



The Kingdom of Pong and the conquest of Khampat, by the united forces of Manipur and the Pong (shan): Resulting social and cultural change

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Mogaung Period

After the devastation of the Pong capital at Mungmaorung by the Chinese forces under the leadership of General Yachangshu, the King Sugnpa with his eldest son Sukeepa @ Samahpa escaped to Pokka (Pagan) or Awa. The king sent his first son in search of his queen and other sons, ultimately Samahpa met with the mother and other brothers and narrated about his father's sheltering at Awa. In the meantime, Khakis (Chinese) came to know about the sheltering of Pong king at Awa and demanded to hand over the Pong king. The Chinese General in the meantime threatened Awa to devastate their kingdom unless they handed over the Pong king. The Awa ministers hurriedly discussed the matter and handed over the king secretly in the night. But in the meantime, the queen without knowing these facts about the arrest of the Pong king sent a messenger to inform about her hide in that region but arrested the messenger by the Chinese forces and his whereabouts was not known. Later the queen gave birth to another son and lived at a place called 'Heitup-pokpi' as a temporary capital with all five together. Then the Chinese came to know about all this information and devastated the place and arrested the eldest son Sumihpa (Samahpa) or Sukeehpa and again they fled to Hkampti (Khampti) and stayed there for two years. Thereafter in the year Kapsi lakli they established their capital near the river Namkong (Namkwang) where they called the place Mungkong

(Mogaung). After three years Suhumhpa died in the year Haisinga (Lakli).

After this, his brother Su-Put-Hpa @ Sakhanhpa became king and borne one son namely Suhunghpa. During this time in the year 'hunghou' got one 'yai pung' of ching-yaishin, an extraordinarily big drum,

its sound could travel upto two days journey. He reigned for 28 years happily and died in the year Kaimet Lakli. After this, younger brother Suhup-pha became king (*in footnote – in 1368 AD as mentioned by R.B. Pemberton*). After reigning three years successfully, he with a large force with a vow to avenge the treachery of the Awa (Pagan) King whose father Sugnam (Sungampha) had surrendered to the Chinese (Khagi, Yunnan) General Yachangshu prepared to take revenge against Awa Kingdom. His forces destroyed Awa, conquered and seized Sagaing. After reigning 29 years he died in the year kakao. (*footnote-BR Pemberton P-112 A very unexpected confirmation of the event was found in Appendix of Crawford's Embassy to Awa, the destruction of Zakaing (Sagaing) and Penya is mentioned as having been affected in the year 1364 AD major Burney also discovered the same circumstances recorded in the 6th vol. of the Maha Yazawan or the Great History of Ava, where the destruction of both cities is said to have been affected by the Shan king Thokyenbwa*).

“SUHUNG-PHA”

Suhuhpa (Soo-hoo-pha) was succeeded by his nephew (son of his brother Sukhanghpa) Suhungpha (Soohoonghpa). He had four sons namely-

1. Suhenpha @ Suhungkham,
2. Hungshe (Satapansang),
3. Chao-Swee-Nok,
4. Souramkham,

Both of the 1st and 2nd sons belonged to Papham clan. Suhenpha @ Suhungkham scattered Awa country, 2nd son Hungshe @ ChawHoongsang scattered Mung Yang; the 3rd son Chao-Swee-nok scattered Kaksa; the youngest Shouramkham attacked Khampat. Suhungpha reigned for 50 years and died in the year Kasou Lakli.

SUHENPHA

Then Suhenpha, the eldest son of Suhungpha succeeded his father and became the King of Pong at Mungkong (Mogaung). He had one son called Aipengpha-nakham and later issued two daughters namely-Anangyi-Kankham-Phong and Nangei-Choikham-Khu. These two princesses when they became beautiful damsels of marriageable age, the king of Pong informed to all the chiefs of his tributary principalities expressing his willingness to marry to any of these chiefs. The Mung Yang chief proposed for the elder, and the second was proposed by the Hkampat chief. Both the proposals were accepted. In the next year in ‘Kapnyi Lakli’ on a very auspicious day the first daughter was sent off to the chief of MungYang and the second daughter to the Chief of Khampat in the year ‘Haisi Lakli’. But when the younger princess and her party were passing through MungYang the elder sister intercepted and pleaded to the younger sister that if her sister if proceeded to Khampat there would not be any communication when something happened to them and there would be much distressed and requested by the elder to dissolved the engagement and requested their father and got accepted the request, and both became the queens of MungYang chief. On hearing the news, Khampat chief was very angry and ‘Souramkham’ the Khampat chief, tributary to Mungkung (Mogaung) sent a message that if the Mungkong king’s daughter had been given to MungYang, the necessary dowry he was to have receipt still be paid; and also requested a

remission of three years tribute reporting that the tribes around were disturbing and he was to fight with them. The remission of the tribute for three years was accepted. Khampat Chief, indignant at the treatment he had received, built a strong fort and dug Thanga-pat (moats) under a pretended apprehension of the tribes around and prepared to fight against the Pong King.

