THE CHIN/ZO PEOPLE OF BANGLADESH, BURMA AND INDIA - AN INTRODUCTION (XX)

By

Thang Za Dal

I have made an excerpt out of my own 725-page original paper. As it is especially prepared to be disseminated by Internet, a number of parts of it are not identical with the original full version.

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Note: PDFs of all my papers (about 15 until now on various topics) were made with a freeware called "Combine PDFs 2.1" by Monkeybread Software Germany. It!s very easy to use and the quality excellent.)
This paper is dedicated to

- Chief Khup Lian, my paternal grandfather, who, together with other fellow Siyin Chiefs, led some of the fiercest battles against British troops under the direct personal command of Field Marshal Sir George White during the First Chin Expedition 1888-89 (he personally captured a semi-automatic rifle in a hand-to-hand combat during this expedition) and the Chin-Lushai Expedition 1889-90; and then he fought once again together with the following most well-known heroes of the Siyin-Nwengal (Siyin-Gungal) Rebellion of 1892-93, Chief Khup Pau of Khuasak and his sons Khai Kam and Mang Pum (Khup Pau and Mang Pum were imprisoned for four years in Rangoon and Khai Kam was banished for life on the notorious Andaman Islands in the Indian Ocean off Burma); Chief Thuam Thawng of Kaptel (a cousin of Hau Cin Khup, Chief of the Kam Hau tribe), and his son Pau Khai (both of them died in Kindat prison); Chief Pau Khan Hau of Hellei and his son Pau Kho Thang; Chief Thuk Kham of Lun Mun; Chief Kam Lam of Sum Niang;
- Unknown heroines and heroes of the Chin/Zo people in their wars of resistance against foreigners
- My Parents, my five Sisters and Brother
- Sao Htwe, my late wife
- Capt. K.A. Khup Za Thang: Compiler of the Genealogy of the Zo (Chin) Race of Burma (1st and 2nd* Editions)
- My cousin brothers: the late Pu Hau Za Cin & Pu Thang Za Pau

"...The route to Chittagong was discussed, and enquiry was made whether the Chins would object to the advance of a column of British troops through their country; also whether, in the event of their having no objection to such an advance, they could supply transport coolies and guides..." (9.5.1 Negotiations With the Siyins, p. 20)

"... An expedition against the Chins on a modified scale was now sanctioned. It was determined to deal first only with the Siyins and to inflict on them such a crushing blow as not only to cripple them for the future, but also to terrify the Tashons into giving up the rebel Shwe Gyo Byu, his followers, and the Shan captives...This brings the history of the Chin Hills up to the end of the season 1888-89. We had 67 casualties during the expedition and the state of affairs was that all the Siyin an 18 of the Kanhow villages had been destroyed, and our troops now occupied the tract..." (9.6.3 Preparations for Operations against the Siyins, p. 23)

"Sir George White, in a telegram to the Chief Commissioner of Burma, described the action on 27th January 1889 against the Chins as follows:-

'. Enemy in considerable numbers, using many rifles and ammunition. They fired at least 1,000 rounds, standing resolutely until actually charged, even trying to outflank us. Their loss probably about eight or ten, but they were carried down the khuds at once. Most difficult enemy to see or hit I ever fought..." (9.6.6 Encounter with the Siyins, p. 24)

Note: Only three of my younger sisters from this dedication are still alive. My wife died on December 21, 2015 at the University Hospital in Hamburg from heart failure. My immediate younger sister died on December 21, 2016 (exactly on the first anniversary of my wife's death) in Kalaymyo from lung cancer.

Chief Khup Lian (right), my paternal grandfather, with Rev. Za Khup, father of Vum Ko Hau [Photo taken on July 14, 1960]. Khup Lian was about 90 years old when this photo was taken. He died on December 3, 1962, at Lophei. Vung Hau, wife of Khup Lian, was from the chieftain clan of Thukhai. Her younger sister, Vung Cingh, was married to Mang Pum of Khmasak (a son of Chief Khup Pau and younger brother of Chief Khai Kam) - three of the most well-known heroes of the Siyin-Gungal rebellion {9.14 THE SIYIN-NWENGAL REBELLION - 1892-93}. Rev. Za Khup was married to Ciang Zam, a daughter of Chief Man Suang, paternal uncle of Khup Lian. At Khat Lian, brother of Ciang Zam and the only son of Chief Man Suang, was physically handicapped, the hereditary chieftainship of the clan was passed on to Khup Lian. He was the 11th generation from Chief Kim Le and also the 11th Chief in the Kim Le dynasty, which ended with Suang Hau Thang, the eldest son of Khup Lian, when the hereditary feudalism was abolished in Chinland in 1948 with the overwhelming desire of the masses. Together with other Siyin chiefs, Khup Lian led some of the fiercest battles against the British in 1888-90. Gen Sir White, commander of the British expedition, made the following remark: "...the most difficult enemy to see or hit I've ever fought..." And once again he fought in the Siyin rebellion. - See APPENDICES A, A-1, A-2, A-3, A-4, E, F, EE; TABLES 5/A & 5/B; 9.13.3 FORMAL SUBMISSION OF THE SIYINS and FOOTNOTE under it for more information on Khup Lian.

The progenitor of the powerful Sailo chiefs who ruled most parts of present-day Mizoram for centuries was Seam Muang, the younger brother of Kim Le. (See APPENDICES A to A/4; TABLES 2, 2/A, 3, 3/A, and 17.7 CLANS AND SUB-CLANS).

THANG ZA DAL

NU CIANG ZAM, My Mother)

My mother is the daughter of Chief Man Suang of Lophei. Chief Man Suang's mother was Ph Tungsim Kimlai [from the chieftain clan of Buanman]. My mother and wife are thus related. At one time after a war the Lophei Chief’s families resided with my grandparents at Lunmun. Like my paternal grandfather, my maternal grandfather also received troubles just after the British annexation of the Chin Hills. The Chin Chief's register recorded: “The Chief Man Suang deported as a Political prisoner for arresting his villagers not to surrender unstamped guns. vide Criminal case. No. 21 of 1898/99 dated 12 December 1898.” [Vum Ko Hau, p. 202]

The two verses below are from Khup Lian’s 28-Stanza (56 verses) autobiographical song which are dedicated to his capture of a rifle in a hand-to-hand fighting during the British’s First Chin Expedition (1888-89) under the direct command of Field Marshal Sir White, and the battles themselves. (Vum Ko Hau, p. 234).

A. Vang khua suan tu Leido raingpang, ni khat pil bang the nge,
B. Ai bang that ing Hauoi ing ci-ing Kiuoitsang tai bang la ing nge,
   Za lai ah Kansuang ing nge

Enemy attempting to capture
My Glorious Land
I scattered like pebbles
I swore that
I am the son of a highborn, Noble
And killed enemies like chickens
Besides capturing an enemy gun
I am exalted among the hundreds” [figuratively: the multitude]
Field Marshal Sir George S. White, VC., GCB., OM, GCSI., GCIE., GCVO.  
(6 July 1835 - 24 June 1912)

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Note: When he fought against the Chins in 1888-89 he was Commander of the Upper Burma Field Force with the rank of major-general. 

- 1835 born 6th July in County Londonderry
- 1853 entered the 27th Inniskilling Regiment
- 1857 Indian Mutiny
- 1863 exchanged to 92nd as Captain
- 1874 married Miss Amelia Bayley, daughter of the archdeacon of Calcutta
- 1879-80 Afghan War. 2nd in command 92nd
- 1880-81 India. Military Secretary to the Viceroy
- 1881-85 Commanding Officer 2nd Battalion Gordon Highlanders
- 1884-85 Sudan Expedition
- 1885 Egypt. AA and QMG
- 1885 Madras. Brigadier-General
- 1885-86 Commanding Brigade in Burma Expedition
- 1886-89 In Command of Upper Burma Field Force
- 1889-93 Bengal. Major-General
- 1890 Zhob Field Force
- 1893-98 Commander-in-Chief India
- 1897-1912 Colonel of the Gordon Highlanders
- 1898-99 QMG HQ of Army
- 1899-1900 GOC Natal Field Force. Lieut-General
- 1900 28th Feb. Relief of Ladysmith
- 1900-04 Governor of Gibraltar
- 1903 Field Marshal
- 1912 died on 24th June.

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- See APPENDIX 0  BRIEF BIOGRAPHICAL SKETCHES OF BRITISH GENERALS AND ADMINISTRATORS...

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PREFACE

Originally, I started writing this “paper” more than two decades ago under the title of A Brief Introduction to the Traditional Songs and Folk Dances of the Chins. The title of it was then changed to the present title from Update V. And it has been updated several times since then. Actually, as I was not trained to write a complex paper or book on history, my first intention was to write a simple and compact information booklet on the Chins that can be easily distributed to those who were interested in them for any reason. But then the circumstances that took place in 1988 in Burma forced me to expand it further (see INTRODUCTION for more information about it).

I have been writing this paper without the supervision or guidance of a single scholar until now. That’s one reason why it’s still provisionary and therefore has only been perfunctorily edited. The final editing would be done after enough information has been collected. This paper shall therefore serve until then only as a source of raw information.

Although this “paper” certainly is already too lengthy to call a paper, I shall keep on calling it a paper anyway just for the sake of convenience. And many readers of it may surely be wondering why I’m using blue and red colours and bold profusely in it. I know that it could be very irritating for many readers. The simple reason behind it is that nowadays there are very few young Chin/Zos who are interested in their own people’s history and it was recently found out that they thought nearly all the books and academic papers on Chin/Zo history are too boring to read. So it is hoped that, by highlighting a few key information with different colours in this lengthy paper, they, who also happen to be one of the “main target groups” of this paper, may find it a bit less boring to read. Colours will therefore be used on until the final version is prepared.

In the next coming Update a number of parts from HISTORICAL OF OPERATIONS IN NORTHERN ARAKAN
AND THE YAWDWIN CHIN HILLS 1896-97 WITH A DESCRIPTION OF THE COUNTRY AND ITS RESOURCES,
NOTES ON THE TRIBES, AND DIARY by CAPTAIN G.CC. RIGBY, Wilshire Regiment, Attaché, Intelligence
Branch, will be integrated. This book describes in details how the British conquered the Southern Chinland by four military columns starting from Arakan. And the Chin-Lushai Expedition 18989-90 will also be expanded because it was and still is one of the most important parts of the history of the Chin/Zos. Tentatively Update XX could contain aproximately 725 pages.

THIS PAPER MAY BE USED FOR NON-COMMERCIAL, PERSONAL, RESEARCH, OR EDUCATIONAL
PURPOSES, OR ANY FAIR USE. IT MAY NOT, HOWEVER, BE INDEXED IN A COMMERCIAL SERVICE.
- Top of Thuklai Village. The original FORT WHITE and the British War Cemetery were located here (see APPENDIX EE (p. 3), under TOKLAING OR MWTUN [THUKLAI OR MUITUNG]). In this cemetery 12 soldiers of the Norfolk and Cheshire Regiments; Major Gordon-Cumming, Cheshire Regiment; Major Stevens, 42nd Gurka Rifles; and Second Lieutenant Mitchell, Norfolk Regiment, were buried. (The Chin Hills, Vol. II, Part III, Gazetteer of Villages, p. v). The buried here were the ones who were killed in action at Tartan (Taitan or Sialum) and also in other battles with the Sizangs (villagers of Buanman, Khussak, Limmkhai, Lophei, Phunon, Pimpi, Punva, Suangpi, Thangnuai, Thuklai, Volklaak, Zung, and the Vaipheis), the Kam Haus and Suite. The fort was later moved to the present site, about 9 km away eastward, and there is also another war cemetery at the new site (see Satellite Photos 2 & 3 and Photos 15 & 16). The long and white buildings are the Thuklai State High School. Mualbem village is located on the top and other side of the distant mountain range seen above left and Vangteh village is located on the other side of the distant mountain range seen above right.

“Having learnt from Major Raikes, C.I.E., that it had been determined to leave a post in these hills for the rest of the year, and having on consultation with him come to the conclusion that our several reconnaissances north, south and west showed this to be the most central position, I select a site some 400 feet above and to the south-west of Tokhlaing (4,800 feet), which occupied not only so much ground as to make it necessary to have a large number of men on duty, but was also commanded on three sides, notably from the site where the present post is, which with the permission of Major-General Gordon, C.B., and the concurrence of the Chief Commissioner, I have called “Fort White”.” (Brigadier-General E. Faunce, C.B., Commanding Officer, Chin Field Force [First Chin Hills Expedition, 1888-89]. Source: Yum Ko Hau, p. 8).

- Created in this form by Thang Za Dal. April 2016.
In this cemetery British soldiers who were killed in action during the various military campaigns against the northern Chins between 1888-90 and 1892-93 were buried. There was also another British war cemetery at Thuklai village (the site of old or original Fort White) until the owner of the land demolished it and constructed a large house and a garden on it in the early 1960s. All the wooden crosses and stoned tombs at the site in this photo still remained almost intact up to the early 1960s. They later became the victim of vandalism and were thus destroyed. (See Photos 24&25 for the upper parts of Thuklai where the first fort and cemetery were located.)

Note. In both cemeteries only British soldiers, and not who were called the “natives“ (non-Christian Indians and Gurkhas) were buried.

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IN

LOVING MEMORY

OF

MAJOR H.F. STEVENS

42ND GOORKHAS

WHO DIED AT FORT WHITE, BURMA,

ON 28TH SEPTEMBER 1889

AGED 30

ERECTED BY HIS MOTHER, BROTHER

AND SISTER

THE LORD IS THY KEEPER

(He was killed in a battle by Pu Kam Suak of Buanman village. Photographer: Unknown. Received from Pu David Hang Za Pome. It was erected at Fort White. It’s now under the custody of someone for safety. Created in this form by Thang Za Dal. Hamburg. October 2016.)
Two Scenes around the famous Fort White (The original Fort White was located at Thuklai. See Photos 24 & 25.)

* Seen in the top picture is the 92-km Kalaymyo-Tedim motor car road. Fort White is located exactly at halfway between the two towns. The road in the foreground leads to Tedim. The Fort White garrison was located in the middle of the upper photo and the war cemetry about 150 meters below the road - also in the upper photo.

Photos: Michael Suantak. (Photos taken in 06/2009)

- Created in this form by Thang Za Dal/06.2015.
01. Field Marshal Sir George Stuart White, VC., GCB., OM., GCSI., GCIE., GCVO*
02. Field Marshal Sir Frederick Sleigh Roberts, 1ST Earl Roberts, VC., KG., KP., GCB., OM., GCSI., GCIE., C.B., PC*
03. Field Marshal Philip Walthouse Chetwode, 1st Baron Chetwode, 7th Baronet of Oakley, GCB., OM., GCSI., KCMG., DSO*
04. Field Marshal The Lord Napier of Magdala, GCB., GCSI., CIE, FRS*
05. Field Marshal Sir Charles Henry Brownlow, C.B., K.C.B.*
06. General Sir George Benjamin Wolseley, GCB.*
07. General Sir James Willcocks, GCB., GCMG., KCSI., DSO.*
08. General Sir Arthur Power Palmer, GCB., GCIE.*
09. General Sir Richard Campbell Stewart, C.B., K.C.B.*
10. Lieutenant-General Sir Benj. Lumsden Gordon, RA., KCB*
12. Lieutenant-General Sir Richard Harte Keatinge, VC., C.S.I*
13. Lieutenant-General Sir Arthur Purves Phayre, GCMG., KCSI., CB*
14. Lieutenant-General Sir William Penn-Symons, KCB., CB*
16. Major-General Donald MacIntyre, VC., F.R.G.S. (He was awarded the Victoria Cross, the highest and mostprestigious award for gallantry in the face of the enemy that can be awarded to British and Commonwealth forces, for his action on 4 January 1872 during the Looshai Campaign, North-East India.)
17. Major-General Sir Vincent William Tregear, K.C.B.*
18. Major-General Henry Brooke Hagstromer Wright, CB., CMG*
19. Major-General Albert Fytche, C.S.I*
20. Major-General Sir James Johnstone
21. Major-General Sir Phillip Mainwaring Carnegy, CB., GOC*
22. Major-General John MacDonald
23. Major-General Nuthall
24. Major-General William Joseph Fitzmaurice Stafford, C.B.
25. Major-General Sir Theodore Fraser, KCB., CSI., CMG*
26. Major-General Montague Protheroe, C.B., C.S.I*
27. Major-General Michael Joseph Tighe, K.C., KOMG., D.S.O*  
30. Major-General Edward Pemberton Leach, VC., CB.*
31. Major-General Sir Herbert Mullaly, C.B.C.S.I., K.C.M.G*
32. Major-General W. H. Birkbeck, C.B., C.M.G*, Order of the Rising Sun
   - The Order of the Rising Sun is a Japanese order established in 1875 by Emperor Meiji of Japan. The order was the first national decoration awarded by the Japanese Government, created on April 10, 1875 by decree of the Council of State. It is the second most prestigious Japanese decoration after the Order of the Chrysanthemum.
33. Major-General Clifton Edward Rawdon Grant Alban, CBE
34. Brigadier-General Gerald Edward Holland, C.B., C.M.G., C.I.E., D.S.O.**
35. Brigadier-General D.C.A. Andrew*
36. Brigadier-General Faunce, C.B.
37. Brigadier-General Bourchier, C.B., K.C.B.
38. Brigadier-General Graham
39. Brigadier-General Alexander Beamish Hamilton, C.B.*
40. Brigadier-General Herald Pemberton Leach. C.B.. D.S.O.**
41. Brigadier-General Macquoid
42. Brigadier-General Alexander Cadell*
43. Brigadier-General Colin Robert Ballard, C.B., C.M.G.*
44. Brigadier-General C.H. Roe, C.M.G.,
45. Brigadier-General F.W. Towsey, C.M.G., C.B.E., D.S.O.
46. Brigadier-General F. A. Smith
47. Brigadier-General Elliot Philippe Johnson, C.B

(The Burma and Chin-Lushai campaign medal awarded to Colonel Sir Ronald ‘Mosquito’ Ross, K.C.B., K.C.M.G., late Indian Medical Service, whose discovery of the mosquito cycle in malaria won him the Nobel Prize for Medicine and universal acclaim as one of the greatest benefactors of mankind.)

