in the name of a person, it should be considered
as the entry element, as according to CCC (Edn. 5, 1964 Chapter HA52), the entry elements lies in the name of the person usually called in their part. Therefore, the entries have to be made in the following way:

MODHUCHANDRA ROY (Chanamthabam)
SUSHILKUMAR BOSE (Palungbam).

A few such names are listed below :-

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Chanamthabam <strong>KUNJO ROY</strong></td>
</tr>
<tr>
<td></td>
<td>(All other names from Sl.No.2 to 20 be taken as in capital letters like example at Sl.No.1)</td>
</tr>
<tr>
<td>2.</td>
<td>Chanamthabam <strong>LOKHON ROY</strong></td>
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<tr>
<td>3.</td>
<td>Chanamthabam <strong>LALCHAND ROY</strong></td>
</tr>
<tr>
<td>4.</td>
<td>Chanamthabam <strong>LALIT ROY</strong></td>
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<tr>
<td>5.</td>
<td>Chanamthabam <strong>MUNAL ROY</strong></td>
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<tr>
<td>6.</td>
<td>Chanamthabam <strong>MANIKUMAR ROY</strong></td>
</tr>
<tr>
<td>7.</td>
<td>Chanamthabam <strong>NARAN ROY</strong></td>
</tr>
<tr>
<td>8.</td>
<td>Chanamthabam <strong>NILACHANDRA ROY</strong></td>
</tr>
<tr>
<td>9.</td>
<td>Chanamthabam <strong>NOREN ROY</strong></td>
</tr>
<tr>
<td>10.</td>
<td>Chanamthabam <strong>SOMORKANTA ROY</strong></td>
</tr>
<tr>
<td>11.</td>
<td>Palungbam <strong>BRAJABIDHU BOSE</strong></td>
</tr>
<tr>
<td>12.</td>
<td>Palungbam <strong>BIDHANCHANDRA BOSE</strong></td>
</tr>
<tr>
<td>13.</td>
<td>Palungbam <strong>GYANKUMAR BOSE</strong></td>
</tr>
<tr>
<td>14.</td>
<td>Palungbam <strong>GYANENDRA BOSE</strong></td>
</tr>
<tr>
<td>15.</td>
<td>Palungbam <strong>GOJENDRA BOSE</strong></td>
</tr>
<tr>
<td>16.</td>
<td>Palungbam <strong>HOMEN BOSE</strong></td>
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<tr>
<td>17.</td>
<td>Palungbam <strong>JUGE BOSE</strong></td>
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<tr>
<td>18.</td>
<td>Palungbam <strong>JUGINDRA BOSE</strong></td>
</tr>
<tr>
<td>19.</td>
<td>Palungbam <strong>KANHAIMA CHA BOSE</strong></td>
</tr>
<tr>
<td>20.</td>
<td>Palungbam <strong>KULAPATI BOSE</strong></td>
</tr>
</tbody>
</table>
E) NAMES OF THE ROYAL FAMILY

In the names of the Royal Family and their descendants the words Maharajkumar and Rajkumar are used. They are generally known as "Ningthemcha". In case of the children of the king or Maharaja, the term Maharajkumar is used as the surname and Rajkumar in case of children of the brothers of Maharaja or king. But all of them have the common noun 'Singh' suffixed to their names as in case of commoners. If the heading is entered under the Rajkumar or Maharajkumar it will be quite meaningless as the potent element lies in the given name. Therefore, applying the same rules as in case of group 'D' the entry should be under the given name and the words Maharajkumar or Rajkumar can be given in descendancy individualising part so as to enable the reader to identify the particular author as the descendants of the king or his brothers. Thus the entry should be,

MADHUCHANDRA SINGH (Maharajkumar)
SANAYAIMA SINGH (Rajkumar)
BUDHACHANDRA (Maharaja) in case of the king.

F) NAMES OF BRAHMINs:

Names of the Brahmins (Meitei Bamon-local terminology) are also similar to that of the non Brahmins. In the name of a person of Brahmin group, Sharma is suffixed to the
given name in place of 'Singh'. In the name of a person if the last word is Sharma, people can easily identify him to be a Brahmin. The word Sharma is also a noun used by Brahmins. It goes along with the name as in case of Singh in non Brahmins. It is therefore recommended that the entry should be made under the given name together with Sharma as follows:

GOURAKISHORE SHARMA (Gurumayam)
TOMBA SHARMA (Hanjabam).

Such names are listed below:

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Acharyamayum GOVERDHON SHARMA</td>
</tr>
<tr>
<td></td>
<td>(All other names from Sl.No.2 to 20 be taken as in capital letters like example at Sl.No.1).</td>
</tr>
<tr>
<td>2.</td>
<td>Adhikarimayum BRAJALALA SHARMA</td>
</tr>
<tr>
<td>3.</td>
<td>Anoubam SADANANDA SHARMA</td>
</tr>
<tr>
<td>4.</td>
<td>Aribam GOURTOMBI SHARMA</td>
</tr>
<tr>
<td>5.</td>
<td>Aribam KRISHNAMOHAN SHARMA</td>
</tr>
<tr>
<td>6.</td>
<td>Bachhaspatimayum AMUSANA SHARMA</td>
</tr>
<tr>
<td>7.</td>
<td>Bishnulatpam RUDHACHORON SHARMA</td>
</tr>
<tr>
<td>8.</td>
<td>Brahmacharimayum GOURAMANI SHARMA</td>
</tr>
<tr>
<td>9.</td>
<td>Choudhurimayum LALITMADHOV SHARMA</td>
</tr>
<tr>
<td>10.</td>
<td>Gotimayum GOKULANANDA SHARMA</td>
</tr>
<tr>
<td>11.</td>
<td>Guru-Aribam NORTON SHARMA</td>
</tr>
<tr>
<td>12.</td>
<td>Hanjabam TEMBA SHARMA</td>
</tr>
<tr>
<td>13.</td>
<td>Hazarimayum BROJESHOR SHARMA</td>
</tr>
<tr>
<td>14.</td>
<td>Hidangmayum SANAMACHA SHARMA</td>
</tr>
</tbody>
</table>
15. Kakchingtabam **BRAJAMOHAN SHARMA**
16. Kongrailatpam **JILA SHARMA**
17. Laipubam **GUNAMANI SHARMA**
18. Leihaothabam **MANOHAR SHARMA**
19. Manoharmayum **SOMACHANDRA SHARMA**
20. Samulailatpam **KAMESWOR SHARMA**.

