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BAMON KHUNTHOKLOL

*A Record of Mainland Indian Origin Meitei Bamon
Immigrants to Kangleipak*

With

*An introduction to show the Meitei Bamons in their
correct social positions in Kangleipak in their past
and present social standings*

KANGLEIPAK HISTORICAL AND CULTURAL
RESEARCH CENTRE, KANGLEIPAK

INTRODUCTION TO THE BAMUN KRUNTHOKIOL

In the annals of Kangleipak's history, I have recorded the several people of
the Kangleipak lineage have immigrated into Kangleipak in search of greater
prosperity and peace. Almost all of them

DEDICATION TO :

Naoria Phulo, Takhellambam Bokul, Thokchom Thouka Chanpa,
Samchetsapam Hung Koba, Ahan Yathang of Wangkhei
(Modhu Sudan), and other unknown Brave Nationalistic Soldiers
of Kangleipak and Brave Souls of the Eepung Loinapa Apakpa

by

The Kangleipak Historical and Cultural Research Center,
Sagolband Thangjam Leirak Imphal Kangleipak.

INTRODUCTION TO THE BAMON KHUNTHOKLOL :

In the annals of Kangleipak's history, it was recorded that several people of the Mainland India origins have immigrated into Kangleipak in search of greener pastures (e.g. peaceful, better and cultured living conditions). Almost all of them immigrated without wives, and got absorbed into Kangleipak society by marrying local women and adoption of newly created surnames especially through suffix of 'Mayum' into certain Mayang-words. Later, some of them came to be known as Bamons (a corrupted form of 'Brahmin'). With the support of Hindu kings, their status got elevated into a powerful group who 'Sanskritised' Kangleipak through demonic designs of villainous destruction of Kanglei scriptures ('Puya'), systematic nefarious manipulation and hybridisation of Kanglei indigenous literature, traditions history, etc. into Indo fold, by 'some' of the Bamons and their supporters like Bishnupriyas (another Indo immigrant group). The pernicious designs of some of the Bamons led to the poisonous relationship between Hill and Valley people of Kangleipak, through Mangba-Sengba (impure and pure people) and oppression of the indigenous Kanglei people through Hinduism. However, as kings are no longer the rulers of Kangleipak since 1949, the influence of Bamons on the Kanglei society has become very much marginalised and limited today.

When the present 'Bamons' became the 'Brahmins' in the Indian concept: Even in the present scenario in Kangleipak, all the Bamon families in Kangleipak, in all as we come across, 78 in nos., Claim to be 'Brahmins, the earliest one coming to Kangleipak in the 15th century C.E. This claim since the 15th century C.E. is a complete manipulation.

Mr. Gangaram Patini from Tripura, whose profession was Doom (Fisherman), who was married to a Sekta Kei women, Maimubi, when he came to Kangleipak in 15th Century, how he and his family can claim to be a Brahmin in

the Indian concept even today? His 'Brahman Family name is 'Shijagurumayum'. Can any member of the 'Shijagurumayum famly' claim to be a 'Brahmin. Even today, even if the society has been much modernised since the coming of the British peoples as colonisers, they are still 'Dooms' in the Indian concept. (Please see Sl. No. 6 past)

In the same vein as in above, please see sl. No 40 post. Mr. Matiram Dhobi of Nandagram came to Kangleipak. His 'Brahmin Family name is Gurumayum'. Can any member of this family, Gurumayum claim to be a 'Brahmin' in their own standard Mangba-Sengba (impure and pure) in Kangleipak (Manipur) even today?

Please see sl. 44, 56 and 57. Further, these peoples of doubtful social status who came to Kangleipak, who married lowest social strata women, in the case of sl. 44, Mr. Bimla married a muslim woman Taya, can any member of their families claim to be a 'Brahmin' in their own standard even today in India?

A conglomeration of People, of doubtful social origin and status from a foreign country Bharat (India), who came to Kangleipak before and during the reign of Pamheiba Garivaniwaz (1709-1748 CE), under the 'Pseudo name Brahmin' (Bamon) and 'Sharma', can they claim a special social status as in Indian class system now in Kangleipak, as a class? These things were developed and manufactured since Pamheiba Garivaniwas ! Histories are facts, Hard Facts. Can they be 'corrected' by any subsequent events whatever be powerful the subsequent events be? Facts should be accepted, may whatever come!