49. Colonel William Chase VC, CB
50. Lieutenant-Colonel Charles Mcdowall Skene, D.S.O.** a brilliant military strategist and tactician
52. Colonel Frank Montagu Rundall, D.S.O.**
53. Colonel Edward Robert John Presgrave, D.S.O,**
54. Colonel Charles Herbert Shepherd, D.S.O.**
55. Colonel George John Skinner, DSO.**
56. Colonel Caulfield, Gordon Napier, DSO**
57. Colonel Joshua Arthur Nunn, D.S.O.**
58. Colonel Arthur Gentry Morris C.M.G., D.S.O.**
59. Colonel William John Hicks
60. Lieut.-Colonel Surgeon F.S. LeQuesne, VC. (He was awarded the Victoria Cross for his action on May 4 1889 at the battle of Ta'ian/Siallum during the First Chin Expedition 1888-89.)
61. Lieutenant-Colonel Henegan, John, DSO**
62. Lieutenant-Colonel Frederick Arthur Rogers, DSO**
64. Lieutenant-Colonel H.Y. Beale, D.S.O**
65. Lieutenant-Colonel, East, Lionel William Pellew, DSO**
66. Surgeon Major William Reed Murphy, D.S.O.**
67. Lieutenant-Colonel Taylor, Hugh Neufville, DSO**
68. Major Edward James Lugard, D.S.O.**
69. Major Owen, Edward Roderic, DSO**

SOME OF THE BRITISH ADMINISTRATORS WHO HAD ALSO PLAYED SOME IMPORTANT ROLES IN CONQUERING THE CHINZO PEOPLE

- Sir Charles Crosthwaite (1835-1915): Chief Commissioner of Burma (March 1887 to December 1890)
- Sir Bertram SausmarezCarey, K.C.I.E., C.S.I., C.I.E., V.D. Commissioner of Sagaing Division, Burma;
- Political Officer in Chin Hills and the first Superintendent (Deputy Commissioner) 1889-95.
- Mr. H.N. Tuck, Extra Assistant Commissioner, Burma, and Assistant Political Officer, Chin Hills
- Lieut.-Colonel John Shakespear, C.M.G., C.I.E., D.S.O. Deputy Chief Commissioner of Assam, author of The Lushei Kuki Clans
- Captain Lewin, Superintendent of the Chittagong Hill Tracts
- Mr. Edgar, Deputy Commissioner of Cachar
NOTES ON THE RANKS AND HONOURS OF MILITARY PERSONNEL FROM THE ABOVE-LIST

The ranks given were the ones that most of them reached in their lifetime, but many of them had already had these ranks when they took part in the various expeditions or campaigns mentioned below against the Chin/Zos people - from 1841 to 1894, and once again between 1917 and 1919. (For more information on the ranks and honours bestowed for campaigns against the Chin/Zos, see APPENDIX O.)

Note 1. Field Marshal Sir Frederick Sleigh Roberts (No. 02): After serving with the British Army in the Umbeyla and Abyssinian campaigns of 1863 and 1867–1868 respectively, Roberts fought in the Lushai campaign (1871–1872), for which he was appointed Companion of the Order of the Bath (CB). (http://en.wikipedia.org/wiki/Frederick_Roberts,_1st_Earl_Roberts)

Note 2. Field Marshal Brownlow (No. 5) and Brigadier-General Bourchier (No. 37) received the K.C.B., for their services in Looshai.* (Source: Rathbone Low, Footnote on p. 126)

Note 3. General Sir Arthur Power Palmer, GCB GCIE (No. 8) received The Companion of the Order of the Bath for his excellent services in the suppressive campaign against the Siyin-Gungal Rebellion 1892-93.

Field Marshal Sir George Stuart White Collection: Photographic copies of sketches of the Chin Hills Campaign, Burma. Photographeers: Unknown

Contents: 19 prints Most approx. 175x125mm Gelatin silver prints

Provenance: Deposited on permanent loan by Lady Napier.

Description: Collection of 19 prints, guarded and filed. The collection comprises photographic copies of sketches made during the Chin Hills Campaign of 1892-93 and sent by General Sir Arthur Power Palmer, Commander of the Expedition, to Sir George Stuart White, Commander-in-Chief in India. Most of the prints are briefly captioned by the artist, with more extensive notes, presumably by Palmer, written on the reverse. Among the subjects are: view of Fort White, a halt on the road to Fort White Christmas dinner at Fort White, cantilever bridge erected by the Madras Sappers across the Manipur River, views on the Chindwi River, signalling station above Kaptal, Nwengal Column crossing the Manipur River, Howchinkoop (Chief of the Kanhow Tribe, Kaptal burning, bivouac on plateau above left bank of Manipur River.

http://www.bl.uk/catalogues/indiaofficialselect/PhotoShowDescs.asp?ColId=2486

Note 4. General Sir R.C. Stewart, K.C.B., C.B.* (No. 9), had already reached the rank of major-general and was General Officer Commanding Burma/ Commander-in-Chief in Burma when he personally supervised the Chin-Lushai Expedition 1889-90 and also the Siyin-Gungal Rebellion.

"After fourteen hours' continuous march the column reached Botung, and the next day Captain Rose and I [Bertram Carey] proceeded to Mobingyi [Mualbem] and arrived the next afternoon (10th April [1892]) at Fort White and had the good fortune to find there the General Officer Commanding Burma, General Stewart. (The Expeditions of 1891-92: March to the Lushai Country, Carey & Tuck, pp. 70-71 and see also 9.11.5 The Siyin Rebellion"

"...With matters at this stage the General Officer Commanding [Brigadier-General Palmer] returned to Fort White to meet the Major-General Commanding Burma. (ibid p. 88)

Note 5. Sources for the ranks that the 2 generals below attained in their lifetime, who are not listed in APPENDIX O:


Note 6. DSO (Companion of the Distinguished Service Order) marked with double asterisk (**) were awarded during the Chin-Lushai 1889-90, or the Chin Hills 1892-93 expeditions. And all of them, except four, commanded troops during any of these expeditions. The Distinguished Service Order (DSO) is a military decoration of the United Kingdom, and formerly of other parts of the British Commonwealth and Empire, awarded for meritorious or distinguished service by officers of the armed forces during wartime, typically in actual combat.
It was a milestone for the British of both military and civilian sectors to have taken part in any of the expeditions mentioned below, because these ranked among the best known expeditions ever undertaken by the British forces around the world (APPENDICES U-1 & U-2). They all took great pride in being a part of the expeditions against the Chin/Zos and these therefore are always highlighted in their biographies (see APPENDIX O). Several of them got promoted and bestowed with outstanding awards for their performances during these expeditions. For instance, Lieutenant-General Sir Phyre and Major-General Fytche were Captain and Lieutenant respectively when they led the first punitive expedition, which is known as the Arakan Frontier Expedition 1841-42, against the Chins back in 1841-42. Field Marshal Sir White, Commander-in-Chief of the Upper Burma Field Force, for example, was a major-general when he fought against the Chins. And Field Marshal The Lord Napier of Magdala was already a Lieutenant-General and the Commander-in-Chief of British forces in India when he personally laid down the military strategy for the first war of annexation of the Lushai Hills in 1871-72, and so on. (See APPENDIX O for the roles and the ranks - and the brief biographies as well - of most of the personalities listed above during the various expeditions.)

In addition to the 229 recipients of the Indian General Service Medal from the two Scottish battalions during the Chin-Lushai Expedition 1889-90 and the Chin Hills Expedition of 1892-93 (APPENDIX U-3), and the distinguished awards conferred to armed force personnel of the Assam Rifles and Burma Military Police during the Haka Rebellion - 1917-19, and the Thado-Kuki Rebellion - 1917-19 (APPENDIX W), a list of recipients of similar awards by other military units can be seen in APPENDIX O. The author is still collecting information on other recipients of similar awards from other units and enquiring about the final ranks that the unmarked personalities in the list above had attained in their lifetime - and their biographies as well.


* Note: The Kingdom of Burma had already fallen in 1885 when Mandalay, the Royal City of Burma, was conquered by the British. But the efforts to annex the northern parts of Chin/Zo territories first began in 1888. According to official British records, the Chin-Lushai Expedition 1889-90 began on 15th November 1889 and ended on the 30th April 1890, but the first armed encounters between the northern Chins and the British had already taken place on December 7, 1888, under the banner of the FIRST CHIN EXPEDITION, and there were several skirmishes, including the Battle of Sialum (Tartan/Taitan) on May 4, 1889, for which Lt. Colonel Surgeon Le Quesne got his VC. And, actually, there still were a number of armed encounters between the British and the Chins even up to the end of 1897. The first armed conflicts between the southern Chins and British took place already in 1824-26 - that was around the time of the First Anglo-Burman War - and then on larger scales when the British launched an official expedition against them in 1841-42. Southern Chinland was conquered in 1896-97 by four British military columns started in Arakan (see PREFACE).
Field Marshal Sir Frederick S. Roberts

(30 September 1832 – 14 November 1914)

Place of birth   Cawnpore, India
Place of death  St Omer, France
Resting place  St Paul's Cathedral, London
Allegiance  United Kingdom
Service/branch  Flag of the British Army.svg British Army
Years of service  1851 - 1904
Rank  Field Marshal
Unit  Royal Artillery

Commands held
Kurram field force
Kabul and Kandahar field forces
Governor of Natal
Commander-in-Chief of British forces in South Africa
Commander-in-Chief in Madras
Commander-in-Chief, India
Commander-in-Chief, Ireland
Command of British troops in Second Boer War
Commander-in-Chief of the Forces

Battles/wars
Umeyla Campaign (1863)
Abyssinian Campaign (1867–1868)
Lushai campaign (1871–1872)
Second Afghan War
Battle of Kandahar (1880)
Second Boer War (1899-1902)

Awards
Victoria Cross
Knight of the Order of the Garter
Knight of the Order of St Patrick
Knight Grand Cross of the Order of the Bath
Order of Merit
Knight Grand Cross of the Order of the Star of India

“...Roberts also fought in the Lushai campaign of 1871–1872.[1]”

* See APPENDIX 0  BRIEF BIOGRAPHICAL SKETCHES OF BRITISH GENERALS AND ADMINISTRATORS...

Field Marshal The Lord Napier of Magdala

(6 December 1810 - 14 January 1890)

Place of birth Ceylon
Place of death London
Allegiance United Kingdom
Service/branch British Indian Army
Years of service 1828 - 1890
Rank Field Marshal

Commands held
Commander-in-Chief in India

Battles/wars
First Anglo-Sikh War
Second Anglo-Sikh War
Indian Mutiny
Second Anglo-Chinese War
1868 Expedition to Abyssinia

Awards
GCB, GCSI, CIE, FRS

Other work
Governor of Gibraltar
Constable of the Tower

Note: During the Lucknow Expedition (1877), he had the rank of lieutenant-general and was already the Commander-in-Chief in India. He personally laid down the military strategy for the expedition.

- See APPENDIX 0 BRIEF BIOGRAPHICAL SKETCHES OF BRITISH GENERALS AND ADMINISTRATORS...

Colonel Sir Ronald ‘Mosquito’ Ross, K.C.B., K.C.M.G

“The Burma and Chin-Lushai campaign medal awarded to Colonel Sir Ronald ‘Mosquito’ Ross, K.C.B., K.C.M.G., late Indian Medical Service, whose discovery of the mosquito cycle in malaria won him the Nobel Prize for Medicine and universal acclaim as one of the greatest benefactors of mankind.”
(http://www.dnw.co.uk/medals/auctionarchive/viewspecialcollections/itemdetail.lasso?itemid=36374)

- See APPENDIX 0 BRIEF BIOGRAPHICAL SKETCHES OF BRITISH GENERALS AND ADMINISTRATORS...

- Created in this form by Thang Za Dal. June/2014.
FIELD MARSHAL PHILIP WALHOUSE CHETWODE, GCB., OM., GCSI., KCMG., DSO.

Born 21 September 1869
Westminster, London, England
Died 6 July 1950 (aged 80)
Marylebone, London, England
Allegiance United Kingdom
Service/branch British Army
Years of service 1889–1935
Commands held Commander-in-Chief, India
Chief of General Staff in India

Battles/wars
Second Boer War
* Siege of Ladysmith

World War I
* Western Front
* First Battle of the Marne
* First Battle of the Aisne
* Second Battle of Ypres
* First Battle of Gaza
* Second Battle of Gaza
* Third Battle of Gaza
* Battle of Jerusalem
* Battle of Megiddo

“Chetwode first saw active service in the Chin Hills Expedition in Burma from 1892 to 1893.”

- Adjusted from http://en.wikipedia.org/wiki/Philip_Chetwode,_1st_Baron_Chetwode
- See APPENDIX 0 for his brief biography
- Created in this form by Thang Za Dal.06/2014
“For over a century a force of 75,000 British soldiers and 150,000 Indian troops commanded by British officers governed India for the British. This was no mean achievement. India was a sub-continent with a population of some 400 million. During the whole of the British imperial influence in India, there were no really large wars, merely hundreds of tiny uprisings and punitive expeditions. Yet, for the typical British man in the ranks doing his duty under the most arduous conditions, soldiering was hard. Most men served the minimum of ten years in the country, and many their complete military service, perhaps as long as 30 years. Thousands died there, their neglected, lonely graves occupying the Christian plots in cemeteries all over India.

In recognition of each man’s service, a General Service Medal for India was struck. There were four different issues of this medal, each one covering a particular phase in the history of Britain’s relationship with India. The original purpose of the medal was to commemorate the successful campaign which took place in Burma between March 1852 and June 1852, but during the life of the medal, 23 campaign clasps were awarded.

The obverse of the first medal bore the head of the young Queen Victoria. On the reverse was a winged, standing figure, symbolising victory. The figure is shown crowning a seated warrior. Beneath this design, in the exergue, was a lotus flower and four leaves. The medal was suspended from a crimson ribbon with two dark blue stripes. Each campaign clasp had two metal rosettes, which neatly concealed the tiny rivets used to unite the clasps one with another. The obverse of the medal was designed by W. Wyon, and the reverse by L. C. Wyon. No soldier received a medal without a clasp and the first nine of these were made of silver; the remainder were made of a combination of silver and bronze.

Although the medal was designated the Indian General Service Medal, its geographical title was inaccurate, for clasps were issued for campaigns from Persia to Malaya. Another interesting anomaly is the fact that there were no fewer than 16 expeditions to the North-West Frontier, or the “Grim” as it was called by generations of British soldiers.

Here they fought against the Pathans, one of the fiercest warrior races on Earth. There were also the Afridis, the Ghilzais, Baluchis, Waziris, Chitralis and Kafirs, all formidable adversaries – ruthless, courageous and cunning. For all these expeditions, only one clasp was awarded – North-West Frontier (1849-68). This single clasp represented a period of 16 years hard soldiering. The 23 clasps are as follows:- Pegu, Persia, North-West Frontier, Umbeyla, Bhootan, Looshai, Perak, Jowaki 1877-8, Naga 1879-80, Burma 1885-7, Sikkim 1888, Hazara 1888, Burma 1887-89, Chin-Lushai 1889-90, Samana 1891, Hazara 1891, N.E. Frontier 1891, Hunza 1891, Burma 1889-92, Lushai 1889-92, Chin Hills 1892-93, Kachin Hills 1892-93, Waziristan 1894-95. [For more information on other related campaigns see APPENDIX 0]

These clasps should read upwards in chronological order, but medals are frequently found by collectors with clasps in the wrong order. This is because they were frequently fitted by illiterate village craftsmen in the area where the recipient’s regiment was stationed. Not only were they incorrectly arranged but they were often fitted with solder, wire, or even bent nails.

The rarest of these clasps are, Kachin Hills, Hunza 1891, and Chin Hills 1892-93. There were no British regiments present in the Hunza campaign: only a few soldiers from the Yorkshire Regiment served in the expedition to the Kachin Hills; and about 200 men from the 1st Battalion, Norfolk Regiment received the Chin Hills clasp."

(This edited article about military honours in the Raj originally appeared in Look and Learn issue number 1024 published on 24 October 1981.)

(http://www.lookandlearn.com/blog/12392/military-honours-won-defending-the-raj/)

Note. The above text was excerpted by myself. tzd.
THE CRUCIAL ROLES OF CHIN/ZO SOLDIERS IN BURMA

THE BATTLE OF INSEIN NEVER REALLY ENDED * 
by Aung Zaw

“...Although some foreign historians have depicted the Battle of Insein as a conflict between Burman troops and Karen rebels, Tun Tin noted that soldiers from different regions of Burma helped to defend Rangoon. They included Chin, Kayah, Shan, Gurkha and Kachin battalions (though some Kachin took up arms against the U Nu government). The most decisive role in defending Insein was played by the 1st, 2nd and 3rd Chin Rifles, fighting on what is regarded as the most strategic battle front of all. Some insurgents, including communists, reinforced Burmese forces before going back to the jungle to repel Burmese troops...”

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(Monday, February 9, 2009)
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Note: U Aung Zaw is from Myanmar/Burma and is the founder and Chief-Editor of The Irrawaddy, a magazine published in Chiang Mai, Thailand.
The Irrawaddy covers news and offers in-depth analysis of political and cultural affairs in Burma and Asia generally.
* See 16.2. The Outbreak of Civil War and the Crucial Roles of Chin Soldiers and Appendix DD for full text.
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STATEMENT OF THE CHIN COMMUNITY (GERMANY) ON RUMOURS ABOUT CHIN SOLDIERS SHOOTING AT DEMONSTRATORS IN BURMA (DATED OCTOBER 2007) *

“...Ever since the first massacres of the students in 1962, General Ne Win's Military Intelligence Service used to spread words about Chin soldiers shooting at demonstrators. The same thing happened during the “1974 Labour and U Thant Strikes” and again during the 1988-Uprisings after troops had mowed down thousands of demonstrators. This is part of Ne Win's stratagem to reduce public hatred towards him and his Burma Army and to instill ethnic hatred among the oppressed people. This stratagem proves to be successful as some of our Burman brothers and sisters believe those rumours and even spread the words further, unwittingly serving the interest of the military dictators. This is due to total ignorance of what happened inside the Burma Army under General Ne Win...”

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* See APPENDIX S for full text!

WERE CHIN SOLDIERS MADE SCAPEGOATS? * 
by Zaw Htwe Maung

“...Traditionally, Chins are warrior tribes and many Chins joined the Burma Rifles since Burma was under the British Rule. The bulk of the soldiers in the British-trained Army were of minority ethnic groups such as Chins, Kachins and Karens...Hence, many Chins were career soldiers and officers when Burma regained her independence and they had a very good reputation as 'Loyalists to the Union', 'Real Soldiers Defending Democracy' and so on, under U Nu's Regime...As mentioned earlier, Chins are traditionally warrior tribes and well known to be good and disciplined soldiers... Nowadays, in Burma if one sees a minority soldier who speaks Burmese with accent they just conclude that this is a Chin although they may be a Wa or Karen or Kachin or of other minorities, because the reputation of Chin soldiers was totally destroyed since Ne Win's Era...There is no doubt that the Chins were made Scapegoats by the Burmese Military for their propaganda purposes as well as for their further 'divide and rule policy' because all opposition groups, whether they are Burmese or ethnic minorities, have the same and single goal which is to topple down the Military Dictatorship in Burma and the Junta is afraid that they will be united...”

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- Source: Chinland Guardian
November 22, 2007
* See APPENDIX T for full text!
- Mr. Zaw Htwe Maung is an Arakanese scholar.
Note: The above quotations are from this paper itself.

Abstract

Those who are known to the outside world in the following terms today - CHIN or CHIN-KUKI-ZO or CHIN-KUKI-MIZO-ZOMI or CHIN-KUKI-MIZO, etc., - are in fact belonging to a single ethnic group of Mongoloid Stock. The term, CHIN, was originally a Burmese word and KUKI a Bengali. However, they had known themselves - and called themselves as well - from ancient times only in any of the following terms: ASHO, CHO, KHAMI/KHUMI, LAI, ZO (and later MIZO or ZOMI). There were originally around 100 tribes and sub-tribes, which have now been reduced down to some 70 tribes and sub-tribes since several of them have adopted the common nomenclature of MIZO. Although all of them cannot yet agree upon a common nomenclature that encompasses them all, ZO or ZOFATE (descendants of ZO) have become more and more popular among several sectors of the society. Hence this term - ZO - is interchangeably used with CHIN or CHIN/ZO throughout this paper for CHIN still being the official usage inside Burma and universal.