**G) NAMES OF MEITEI WOMEN:**

In case of Meitei women, the common noun "Devi" is attached to the given name. This is applicable to all the women whether she is married or unmarried, whether she belongs to royal family or Brahmin family or is a commoner.

But on the other hand it is sometimes found that the term "Chanu" has been used in place of Devi, for example, Ningthoujam Thoibi Chanu. Here, Ningthoujam is her surname, Thoibi, the given name and Chanu, the common noun denoting that she is a female.

Therefore as in case of Meitei male names, where the potent element is the given name, the entry should be as follows:

**THOIBI CHANU (Ningthoujam)**

Such names are listed below:
G(a)

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Hangobam LEISHABI DEVI</td>
</tr>
<tr>
<td></td>
<td>(All other names from Sl.No.2 to 20 be taken as in capital letters like example at Sl.No.1).</td>
</tr>
<tr>
<td>2.</td>
<td>Heikham LEIHAOTUMBI DEVI</td>
</tr>
<tr>
<td>3.</td>
<td>Heisnam LEIMA DEVI</td>
</tr>
<tr>
<td>4.</td>
<td>Huidrom LEIMATOMBI DEVI</td>
</tr>
<tr>
<td>5.</td>
<td>Laikangbam SANAREI DEVI</td>
</tr>
<tr>
<td>6.</td>
<td>Laimayum PRIYALATA DEVI</td>
</tr>
<tr>
<td>7.</td>
<td>Lairenmayum PRIYOKUMARI DEVI</td>
</tr>
<tr>
<td>8.</td>
<td>Loubuktongbam ANOUBI DEVI</td>
</tr>
<tr>
<td>9.</td>
<td>Lukram THAMBALTOMBI DEVI</td>
</tr>
<tr>
<td>10.</td>
<td>Ngangom BINO DEVI</td>
</tr>
<tr>
<td>11.</td>
<td>Nongmeikapam BILASHINI DEVI</td>
</tr>
<tr>
<td>12.</td>
<td>Phurailatpm BIOMLA DEVI</td>
</tr>
<tr>
<td>13.</td>
<td>Rajkumari SANATOMBI DEVI</td>
</tr>
<tr>
<td>14.</td>
<td>Rajakumari TAMPHASANA DEVI</td>
</tr>
<tr>
<td>15.</td>
<td>Salam BIMOLINI DEVI</td>
</tr>
<tr>
<td>16.</td>
<td>Soram BINA DEVI</td>
</tr>
<tr>
<td>17.</td>
<td>Takhelchangbam KUMARI DEVI</td>
</tr>
<tr>
<td>18.</td>
<td>Thounaojam SUSHILA DEVI</td>
</tr>
<tr>
<td>19.</td>
<td>Wangkheimayum SABITRI DEVI</td>
</tr>
<tr>
<td>20.</td>
<td>Wayumbam SHAKHENBI DEVI</td>
</tr>
</tbody>
</table>

G (b)

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Ahongbam CHINGLEMBI CHANU</td>
</tr>
<tr>
<td></td>
<td>(All other names from Sl.No.2 to 20 be taken as in capital letters like example at Sl.No.1)</td>
</tr>
<tr>
<td>2.</td>
<td>Ahongsangbam SWARNALATA CHANU</td>
</tr>
<tr>
<td>3.</td>
<td>Akangjam BORAMANI CHANU</td>
</tr>
<tr>
<td>4.</td>
<td>Ashom MEENA CHANU</td>
</tr>
</tbody>
</table>
5. Charoibam PRIYOSHAKHI CHANU
6. Chingkhubam NANDINI CHANU
7. Hengakapam ROMOLA CHANU
8. Hentakpam RANI CHANU
9. Kangjam CHANDANI CHANU
10. Karaobam ROMINI CHANU
11. Khulem CHANDRASHAKHI CHANU
12. Khumujam CHANDRABALI CHANU
13. Laikhuram IBEMHAL CHANU
14. Langem IBETOMBI CHANU
15. Langeibam IBEMPISHAK CHANU
16. Maibam IBEYAIMA CHANU
17. Maijam SAKHI CHANU
18. Mongjam TILOTAMA CHANU
19. Pallembam MEMCHA CHANU
20. Sakappam NANDARANI CHANU

In case of Meitei names in Manipur, it is found that the family name is relegated in its significance to the secondary position and personal name is more prominent along with the nouns as shown in this chapter.
REFERENCES


10. Ibid. p.16.

12. Ibid. p.424.


15. Ibid. Chapter HA52.