Pong King Suhenpha sent An Emissary to the Court of Meitei King Kyamba

After a few years the Pong King Suhenpha sent one embassy (manai angamba) named Chao-LangHai to the court of Meitei king requesting a hand of a princess. The Meitei king accepted the request but informed Chao-Lang Hai to wait for one year. After a deep thought as there was no princess, the Meitei King sent one Sekta girl (Sekta chanu) after naming her as 'SekmuUrabi' escorted by Chao-Lang Hai and party. On the way near Sekmu foothill (Sekmu Ching khong) the princess was carried off by the Khampat chief and his party who were lying in wait, but the Pong nobleman effected his escape and reached Pong capital and narrated the whole incident. The Pong King was furious on learning the news and decided to fight Khampat with the combined forces of Meitei King.

King Suhenpha sent Second Emissary to the Court of Meitei King

The Pong King sent an emissary to the Court of Meitei King for a joint invasion against Khampat (Khambat). Pong King sent one emissary again to the court of Meitei King and the emissary on arrival narrated the whole incidents and requested of joint invasion against Khampat as requested by the Pong King. Further one bunch of 'Khongkan Melei Urei'(Khongkan Melei) orchid which was brought from Pong was divided into two and one part was given to the Meitei king; another part taken by the emissary and further appointed each other to meet for the war when the orchid started to grow its new stems.

The Pong King, when the orchid started growing new stems marched towards the Kabow Valley for invasion against Khampat. But the Meitei King was not reaching and waited there and sent his men to inform Meitei King, but met with Meitei King on the way. He was late because the Meitei land was colder climatically than that of the Mungkong (Mogaung or Mungmao). They met there and then they happily proceeded towards Khampat jointly and reached there.

On reaching Khampat the Pong King suggested the Meitei King to enter Khampat Fort from the western side and he was to enter from the east. They also constructed two forts as the battle might take some days. There was great fight but they could not enter Khampat easily as Khampat was well fortified. There were sound of paddy pounding inside the fort and messages of singing songs were sending that the Khampats were well settled inside the fort; and later the Pong King and the Meitei King discussed about leaving the place as Khampat was so well fortified that it would be impossible for them to devastate it.

But in the meantime, one old woman who had been starved for days escaped from inside the fort and requested them to provide some food and also narrated that the Khampat also suffered due to lack of food inside and what they were pounding inside the fort was not paddy but pounding pebbles and husked paddy bran to produced sound only therefore they were about to surrender soon.



Then the old woman was provided with food. Thereafter, the Pong King suggested the Meitei King to enter the fort by digging tunnel from the western side by night and he himself and his men from the east and to see the next morning who first entered inside the fort. The Meitei King with his men entered in the night itself and devastated the camps; whereas the Pong King entered in the next morning. The Khampat King fled away by a white elephant, while his queen with his two sons-Kaikhang and Kaimang fled on a vehicle (gari) in front of the King and reached Mung-O-Mangtra and the whole fort was completely devastated and turned into ashes. A big hall was constructed inside the fort and a big throne was installed and the two kings sat together and ate together on the same royal palace in the victory ceremony.

Naming of the Two Kings after the Victorious Battle of Khampat (1470 AD) and presentation Ceremonies:

Thereafter, the king of Pong declared the new victory names for himself and for the Meitei King. The Pong king Suhongpha was named as “Chaopha-hum Kekhomba” and the Meitei King as “Chaopha-hom

Kingyamba”*(Footnote –Khambat* which was written as Khampat in my manuscript was the capital town of Khambat section or principality of Kabow Valley, which is located on the bank of Khambat River. This region is also known as Kiang-Khambat. Hence both the Pong King and Meitei King had been named in relation to Kiang-Khambat. On the great satisfaction of the Meitei King’s performance during the war against Khampat the Pong king arranged to offer the following presence to the Meitei King and handed over:

- One gold senpot sprinkle with thousand diamonds (Tampha lising ama thinba).
- One betal box made of gold (sanagi kwagok),
- One silver casket (Lupagi kwagok),
- One casket (kwagok) for keeping the matured fruits,
- One gold kong-khao, one plate for keeping the gold kong-khao,
- One gold pad for keeping the gold plate,
- One brass plate,
- One silver plate,
- One gold pot (sanagi khujai),
- One silver pot (lupagi khujai),
- One gold khuteisen, m) one silver khuteisen ,
- One three-pointed gold sword, o) one gold dragon engraved armpit (tal in original Manipuri).
- One gold four footed throne,
- One three storied umbrella (Sekpil mathol ahum longba),
- Two Kanghei White colour (Humai,Chamor etc used as hand fan),
- Complete set of King’s custome (Ningthougi Potloi Suna).