And they do not have a common language yet as well until today, but the “Mizo language” which is also known as the Duhlilian or Lusei dialect is spoken and understood by at least about 1 million Zos. Other major Zo dialects that are spoken by more than 100,000 people are Haka (Lai), M’ro (Khumi/Khami), Thado-Kuki, and Tedim (Fraser, p. 15). The Zo dialects belong to the Sino-Tibetan linguistic groups.

Their ancient country was divided into three parts, namely Bangladesh (formerly East Pakistan), Burma and India - first by the British and later by Bangladesh and India. They have got now two internationally recognized federal states: - Chin State in Burma and Mizoram State in India, with a combined population of 1.5 million within these states. Another conservatively estimated 1.5 million Zos are living outside of these states. Mizoram State has an area of 21,000 sq. km and Chin State 37,000 sq. km. That means Chin State alone is nearly as large as Switzerland.

The Zos were originally adherents of their traditional religion, i.e. Animism. And their cultural heritages are the fruits of this ancient religious belief. Nowadays, the great majority of them are Christian of several denominations. Approximately 10-15 percent of the ZO population inside Burma profess Buddhism and their traditional religion.

As they were warrior tribes the British needed decades to suppress and bring them under their complete control with a number of punitive and suppressive expeditions under the command of a number of outstanding generals; among them four who would later become field marshals. The first armed conflicts between them took place as early as 1824. An official first expedition was made in 1841-42 under the name of the Arakan Frontier Expedition, and then several followed between 1871 and 1897. And then two more suppressive expeditions were staged once again between 1917 and 1919. For the Lushai Expedition 1871-72, for instance, the British launched their campaign with two columns - the Cacher or left Column and the Chittagong Column. For the former column alone, 1,600 fighting men, 2,800 coolies and 153 elephants were deployed.

The Cachar, or left, Column consisted of:- Half Peshawar Mountain Battery, Captain Blackwood, R.A.; one company Sappers and Miners, Lieutenant Harvey, R.E.; 500 men of the 22nd Panjauba Native Infantry, Colonel Stafford; 500 of the 42nd Assam Light Infantry, Colonel Rattray, C.B.; 500 44th Assam Light Infantry, Colonel Hicks; and 100 police, under Mr. Daly. There were 1,400 coolies, under Lieutenant-Colonel Davidson of the Commissariat; also a Cooie Corps of 800 men for the carriage of the Sepoys’ baggage, under Major Moore. In addition 600 Coolies joined during the campaign to replace casualties. There were 121 elephants, and 32 others arrived later; of which 20 died in the campaign. The Staff Officers, besides Colonel Roberts, were Captain Thompson, Brigadier Major, and Captain Butter, Aide-de-Camp. Dr. Buckle, Inspector-General of Hospitals, was in medical charge, and Mr. Edgar was Political Officer of the Column, acting in subordination to the General.

The Topographical Survey was under Captain Badgley, and the telegraph under Mr. Pitman. (Rathbone Low, p. 113 (Footnote)

And for the Chin-Lushai Expedition 1889-90, the British deployed altogether 7,300 fighting men in three columns under the command of two generals and a colonel. (One of them, the Chittagong Column, alone consisted of 3,780 men, 3,300 coolies, 2,200 mules and 71 elephants as transport.)

The Mzios attained statehood only after having fought a 20-year old war (1966-86) against the central Indian government. The Chins inside today’s Burma had agreed to voluntarily form up a federated union on equal terms and equal status with the Burmans, Kachins, Kayahs (Karennis), and Shans by signing a well-known treaty called “The Panglong Agreement” on February 12, 1947, at Panglong in Southern Shan State. Without this treaty the Union of Burma would have never come into existence at all.

Thousands of Chin soldiers in Burma have had played some of the most crucial roles in saving and maintaining the Union.
of Burma at its most critical moments during the course of its more than 60 years of civil war which broke out since her independence from Britain in 1948. However, the successive Burmese governments have been completely neglecting the welfare of the Zo people from the very beginning of Burma’s independence, and human rights violations committed against them by the Government itself are rampant everywhere, that tens of thousands of them have left and still are leaving the country and migrating to several countries around the world.

Although the Chin/Kuki/Zo people were made up roughly of nearly 100 tribes and sub-tribes and they speak their own dialects the great majority of them are very closely intertwined to each other by several major clans and sub-clans. The PREFACE and INTRODUCTION in the two editions of the 580-page Genealogy of the Zo (Chin) Race of Burma, by Capt. Khup Za Thang below will tell a part of the story. For example, my own main Clan, THUAN TAK or SUANTAK, was the 8th generation from ZO, who is believed to be the progenitor of several major clans, and my sub-clan, LUA TAWNG (15th generation from ZO), begins with the great-grandson of KIIM LEL (12th generation from ZO). Kiim Le was the founder and first chief of Lophei. My paternal grandfather KHUP LIAN was the 22nd generation from ZO, and 11th generation from Kiim Le. The clan’s chiefanship ended with Khup Lian’s eldest son, Suang Hau Thang, when the Chins decided to end feudalism in 1948 (see TABLES 5A & 5B for my own genealogical trees - 5A is on my paternal side and 5B my maternal side). The powerful former Chiefs of the Saiol clan, who had ruled most of the Lushai Hills (present-day Mizoram) for centuries, for example, were the descendants of Seam Muang, the younger brother of Kiim Le. He was captured by the Hualng/Luseis in a tribal war (see TABLES 2, 2-A, 3, 3-A; APPENDICES A, A-1, A-2, A-3, A-4, E, F, Satellite Photo 5 and Photo12.)

The Chin/Zo people owe a great deal to the traditional religion - Animism, that is - that they have been adhering from time immemorial for many of their cultural heritage. The composition of various kinds of their traditional songs solely in poetic words and their ability to memorize their genealogies without a script, for example, are two among them.

PREFACE (FIRST EDITION - 1973)

“Back in 1955 Pu Thawng Kha Hau [of Thuklai village, Chin State] had compiled a book called “Zo Khang Sim Na” (Zo Genealogy). Although some people complained at that time that there were some inaccuracies in the book I think we should be very glad that he had compiled it because that book aroused many people’s interest in their own genealogical roots. And those whose genealogical trees were not included in it were very sad. Although I had wished to compile a book on Zo genealogies since a long time ago, I could slowly start with my serious research only seven years ago in 1965. When I started it I thought that it would be quite a simple and easy undertaking, but it turned out to be three times more difficult than I had envisioned because some clans even had different versions within their own genealogies. So when I found out this problem I realized that I needed to request every clan to send me an approved version of their own. And another big hurdle which made my work even more difficult was the fact that from our forefathers’ times to the present time we did not and do not use the female lines in our genealogies. I therefore decided to include all the females that could still be recalled in this book, lest they would get lost forever. Such extra efforts had prolonged and complicated my undertakings”.

INTRODUCTION (SECOND EDITION - 2007)

“When I retired from Pyi-Thu Council [People’s Council] in 1976 I started again for the task of compiling the Addendum by informing all those who could be interested in the project. After 12 years in 1988 the 1st draft was finished. And then the 2nd draft was prepared with data received in the mean time and a fair-copy was completed at the end of 1992. That means researches and data collection were made in 12 years (1976 - 1988), and then it took another 4 years (1988-1992) to prepare two drafts and a fair-copy. So this Addendum was ready for printing only after 16 years of hard work. The first edition of Zo Genealogy was the fruit of a 12-year long hard work (1962-1974), and then the Addendum could be brought to completion only after 16 years (1976-1992). So, altogether 28 years were needed to bring the two works to a complete end. The Addendum was finally ready to be photostatted in 1993 - the year in which the compiler reached his 70 years of age.”
FOREWORD

by

by Ambassador Vum Ko Hau, Ph.D. (Prague), F.R.A.I., F.R.G.S., former Member of Bogyoke Aung San’s interim Union Cabinet and Vice-President, Supreme Council of United Hills People

As a Life Fellow of The Royal Anthropological Institute of Great Britain and a Member of the historic Bogyoke Aung San’s first Union Provisional Cabinet at the creation of the Union of Burma in 1947, it is a pleasure for me to be invited to write a foreword to the compilation of the Genealogy of the Zo (Chin) Race of Burma by Captain K. A. Khup Za Thang.

An entry in the respectable Encyclopedia Britannica describes the Zo Chins in the following manner:

The respect for the birth and the knowledge of pedigrees,
the duty of revenge,
the virtue of hospitality,
the clannish feeling,
the suddenness of their raids.

...On account of the difficult communicaatin in the regions inhabited by the Zo race, contacts between communities were infrequent, and as a result the formerly unified language spoken by a single race tended to split up into a variety of dialects. But in traditional songs and poetry, they still retain its original uniformity and the meaning is generally understood by the hearer regardless of whether he comes from Tiddim, Tuikhang, Assam or Manipur...

The means of preserving knowledge of one’s pedigree among the Zo race are mainly verbal. One instance of its use is everyday life when addressing one another. This is done with strict adherence to one’s standing in the genealogical table. One’s pedigree, in fact, takes precedence over one’s age. For example, I myself would be obliged to address Jemadar Suan Kam (K.P.M.) as Pu Suan Kam (Pu meaning grandfather) although he is only about the same age as my father. Many of my contemporaries whose pedigrees are longer than my own, are obliged to address me as ‘Pa Hau’ (‘Father’ Hau) and even in some cases as ‘Pu Hau’. The same rule applies without exception to married couples; hence you would find husbands calling their wives ‘Ni’ (Auntie) and wives calling their husbands ‘Pa’ according to their genealogical standing.

Another instance of the verbal preservation of genealogy is occasioned at the festive gathering of the Clan Chiefs and Elders in which the Chief Priests formally recite in full - without a single omission - the names of all of the forefathers of the Clans. It is also a tradition among the leaders to record the histories of their clans in ceremonial songs which are largely autobiographical in content. These songs recount of the dead and of the manner in which they met their misfortune...

One further particular fact might be mentioned. Although lacking in surnames properly speaking, there is however a continuation in naming from grandfather to eldest grandson, as is usually the case, or as sometimes happens, from one grand-uncle, as in my own case. In effecting this, the last name of one’s godfather is inherited by the godson. Thus, there would be a continuing link between the last name and first name, as for example with my own name: Tun Lun-Lun Vum-Vum Hau-Hau Vum-Vum Ko Hau.

The feat of putting down in print for the first time the genealogy of over twenty generations of an entire people whose span of life in terms of human chronology stretches to a thousand years, is an accomplishment that deserves acknowledgement.

Captain Khup Za Thang’s compilation which has brought together a good many (though by no means all) of the scattered Zo race into the pages of a single volume, should be appreciated by all members of the hereditary-conscious race...“

(Ambassador to France and Netherland; Indonesia, Cambodia and Laos; Czechoslavakia, Austria and Hungary)

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ACKNOWLEDGEMENTS

First of all my most heartfelt thanks go to the following persons: Salai Kipp Kho Lian (Hamburg) for his invaluable advices and assistance in various ways; Pu L. Keivom (New Delhi), for his invaluable articles: Zo Unification and TLAWMNGAIHNA; the late Pu Vum Ko Hau, Dr. Yumson Suantak, Rev. Khup Za Go, Lt. Colonel Thian Khaw Khai; Frau Karin Martina Vogt, a best friend of my family since we arrived in Germany and who had helped us so generously in many different ways; Lia Dim Khan Vung, my daughter, who has been helping me for this paper and some other projects of mine; Pu Mangpu of Burma for supplying me with some rare history books on Burma and the Chins; Pu David Hang Za Pome (Khuasak/Perth, Australia), who has provided me with several important materials; Dr. Pu Rodinga for supplying me with some important information, including the Lusei Genealogical History by Pu Zaruma; Salai Van Cung Lian (Falam/UK), who has lately become a close research partner for various subjects on the Chins (he has already written a number of well-researched and documented articles on the Chins and brief biographies of some leading Chin national leaders of the past as well); I am deeply grateful to the late Pu Thian Khup of Khuasak as well for presenting me just one year before his unexpected demise Volumes 1 & 2 of History of the American Baptist Chin Mission by Rev. Robert G. Johnson, A.B., B.D., D.D.

And I am deeply indebted to the following people: Pu C. Chawngkunga, compiler of the Genealogical Tree of Mizo; Pi Linda Mawii for permitting me to use her father’s (Prof. Dr. Lal Dena, Imphal, Manipur State) article, Status of Mizo Women; the Rev. Khoi Lam Thang; Pu Lian Uk (Haka/USA), who is one of my best comrades since 1964; Pu Lian Khan Khai and Rev. Dr. Thang Za Kap.

My heartfelt thanks go to the following persons as well: Pi Florence Ciang Za Dim (Thuklai/Melbourne, Australia), who is well-versed in the genealogies of the Sizangs; Pu J. Thang Lian Pau (Aizawl, Mizoram), for his near-professional quality map (MAP 5), which he himself has created; Pu Tg. Zomi (Tedim/Miami, USA) for his charts on the Chin National Day (APPENDIX I), and also for the Laipian Hierarchy.

I am deeply thankful to Mr. & Mrs. Fraser for permitting me to use a map (MAP 1) and to quote from their excellent book. Dr. Anshuman Pandey, Department of Linguistics, University of California, Berkeley, also deserves my heartfelt thanks for permitting me to use his three research papers on the Pau Chin Hau Script as an Appendix (APPENDIX: H-2, and see also APPENDIX H-5).

And I am indebted to Ms. Edith Mirante, founder and director of Project Maje (http://www.projectmaje.org), for advising me, for instance, to include a section on the Chin/Zo women, and also to create a diagram to show how the northern Chins are named after (DIAGRAMS 1 & 2 - SHOWING HOW THE NORTHERN ZOS GET THEIR NAMES). Furthermore, I am deeply grateful to Mr. Pete Starling, Director, Army Medical Service Museum, United Kingdom (ams-museum.org.uk), for allowing me to use his article: WAR IN BURMA - THE AWARD OF THE VICTORIA CROSS TO FERDINAND SIMEON LEQUESNE in APPENDIX 0.

I would like to thank U Aung Zaw, founder and editor of the Irrawaddy News Magazine, for his fair and truthful article: The Battle of Insein Never Really Ended (APPENDIX DD), and his Media Group as well for an article on Chin Textiles which I am using in this paper as APPENDIX ii. As I am using these two materials without having secured first his and his Media Group’s permission, I will be trying to secure their allowance as soon as possible. Last but not least: I am deeply thankful to Mr. Zaw Htwe Maung for his informative and valuable article on the Chins as APPENDIX T: Were the Chins Made Scapegoats?

Without the invaluable materials, suggestions and help in many different ways of the people mentioned above - and also that of a few other people inside Burma whose names I cannot yet mention here for the sake of their security - this paper could not be as complete as the present version.
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SPECIAL EXPLANATION

As the subjects mentioned below are very confusing not only for non-Zo scholars, but even for many Zo scholars themselves as well who are not familiar with the background history of these subjects, this author deems it necessary to make a brief explanation about them at the beginning of this paper.

- **KAM HAU/SUKTE & TIDDIM TRIBES**

  Those who are called the **TEDIM TRIBE** today were known as the **KANHOWS or the KAMHAU TRIBE** during the British colonial period. Actually, this term originated in a person named KAM HAU. He was the eldest son of Chief Khan Thuam* of the Suktes. (Sukte is the name of both the tribe and clan.) According to the traditions of the Suktes and Sizangs the chieftainship was inherited by the youngest son in contrast to that of the Thado-Kukis, for instance. Therefore, the Sukte chieftainship was inherited by Za Pau, Khan Thuam's youngest son by his first wife. (He had another younger son with his second wife, but this son was not entitled to inherit the chieftainship by traditions.) Kam Hau therefore founded the Tedim village and became its chief. He expanded his influence among the neighbouring tribes, except the Sizangs. So those who were ruled by him and his successors became known simply as the Kam Haus or the Kam Hau tribe - and later the Tedims or Tedim tribe. The Suktes were ruled by his father, his youngest brother and nephews.

  - See 9.12.2 Rise and Deeds of Kantum

- **SIYIN VILLAGES**

  One comes across only five villages in *THE CHIN HILLS, Vol. II, PART III: GAZETTEER OF VILLAGES* (see APPENDICES EE - 2, 3, 4 & 5), namely Koset (Khuasak), Lope (Lophei), Sagyilain or Limkai (Sakhiling or Limkhai), Toklaing (Thuklai), and Vokla (Voklaak). But then if one further reads the Vol. II, there suddenly appeared some more Siyin villages. People of some of the newly emerged Siyin villages were in fact a mixture of Sizangs and other Siyin-related communities who were living in the neighbourhood of the five core Siyin villages. Soon after the British conquest a number of new villages were founded by people of these original Siyin villages, such as Limkhai Bung, Limkhai Zo-ngal, Limkhai Leidaw and Limkhai Takhawl/Duhmang; the Lopheis later founded three more villages: Suangdaw/Tamdeang, Tuisau and Tuivial (see APPENDIX F); the Thuklais and Pumvass founded Dolluang; the Khuasaks founded Hiangzing, Theizang, Taingen, Khaikam, Thing-U-nau or Siyin Ywa; and the Voklaks Zawngkawng, and so on. See APPENDICES EE.

- **SIYIN CLAN, TWANTAK (THUAN TAK) CLAN, SIYIN TRIBE, BWENMAN (BUANMAN) CLAN, TOKLAING (THUKLAI) CLAN, ECT.**

  Carey and Tuck mix up all these terms. Actually, when they use “Siyin Clan” or “Twantak [Thuan Tak] Clan”, they mean the Khuasaks and Lopheis. When the Sizangs left Cimnuai and founded a new village they named it THUAN TAK KHUA (Thuan Tak village), which was located close to the present Khuasak village. Other Sizangs later moved out and founded Limkhai, Thuklai and Voklak/Buanman. But those who would later be known as the Khuasaks and Lopheis remained at the old village site for several decades more. That’s how they got the name: the *Twantak clan* or *Siyin clan*. When Carey & Tuck use the *Siyin Tribe*, they mean all the Sizangs. The Sizangs themselves, however, do not know or use such terms as the “Sizang clan” or the “Buanman clan”. There is, of course, a “Thuklai clan”, but there are no “Buanman clan” and “Siyin/Sizang clan”. (For more information on this subject, see 17.7 Clans and Sub-clans)

* See TABLES 17 & 17/A for their Genealogical Trees.
SOME OLD AND NEW SPELLINGS OF TRIBAL NAMES

OLD SPELLINGS (used during British colonial period) and NEW SPELLINGS or TERMS used by local people with the same meaning.