When the present Brahmin families total in no. 78, were 'crowned' in the present status as a whole in Kangleipak?

Definitely during the reign of and after Pamheiba Garivaniwaz !

Please refer to sl. 6 post, the first patriarch of present Sijagurumayum family Doom Patini Gangaram from Tripura came during the reign of Kiyamba to Kangleipak, might have spent in area abundant with fish, doing his job of fishing.

Please refer to sl. 19 post, the first patriarch of present Hidangmayum family came with pots of wine to Kangleipak from present Kohima area, and he spent with his family selling wine, most probably in area populated by peoples, most undeveloped drunkards.

Please further refer to sl. 40, the first patriarch of present Angom Lailapta Gurumayum, Matiram Dhobi (Washerman) from Nandagram might have spent in well to do area doing his ordinary business of cloth washing of Kanglei-well-todo families of Kangleipak. Did any Kangleicha family recognised them to be Bamon (Brahmin) of present concept (ব্রাহ্মণ)? Absolutely not. They might have been recognised as Menial dirty workers. People like Doom, Dhobi, Wine-Businessman, others of doubtful origin and social status CONGLOMERATED in Kangleipak in their seeking greener pastures before Pamheiba Garivaniwaz and claimed to be Bamon (Brahmins) at present in Kangleipak.

To shorten this introduction :

Can we Kangleichas believe any family of these Bamon (Brahmin) families, what were they in India before their arrival in Kangleipak? Did we verify their claims ? can we verify them? When Pamheiba GARivaniwaz and Shanti Das Gossai together ruled Kangleipak in the 1st half of the 18th century CE, they invited every person of Indian origin to the palace to strengthen their hands. Thus the Kanglei Konnung (Palace) became a centre of Indian Mainland Immigrants. Then Pamheiba and Shant Das Gossai ‘Crowned’ some of these immigrant as Bamons (Brahmins) as a class of Secred People to ADMINISTER the Hindu religion in Kangleipak!

Please note ! In col. 4, some Bamon families has not recorded their ‘marriage relations’ when they came originally to Kangleipak, because they did not like to show their low blood strata relations in Kanglei society, to hide their unacceptability as ‘pure’ family!

Please further note! Under co. 3, some of the Bamon families did not record their ‘place of origins’. This fact may mean that those families might have spent very long time before Pamheiba as manual workers, Kangleicha family helpers etc. in Kangleipak and might be of the same class in India also. They might have wanted to hide these facts.

Sl. No.	Kanglei King's period	Immigrant's information				Remarks
		Name (s)	Original native place	Local wife's name	New Surname given by the Kanglei King	
	(1)	(2)	(3)	(4)	(5)	(6)
1	Kiyamba (1467-1508)	Subhi Narayan	West Takhel	Hao Kei Chanu Thoinu	Phurailatpam	
2		Mishri Pitambar	Takhel (Tripura)	Ngaprum Haochanu Haongbi	Pitambar Cheithabam Mayum	
3		Mishri Panda	Takhen (PRipura)	Mayang Nachou chanu Kumbi Chanu Rashika	panda Mayum	
3		Mishri Panda	Takhen (PRipura)	Mayang Nachou chanu Kumbi Chanu Rashika	Panda Mayum	
4		Rai Dhar and hi younger brother	Gujarat	Heraini (non local original wife)	ShreeMayum	
5		Sharangi	Nepal	Mayang Heikhong Chanu Kumbi	Gotimayum	
6		Doom Patini Gangaram	Takhel (Tripura)	Sekta Kei chanu Maimubi	Shijagurumayum	
7		Dhanaram Tantra Dhar	Takhel (Tripura)	Mayang Heikhong chanu Kumu	Kakchingtabam	
8		Ranga Charan	Tekhao (Assam)	Haokei Chanu Tingbi	AdhikariMayum	
9		shita Ram	Nadia (West Bengal)	Langnung chanu Maitekpi	Sitram Mayum	
10		Tenna	Nadia (West Bengal)	Kumbi Chanu Samdembi	BachaspatiMayum (Sanjuki/Lamboimacha)	Sanjuki may be <i>Lamboibemacha</i> in Meeteilon. Lamboiba may mean someone who claims to have renounce material world.
11		Jaba Singh	Takhel (Tripura)	Pere Khongbam chanu Dhani	Leikhunchangbam	
12		Bhanjum	Nadia (West Bengal)	No offspring	-	
13		Raghunath Das	Takhel (Tripura)	Shamupan Chanu	SanjukiMayum (Lamboimacha)	

