

Sakachep and Ranglong.”⁵ From early period, the Hrangkhols had rich heritage. The considerable differences of their beliefs, cultural heritage and dialect have given them a distinct Hrangkhol identity.

B. THEIR ORIGIN

According to Hrangkhol tradition, all human beings called ‘MUNISI’ originated from a big cave or a great hole named ‘Khurpuitabum’. Hence, the Hrangkhols claimed ‘Khurpuitabum’ to be the original abode of their ancestors.⁶ Sometimes, it is also known as ‘SINGLUNG’ (or Chhinlung of Mizos), meaning a cave covering with stone.⁷ It is now difficult to ascertain and identify its location as a reality. Some historians asserted that it was located somewhere in central China.⁸ After coming out of this cave, all the *munisi* (human beings) scattered. The Hrangkhols, as they claimed, moved westward and lived somewhere in Burma (Myanmar) and eventually moved to the present India.

C. MIGRATION AND SETTLEMENT

The Hrangkhols, as stated earlier, are the tribe of mongoloid origin. They immigrated into North-East India from the direction of Central Asia China since many centuries ago. Their migration took place for several times either due to their migratory habit or pressure by strong clans or search for fertile land.

⁵ R.S. Rosangluaia, *A Brief Account of Ranglong*, Tribal Research Institute, Aizawl, 1993, p.8. See also Dangliana, *Hrangkhawl Hnam*, p.23.

⁶ Interview with Chonhuangril of Michikhur, on 28th April, 1997.

Interview with Thirdarngir of Loskor, on 9th May, 1997.

Interview with Chonsuilian of Tangpui, on 13th May, 1997.

Information from Hrangchungthang of Cachar, date 2nd June, 1997.

Information from Chunglianril of Loskor, N. C. Hills, date 24th June, 1997.

Dangliana, *Hrangkhawl Hnam*, p.22.

⁸ Roehunga Pudaite, *The Education of the Hmar People*, Sielmat, Manipur, 1963, p.21. Cf. Prof. J.N. Phukan, “The late home of migration of the Mizos” in *Seminar Paper*, Direction of Higher and Technical Education, Aizawl, April, 7-9, 1992, p.9. Cf. Ramdina Lalsim, *Biate Pipu Toisong*, Directorate of Cultural Affairs Assam, Guwahati, 1995, p.129.