CHIN NWE = CIIMNUAI - The oldest known settlement of the northern Chins since they arrived in the Chin Hills. It is located south of Tiddim (see Map 5)

HAKA = HALKHA, HAKA
KANHOW = KAM HAU -
KHWUNGLI = KHUANGLI
KLANGKLANG/KLUNG KLUNG* = THANTLANG
KOKIE = KOOKIE = KUKI
KWESHIN = Khualsim
KAPI = KHUAPI
LAWTU = LAUTU
LOOSHAI/LUSHEI = LUSEI
NWENGAL = GUNGAL - The west bank of Manipur River in Tiddim and Tonzang Townships
NWEITE = GUITE
NORN = NGAWN
SHENDU = LAKHER/MARA
SHINTHANG = SENTHANG
SHURKWA = SURKHUA
SIYIN = SIZANG
SOOTIE/SOKTE = SUKTE
TASHON = TLAISUN, TLASUN, TAIUSUN, TASUN
THETTA = SAKTA
TIDDIM = TEDIM **
VAIPE = VAIPHEI
WHENO = HUALNGO
YAHOW = ZAHAU
YO = ZO, ZOU
YOKWA = ZOKHUA
ZOPE = ZOPHEI
ZOTUN = ZOTUNG


** In all official documents and World Atlas this spelling TIDDIM is still used, although the local people prefer to use and are using now TEDIM both for the town and for themselves in their daily life and in writings as well. Author
1.0 INTRODUCTION

I would like to explain in a few lines why I decided to prepare this paper. Since mid-1988, when the Burmese government troops committed great massacres in many parts of the country in which between 3,000 and 10,000 peaceful demonstrators are believed to have lost their lives, and Daw Aung San Suu Kyi was awarded the 1991 Nobel Prize for Peace, every now and then I happened to meet people who showed some interest in the Chin or Chin-Kuki-Mizo-Zomi people to which I belong. (Chin-Kuki-Mizo-Zomi is a term designated by outsiders.) So I began searching for books, journals, booklets, articles, traveler's guides, etc. on my people in public and university libraries and in book stores. After years of intensive searchings I had to conclude that even in serious academic publications, prestigious encyclopaedia and almanacs, and information leaflets published by various Christian churches from the West that have followers in Chinland for decades, either no mention is made at all about them, or even if any mentions are made, the facts are mostly misleading.

And although there are already a number of books written by Zo scholars on the Chin/Zo people, their works are mostly either purely academic or the combination of academical approaches and Christian theological outlooks. So, I began to realize that most of these works do not really reflect the real or core essences of the Chin identity as a separate and distinctive ethnic unit. My main simple reason therefore for preparing this paper is to give outsiders - and the Burmans and the Zo people themselves as well - at least a different picture of the Chins from what all the Burmans and outsiders have written about them until today. As I intend this paper to serve as a simple information paper - at least until the final version has been prepared - it may not look like an academic one.

Since the Chins did not have a modern script until the American Baptist missionaries created it for them in the early 1900s they had had only orally transmitted “historical records”. I shall, therefore, have to heavily quote from the few and old existing sources, especially that of British colonial records, to render the facts in this paper more creditability and authenticity. I shall even quote entire paragraphs on several occasions. Although many of these colonial records contain a number of false information, the Chins simply do not have any other better documents other than these records. The so-called documents and records that have been produced and kept by the various Burmese state institutions themselves are not much better than the Chins’ own “oral history” either, because these documents and records were badly manipulated by the Burmans to suit their own historical context. In fact, the history of the Chin/Zo people first begins in the mid 19th century when scholars and colonial officials from the West started making researches and keeping records on them.

The book from which I shall quote mostly is that of The Chin Hills by Carey & Tuck Vol. I. According to the list of contents in this book it seems to have been arranged in chronological order, but, in reality, it is not. And since my Paper is prepared topically, it could indeed be very confusing for the reader at a first glance. So, in order to enable him to get an idea about what I mean - and the reader certainly may be curious about the full contents of this book as well - I am including its contents as a 5-page Appendix - APPENDIX X. (All the quotations in this paper are from this book, unless otherwise indicated.)

And not as the title of my paper implies, in reality it covers overwhelmingly mainly about events that have had taken place in East Zoram or East Chinland. It is due mainly to the fact that I have got fewer materials on the Zo people inside India and Bangladesh. And also in cultural matters I am dealing mainly with the traditions of the Tedim/Paite, Sizangs, Suktes, Zous and Thados from the Tedim and Tonzang townships in northern Chin State, Burma, out of the simple reason that I am more familiar with the traditions of these tribes. However, when I get new materials in the future on the Indian side, I will integrate them into this
paper. (For more statistics on the Chin/Zo inside India, visit Mizoram and Manipur State in Wikipedia.)

Originally, the Chin/ZO people did not call themselves either Chin or Kuki. These two alien words are believed to have originated in Burmese and Bangali respectively. They called and still call themselves in an of the following terms: Asho, Sho/Cho, Laimi, Yaw, Mizo and Zomi.

Since they all cannot yet agree until today upon a single nomenclature that covers all the Zo tribes, "Chin-Kuki-Mizo" or sometimes "Chin-Kuki-Mizo-Zomi" is used by both outsiders and the Chin/Zo themselves. The two words: "ZOMI" and "MIZO" always confuse outsiders. In fact, MIZO and ZOMI have exactly the same meaning - that is, "ZO MAN" or "ZO PERSON". Those who prefer to call themselves ZOMI insist that it's grammatically more correct and therefore this terminology should be used. But those who prefer MIZO to ZOMI insist that this term had already been used officially in a historical document called the "Mizo Memorandum", dated April 26, 1947, which was submitted to the then British Government and the Government of India by the Mizo Union, on behalf of all the Chin-Kuki-Mizo tribes. (The Mizo Union was founded in Aizawl on April 9, 1946.). Actually, MIZO had already been used by Lt. Col. J. Shakespear as early as 1912 in the INTRODUCTION of his book. “Among the people themselves the Lasheis are sometimes spoken as Dulian, at the derivation of which I will hazard no guess, and the general population of the hills is spoken of as Mizo.” So, they argue that it should be used. Interestingly, even those who prefer to call themselves ZOMI, for example, call an Indian "Mivom" which literally means "man dark" although its real meaning is supposed to be "dark/black man" and it's the same with a European. He is called "Mikang" - literally "man white".

These days two new terminologies are rapidly getting popularity and are therefore widely used among several Zo tribes, namely: ZOFATE and ZOAHTHLAK - that is, "Children of Zo" or "Descendants of Zo". Also among those who prefer to call themselves ZOMI the term: "ZO SUANTE" is equally getting very popular as well now. Zo Suante and Zofate have exactly the same meaning. Since Mizo and Zomi have exactly the same meaning anyway, I shall simply mostly use either CHIN or CHIN-KUKI-MIZO or CHIN/ZO or sometimes simply ZO, and their land: CHINLAND or ZORAM interchangeably in this paper for the sake of convenience. In several Chin/Zo dialects "Ram" stands for country. Vumson Suantak first used in Zo History the terms "East Zoram" for Chin State and "West Zoram" for Mizoram State. I shall also use these terms interchangeably in this paper.

The following are a few brief descriptions of the Chin/Zo people from some of the most prestigious, authoritative and internationally recognized reference books, publications of academic institutes and religious institutions, including British colonial records.

1.1 _ CHINS or KUKIS

A tribe living in the mountainous region between Lower Bengal and Upper Burma. They form a collection of tribes belonging to the Tibeto-Burman group of the Indo-Chinese race, and consist of three divisions: Northern Chins, who inhabit the Chin Hills and a small part of the country to the north of them; the Central Chins (known as Kamis, Kwisnis, Moso, Chinjus and Chinbons) live in the Pakokku Chin Hills and the northern Arakan district; and the Southern Chins of the Arakan Yoma. The Chins are, for the most part, a warlike race, divided strictly into clans over which their leaders and upper classes have almost despotic power and influence. They are uncleanly in habits, treacherous and given to interpenetration. (The Encyclopedia Americana, 1947)

1.2 _ KUKI

A name given to a group of tribes inhabiting both sides of the mountains dividing Assam and Bengal from Burma, south of Namialeik river... In the case of the Thado Kuki who followed them, the Lushai, who drove the Thado north from the district called Lushai hills, the Lakher, and the various tribes of the Chin hills in Burma -
Haka, Siyin, Sokte, etc. - there is, inspite of divergences, so strong a similarity in general type and culture that they can be fairly treated as forming a single group, ruled by chiefs on a quasi-feudal system, exogamous patrilineal, attaching great importance to genealogy and descent... Clans claim descent from a common ancestor... Chiefs wield wide authority; their subjects are bound to them by service tenure, a man accepting a chief’s protection assumes a vassalage which he cannot put off at will... All disease is ascribed to spirits and can be driven off by appropriate disinfectants or ceremonies, but a beneficient Creator is believed in, to whose abode souls go after death, having to pass a malignant demon on the way... The Kuki is generally an indefatigable hunter and snarer of game, warlike, bloodthirsty and destructive. His languages belong to the Tibeto-Burman family and his folklore savours of the Arabian Nights. (The Encyclopaedia Britannica, 1959)

1.3 _ CHINS

A group of tribes of Mongol origin, occupying the southernmost part of the mountain ranges separating Burma from India... Chin villages, often of several hundred houses, were traditionally self-contained units, some ruled by council of elders, others by headmen. There were also hereditary chiefs who exercised political control over large areas and received tribute from cultivators of the soils... The Chins have much in common with the Kuki, Lushai, and Lakher people and speak related Tibeto-Burman languages... Domestic animals, kept mainly for meat, are not milked or used for traction. Chief among them is the mithan, a domesticated breed of the Indian wild ox...Traditional religion comprises of a belief in numerous deities and spirits, which may be propitiated by offerings and sacrifices. Christian missions have made many converts... “ (The New Encyclopaedia Britannica, 1986)

1.4 _ MIZOS, also called LUSHAI, oe LUSEI

Tibeto-Burman - speaking people numbering about 270,000... Like the Kuki tribes, with which they have affinities... Every village, though comprising members of several distinct clans, was an independent political unit ruled by a hereditary chief. The stratified Mizo society consisted originally of chiefs, commoners, serfs and slaves (war captives). The British suppressed feuding and headhunting but administered the area through the indigenous chiefs... “ (The New Encyclopaedia Britannica, 1986)

1.5 _ KUKI-CHIN-VÖLKER [Kuki-Chin-Peoples]

A collective name for a group of old Mongoloid peoples and tribes (population in 1985, 3. 5 million) in West Burma, East India and Bangladesh. It covers several other small tribes that are closely linked to the Kukis such as Chins, Mizo (Lushai) and the Meiteis or Manipurs in the Manipur plains... There was also head-hunting. The Meiteis have become Hindus and there are several Christians among the Mizos and Chins. (Brockhaus Enzyklopädie, 1990)

1.6 _ THE CHINS

The Chins, who dwell in the mountainous regions of West Burma and East India, are well-skilled in fishing, hunting and weaving fine textiles... (Burma: Weltmission heute Nr. 22/ Evangelisches Missionwerk in Deutschland, 1996). Remark: This 205-page book on Burma, prepared by the Evangelical Mission Work in Germany, under the title of Burma: World Mission Today No. 22, devouts only twelve lines or six sentences on the Chins.

1.7 _ THE TERM “CHIN” IS IMPRECISE

It is a Burmese word (khyang), not a Chin word... No single Chin word has explicit reference to all the peoples
we customarily call Chin, but all - nearly all - of the peoples have a special word for themselves and those of their congener with whom they are in regular contact. This word is almost always a variant form of a single root, which appears as zo, yo, ks us u, and the like. The word means, roughly, "unsophisticated"...[p. 3].

Another group of Kuki-Chin speakers are the Kuki (Shakespear, 1912). Kuki appears to be a Manipuri term. (Manipuri, or Meitei, is the Kuki-Chin language of a long-Hinduized people who have for many centuries ruled the Manipur Valley.). Kuki peoples inhabit the relatively low hill country in Manipur, Cachar, Tripura (or Tiperah), and possibly the northern part of the Chittagong Hills Tracts. The so-called New Kuki, especially the Thado, are Northern Chin who were pushed out of the Chin Hills proper into Manipur and into the Naga Hills of Burma and Assam by Lushai in the middle of the nineteenth century. Some of the Old Kuki, such as the Vaiphei (see Carey and Tuck, 1896; Needham, 1959), consist of refugees from the Chin Hills who were forced out earlier by similar pressure at the end of the eighteenth century...[p. 5]. The 1931 Census of India reported about 345,000 persons speaking about forty-four distinct Chin and Chin-related dialects (Census of India, 1939, pp. 183-184, 189). Most of these dialects and languages are mutually unintelligible. Embress and Thomas, 1956 (p. 14) estimate that there were 350,000 Chin in all of Burma in 1943 and 554,842 Kuki and Chin peoples including those in Pakistan[Bangladesh] and India in 1931...[p. 6]. However, there is no absolute separation between the Kuki and some of the northernmost Chin of Burma. Even some of the old Kuki, like the Vaiphei, were not long ago “Tiddim-type” Chin...[p. 16]. For instance, some of the so-called “Old Kuki” Kuki of Manipur-Assam probably did not arrive there as recently as the rest of the Old and the New Kuki. The New Kuki were pushed out from the Chin-Lushai country by their near relatives, the Lushais, in the 1700’s and 1800’s. The Old Kuki seem first to have been mentioned in the Manipur chronicles about 1554 (Shakespear, 1909, p. 373). The cultural and social organization of the Kuki, and especially of the “older” Old Kuki, resembles that of the Southern Chin in style and simplicity...[p. 25]. It is used in contrast to such terms as zo, the common Chin name for themselves, which expresses their view of being backward and uncultivated...[p. 30]. Chin are zo mi because they lack the civilization of the Burman, whose culture they envy, however still will not emulate...[p. 55]. (Lehman)

1.8  

CHIN-HILL-TRIBAL PEOPLE

AREA: Around 351 miles from North to South and 80 miles from East to West and approximately 20,880.08 square miles.

POPULATION: 750,000 inhabitants, two thirds of the region is situated on the mountains and hilly ranges.

The majority of the inhabitants are Chin-hill-tribal people.

RELIGION: Christian is the major religion of the Chins but 86 percent of Chins are belonged to the Protestant Denomination numbering about fifty sects, and there are few buddhists, animists and a few Islams.


1.9  

CHINS**

Inhabiting the western hills of Burma as far north as the Somra Tract, and as far south as Sandoway and Thayetmyo, the Chins are divided into a great many tribes and speakers of different dialects. They use the destructive taungya type of shifting hillside cultivation described in chapter viii. Indirect rule, through native chiefs, has also been British practice in this area, and with equally satisfactory results from the standpoint of loyalty. In addition, the Chins have furnished many recruits for the armed forces, in peace and war. They are reputed to have low moral standards and also low standards of cleanliness, the urge to bathe being inhabited by the cold mountain air as well as by the distance to the nearest source of water. Stevenson describes their clothing as follows: The dress of the men can be said to dwindle from little in the north to still less in the south, and the sex exhibits a magnificent resistance to the wide climatic variations to which it is exposed.

(H.N.C. Stevenson, The Hill Peoples of Burma, p. 7)
1.10. _THE CHINS*

"... Numbering circa 220,000 - are of Tibeto-Burman origin, migrated to Central Burma through Chindwin Valley about 300 years ago; they were driven to the mountains in the west by later comers such as the Burmans and Shans... The Chins, with the exception of a few Buddhists and Christians who have had come into contact with the Burmans and Europeans, are primitive Animists... Andrus describes that the standard of the Chins' moral is very low, and that of their cleanliness as well which is due to their reluctance to have a bath for th mountain wind is chilly and the water sources faraway..." (Burma: Land. Geschichte. Wirtschaft, 1967; Hans-Ulrich Storz/Schriften des Instituts für Asienkunde [Documents of the Institute of Asian Studies], Hamburg).

1.11. _CHIN-KUKI-LUSHAI S_

"People this region with dusky tribes, almost as numerous in dialect and designation as the villages in which they live, owning no central authority, possessing no written language, obeying but verbal mandates of their chiefs, hospital and affecetionate in their homes, unsparing of age and sex while on the warpath, untutored as the remotest races in Central Africa, and yet endowed with an intelligence which enabled them to discover for themselves the manufacture of gun-powder." (Reid, 1893. p. 2.)

1.12. _LUSHAI S_

"In 1871 the Indian Government was involved in hostilities with the wild tribes on the south-east frontier of Bengal, known by the common name of Looshai, and Colonel Roberts's services were again brought into requisition... The Looshais, says Colonel Roberts [later Field Marshal], are a family of the great Kokie tribe, who may be found in Independent, or Hill, Tipperah, which bounds the Looshai country on the west..." (Rathbone Low, p. 109)

2.0 GEOGRAPHY

INTRODUCTION

The Zo people have got two internationally recognized statehoods: Chin State in Burma and Mizoram in India. With its legal area of 36,000 km2 Chin State is just slightly smaller than Switzerland. It was formerly known as the "Chin Hills District" and then later as the "Chin Special Division". The Mizoram State, which was formerly known as the "Lushai Hills Districts"and then later as the "Mizo Hills District", has an area of 21,008 km2.

Territories in which the Chins are inhabiting extend from the Somra Tracts in Nagaland and the North Cachar Hills in India down to the Rakhine Range (Rakhine State), Ayeyawady (Irrawaddy) valleys and the Bago Range (Pegu Yoma) in Burma. These territories are largely mountainous except in the northern and southern ends and Ayeyawaddy, Kale-Kabaw - and Gangaw valleys. The mountain ranges, which are largely north-south oriented, are a continuation of the Naga and Patkoi Hills (Patkoi Range) extending as

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* Excerpts from books marked with asterisk on previous and this pages are of my own translations from the original German texts.

** Burmese Economic Life. p. 32. Standford University Press. USA. 1947. By J. Russel Andrus (Fomer Professor of Economics, University of Rangoon)

- Italics in 1.9 is mine.
far south as the Rakhine Range. The highest peak in Chinland, Arterawttlang (Mt. Victoria), is 3,053 metres. Aizawl, the capital of Mizoram, lies at 1,214 metres and Hakha, the capital of Chin State, is located at 1,800 metres above sea level.

Mizoram is a land of rolling hills, rivers and lakes. As many as 21 major hills ranges or peaks of different heights run through the length and breadth of the state, with plains scattered here and there. The average height of the hills to the west of the state are about 1,000 metres. These gradually rise up to 1,300 metres to the east. Some areas, however, have higher ranges which go up to a height of over 2,000 metres. The Blue Mountain, situated in the southeastern part of the state, is the highest peak in Mizoram.

Main rivers in Chin State are Bawinu, Kaladan, Meitei (Manipur) and Tio. The biggest river in Mizoram is River Kaladan. It is known as Chhimituipui Lui in Mizo language. It orginates in Chin State and passes through Saiha and Lawngtlai districts in the southern tip of Mizoram and goes back to the Rakhine State, Burma, and finally enters the Bay of Bengal at Akyab. The Indian government has invested millions of rupees to set up inland water ways along this river. The project name is known as the Kaladan Multipurpose Project.