	(1)	(2)	(3)	(4)	(5)	(6)
14		Hari Deb	Takhel (Tripura)	Kumbi Chanu samfabi	DhyandasMayum (Sanjuki/Lamboibamacha)	
15		Harividya Kalang Kar	Takhel (Tripura)	Tangkham Kei chanu Maimubi	Takhelchangbam	
16		Ganesh Giri	Takhel (Tripura)	Mayang toubul chanu Haobi	Leihaothabam (Sanjuki/Lamboimach)	
17		Damodar	Kanpur	No marriage relation	Leihaothabam	
18		Parmanda	Silot Kulinagram	No marriage relation	Kakchingtabam	
19	Nongyinfaba (1523-1524)	Came with pots of Alcohol from Awang Hao and sold	Kohima area	Khurkhun Loitang chanu Ningol	HidangMayum Kharungbam	
20		Gonok Maniram	No mention of origin	Haochongpan chanu Ngoubi	Arambam	
21	Chalamba (1545-1562)	Govinda Giri	Goura Desh	Pan Chanu	Hanjaba Chandra ShyamMayum	
22		Krishna Rachan Tiwari	Kanpur	No mention of marriage relation	Kanouji-Mayum (khurai)	
23	Nungpamba (?????)	Kalyanbar	Goura Desh	Came with non-local wife	Had Raghunath and Nath as children. Raghunath was a womaniser and married Kabo chanu Porashi, Saikhom chanu Chinti. Raghunath made friendship with Gonok Thengara. After the dead of Thengra's wife, Ragunath gave Saikhom chanu chinta (3 months pregnant then) to Thengra. Chinta gave birth to Kishor and Jibanath. Became GuruMayum	There is no mention of the king Nungpamba in Cheitharol Kumbaba and other hundred historical records

	(1)	(2)	(3)	(4)	(5)	(6)
24	Mungyamba (1562-1597)	Harihar	Santipur (West Bengal)	No mention of marriage relation	Loubuktongbam	
25	Khagemba (1597-1652)	Yanggangba (lean person)	Goura Desh	Khetri SanjiMayum chanu Heri	Kongbrailatpam	May be KhetriMayum chanu.
26		Jugi, Jugi's brother Jayram	Goura Desh	No mention of marriage relation	Loubuktongbam and joined later to Kongbrailatpam	
27		Shri Nath	Culcutta	Yairipok chanu	Shamulailatpam	
28		Brajananda	Culcutta	Charangpat Tainajam chanu Hongbi	Bishnulatpam	
29		Pani Nath	Ghosal Para, Assam	Kakching chanu Pini	HidangMayum	
30		Jaganath Acharya	Kuli Gram	No mention of marriage relation	Sanglakpam	
31		Pani Nath	Ghosal Para, Assam	No mention of marriage relation	Tongkhatabam	
32		Mani Nath	Bor Nagar Ghosal Para Assam (?)	No mention of marriage relation	Aribam Bishnulatpam (in Sagolband)	Goshal Para may be in Assam
33		Adi Nath	Bor Nagar Ghosal Para Assam (?)	No mention of marriage relation	Aribam Tampak Lailatpam (in Brahmapur)	Brahmapur may be Nagamapal Brahmapur
34		Aditya Nath	Bor Nagar Ghosal Para Assam (?)	No mention of marriage relation	Aribam Sagol Lai Latpam (in Brahmapur)	
35	Paikhomba (1666-1679)	Bishnuram (Brahmachari)	Prayak West Bengal (?)	Meiyang Heirol Chanu Punni	Brahmachari Mayum	
36		Chakraborti (Brahmachari)		Came with non- local wife	Brahmachari- Mayum	
37		Jai Krishna	Magadhaga (?)	LeishangKhong chanu	HeikakshiMyum	Magadhaga spelling is not very clear in Bamon Khunthoklon