Then the Meitei king Kyamba was perturbed on what was to be presented to his beloved Epu (respected grandfather King) king in returned. Then, he presented the following:

- One plate (Sangkai),
- One Cock,
- Two Mithun (Sandang) to the Pong King.

But the Meitei King was not satisfied with those gifts and then he had taken out his own shirt and presented to the Pong King and Pong King was very much satisfied with the manner and acts of the Meitei King. Then the Pong King Chaopha-Hum Kekhomba declared the Meitei King’s the newly given name – Chaopha-hom Kingyamba again in front of all audiences and ended the victory celebration of the day. Thereafter, the Pong King declared the next day’s programme of boundary demarcation between The Shan Kingdom of Pong and The Meitei Kingdom. (Also known as the Boundary Treaty of Meitei-Pong of 1470 in the history of Manipur)

Next morning the Pong King Chaophahum Kekhomba and The Meitei King Chaophahom Kingyamba (@ Kyamba) met together and conducted the procedure of the demarcation and thereby both agreed upon of the traverse to some demarcation points and identified the boundary of the Meitei King in the following way:

- On the South as far as Mratong demarcated by the celebrated Dwarf Mango tree area;
 - On the East –five days journey from beyond Chindwin (Ningthee) river all lands bounded by Loichari Hills;
 - On the North the Dwarf Mango Areas of Munghkam-Mungwang and
 - On the West upto the land where Sun sets. (The place where this demarcation negotiated was in the east and the Kingdom of Manipur which was at that time only known as Meitei King's dominion was very much in the west so as the Pong King had demarcated as such).
- Thereafter, they came back to SongHsuk* (Samjok to the Meiteis , Thuangdoot to the Burmese) and halted the night. During the night Meitei King Kyamba intercepted a conversation between one Samjok (Shan) common man and one Meitei; the Samjok arguing that even the Pong King had given Songhsup(Samjok) to the Meiteis they would not be the servants of the Meiteis. King Kyamba was not happy with that kind of conversation of Samjok and Meitei. Next morning King Kyamba hurriedly met the Pong King Chaophahum Kekhomba and inquired of whether the land 'Epu' has given to 'Esu', the Meitei king comprised Songhsuk(Samjok) or not. The Pong King Chaopha-hum Kekhomba told the Meitei King Chaopha-hom Kyamba (Kinyamba) that he had given land bounded by Loichari Hills on the east which was lying far east and Samjok was very closed and very much within the territory he had given and with a slight smile murmured that his Esu King was so silly.
- Then Pong King told Meitei King that if he was not willing about Samjok let that place be their meeting place during their visits, but the tributes would be received by the Meitei King only. Then both the King went towards the Dwarf Mango tree area and sat below the big two branched Mango tree and ate together and discussed about their departure to their own capitals. Hearing about the programme of returned journey of the two kings, the Pong King's maid cook and the Meitei King's cook Koiremba who had been husband and wife since their meeting during this itinerary committed suicide by tightening them together by a cloth packed with a big stone and immersed and drowned inside the water as they pre-decided that both of them were faithful servants and they would not be allowed to live together as husband and wife by the two kings.
- Thereafter, Kyamba requested the Pong King addressing as 'Epu' to give his (Epu's) Trumpet blower (Pere Khongba) that had been accepted readily and the Pong King requested for Langte Drummer (Langte Pung Yeiba) and that was also accepted. The drummer was a Sekta (a man from Sekta Village) and generally called him (the drummer) as Pungyeib-O. Thereafter, Pong King wished Meitei King to return him safely to his capital and reigned there with long life and to live with sweet memories of their friendship. He (Pong King) also narrated that in the year Kapchao he was 37 years, but three times coronation together he had been on the throne for 30 years, whereas Kyamba told him he (Kyamba) was 27 years and his coronation was for 3 years only. The Pong King wished him to reign long with pomp and grandeur and their good days together might be remembered in the days to come with the grace of heavenly gods. He (Pong King) also told Kyamba that their meeting was in the year Kapchou (Lakli Kapchou) i.e. in the year 1470. **(footnote Pemberton mentioned as 1474 after comparing Burmese, Myanma records).* Thereafter both the kings departed for their respective capitals. Later, Pong King died after

reigning 70 years in the year Kamou Lakli. **(footnote-Pemberton has given Pong King's dead year as 1512-1513 AD)*. According to Manipur History Kyamba also died in year 1508, at the age of 64 after reigning 40 years of glorious history of conquest and administrative reforms. During his time many Shans from Kabaw Valley were also merged within the Meitei Society¹.