Lakes are scattered all over Mizoram State, but the most important among these are Palak, Tamdil, Rungdil, and Rengdil. The Palak lake is situated in Chhimituipui District in southern Mizoram and covers an area of 30 hectares. It is believed that the lake was created as a result of an earthquake or a flood. The local people believe that a village which was submerged still remains intact deep under the waters. The Tamdil Lake is a natural lake situated 110/85 kms from Aizawl. Legend has it that a huge mustard plant once stood in this place. When the plant was cut down, jets of water sprayed from the plant and created a pool of water, thus the lake was named "Tamdil" which means 'Lake of Mustard Plant'. Today the lake is an important tourist attraction and a holiday resort. In Chin State there is only one sizable natural lake which looks like a human heart and is called "Rih", located at Rikhhuadar.

2.1 CLIMATE

Chin State and Mizoram have a mild climate: it is generally cool in summer and not very cold in winter. In Mizoram during winter, the temperature varies from 11°C to 21°C and in summer between 20°C and 29°C. Since Chin State has several more higher mountains than Mizoram the temperature in winter can drop below freezing point. Snow falls very rarely there, and when it does the Zo people say "the mountains vomit". The entire areas are under the regular influence of monsoons. It rains heavily from May to September and the average rainfall is 254 cm per annum in Mizoram. The average annual rainfall in Haka is 228 cm and 276 cm in Kanpetlet. Haka has an average of 118 rainy days and Kanpetlet 127 days per year. Winter in Zoram is normally rain-free. Zoram is rich in flora and fauna and many kinds of tropical trees and plants thrive in the whole areas.

2.2 VEGETATION

Most parts of Chin State were originally covered with rain forests, as the following information will reveal. However, deforestation is a very big problem nowadays, especially in central and northern Chin State. The main culprit of this problem is the Burmese government. Since the government does not do anything for the economic development of Chin State, people have to use every available fertile plots and forests for both cultivation and for firewood. And the people themselves are also partly to be blamed because they do not look for alternative and new ways of living - that is, for instance, they keep on building new houses that are no more suitable for the present conditions, or keep on depending on traditional foodstuff that need a great deal of firewood, and so on. With regard to vegetation of Chin inhabited territories and their immediate
neighbouring regions see the following quotations (quoted as posted by the Online Burma Library on 24.12.2002/www.burimalibrary.org).

2.2.1 Chin Hills-Arakan Yoma Montane Forests (IM0109)

The Chin Hills-Arakan Yoma Montane Rain Forests [IM0109] are globally outstanding for bird richness, partly because they acted as a refugia during recent glaciation events... Much of the southern Chin Hills remains biologically unexplored. Hunting and habitat loss have led to the local extinctions of several mammals in recent times, including the gaur (Bos gaurus), elephant (Elephas maximus), and rhinoceros (Davis et al. 1995)... (National Geographic Society 1999)...http://www.worldwildlife.org/wildworld/profiles/terrestrial/im/im0109_full.html

2.2.2 Mizoram-Manipur-Kachin Rain Forests (IM0131)

The Mizoram-Manipur-Kachin Rain Forests [IM0131] has the highest bird species richness of all ecoregions that are completely within the Indo-Pacific region. Therefore these rugged mountains’ biodiversity remains largely unknown. This large ecoregion represents the semi-evergreen submontane rain forests that extend from the midranges of the Ara-kan Yoma and Chin Hills north into the Chittagong Hills of Bangladesh, the Mizo and Naga hills along the Myanmar-Indian border, and into the northern hills of Myanmar...“
http://www.worldwildlife.org/wildworld/profiles/terrestrial/im/im0131_full.html

2.2.3 Naga-Manipuri-Chin Hills Moist Forests (34)

This ecoregion is one of the richest areas for birds and mammals in all of Asia. This Global 200 ecoregion is made up of these terrestrial ecoregions: Northern Triangle subtropical forests; Mizoram-Manipur-Kachin rain forests; Chin Hills-Arakan Yoma montane forests; Meghalaya subtropical forests; Northeast India-Myanmar pine forests...“
http://www.worldwildlife.org/wildworld/images/profiles/g200/g034.html

2.2.4 Northeast India-Myanmar Pine Forests (IM0303)

The Northeast India-Myanmar Pine Forests [IM0303] is one of only four tropical or subtropical conifer forest ecoregions in the Indo-Pacific region. Location and General Description: These forests are found in the north-south Burmese-Java Arc. The Arc is formed by the parallel folded mountain ranges that culminate in the Himalayas in the north. Moving south are the mountain ranges of Patkoi, Lushai Hills, Naga Hills, Manipur, and the Chin Hills...“
http://www.worldwildlife.org/wildworld/profiles/terrestrial/im/im0303_full.html

3. ADMINISTRATION

The British put several Zo tribes and their areas in today’s Burma under a single administration area and administered it with an act known as the Chin Hills Regulation 1896 (see APPENDIX AA). This regulation was replaced by the Chin Special Division Act of 1948, which was adopted on October 22, 1948. There were six sub-divisions in the Chin Special Division: Tiddim, Falam, Haka, Mindat, Paletwa and Kanpetlet. The Chin Special Division was changed to Chin State under Section 30 (B) of the Constitution of the Union of Burma adopted on January 3, 1974. And the former six sub-divisions were then transformed into nine townships: Tonzang, Tiddim, Falam, Hakha (Capital), Thantlang, Matupi, Mindat, Paletwa and Kanpetlet. Since 2000 three more townships, namely Rezua, Rikhuadar and Cikha, were added. So, altogether there are 12 townships.

Mizoram is divided into 8 districts: Aizawl, Champhai, Lawngtlai, Lunglei, Kolasib, Mamit, Saiha and Serchhip.
4. POPULATIONS

The Chin population in Chin State in 2001 was 432,673 (2001 Annual Statistics of Burma). 98 percent of this population is ethnic Chin. The rest is ethnic Burmans - most of them are government servants. More than 1,000,000 Chins are living in Sagaing, Magway (Magwe), Yangon (Rangoon), Bago (Pegu) and Ayeyawady (Irrawaddy) Divisions, Rakhine (Arakan) State and Naga Hills in Burma. (Burma is made up of seven ethnic states, and seven divisions in Burma Proper.) The Mizoram State has a current population of more than 900,000. About 90 percent is ethnic Mizo. The Zo populations in Tripura, Assam, Manipur and Nagaland states in India are estimated at 250,000. The population of Zo in Chittagong Hill Tracts in Bangladesh is estimated to be about 30 000 - 45 000. So, altogether the total Zo population would be not less than some 3 million, excluding the Manipuris (Meiteis) who are also regarded by a number of anthropologists to be Chin. Pu L. Keivom believes that the Zo population could even be as high as 5 million. See 17.8.3 for his article. (The population estimates above in India and Bangladesh were as of 1985.)

5. LANGUAGE

Despite the lack of a common language among them until today the Zo people can communicate each other in six or seven major dialects, which belong to the Sino-Tibetan linguistic groups. These six or seven major dialects are so closely related to each other that someone who speaks one of them needs only from six months to one year to understand and to be able to speak quite fluently any other of them, provided that he lives among that dialect-speaking people. From Burma's independence in 1948 up to 1988 the Chins were officially permitted to learn their language only up to the second standard. However, they could learn their dialects up to 4th standard in schools unofficially thanks to an influential and far-sighted Chin education officer in Chin State. But since 1989 the government adopts several subtle tricks so that they can no more effectively learn their language in public schools.

Burmese and English are now compulsory subjects. In Chin State the Laizo dialect, which is spoken in the Falam region has been used as semi-official Chin language for the 30-minute Chin Radio programme which is broadcast daily from Rangoon by the state-owned Burma Broadcasting Service. It was changed later to Myanmar Radio and Television (MRT). In contrary to this, the Mizos in India have complete freedom in promoting and using the Hualingo/Lusei dialect as their common language and it has already been highly developed enough that it can be majored in India up to the master's degree level. This dialect is spoken by more than 900,000 people and well-understood by another 300,000. (This dialect is also known as the Duhiian dialect.)

"Today, many Mizo varieties have been assimilated into a language identified as Mizo. Chhantge (1993: I), a noted linguist among the Mizo says: Nowadays the term Mizo refers not only to the Luseis but also other tribes such as: Chawhte, Hmar, Hnamte, Khawhring, Khiangte, Ngente, Pahite, Paute, Ralte, Rawte, Renthei, Tiau, Vangchia and Zawngte...Modern spoken Mizo is more or less the same as the language of the Lusei tribe (also known as Lushai) and has been the lingua franca of the area for a century. (Khoi Lam Thang, p. 38)"

According to Khoi Lam Thang's master thesis more than twenty major Chin dialects (Asho, Baulkhua,
Dai, Falam, Hakha, Kaang, Khualsim, Khumi/Maru, Lautu-Hnaring, Lakher/Mara, Mizo, Matu, Senthang, Siyin, Taisun, Tedim, Thado/Kuki, Thantlang, Zanniat and Zo) have 36% of lexicostatistic similarity. (See MAPs 3 & 4 of the Geographical Centers of Chin Dialectal Groups, and TABLES 20/A; 20/B & 20/C)

6. EDUCATION AND HEALTH

Under Mizoram University, there are 29 undergraduate colleges including 2 professional institutions affiliated with the university. The total enrollment in these institutions is approximately 5200 students. According to the 2005 official statistics of Burma there were 1057 Primary Schools, 86 Middle Schools and 39 High Schools in Chin State. There were 4,540 teachers. There is not even a single higher learning institution within Chin State. The nearest ones - one university, one computer college and another technical college - are located in Kalaymyo in Sagaing Division. Chin State has only 24 hospitals with 500 beds, and 45 Health Centres in 2005.

Mizoram boasts a literacy rate of 88.8% — the second highest among all the states of India, after Kerala. (Source: Wikipedia. 03.08.2007) According to the latest official statistic of 1984, the literacy rate among the Chins inside Chin State was 74 percent.

7.0 ECONOMY

7.1 AGRICULTURE

Agriculture is the mainstay of the people of Zoram. More than 70% of the total population is engaged in some forms of agriculture. The age-old practice of Jhum cultivation is carried out annually by a large number of people living in rural areas. The climatic conditions of the state, its location in the tropic and temperate zones, and its various soil types along with well-distributed rainfall of 1900 mm to 3000 mm spread over eight to ten months in the year, have all contributed to a wide spectrum of rich and varied flora and fauna in Mizoram. These natural features and resources also offer opportunities for growing a variety of horticultural crops.

In terms of economic development, Mizoram has lagged behind in comparison to the rest of the country. Cottage industry and other small-scale industries play an important role in its current economy. The people of Mizoram have not taken a keen responsibility for the development of industry due to lack of market raw materials. The industry is wanting but lately there is a much wider chance for the development of forest products. The 9th Five Year Plan (1997–2002) gives much priority to the "agro-based industry" as nearly 70% of the population is engaged in agriculture.

7.2 FOREST PRODUCTS

Thirty percent of Mizoram is covered with wild bamboo forests, many of which are largely unexploited. In spite of that, Mizoram harvests 40% of India's 80 million-ton annual bamboo crop. The current state administration wishes to increase revenue streams from bamboo and aside from uses as a substitute for timber, there is research underway to utilize bamboo more widely such as using bamboo chippings for paper mills, bamboo charcoal for fuel, and a type of "bamboo vinegar" which was introduced by Japanese Scientist Mr. Hitoshi Yokota, and used as a fertilizer.

All the bamboos used in Rakhine State in Burma was extracted mainly from the Paletwas area in southern Chin State. Besides, several kinds of hardwood, such as Teak (Tectona grandis), Pinkado (Xyka dolabriformis) etc., and Cinnamon (Cinnamomum) are found in abundance in southern Chin State. ("Union
<table>
<thead>
<tr>
<th>Percentage of similarity</th>
<th>Names of languages</th>
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<tbody>
<tr>
<td>95.0</td>
<td>Hakha, Thantlang</td>
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<td>91.0</td>
<td>Siyin, Tedim</td>
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<td>Bualkhua, Zaniat</td>
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<td>Falam, Taisun</td>
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Table 4. Percentage of lexicostatistics similarity

*(Khut Lam Thang)*

Note: "Falam" in this case stands for the LAIZO dialect, which is used as the common language (unofficial) of the Chins by the Burmese government in radio broadcasting programme.

**TABLE 20-A**
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Table 3. Matrix of lexicostatistic percentages in 21 Chin language

(Khoi Lam Thang)

TABLE 20-B

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Table 1. Chin languages in the Chin State of Myanmar

(Khoi Lam Thang)

TABLE 20-C
of Burma: Customs and Culture of Indigenous Peoples - The Chins, p.13/ see Bibliography).

"The pine is not the species Longifolia, but Pinus khassia, and is the best resin-producing tree in the world; it is found throughout the length and breadth of the hills, generally growing only to a moderate size. The natives use the tree for planks for building purposes and for torches...It is more than possible that a resin industry will be successfully worked in the future, as resin is scarce in India and commands a high price, and each year we put less money into the hands of the natives, who, having acquired a taste for articles of European manufacture, will, when they find that cooly [cooie] work is not obtainable, procure resin and sell it either to the Forest Officers or to traders in the Upper Chindwin and Pakokku districts."
(Carey and Tuck, p. 8)

Until today the Chins do not have any say at all in exploiting their own natural resources.

7.3 MINES & MINERALS

Zoram is predominantly made of silty shale and sandstone. Limestone and igneous rocks are also found. The silty shale and sandstone are of soft formation. Because of this, roads built on the slopes of the mountains in Chin State are difficult to maintain. Ngaw Cing Pau, a Chin geologist, named these rocks "Zoflysch" because of their similarity to the Flysch rocks of the Alps in Switzerland. Suangdawmual, Bukpivum, Ngullumual, Leisan, Dawimual and many other small peaks along the the Zoram-Burma borde are built of chromite and nickel bearing ultrabasic rocks. Garnierite, a nickel silicate mineral, was found there. The nickel content is 1.19 to 4.49 percent.

The present main mineral of Mizoram is a hard rock of Tertiary period formation. This is mainly utilized as building material and for road construction work. However, several reports (both from Geological Survey of India and State Geology & Mining Wing of Industries Department) revealed that the availability of minor mineral in different places.

7.4. HANDLOOMS & HANDICRAFTS

Zo women typically use a hand loom to make clothing and other handicrafts, such as a type of bag called Pawnpi and blankets. The Mizos rarely did much craft work until the British first came to Mizoram in 1889 when a demand for their crafts was created with this exposure to foreign markets. Currently, the production of hand looms is also being increased, as the market has been widening within and outside Zoram. Traditional Zo textiles with old and new designs alike are very popular now - especially with tourists from the West and Asia. (For more information on this topic see 19.3 TRADITIONAL CHIN/ZO TEXTILES)

7.5. TOURISM

With its abundant scenic beauty and a pleasant climate, Mizoram hopes to develop its tourist-related industries. Specific tour projects can be developed to put Mizoram on the "tourist map" of India. With the development of Reiek resort centre and a number of other resort centres in and around Aizawl, as well as establishment of tourist's huts across the entire state, tourism has been much developed. Tourists, however, require a special permit for visit called "Innerline Permit". Anyone who wants to visit Mizoram must apply this permit at the Indian diplomatic mission in the country of his residence before leaving for India because this permit cannot be applied inside India.

As for Chin State foreign tourists are permitted to enter only southern parts such as Mindat and Kanpetlet townships. Foreign tourists, including Burmese citizens who hold any foreign passport, are not allowed to enter northern Chin State. The remotest towns that they can visit are Kalemyo and Gangaw.
7.6. ENERGY SECTOR

Despite the presence of a great potential for hydropower, Mizoram does not have its own power generation operations worth mentioning. At present, there are 22 isolated Diesel Power Stations scattered about the state and 9 Mini/Micro Hydel Stations in operation. The above total installed capacity of the Diesel Power Stations is 26.14MW and the Mini/Micro Hydel Stations is 8.25 MW. As per the 16th Electric Power Survey of India under CEA, Government of India, the restricted peak load demand of the state during the 2002-2003 year was 102 MW. Against this, an effective capacity of about 16 MW from Diesel Power Stations and 6 MW from the Mini/Micro Hydel Stations is available from local power plants at present.

Although Chin State has a great potential for extracting electricity from water power, according to the Burmese government’s official statistics of 2005, there were only 10 hydroelectric plants constructed by the government and three more plants contructed and owned by private investors in Chin State. There are a number of self-constructed and self-financed primitive mini-hydroelectricity plants.

8.0. INFRASTRUCTURE

8.1 ROADS

Mizoram is connected through National Highway (NH) 54. The NH-150 connects with Seling in Mizoram to Imphal in Manipur. The NH-40A links the State with Tripura. A road between Champhai and Tiddim, Myanmar, will soon connect the two countries.

According to the 2005 official statistics the total length of all the motor roads in Chin State was about 1,062 miles or 1200 kilometers. Out of these only 194 miles are paved or tarred. That means the rest are only dry-season-only roads. And many of them are only jeepable. Even among these roads several were constructed and maintained by the local people without any government help.

8.2 AIR SERVICES

Mizoram has only one airport, Lengpui Airport, near Aizawl and this Airport can be reached from Kolkata by Air within a short period of 40 minutes. Mizoram is also accessible from Kolkata via Silchar Airport, which is about 200 Kms. from the state capital of Mizoram. There were only four air ports on the edge of Chin State, namely, Kalaymyo, Gangaw, Saw and Hti Lin. But since several years ago only Kalaymyo is still in use. The rest are too small for the jet airplanes which are now in service.

8.3 RAILWAYS

Mizoram can be easily reached by train at Bairabi rail station or via Silchar. Bairabi is about 110 Km and Silchar is about 180 Km. from the State capital. Since a couple of years ago Chin State has got railway connections to central Burma through the Kalaymyo-Gangaw-Pakokku railways.

8.4 WATER WAYS

Mizoram is in the process of developing water ways with the port of Sittwe (Akyab) in Rakhine State, Myanmar, along the Chhimtuipui River. India is investing $103 million to develop the Sittwe port on Myanmar's northern coast, about 160 km from Mizoram. Myanmar committed $10 million for the venture, which is part of the Kaladan Multipurpose Project. Kaladan River is navigable from Sittwe up to Paletwa, a
town in southern Chin State. There are steamship services along the Chindwin River, and Kalaywa is a port through which Chin State has access to the rest of the country. Kalaywa itself is located in Sagaing Division.

9.0 HISTORICAL BACKGROUND AT THE TIME OF BRITISH ARRIVAL

9.1 INTRODUCTION

As there are several misconceptions about the “legal status” of the Chins at the time of British annexation of their country I shall reproduce passages from the original book - that is, The Chin Hills - almost word-for-word in this and the following chapters so that the truths may be brought to light. One among them is that all the political-minded Burmans from all walks of life still think and believe even up to this day that the Zo country was once a part of the Burmese empire with the simple argument that if they could have even conquered the kingdoms of Assam and Manipur, then the Chins who were living in the neighbouring regions around these two kingdoms must have automatically been conquered as well. They therefore resented and still resent very much that the British made it a condition when Burmese nationalists demanded independence that the non-Burman nationalities must decide for themselves whether they wanted or not to be a part of an independent Burma.