	(1)	(2)	(3)	(4)	(5)	(6)
38		Gonok Subol and two Balram brothers	Takhel (Tripura)	a) Sobol married Thinunggei chanu and had Kongyamba as son. Kongyamba married Moiranghem chanu Haobi and had a son. After Kongyamba died, Moirangthem chanu was married to ShijaguruMayum Khuiba Shidhanta, claiming the previous children as his own. The son's name is Megharam b) Gonok Balram married Kei chanu Mubi and had a son called Permananda. Permananda married BachaspatiMayum chanu and had a son. After the death of Premananda, Bachaspatimayum chanu was married to Aribam Sagol Lailatpam, taken along with the son as his own.	a) Shijagurumayum b) Aribam	Gonok may be a type of caste?
39		Mukunda Giri	Gujarat	No mention of marriage relation	BachaspatiMayum	
40		Mati Ram Dhobi	Nanda Gram, West Bengal (?)	No mention of marriage relation	Angom Lailatpam Gurumayum (in Brahmapur)	May be Nandigram in West Bengal.
41	Charairongba (1697-1709)	Nishi Ram (used to carry with idols)	Takhel (Tripura)	Ahong Kei chanu Maipakpi	Laipubam (Sanjuki/Lamboiba)	
42		Jaba Taru	---	Fayeng chanu Situ	Laipubam	
43		Bichitra Puri	Jaganath (Orissa)	Kei chanu KhongGonbi	Hangoibam	
44		Bimal	Mathura (Uttar Pradesh? West Bengal?)	Married Pangan chanu Taya and had Kharaba as son	Hangoibam	a) Mathura is in both Uttar Pradesh and West Bengal b) Muslim as wife

	(1)	(2)	(3)	(4)	(5)	(6)
45		Manohar Das	Nadia, West Bengal (?)	Sopu hao chanu Maitekpi	ManoharMayum (Sanjuki/Lamboimacha)	
46		Raghu Nath	-----	Ahong Kei chanu Chaobi	Gopal Hanjaba Mayum	
47		Banmali (Panda)	Jaganath (Orrissa)	Came with wife	GuruAribam-mayum	Panda is a surname in Orrissa for some priest
48		Ganga Ram	Takhel (Tripura)	Sekta chanu Maimu	LaiMayum	
49		Sishu Pan	Takhel (Tripura)	Mayang Toubul chanu Mubi	LaiMayum	
50		Mishri Jagadishwar	Takhel (Tripura)	Langnung chanu Maichonbi	ChoudhuriMayum	
51		Surath, DasaRath and Udhob	Takhel (Tripura)	Surath Dasarath became Gonok. Udhob married HaochongPan chanu Ngoubi, became LaiMayum	LaiMayum	
52		Manu Sanjuki (Lamboiba)	Orissa	Keikhu Hao chanu Maichonbi	Shamulailatpam	
53		Brindaban	Orissa	No. mention of marriage relation	GuruAribam	
54	Garibaniwaz (1709-1748)	Supananda	No place of origin	Salam Chanu	Hanjaba-Mayum	
55		Santi Das (Lamboiba)	Sylyet (Bangladesh)	Pamheiba chanu Wangamlon. No. offspring		Sylhet was part of Bengal then
56		Malom Das (who came with Santi Das)	Sylhet	Keikhu Hao chanu Haobi	SanjukiMayum (Lamboimacha)	
57		Ram Das	No place of origin	Kabui Hao Chanu	SanjukiMayum (Lamboimacha)	
58		Shyam Beiragi Nandi and Bon Thakur brothers	No place of origin	Kei chanu each	SanjukiMayum (Lamboimacha)	
59		Nakha Kon	No place of origin	Maring hao chanu Konbi	Tingkhak Mayum	
60		Premananda	No place of origin	Takhel chanu	HanjabaMayum	Takhel chanu may be from Takhelchangbam or from Tripura