➤ Notes:

- a). During Ningthoukhomba's (1432-1467) reigned also many Pong Shans who were migrated to the Land of Meitei had allotted to many surnames such as Khumbongmayum, Sendangmayum, Louriya, Ansembam, Achoibam and Usham. Etc.

b). One Chao-Khunpung also arrived and married to one Laishram Chanu. His lineage was settled at Kabo Leikai. One Tao-Khamchung, One Tao-Khamseng, One Tao-Facheng were settled at Kabo Leikai near Kekru Pat.

- During the time of Meitei King Kyamba (1467-1508) many Pong Shans arrived in the Land of Meitei and settled in areas - Kabo Leikai, Angom Leikai, Khurai Nandeibam Leikai. Many lineages of Pong King who had been given surname of Chaofamayum also settled in Kabo Leikai.

- During the reigned of King Challamba, (1545-1562) many Shans (Pong) arrived and merged in Meitei Society. The lineage of Chao-Swee-Nok, the third son of Pong King Suhungpha (Soohoongpha) arrived in the Land of Meitei from Kabo Valley. They were Konsam of Kabo Leikai settlers who belonged to Konsam Api-Sajouba, Ton Mayum Unung Taba, (Forest dwellers) Usham Madopmayum, Lang-u's lineage Awang Heinou Khongnembi settlers, Nandeibam Chaothoimayum, Laokon's lineage Kabo Leikai Soibam ChandraSingh, Tao-Tong-Hpa's lineage, Phumloutaba Nandeibam Atompishak Mayum, Tai-Yum-Kham's lineage forest dweller (Unung Taba), Chahpa Mayum Suradhol, etc. (Chahpa-means ChaoHPa or Sawbwa means king or chief of a Shan group).

- Those who arrived during the time of king Mungyamba (Mong-Yamba) (1562-1597) were:

- Chao-Nikham married with Huirongbam Chanu their descendants were settled in Kabo Leikai (Chingsubam ManSing Mayum),
- Goutam Tao-Hung-Hai's lineage Kabow Leikai (Usham NoutonSingh Mayum),
- Usham Chengba Mayum bifurcated,
- Chaolothi wedded with Nawang Salai and their lineage settled at Kabo Leikai,
- Loutong wedded with Lourembam Chanu- his lineages were Phuritsaba Mungeem Mayum,
- Chao-La's lineages settled in Thangmeiband area,
- Chao-Wai's lineages were Heikham Tulananda Mayum Unung Taba,
- Phuritsaba Lasei Muni Dewal Mayum,
- Laotong wedded to Lourembam Chanu- his lineages were Thangmeiband Muyeng Chaoba-Han Mayum,

- Sing-Ut wedded with Yumnam Chanu. His lineages were Nandeibam Narasing of Sagolband.
 - Lao-Hpa lineages were Samjetsabam Purnananda Mayum of Kabow Leikai
 - Those who migrated during the time of King Paikhomba (1666-1697): Chao-Kyi-hkan wedded with Laishram Chanu. His lineages were Usham Kangoi Mayum Purna Singh of Kabo Leikai, Changam Senjamlai-Potsabam, etc.
 - Those who migrated during the time of King Moramba (1753-1759):
 - Tangkhul Ningthou Changam Mayum,
 - Senjam Laipotsabam Yumlen Chaoba Han Mayum. (Chanam Hemchandra: Meihouba Len Sang-gai Phamang, P-123 to126).
 - May read with the following from Sagei Salairol (Meitei Yek Salai Gi Yumdaba Puya Page – 26) Heavenly King Sorarel sent down the Kingdom of Pong directly by his proclamation namely (1) Chao Khun Hai but his earlier name was Chao Sang Un. He reigned in the kingdom of Pong for 11 years but he lived 17 years.
- (2) Chang Khun Yang reigned for 14 years. (3) Chao Khun Kum reigned for 4 years. (4) Chao Tai Pong-Pham/Miyat Pong reigned for 1 year only. (5) Seng-Ngou-Kham reigned for 39 year . (6) Chao Tai Rong reigned for 10 years.

There were eleven service men of the Pong King sent by Heavenly King Sorarel: They were- La khai; Lang- U; Phatong; Langwu; Wun; Chao-Pong (Pung); Chao-Rong-Fayu; Chao-Chit; Chao Khan-Hpa; Chao-Hsam; Chao-Sai; Chao-Tai-Pong; Cham-Samlong. Among these ten personalities were to roam around 11 countries. The Pong Kings were accompanied by nine thousand men in the front and another nine thousand in the rear accompanied by three thousand spearman and another three thousand holding shield and enumerable numbers of foot soldiers.

Conflict of Interest: The author declares no conflict of interest.

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