The quoted passages in the next few pages shall clearly show that the Chins had never been subjugated by the various kingdoms around them - namely, Arakan, Assam, Bengal, Burma and Manipur - before the British arrived at the scenes. However, one of the main reasons why they had never been subjugated by the said kingdoms was most likely due simply to the fact that they were still too wild and their country made up only of high mountains and thick forests that it was not worthwhile for them to attempt to conquer such savage tribes. But even if in case any of these kingdoms had ever wanted to conquer them it may most certainly not have succeeded. Another important factor was that the Chins were ruled independently by their own chiefs and there were several such chieftainships. Besides, their territories were vast. The Burmans had attempted for a couple of times to invade Chinland, but they were ignominiously defeated on all occasions (see 9.6.6 Encounter with Siyin, and also the Footnotes; 9.8.7 The Haka-Burman War; 9.10.2 The Battle of Tartan and APPENDIX E). So, if one looks back today at their history then, their savagery and the existence of several independent chieftainships seems to be, ironically, a blessing in disguise. As the reader will find out from the following pages, even the worldpower Great Britain had needed 34 years to pacify them after the fall of the Kingdom of Burma in 1885 until the Haka and Kuki rebellions were completely suppressed in 1919. See 9.9 The Haka and Thado-Kuki Revolts (1917-19).

9.2 THE COUNTRY

(Carey & Tuck, pp. 1-4)

9.2.1 Physical Characteristics

“Still further westward in the Naga country, between longitude 93° and 95°, a great multiple mass of mountains starts southwards from the Assam chain. Enclosing first the level alluvial valley of Manipur, at a height of 2,500 feet above sea, it then spreads out westward of Tipperah and the coast of Chittagong and Northern Arakan, a broad succession of unexplored and forest-covered spurs, inhabited
by a vast variety of wild tribes of Indo-Chinese kindred known as Kukis, Nagas, Khyenes, and by many more specific names. Contracting to a more defined chain, or to us more defined, because we know it better, this meridian range still passes southward under the name of Arakan Yoma-daung, till 700 miles from its origin in the Naga wilds it sinks the sea hard by Negrais, its last bluff crowned by the golden Pagoda of Modain, gleaming far to seaward, a Burmese Sunium...”

From the southern borders of Assam and Manipur, latitude 24° approximately, these hills are now known to us as the Chin-Lushai tract and the inhabitants by the generic names of Chins and Lushais. The Chin-Lushai tract is bounded on the north by Assam and Manipur, on the south by Burma, on the east by Arakan, and on the west by Tipperah and the Chittagong hill tracts.

When Yule wrote the above description of the Chin-Lushai tract it was described on the maps as “undefined” and “unsurveyed”. Southern Lushais had not yet been penetrated by Lewin; the Northern Lushais knew Assam only as a good raiding field; McCulloch had not gained his control over the Chins on the southern border of Manipur; the British Government had not yet assumed the direct administration of the Arakan Hill Tract, which Colonel Phayre (Sir Arthur Phayre) eleven years later described as being as little known to the British Government as the tribes of Central Africa before the days of Burton, Speke, and Grant; the Government at Ava was indifferent to the savages on the western border of Burma; and lastly the Rajah of Tipperah had to look to the British to check the forays of his trans-border men.

It is intended in this volume to write only about the Chins, but the reader will find it convenient to understand something of the neighbouring tribes and their country as we now know them, and of their former history; he will then recognize in the names of the existing tribes and clans those vague general colloquial appellations by which the Chins have been classified in ancient records and in recent gazetteers.

9.2.2 System of Administration

The Chin Hills are administered by a Political Officer with headquarters at Falum; he has, besides a Senior Assistant, three Assistants with headquarters at Tiddim, Falum, and Haka respectively, which places are strongly garrisoned, the former, with its line of communication, by a battalion of military police and the two latter by a regiment of Burma infantry. The Slyins and Soktes are controlled from Tiddim, the Tashons and their tributaries from Falum, while the Hakas, Klangklangs, Yokwas and the Independent southern villages are dealt from Haka.

9.2.3 Boundaries

The tract administered from Falum is bounded on the north by Manipur; on the west by a line drawn due south from Lunglei through the Buljang peak to the western edge of the lake north-east of Tattun, which is supposed to be the source of the Tyao [Tio] river; thence the Tyao river to its junction with the Boinu or Kolandyne [Kaladan]; thence the Boinu to the most southerly point of its bend towards the north; thence a line drawn due south to the Arakan boundary; thence the Arakan boundary to a point due west of Tilin in the Pakokku district; on the south by a line drawn due west from this point to the boundary of the Pakokku district; on the east by the eastern foot of the hills which border the Kabaw, Kale, and Myittha valleys*.

9.3 EARLY DEALINGS WITH THE CHINS AND LUSHAIS

(Carey & Tuck, pp. 12-25)

9.3.1 Chittagong Border

In 1760 Chittagong was ceded to the East India Company by the Mohamedans. No attempt, however, was made to bring any part of the hills under control until 1859, when, with a view of protecting our borders from the aggressions of the hill tribes on the east, the district called the Chittagong Hill Tracts was formed and placed in charge of a Superintendent.

* Ibid -Footnote 2 (p. 5): “These boundaries are not strictly defined. The question was discussed in Foreign Department Letter No. 1391E., dat the 3rd July 1890, to the Chief Commissioner of Assam; Foreign Department letter No. 1396E., dated the 3rd July 1890, to the Government of Bengal, and in Burma Political Department letter No. 787-2614, dated the 28th July 1893, to the Government of India in the Foreign Department. The boundary between the Chin Hills and Manipur was settled by a Commission in 1894.”
while a special Act was passed to enable him to deal with the people in a manner suited to their condition.

In Mackenzie’s “North-Eastern Frontier of Bengal” we find on record the innumerable raids and outrages committed in Chittagong by the hillmen from the beginning of the present century. The earliest notice of aggression dates from 1777, when Ramoo Khan, probably a Chukma Chief, rebelled against the authority of the East India Company’s cotton farmers and called in to his assistance “large bodies of Kooki men who live far in the interior part of the hills, who have not the use of firearms and whose bodies go unclothed,” were wont to the plains. Almost yearly from 1800 to 1872 do the records bemoan the raids of Kukis, Shendus, Kumis, and other tribes, who swooped down from their fastnesses on the east to murder, pillage, and burn.

In 1854 the Superintendent of Police at Chittagong, reviewing the history of the tract for the previous 20 years, so far as it appeared in the local records, stated that there had been 19 raids in which 107 persons had been slain, 15 wounded, and 186 carried into slavery.

The year 1860 saw the great Kuki invasion of Tipperah, and the following year a large body of police marched into the hills to punish and avenge. The Lushais burnt their own villages and fled to the jungle... The policy of the Government from the very beginning had been one of defence of our borders and non-interference with the trans-border tribesmen; this policy had failed; no schemes and no efforts sufficed to keep the Lushais from raiding into our territory. Even the energetic and plucky Lewin, who, unescorted, visited the trans-border Lushais in their fortified villages and made desperate attempt to penetrate into the heart of the Chin-Lushai hills, was unable, even for a time, to restrain the raiders or check their ravages, and the hillmen continued plundering our territory, slaving and carrying into captivity our people. Our officers wrote countless appeals and proposals for the better protection of our subjects, until in 1871 the unpardonable outrages of the Lushais, committed chiefly in Cachar and Sylhet, brought matters to a climax and decided the Government to send an expedition into the hills to punish the raiders, recover our subjects from captivity, and to convince the tribes that we were both able and willing to reach their most distant villages and avenge raids committed within our territories and upon our people... During the next five years two more outrages were perpetrated and in 1888 the Chin-Lushai community, known as the Shendus, entered into the Chittagong hills on a marauding expedition...

9.3.2 The Tipperah border

Tipperah lies south of Sylhet and north of Chittagong; the kingdom formerly included plains as well as the hills which merge into the Lushai country. The East India Company annexed the paying part of Tipperah, namely, the plains, in 1761, but of the barren hills that fenced them no cognizance was taken. These hills became what we still know as Independent Tipperah, governed by a Rajah. From 1785, when we read that the Rajah was victorious over the outer Kukis who had just made a savage inroad into his territory, until the Lushai Expedition of 1871-72, the Lushais were continually troubling Hill Tipperah. The year 1824 saw a series of raids by the then called “Poitoo Kukies”, who were said to number 50,000 or 60,000 and to be the most formidable and turbulent of the hill tribes.

In 1860 the Kukis again burst into the plains, burnt and plundered 15 villages, butchered 185 British subjects, and carried off about 100 captives, escaping into the hills before the troops could come to the scene. These raids were known as the “great Kuki invasion of 1860”, and the outrages were perpetrated in British territory and not in Independent Tipperah. During the same year, however, a fierce attack was made on the Rajah’s territory, in which several villages were destroyed before the raiders were driven back into the hills. In 1871, when the Lushais were playing a havoc in the south of Assam, Hill Tipperah was not free from raids, and in that year a Political Agent was appointed to Hill Tipperah to assist the Rajah. This arrangement was discontinued in 1878, the conduct of our political relations with the State being entrusted to the Magistrate of Tipperah, who has an assistant residing in the hills.

9.3.3. The Assam border

After turning the Burmese conquerors out of Assam in 1824, the Government attempted to administer all that was not absolutely necessary for the control of the frontier through a Native Prince; this arrangement failed, and Assam became a non-regulation province in 1838. On its southern borders lay the Lushais, the principal tribes known to Assam being “Thadoe” and “Poitoo Kukies.” For many years, long before our occupation, the inhabitants of the plains to the south had
lived in dread of the “Kukies”, who used to come down and attack the villages, massacring the inhabitants, taking their heads, and plundering and burning their houses. The first Kuki or Lushai raid mentioned as being committed in Assam was in 1826, from that year to 1850 the local officers were unable to restrain the fierce attacks of the hillmen on the south. Raids and outrages were of yearly occurrence, and on one occasion the Magistrate of Sylhet reported a series of massacres by “Kookies” in what was alleged to be British territory, in which 150 persons had been killed.

In 1849 the Kuki outrages were so savage and numerous that Colonel Lister, then Commandant of the Sylhet Infantry and Agent for the Khasi Hills, was sent in the cold weather of 1849-50 to punish the tribes. His expedition was only partially successful, for he found the country so impracticable that he considered it unwise to proceed further than the village Mulla, which contained 800 houses and which he surprised and destroyed without opposition, all the male inhabitants being absent on a marauding excursion. This expedition, however, had the effect of keeping the Assam southern border tolerably free from disturbance up to the beginning of 1862, when raid recommenced...

In the cold weather of 1868-69 the Lushais burnt a tea garden in Cachar and attacked Monierkhat, and an expedition was organized to follow the marauders, to punish the tribes concerned, and to recover the captives. This expedition was in command of General Nuthall and consisted of three columns, but the heavy rains coming on, the want of provisions and lateness of the season caused the expedition to fail in its principle objects. No tribes were punished and no captives were recovered. The next season Mr. Edgar, the Deputy Commissioner of Cachar, made strenuous efforts to get into touch with the Lushais. Accompanied by a small escort he visited them across the border and left nothing undone to conciliate and make friends with them; his good intentions and friendly attitude, however, met with little success, for 1870-71 saw a series of Lushai raids on a more extensively organized scale and of a more determined character than any previous incursions of the kind...

9.3.4 THE LUSHAI EXPEDITION 1871-72

The Government of India now decided that an expedition should be made into Lushai country during the ensuing cold weather (1871-72). It was decided that the force should consist of two columns, the right advancing from Chittagong and the left from Cachar. General Brownlow, C.B., commanded the former, with Captain Lewin, Superintendent of the Chittagong Hill Tracts, as Civil Officer; and General Bourchier, C.B., with Mr. Edgar, Deputy Commissioner of Cachar, as Civil Officer, was in charge of the left or Cachar column. In addition to these two columns, a contingent of Manipuris accompanied by General Nuthall, the Political Agent of Manipur, made a demonstration across the southern border to co-operate with General Bourchier's portion of the expedition.

The entire political and military conduct of the expedition was placed in the hands of the Military Commanders, who were specially instructed that the object of the expedition was not one of pure retaliation, but that the surrender of the British subjects held in captivity should be insisted on, and that every endeavour should be made to establish friendly relations with the savage tribes and to convince them that they had nothing to gain and everything to lose by placing themselves in a hostile position towards the British Government.

The Cachar column, which consisted of half a battery of Artillery, a company of Sappers, and 500 rifles, started on the 15th December. After encountering and overcoming considerable resistance and penetrating a very difficult country, General Bourchier destroyed the chief village of the offending tribes and imposed conditions of peace. Hostages were taken and a fine of arms and produce was levied. The column reached Cachar on its return on the 10th March.

The Chittagong column of about the same force as that starting from Cachar advanced from Demagiri to deal with Lyloos and Howlongs. Punishment was inflicted on these tribes and their full submission on suitable terms was secured. The restoration of all captives and an engagement to keep the peace in future were among the conditions on which the submission of the tribes was accepted. At the close of the expedition frontier posts were built to protect the border and bazaars were opened to encourage the Lushais to trade.*

Assam now enjoyed comparative peace until 1888-89, when the hillmen, as already described, raided into Chittagong, and Assam furnished a force of 400 police under the command of Mr. Daly to co-operate with General Treear's column. Entering the hills from Cachar, the police, with a detached force of the Chittagong column, attacked and destroyed several villages which were implicated in the outrages committed in Chittagong in 1888. When the troops

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* Footnote 1 on p. 16 (Carey & Tuck): "This account is condensed from Mackenzie's 'North-Eastern Frontier of Bengal. pp. 313-316".
MANTLES OF MERIT: Chin Textiles from Myanmar, India and Bangladesh.
By David & Barbara Fraser; River Books Co., Ltd. 2005 (ISBN 974 9863 01 1)
- Prepared in this form by thangzadal, hamburg/06.2014
HEADING: MAP SHOWING THE MIGRATION ROUTES OF THE TIBETO-BURMAN GROUPS INTO BURMA

Circled routes of migration are that of the Chins
- route (1)  Northern Chins
- route (2)  Central Chins
- route (3 & 4)  Southern Chins

(Routes are circled and numbered by myself for explanatory purpose)

Source of Map - Union of Burma: Customs and Culture of Indigenous Peoples - THE CHINS
Published by the Burma Socialist Programme Party, February 1968

- Created in this form by thangzadal/06.2014
Burma/Myanmar is made up of 7 non-Burman national States (Chin, Kachin, Kayin, Kayah, Mon, Rakhine and Shan), and 7 Divisions within the Burma Proper (Ayeyawady, Bago, Magwe, Mandalay, Sagaing, Yangon and Taninthary).

Official Landmass of Non-Burman “indigenous national races” : Chin State (36,019 sq. km or 5.32 %); Kachin State (89,012 sq. km or 13.16 %); Kayin State (30,383 sq. km or 4.5 %); Kayah State (11,670 sq. km or 1.72 %); Mon State (12,155 sq. km or 1.8 %); Rakhine/Rakhine State (36,780 sq. km or 5.44 %); Shan State (155,800 sq. km or 23.02 %). These territories altogether make up about 55.14 % of the entire area of Burma. (Prepared in this form - except the map - by Thang Za Dal. 07/2013)
KUKI CHIN TRIBAL AND LINGUISTIC DISTRIBUTION
Figure 12. Geographical centers of language groups

Map adapted from Rand McNally (1998)

Map 4. Khoi Lam Thang
The combined length of all motor roads in Chin State (36,019 sq km) - nearly as large as Switzerland - is only about 1,200 km. And most of them are dry-season-only and jeepable!
accept, saying that he did not wish for presents, that he had brought none himself (he brought two baskets full of rotten eggs), and that all he wanted was to make the acquaintance of Captain Raikes. After a good deal of talking he accepted the presents for himself and the other Chiefs. Major Macgregor, who was present throughout the interview, allowed the Gurkhas who accompanied the party to fire two volleys and five rounds of independent firing. The Chins were astounded at the effect of the two volleys on a target at 500 yards.

9.5.3 Attempted Negotiations with Yorkwas and Hakas [and the Soktes and Kanhows]

After this interview Captain Raikes marched down the Kale valley intending in like manner to interview the Haka and Yokwa Chiefs, but learning that Captain Eyre was already in communication with them he turned round and marched through the Kale State to the Kabaw valley, meeting on the way some Sokte and Kanhow representatives who had come to visit him. The Chiefs, however, would not come on account of the raids which their tribesmen had committed the previous year in Kabaw valley. The reconnaissance into the Chin country after much deliberation was abandoned for the year, but Captain Raikes submitted a report setting forth the manner in which it should be undertaken during the next cold weather.

Meanwhile Captain Eyre’s negotiations with the Yokwa and Haka Chins ended abruptly and disastrously, for the three men whom he sent up to the hills to call the Chiefs were arrested by the Yorkwas; two were murdered and the third Shwe Hlaing escaped, found his way to the Arakan Hill Tracts, and thence was returned to Captain Eyre at Pagan.

9.6 EVENTS WHICH LED TO THE FIRST CHIN EXPEDITION (1888-89)

( Carey & Tuck, pp. 25-31)

9.6.1 Combination between the Tashons and the Shwe Gyo Phyu Prince* A combination of circumstances now occurred which completely upset all our Chin frontier arrangements. took up residence in Tashon territory, and the ex-Sawbwa of Kale and his followers escaped from Mandalay and joined him. Maung Tok San and Maung Tha Dun, officials under the ex-Sawbwa, who had been deported to Alon for misconduct, joined the party, and finding the Tashons excited and suspicious after their interview with Captain Raikes, persuaded them to espouse the cause of the Shwe Gyo Byu Prince, and to aid him fighting against the British Government. Accordingly on the 4th and 5th May a strong body of Tashons descended suddenly on Indin and carried off the Sawbwa of Kale to the foot of the hills. Here, on the 6th May, he was obliged to save himself by promising to join the rebellion and he was allowed to return to his capital. Nearly all the Tashons then returned to the hills, while the Shwe Gyo Byu Prince, with a mixed force of Burmans and Chins, held Chingaing. The Sawbwa sent 200 men to attack them and despatched messengers to the Deputy Commissioner of the Upper Chindwin for assistance.

9.6.2 Renewal of raids in Kale and Yaw Valleys Meanwhile the Haka and Yokwa Chins committed raids in the Yaw country, killing eight and carrying off 28 persons. The Tashons committed two serious raids in the Kale valley, and the Siyins under Kaikam[son of Chief Kuppow/Khup Pau] attacked a party of Shans in the valley, killing one and carrying off four boys. Troops and police were hurried up to the Kale valley via Pakukku and Kalewa, Brigadier-General Faunce taking command in person. Captain Raikes went to Indin with a large escort, to hold an enquiry into the circumstances of the carrying off of the Sawbwa. He was not attacked and he found no signs of the rebels. Arrangements were now made for the protection of the valley against Chin raids, and the advisability of punishing the Siyins, Tashons, and the Hakas, collectively or separately, was discussed throughout the rains.