	(1)	(2)	(3)	(4)	(5)	(6)
61		Panji Ani Das	Takhel (Tripura)	Hayeng chanu Mungbi	Gopal Hanjabam Mayum, then to Hajarimayum	
62		Yudha Ram	Sunarandi (Assam)	No mention of marriage relation	HidangMayum	
63		Shekhar Nath Tiwari	Kanya Kunja	No mention of marriage relation	Anoubam (in Uripok)	
64	Bhayachandra (1763-1798)	Jai	Takhel (Tripura)	No mention of marriage relation	Wabahanjaba-Mayum	
65		Yudha Ram	Beltola, Assam	No mention of marriage relation	Warilibam-Mayum	
66	Gambhir Singh (1821)	Ramdila	Braja	No mention of marriage relation	No information	
67		Madhab Rai	Mathura (Uttar Pradesh or West Bengal)	No mention of marriage relation	No information	
68		Ramananda	Mayang	No mention of marriage relation	No information	Mayang also denotes a place. May be Cachar or Assam.
69		LakhiKanta	Dhaka	No mention of marriage relation	AcharyaMayum (in Lalangpung)	
70		Nradhan	Takhel (Agartala, Tripura)	No mention of marriage relation	Anoubam (in Thangmeiband Pankha)	
71		-----	Gangatir	No mention of marriage relation	Anoubam (in Thangmeiband)	
72	Chandrakirti (1834-1844)	Kanhai Lal	Raibeni (West Bengal)?	No mention of marriage relation	Brajabashi-Mayum (in Elangbam Leikai)	May be Raibeni in West Bengal
73	Nara Singh (1844-1850)	Chandra Goshwami	Shantipur (West Bengal)	AdhakariMayum chanu Leima	GoshamiMayum	
74	Chandrakirti (1850-1886)	Shyama Sanouriya	Radha Kunda (Uttar Pradesh)	No mention of marriage relation	Radhakundabasi Mayum (in Uripok)	
75	Churachand (1891-1941)	Ramnath (Deshwali)	No origin stated	Sana Sorokhaibam chanu Tombi	Adhikarimayum (in Sagolmang)	
76		Khewa Mayang	Calcutta	Married Lairikyengbam chanu and had Lalaji as son	Adhikari-Mayum	

	(1)	(2)	(3)	(4)	(5)	(6)
77		Mayang Bhogen Babu	Calcutta	Lairikyengbam chanu and had Gopal Lakpa as son	Choudhuri- Mayum	
78		Mayang Tonan	kashi (Uttar Pradesh	Brahamachari- Mayum chanu	Bachaspati- Mayum	

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‘Dirty Foreigner’

Printing of this English Version of the Bamon Khunthoklon is a new venture, taking the Bamon Khunthoklon as an event of History of Kangleipak, with an analytic eye to the event, with history and historical perspectives.

Everybody in Kangleipak knows that so many mayangs from present Indian mainland arrived in Kangleipak and stayed here as immigrants in their journey of seeking Green Pastures. Among these immigrants, the Bamons (The so thought by themselves as Brahmins) played most important parts, crucial roles, sometimes most dirty parts in building the present Manipur as a part of India, since the 1st half of the 18th century C.E. These facts of history cannot be denied and refused by anyone concerned.

Because of the roles played by these bamons in Manipur in the last about 300 years, it is a bounden duty for every Kangleicha to analyse these peoples in their bodies compositions, their characters, their racial origin and social strata in their original home, their collective philosophy of life etc.

Every member of every Bamons families claims today and before ‘Indian Brahmin status’ since their arrival to Kangleipak. Please see sl. 19 of the present Bamon Khunthoklon. The first patriarch of present Hidang Mayum Kharungbam arrived to Kangleipak in the 15th century as wine saller as foreigner. He might have stayed in Kangleipak earning his and his family’s lives by doing wine business upto 18th century.

The Kangleipak Maichous, in the days, were in firm control of the religious affairs of the country Kangleipak. Then, who would take any member of Hidang Mayum Kharungbam family as a Brahmin? Then, they might have been taken as a ‘Dirty Foreigner’ by every Kangleicha.

The Bamon Khunthoklon was first published by Late respected Revivalist Samchetsapam Hung Koba of Thangmeiband in 1930. The bamon Khunthoklon referred to here is the Bamon Khunthoklon published by Revivalist Hung Koba of Thangmeiband.

Please read this booklet The Bamon Khunthoklon and carefully the introductory part of this booklet.