An ultimatum was sent to the Tashon Chiefs, ordering to deliver up the Shwe Gyo Byu and his officers, and a message was also sent to the Siyins to deliver up Kaikam together with the captives whom he carried off. While the advisability of merely protecting the valley, in lieu of sending a costly expedition into the Chin Hills, was still under

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* He and his followers later voluntarily surrendered to the British, but he was hanged some years later. And his assistant was used as just a runner.
discussion, the hands of the Government were forced by the Siyins Chins, who came down to the plains, burning, killing, and capturing with utmost daring; nor were the Siyins the only tribe on the war-path, for the Soktes swooped down on the Kabaw valley and the Tashons under the Shwe Gyo Byu ravaged the plains. During the month of October the Shwe Gyo Byu’s men committed one raid, the Siyins committed five, and the Kanhows one. Within 12 days 122 Shans were carried off, 12 killed, and 14 wounded; moreover, the ancient town of Kampat was entirely destroyed and Kalemyo lost 35 houses by fire. Brigadier-General Faunce, with whom Captain Raikes was associated as Civil Officer, had garrisoned the whole length of the Kabaw valley and the Kale State with a line of posts, but these in no way checked the ravages of the Siyins, who bade fair to devastate and depopulate the whole valley inspite of the strenuous efforts of both troops and police.

9.6.3 Preparations for Operation against the Siyins

An expedition against the Chins on modified scale was now sanctioned. It was determined to deal first of all only with the Siyins and to inflict on them such a crushing blow as not only to cripple them for the future, but also to terrify the Tashons into giving up the rebels Shwe Gyo Byu and his followers, and the Shan captives. The month of November was spent in arranging for the expedition. Captain Raikes and his assistant Mr. Hall busied themselves with obtaining intelligence regarding the Chins, their villages, and the route to their country. The General [Faunce] was engaged in massing troops at Kambale, and arranging for the better defence of the valleys. Hill coolies were collected in Assam and sent for the expedition. Assam troops were sent through Manipur to the base of operations, and the 42nd Gurkhas, who were on their way to Assam via Manipur, were detained to increase the force. A levy of Military Police, composed chiefly of Punjabis, was sanctioned to garrison the Yaw valley against the depredations of the Southern Chins, the Chinbokes, and Chinmes. The plan of campaign decided on was to march first against the Koset, the head village of the Siyins, and from this centre to deal with the surrounding villages of the tribe. At the urgent representation of the Political Officer the Kanhows were now included in the punishment which was to be meted out to the Siyins. The route selected for the advance of the column from Kambale was along the Chin path which descended from the summit of the Letha range on the immediate right of the Segyi stream...

9.6.4 Commencement of the operations.

On the 7th December [1888] the Siyins commenced the fighting by mortally wounding Lieutenant Palmer, R.E., who was in command of the Madras Sappers. He was shot through the stomach from an ambush close to the stockade and died the next day and was buried at Kambale...On Christmas day a determined attack was made on the working party, which was under the direction of Lieutenant Butcher of the 42nd Gurkhas. The Chins were in great force, and we now know that the Tashons and Siyins were fighting side by side on this occasion. The Chins swooped down from the heights on to the party, which was working on a narrow spur, and attacked them from all four sides, fighting under cover of heavy undergrowth... Whilst disputing every stage of our advance into their hills, the Chins showed considerable tactical ability by taking offensive in the plains and attacking Shan villages and our posts in the rear of the advancing column...

9.6.5 Advance into the Hills

On the 30th December [1889] Sir George White arrived at Kambale and accompanied the force, which continued steadily advancing up the hills, the Sappers assisted by coolies making a road in the track, along which were constructed rough stockades, in which the troops slept and rations were stored. The troops found their route always heavily stockaded and the stockades generally held by the enemy, who never ceased to ambush when opportunity occurred, both day and night...

9.6.6 Encounter with the Siyins

On 27th January [1889] the road-making party was again confronted by Chins. The working party was sent back to the stockade and the troops, now unencumbered, attacked the enemy, who retired slowly, making a stubborn resistance, till they reached formidable and skilfully placed stockades, where they made a stand. Sir George White, at our stockade, hearing heavy firing in front, joined the attacking party with a small enforcement of the 42nd Gurkhas, and at once ordered, and took prominent part in the charge, which was "brilliantly led by Lieutenant-Colonel Skene, D.S.O." [He was later killed in action in Manipur. Izd] Sir George White, in a telegram to the Chief Commissioner of Burma, described the action as follows:-...
'Enemy yesterday attacked our working party on road above this and held our covering party, 40 British and 100 Gurkha, from 9 till 2, when I arrived and ordered their positions to be charged. We carried all, driving them entirely away, getting off ourselves wonderfully cheaply. Only one Norfolk dangerously wounded. Enemy in considerable numbers, using many rifles and ammunition. They fired at least 1,000 rounds, standing resolutely until actually charged, even trying to outflank us. Their loss probably about eight or ten, but they were carried down the khuds at once. *Most difficult enemy to see or hit I ever fought.*' 

The result of this action was a serious blow to the Siyins and they now realized that it was impossible to save their villages. The fight had taken place on one of their historic battle-fields," for it was here that they had overthrown an suffered loss, **General Faunce** proceeded to the summit of the Letha range and from an altitude of 8,200 feet looked down on the Siyin villages lying 3,000 feet below him. No. 4 stockade was established on 31st January and No. 5 three army sent against by the King of Burma in former days:** On 22nd January after several skirmishes, in which we days later. Accompanied by **Sir George White** and Major Raike, **General Faunce** advanced on Koset (Siyin) on 4th February with a strong force."

9.6.7 *Destruction of Koset and occupation of Toklaing.* Descending from the high range on to the village, he gave the Chins but small chance of resistance, and they did no more than fire a few shots and then busied themselves with carrying off their household goods. The enemy then set fire to their own village, which, with the exception of six houses, was reduced to ashes before the arrival of the troops. After the halt of a few days to bring up food and bedding, the troops attacked and captured without difficulty the two large villages of Bwenman and Toklaing. On the 13th the column left the camp at Koset and moved to Toklaing, where a post [the original Fort White] was built, the houses of the village furnishing material for it.

9.6.8 *Destruction of Siyin villages* The Siyins now approached the Political Officer, but would not produce their Burman slaves, and it was evident that their intention was to procrastinate until the rains set in and to prevent active operations against them. Their messages and promises were also shown to be worthless, as the troops were continually fired on and the post fire into. The troops therefore started out from Fort White, and by 6th March not a single Siyin village remained in existence. The destruction of the Siyin villages was accomplished with a good deal of firing, but very little damage to life and limb.

9.6.9 *Dealings With the Sokte and occupation of Tiddim* Meanwhile the Sokte and Kanhows had tried to persuade the Political Officer that they had no Burman slaves and begged that we should neither demand their guns nor attack their villages. The negotiations fell through and on the 9th March [1890] **General Faunce** advanced into the Sokte country with a large force, accompanied by Major Raikes, to attack the tribe. The first objective was Wunkathe [Vangteh] and Saiyan [Saizang]. After a very difficult march and in the face of determined opposition, Wunkathe, a village of 220 houses, was reached and found to have been fired by its inhabitants. It was completely destroyed together with large stores of grain. From Wumkath the column proceeded on the 10th March to Saiyan. Saiyan was occupied after an attempt at resistance, the inhabitants making their way with difficulty, and after incurring considerable loss, across Nankathe. After destroying

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Note 1. See APPENDIX O for more information on Gen. Sir White.

Note 2. The telegram in question was Telegram No. 82, dated the 28th. January 1889. (Footnote 3, Carey & Tuck, p. 28)

Note 3. "The enemy" in question was a contingent of 1,200 Sizangs (a combination of Sizangs and people from the Sizangs' neighbouring village such as Thangnuai, Phonum, Zung, Dimlo, Suangpl, Pimpi and Vaiphei warriors), 400 Kamhsah (Tedim) and 30 Sukte. (Yunson p. 118 & Thawng Khaw Hau, p. 51). See APPENDIX L.

Note 4. Some of the greatest battles between the British and Japanese in Burma also took place around this location in World War II. See MAP

* Footnote 1 (Carey & Tuck, p. 133:) “The fight took place at the same spot which the Siyins held so doggedly against General Faunce's advance in 1889.

** Footnote 2 (also on p. 133): The Burmese army's invasion in question took place in Kasone, 1239 [January 1878] according to Burmese Chronicles (see APPENDIX E for detail of it).
Saiyan, the force marched on to Tiddim. The village was the home of Khocin [Khua Cin], at this time the Chief of the Kanhow clan; the Kanhows consequently fought well in the defence of their capital, wounding four sepoys and setting fire to the village when they could no longer protect it. General Faunce names the enemy’s losses at 25 killed and 45 to 50 wounded. After the fall of their capital the Kanhows made but poor resistance and their remaining villages on the left bank of the river[Manipur River] and south of Tiddim were destroyed, either by the troops or by the Chins themselves, with little trouble and loss.*

9.6.10 Renewal of negotiations with the Tashons  After punishment the Kamhows, the troops returned to Fort White and Major Raikes opened negotiationw with the Tashons, which at first promised well, for Boimon, a Falam Chief of standing, came to the Nattan Stream to interview him. The result, however, was disappointing, as the Tashons refused to surrender the Shwe Gyo Byu and his associates, and they were not in a position to enforce the surrender of the Burman captives held by the Slyins and Kanhows, as Major Raikes then considered them able to do.

9.6.11 Action At Tartan** On 4th May the last action of the expedition was fought and it merits fully description. Some new huts had been noticed on the site of Tartan, and to destroy these a party was sent from Fort White on 4th May. The following account is taken almost verbatim from the report of Captain C.H. Westmoreland, 42nd Gurkha Light Infantry. The column, consisting of 65 rifles of the 2nd Battalion Norfolk Regiment and 60 rifles of the 42nd Gurkha Light Infantry, occupied the heights above New Tartan without opposition. The main body advanced with the intention of rushing the village, but encountered determined resistance from the Chins, who were strongly posted in two stockades.

The upper stockade consisted of a log-hut, the sides and roof of which were bullet-proof. It was connected with a ravine to the east by a trench about 3 feet wide, 5 feet deep, and 20 yards long. The trench was covered with logs and planks flush with the ground. The hut itself was surrounded at a distance of 5 or 6 yards with rows of sharp-pointed stakes about 3 feet high. The second stockade was in the bed of the ravine. It consisted of a hole about 6 or 9 feet square, from which a trench ran down the ravine. Both trench and hole were covered with logs and planks and were bullet-proof. In both stockades there were a few spaces between the logs through which the Chins fired, and the only way in which they could be carried was by pulling away some of the timber.

At the lower stockade, early in the action, Second-Lieutenant Michel fell mortally wounded. The troops at first endeavoured to turn out the defenders of the upper stockade by firing through the openings between the logs. Before long the covered trench was noticed and pulled open and the Chins in it were shot. After accomplishing this under fire from the Chins in the lower stockade and in a the neighbouring jungle, the column retired, burning the village as it went. The Chins, who had suffered heavily, did not follow, being deterred by the loss which they had sustained and kept in check by a small covering party on the heights. In this action our loss was one officer killed and two (Captain Mayne and Surgeon Le Quesne) severely wounded and three men killed and eight wounded. Surgeon LeQuesne received the Victoria Cross for conspicuous coolness and gallantry displayed whilst dressing Lieutenant Michel’s wound.

* As the British practised the tactic of burning down every village, which showed any sign of resistance, and taking away or destroying the domestic animals and grains anyway, the Chins themselves burned down several of their own villages and destroyed their grains before the British could do it.

** Footnote 2 on page 30. “The village called by us “New Tartan” is known to the Chins as Shellum, and they give the following account of the fight. Shellum was a settlement in which about 100 persons of the Bwenman clan lived. They had built block-houses in case of surprise by the troops, who actually did not surprise them, the first intimation they received of their approach was seeing a fox-terrier which was in advance of the troops. The Chins, men, women, and children, all crowded into the block-houses, approximately 80 in numbers; they had time to get well into their positions as the troops marched past the village before they saw it. The troops then turned and attacked the block-houses. Twenty-nine Chins were killed and 11 wounded. Lyen Kam, the Bwenman Chief, was killed. There were 40 untouched persons left in the block-houses when troops retired. The Tartan Chief’s (Dolyn) youngest brother killed and Tan Chim, another brother, wounded. Dolyn came out of it all right, but five years later died in the Myangyan jail.”
9.11.11.3 Occupation of Khapi The Garhwal Rifles, with Colonel Mainwaring in command and Lieutenant Macnabb, Political Officer, advanced via Lunhaw and Bonwa, meeting the column from Haka on the 5th February. The Thettas came out to meet the columns and the fines were duly paid. Mr. Ross now returned to Rawvan, where he met General Graham, and final arrangements were made for an advance on Surkhwa and two guns of No. 2 Bengal Mountain Battery were pushed on from the Chaungwga to join the column, which now consisted of 300 rifles. On the 14th February this column, with Colonel Mainwaring in command, moved from Thetta, and occupying Kapi on the same day, imposed as fine of guns for a raid committed near Gangaw, fixed an annual tribute, and enforced the surrender of the captives still in that village...(Ibid, p. 49)

9.11.11.4 Attack on Shurkwa On the 16th the column advanced by the Paizon road, spied having reported the direct Shurkwa road to be heavily stockaded. This manoeuver turned a strong position held in force at the Boinu ford, from which the Shurkwas were driven by a few volleys, while feeble attack on our rear-guard was easily repulsed. The column camped near the small village of Paizon, and at daylight the next morning commenced to shell Shurkwa, but the Chiefs surrendering, further hostilities were stopped and the village occupied. With some difficulty eight captives were recovered, a fine in guns and live-stock inflicted, and the tribute realized. The oath of friendship was then taken and several villages, under the influence of Shurkwa, having tendered their submission, the column returned to Haka...(Ibid, p. 49)

9.11.12 Visit of Chins to Rangoon Late in September [1891] permission was given for a party of Chiefs to be taken to Rangoon and after some difficulty, representative Chiefs of Haka, Thetta, Klangklang, Kapi, and Yokwa were persuaded to go. It was hoped that the visit would show the Chins how small and insignificant their country was and give them an idea of the power and resources of the British. To this end they were shown the garrison and batteries at Rangoon, and parades were held for their edification at Myingyan and Mandalay. These hopes were realized to some extent, for the Chiefs returned, astounded at the steamers, railways, and machinery, dazed by the speed and distances they had travelled, and bewildered and cowed at the size and population of the towns...(Ibid, p. 60)

9.12 THE HAKA AND THADO-KUKI REBELLIONS (1917-19)

When World War I broke out in Europe Britain mobilized all her human resources to add strength to her fighting troops, and she recruited soldiers and noncombatants from all her colonies. In 1916 about half a million noncombatants from British India and Burma were sent to Mestopotamia, Iran, France and Turkey.

Among them were 4,000 young Chins. 2,100 young men from the Lushai Hills District went to France voluntarily. The British demanded a fixed number of young able-bodied men from every tribe and village for the French labour camps. But more men were demanded in 1917, one thousand men from each of the administrative subdivisions of Falam, Haka and Tedim. The Chins, who had never left their country, feared that their youths would never come back, as was the case with some who had gone earlier. Moreover, the people still resented the collection of arms and slaves by the British.

So the first uprising broke out in the Haka region in September 1917 by Vankio, Chief of Zokhua. The rebellion was joined by other chiefs in the region, namely Haka and Thlantlang. From the main areas of uprising in Zokhua, Khuapi, Aitun, Surkhua, Hnaring and Sakta the rebellion spread in the later part of 1918 to Zonghing in Mindat and the southern Lushai Hills, covering the upper Bawinu to Wantu, Lailet and Ngaphai. 18 villages were burned down and more than 600 guns were confiscated at the end of the uprising.

Pamberton, the British negotiator, ceded part of the Chin country to Manipur. The land occupied by the Thados fell within the semi-independent Minipur Kingdom. When in 1917 Manipur authorities demanded that a large number of young

* Author's (tzd) Note: In his dissertation: Religion and Politics among the Chin People in Burma -1896-1949. Uppsala University, 2000, Dr. Lian Hmung Sakhong mentions only about the Haka Rebellion, but completely omits the other two major rebellions: the Sizang-Gungal- and Thado-Kuki Rebellions. Sakhong comes from Haka. Actually, Vumson deals extensively with both of the Thado-Kuki and Haka rebellions under the title of Thado-Haka Resistance Movement 1917-1919 (Vumson, pp. 133-137).
men go to Europe, the Thado chiefs decided to stand against the Manipuris and the British. They refused to send
asingle man. The uprising was joined by other Thados, who lived in the hill regions surrounding the Manipur valley,
covering an area of 7,000 square miles. As the British had collected arms from the Thados prior to the uprisings they
had to use mostly spears and bows and a handful of guns at the beginning of the rebellion. Even then the rebellion
lasted from December 1917 up to May 1919. The British operations were carried under the command of Brigadier-

**General Macquoid**, whose base was in Mawlaik, with **General Sir H. Keary** as the Commander-in-Chief of 3,000 men.

Almost one third of all the Thado villages were burned down to the last house and several Thado chiefs and
resistance fighters were captured and sent to jails where some of them died in captivity. Altogether 970 guns were
confiscated from the Thados areas alone from the time of the British annexation to the end of the rebellion.

The account of these two uprisings are described in detail in Chapters XVI and XII of the *History of the Assam
Rifles*. I shall quote here some selected passages from this book.

> “In the end of 1917 troubles near home, viz. the rebellion in the Chin Hills and amongst the Kuki tribe
of Manipur, obliged the cessation of the war drafts to the army, as it was not long before every available
man of the Assam Rifles was required to suppress the rising in co-operation with the Burma M.P. Police
force. It took a year and a half of continuous active service in mountainous country on the part of 2400
of the Assam Rifles and 3000 of the Burma Military Police before order was finally restored, which was
achieved by means of a scheme by Major A. Vickers, Commandant 3rd A.R., and officially approved…”
(p. 197)

> “…Here digression must be made to explain events which occurred in the far south of the Chin Hills
(Burma) and which first called for the services of the Assam Rifles. It happened that in those hills the
Burma authorities in the early winter of 1917 were confronted with a somewhat similar trouble in an
effort to raise a Labour Corps in that area, and this trouble, aggravated by tribal discontent due to
certain action taken by the authorities to check slavery which still existed in that region, caused a
serious outbreak of rebellion. The ignorance as to any cause for anxiety in which the authorities dwelt,
and the suddenness with which the southern Chins rose, were remarkable. In early December
1917 the D.I.G. Assam Rifles received a wire from the Superintendent Chin Hills inquiring if he had any
knowledge of likely trouble on the Chin-Lushai border. The reply stated he had no such knowledge, the
only minor trouble known of concerned Zongling in the Unadministered Area towards Arrakan. Twelve
hours later came an urgent wire to Shillong from Falam, the headquarters station in the Chin hills,
saying the southern Chins had risen, Haka station surrounded, and begging for urgent assistance.
Permission to act having been obtained, the D.I.G. sent orders to Captain Falkland, Commandant 1st
A:R. at Aijal, to march at once with 150 rifles for Haka, and in a few hours they were en route to cover
the 16 marches as rapidly as possible. A few days later another urgent wire from Falam called for more
help, and as active trouble had not yet started in Manipur, Captain Montifiore with 150 rifles of the 3rd
A.R. at Kohima was ordered to the Chin Hills, travelling as expeditiously as possible - by rail to Chittagong,
river steamer to Rangamatti, country boats to Demagiri, whence onwards a fortnight’s hard
marching to Haka. As neither Falkland nor Montifiore could reach the disturbed area till well after
Christmas, and details of their moves and actions in the Chin Hills did not reach Shillong for some
weeks, we can turn to the Kuki troubles fermenting in the Manipur state…” (Ibid, pp. 212-213)

> “…We can now turn to the doings of Captain Falkland, 1st A.R., and Montifiore, 3rd A.R., who had been
first to be employed in suppressing the revolt in the Chin hills and of whose operations for a long time
nothing was heard. Neither of them arrived at Haka in time to relieve it, having such long distance to
traverse before reaching the scene. Haka, besieged for a fortnight, was relieved by a Burma M.P. Column
under Captain Burne after two considerable actions between Falam and Haka and just before Falkland
arrived. Being then sent southwards, his Column co-operated with two Burma ones under Colonel Abbay,
Major Burne, and Mr. Wright, the Superintendent Chin Hills. They were engaged frequently, the principal
actions being against the Yokwa Chins at Kapi, Aiton, Shurkwa, Naring, Sakta, and many other places
where severe opposition was met with, *for the Chins are stout fighters* (Sketch Map 2). Falkland sustained
many casualties and Mr. Wright and Mr. Alexander were badly wounded..." (Ibid, pp. 227-228). (Italics in the last sentence above is mine. tzd)

"...The terrain of operations for supressing this rebellion eventually included the entire hill country surrounding the Manipur valley and covering an area of 7000 square miles. The valley of Manipur, 1000 square miles in extent and exceedingly fertile, alone is level, an ancient silted-up lake, of which the Longtak and Waithok lakes with certain swamp localities are the last dwindling remains...These people [the Kukis] used to be expert bowmen and as such were much feared by other tribes, as well as by reason of the autocratic rule under which they live, and which gave their Chiefs a greater power for combining effectively against any foes. The gradual acquisition of numbers of old fire-arms had led to the disuse of the bow and arrow, their other weapons being the spear and dao. They also use a curious sort of leather cannon made from a buffalo's hide rolled into a compact tube and tightly bound with strips of leather...The Civil authorities were inclined to treat the idea of the Kukis having many fire-arms as absurd, giving as their view that perhaps 100 or so were at most scattered about the hills. It was soon shown that the number had been greatly underestimated; in many actions in different parts of the hills the rebels had 70 or more in use at a time, and the total number of fire-arms confiscated by the end came to nearly 1000 weapons, which, though old flint-lock or percussion muzzle-loaders, were good enough for their jungle fighting and guerrilla tactics at fairly close range..." (Ibid, pp. 214-216)

"...However, all was ready in early November, and the force (2400 rifles) was handed over to the Brig.-Gen. Macquoid, who with his staff (Captains Coningham, Henderson, Lowry Corrie and Major O'Malley, P.M.O.) reached Imphal on the 7th, and a day or two later all Columns were in movement into their respective rebel areas. Gen. Sir H. Keary, G.O.C. of the whole operations, made his headquarters at Mawlaik near Kendat..." (Ibid, pp. 233-34)

"...The operations in the Kuki and Chin hills were included in the grant of the British General Service and Viceroy Medals and clasp for the N.E. Frontier. To commemorate their combined operations together, extending for a year and a half, in suppression of this rising, the Burma Military Police Battalions presented the Assam Rifles with a handsome shield to be competed for in rifle shooting annually by the different Battalions.

General Sir H. Keary, K.C.B., K.C.I.E., D.S.O., in his final despatch on the operations, records that 'the small losses sustained during so many months of incessant field service should not by any means be taken as the measure of the resistance offered by the rebels, but rather is it a tribute, and a high one, to the fighting efficiency of mostly young troops, in all relating to the tricks and tactics of hill and jungle warfare, and to the use made of this knowledge by young officers in many cases with no war experience of any sort who had led them.' The following rewards were obtained for their good service during the Kuki operations: 1 C.I.E., 1 O.B.E., 5 Indian officers and 9 riflemen the I.D.S.M., 1 Indian officer the King's Police Medal. There were numerous 'Mentions in Despatches,' several were promoted on the field, and a number of 'Jangi Inams' were granted." (Ibid, pp. 237-238). See APPENDIX W for the list of more recipients of different medals.

9.13 THE HISTORY OF THE SIYIN TRIBE

(Origin and distribution of the Siyins) Carey & Tuck, pp. 127-134

9.13.1 Origin of the Siyins

The origin of the progenitors of the Siyin tribe is, according to the natives, shrouded in mystery. Tradition states that a gourd fell from the heavens and, bursting with the fall, emitted a man and a woman; these became the Chin Adam and Eve, and their garden of Eden was Chin Nwe, a village already mentioned. This story is not peculiar to the Siyins, but is believed by all the tribes in the Northern Chin Hills...As the Sokete forefathers left the first village and moved south, thus earning the name of 'Sok' Te, so the Siyins moved east and settled near some alkali springs, after which the sept was given the general name of 'She' = alkali and 'Yan' = side. The 'Sheyanter' has been corrupted into 'Siyin' by the Burmans and we have accepted their pronunciation for general use. The Siyins are called 'Taute' or 'Taukte' by the Lushais and Southern Chins, 'Tau' meaning
"stout" or "sturdy" and 'te' is the plural affix implying "people."

Course of Siyin history in the time of the Twantak Chief No-man [Ngo Mang]

The history of the Siyin tribe before Chief No-man's [Ngo Mang] reign is not exciting; the tribe was small and not in position to annoy its neighbours. In No-man's reign, however, the Siyins waged wars in Lushai, fought against the Manipur army in 1857, and had no less than six wars with the Tashons, in three of which the latter and the Burmans were allies. On one occasion the Siyins were divided against themselves and No-man had to face the united forces of the Tashons, Burmans, Soktes, and Limkhais.

The village of Lope [Lophei], which was built by Somman [Sawm Mang] and inhabited by Twantaks [Thuan Tak/Suantak] from Koset [Khuasak], was the first cause of the first war with the Tashons, for Lua Twam [Lua Thuan], the Chief, purchased a gun from the Yahows and then tried to evade payment. The Tashons took up the quarrel of their tributaries and, although Lope paid a slave in satisfaction, they determined to subdue the Siyins and make them tributary to Falam. The Tashons brought a huge force and completely surrounded Lope village, blocking all the nullahs; resistance was out of the question, and the entire population with the exception of 14 persons was captured or killed. These captives were taken to Falam and were distributed among the surrounding villages as slaves. Lua Twam himself was one of the 14 who escaped. He succeeded in ransoming his wife, and she is the only one who is reported to have returned from captivity. The result of this raid was that Lope was destroyed and the few remaining people settled in Koset, and now for the first time the Siyin tribe paid tribute to Falam. No-man only once carried arms against the Manipuris when he assisted the Soktes to repel the attack on Tiddim in 1857. This fight has been described in the chapter dealing with the Soktes. The Siyins say that having so easily overthrown the Maharajah's troops on that occasion, they were encouraged to resist the British 31 years later...

In No-man's time the Siyins were chiefly armed with spears, and hence their heavy losses. No-man, however, realized that the Siyins were but a small community and that to hold its own it must be well armed. During his lifetime the Siyins first became possessed of arms, procured for the most part from Burma. In Koppow's time the majority of the guns acquired by the tribe came from the west and were purchased from the Lushais. The deadly feud with Burma, which commenced in No-man's time owing to the murder of Chins in the Kale valley, was prosecuted originally from motives of revenge. But the Siyins soon discovered that raiding was profitable also, as the captives whom they carried off could be ransomed for guns. In No-man's time the Siyins armed themselves by capturing Burmans, whom they exchanged for guns, sulphur, lead and iron...

The Siyins under Koppow [Khup Pau]

Koppow [Khup Pau, son of Ngo Mang] at once prosecuted his father's feud with Burma, and at the head of three clans of Twantak, Toklaing [Thuklia], and Bwenman [Buanman] he attacked and destroyed Kalaymyo, carrying off even the phongysis [Buddhist monks] into captivity. At this time a Wun [minister in Burmese royal court] was in temporary charge of the Kale State. He raised an army to destroy the Siyins, enlisting the sympathies of the Soktes and Tashons in his cause, and at the same time making friendly overtures to the Limkais to ensure their neutrality during the campaign. The Tashon army, drawn as usual from the Yahow and Whenhs, as well as from the Tashon villages, marched to Sagilain [Limkhai] where it was joined by the Soktes under Yapow, Kochin, and Yetol. Whilst the allies were awaiting the approach of the Burman force from the east, the Limkais informed Koppow that he was surrounded, as the Tashons lay on his south, the Soktes would advance from the west, whilst one Burmese force was marching down from the north and another approaching from the east...

Koppow considering his position desperate decided to use diplomacy to at once save his village and defeat his enemies the Burmans. He therefore sent profuse professions of friendship to the Sokte and Sagillains and an expression of submission to the Tashons...Koppow then set out to meet the Burmans and attacked them on the Letha range and entirely overthrew them and chased them back to Burma. The Siyins state that they took four heads, two prisoners, one cannon, two guns, and all the baggage of the force. Koppow then started out to meet the second Burmese army, which was advancing on Koset [Khuasak] from the north; but it had already heard of the overthrow of
the eastern force and retreated through the Sokte tract back to the plains, paying the Soktes a bribe for assisting them in their retreat. This was the last Burmese attempt before our occupation of Upper Burma. The next foreign force to enter the Siyin tract was that under General Faunce in 1888-89..."

9.13.2 _THE BATTLE OF TARTAN [TAITAN or SIALLUM]_

(See also 9.6.11)

... The Chin leader [Vum Ko Hau] is heir to the ruling Lunman clan of the Siyin Chins. Some of his grand uncles fell in the action against General Sir George White's army at No. 3 Stockade and at Tartan in the Siyin Valley. At this latter place 60 out of 80 holders of the Fort fell on May 4, 1889. Lieut.-Colonel F.S. LeQuense won the Victoria Cross (_Times_ April 18th 1950.) But his own dashing qualities of leadership and toughness in resisting Burma's enemies during the Second World War were natural qualities he breathed at his birthplace: Fort White. This very high post bears the name of Field Marshal Sir George White, V.C., O.M., G.C.B.,G.C.S.I., G.C.M.I.E., G.C.I.E., G.C.V.O., LL.D., who took three years to subdue the heroic Siyin Chins after the fall of Mandalay and the humiliation of King Thibaw." (Diplomats in Outline: Vum Ko Hau Siyin of Siyin Valley...- "THE DIPLOMATIS" The Review of the Diplomatic and Consular World. London. (Vum Ko Hau, p. 135.)

- Telegram from the District Staff Officer, Burma, to the Chief Secretary to the Chief Commissioner, Burma.— No. 1283, dated the 9th May 1889.

  - **GENERAL FAUNCE wires.** Begins: 323 C.F., _Fort White_, May 5th 1889. A new Siyin village near site of Tartan, south-east of this, having been seen from Sagaing on by party referred to in my 320 C.F., I sent 65 Rifles, Norfolk, 60 Rifles, 42nd, under Major Shepherd, Norfolk, yesterday to destroy new Tartan which consisted of 15 houses. No opposition till after troops entered village, at bottom of which two very strong stockades, flanking each other and connected by covered way with plank-roof. Siyin Chins held their fire till troops were within 50 yards. _They stood their ground and fought with great pluck, eight being killed with the bayonet. In the first stockade their loss was 30 killed and many wounded*** I regret our loss was heavy...

  - **YOUR No. 1283. Chief Commissioner (Sir Charles Crosthwaite, K.C.S.I.) will be glad to know whether it is to be understood that the attack was successful and that both stockades were taken and the village destroyed.

- Telegram from Major F.D. Raikes, C.I.E., to the Chief Secretary to the Chief Commissioner, Burma - 163P, dated the 15th May 1889.

  _New village of Taitan was destroyed, but one stockade was not taken as Officer Commanding Force considered if there were further casualties column could not return to Fort White that night and no arrangements made for_

________________________________________________________________________________________
- * Author's (tzd) Note 1. I am using the British own terminology here, although it could also perhaps be called “Siege”.
- See PHOTO 1

"Early Tactics of the Chins: When we first advanced into the hills the Chins fought in the open and from behind stockades, but they soon learned that our quick-firing rifles were too much for them; and they could not stand against the charges of British and Gurkha troops. They then tried fighting from covered-in trenches as at Tartan in 1889. This fight, though considered but a drawn battle from our point of view, was regarded by the Chins as an overwhelming disaster to their arms; they frankly admitted that they were beaten and could never again stand face to face with British troops." (Carey & Tuck, p. 231)

** See APPENDIX E

*** The Roll Call of Honour was:


The above list will be added later with the names of the wounded.

- Note 2. Source of all telegrams: Vum Ko Hau, 169-170
campaing out. On 9th May 150 Rifles under General Symons went out and destroyed remaining stockade; place
found deserted; General Symons relieved General Faunce on 6th May 1889.

Telegram from the District Staff Officer, Burma; to the Chief Secy to the Chief Commissioner, Burma: -
1488, dated the 15th May 1889.

Following from General Officer Commanding Chin Field Force. Begins: May 10th. Party 150 Rifles, Norfolk, and
42nd Gurkhas, under Brigadier-General Symons visited TAITAN, scene of fight on 4th May, yesterday. Were
unopposed though signal shots were fired. Found many graves and several bodies were buried in enemy’s
trenches. Siyun Chins repaired stockade which was all completely destroyed and burnt. Ends.

Pau Thual, a heroic defender of the Taitan Fort, composed the following song: (Vum Ko Hau, p. 232, No. 39.
See also APPENDIX L.)

Phung Sakluang leh leido sakluang
Tul Luang thing bang hong ki phom
Phung luang lumsuang bang beal ing
Pu von min nam sial ing
Bodies of relatives and enemy
Were heaped like logs on one another
Bodies of relatives served as my fort
And called the heroic names of my clansmen
as I killed the enemy

The following poem was composed by the late Rev. T. Hau Go Sukte (see 18.3.2 RELIGION) in honour
of the heroines and heroes of the Battle of Siallum.

**SIALLUM FORTRESS**
(Battle of Siallum 4th May 1889)
Mark ye well this honoured spot,
Stained with blood of heroes slain;
They to keep our ancient lot,
Fought a horde from Great Britain.
Mark ye th’historic date,
Eighteen eighty nine May fourth;
They their precious blood poured forth;
When for us who born of late,
They their precious blood poured forth;
Sowed the seed of liberty.

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(9.13.3 **Formal Submission of the Siyins** …The Political Officer now met the Siyins on equal terms and offered to
release the two Chins for the 17 Burmans who were known to be still in captivity. After much discussion and many meetings, some of which were held in the jungle, between Captain Rundall
FORT SIALLUM or FORT TAITAN (FORT OF THE SIYIN/SIZANG)

Photo Courtesy: Tuangpu

- Lt. Col. Surgeon LeQuesne got his Victoria Cross for his action here on May 4, 1889.
- See 9.10.2 ACTIONS AT TARTAN (TAITAN or SIALLUM)
- Restoration of it was done by the Burmese Government, but not strictly according to the original structures.
- Created in this form by Thang Za Dal. January 2016
Pictures of Lt. Col. Simeon le QUESNE, his VC medal, painting showing him at the Battle of Taitan, and his grave at the Canford Cemetery, City of Bristol.

Source: URL obtained from Salai Van Cung Lian (UK)

- Created in this form by Thang Za Dal. Hamburg. 2015
MEMORIAL STONE AT SIALLUM FORT

Poem composed by Rev. S.T. Pu Hau Go in 1967
Photographer unknown

Note. On March 4, 1965 a proposal was made to the Ministry of Culture by Major Son Khaw Lian, Chairman of the Chin Affairs Council, and Chin Cultural Officer Pu Suak Khaw Khai for the restoration of the fort and the erection of this Memorial Stone. A news item about it appeared in Kyemon (The Mirror) on 14.9.1965. This Stone was erected on 16.3.1967.

- This information and photo were received by me from Pu David Hang Za Pome on 29.1.2016.

Created in this form by Thang Za Dal. Germany. March 2016.
“On the 17th February they (the left column) reached the village (Champai). But other invaders had been there before them; and signs of war and slaughter greeted them on every side. The withdrawal of the Manipur contingent from the frontier, owing to sickness, had set free the Sokte Kookies, old enemies of the Lushais, who, seizing the opportunity and knowing the panic caused by the advance of the British column, made fierce onslaught under the guidance of their Chief Kanhow. Lalburia is true had beaten them off with loss, but their attack had probably prevented his occupying a strong position which he had stockaded across the route by which the column came, and frustrated the hopes he entertained of entangling them in the mountains.”

Whilst Kochin was thus actively assisting the British troops by attacking Lalburia in the rear, the action of the Manipuris in arresting Nokatung alienated him from our cause. After obtaining the restoration of the bones of Nokatung, who died in Manipur, and an exchange of prisoners, Kochin having nothing more to gain by negotiations, set to work to avenge Nokatung’s treacherous arrest and consequent death by raiding and pillaging Manipur. Mention has already been made of the raiding on Manipur and the expedition sent in 1875 against the Kanhows...(pp. 122-23)

9.15 THE SIYIN AND KAM HAU CHIEFS IN RANGOON

_“In April [1891] Myook [Civil Officer or in modern usage: Township Officer - it’s a Burmese word] Maung Tun Win took down the Kanhow Chiefs who had been captured at Tunzan [Tonzang], and four other Siyins (Kumlin, Ya Wun, Howsu and Kuplyin) to visit Rangoon [the seat of the British colonial administration] and Mandalay [the residence of Burmese kings until the British conquest). It was considered that the sight of our power and possessions would do much to convince the Chiefs of the futility of resisting us, and would also tend to overcome their mistrust of our sentiments towards them. Except that one Siyin died, the trip was a great success in every way, and the Chins returned well pleased with all that they had seen and the kind of treatment which they had experienced throughout their travels. On the 23rd June Captain Rose, having collected all the Soktes and Kanhows of importance, held a durbar at Fort White, when Howcinkhup and all the elders of the clan took oath of allegiance to the British Government and swore to abstain from raiding Burma. Howcinkhup and all the Kanhow prisoners were then released, and they amply repaid the Government for this act of clemency a year and a half later by staunchly standing aloof from the rebellion which was raised by their relations of the Nwengal tract in common with the Siyins.”_ (Carey & Tuck, p.54)

9.16 THE SIYIN-NWENGAL [SIZANG-GUNGAL] REBELLION (1892-93) *

9.16.1. ABSTRACT OF THE REBELLION
(excerpted from Vumson, pp. 129-133)

“At the beginning of the year 1892 the impact of the British presence was felt everywhere. Coolies were

*Author’s (tzd) Note 1. There had always been a very unique relationship between the Sizangs and the Sukte/Kamhaus from ancient times up to WW II. They were natural allies in times of war and peace, even though they had fought against each other for a couple of times. And although the Sukte/Kamhaus expanded their territory even as far north as the Manipuri Kingdom they remained the allies of the Sizangs who lived in their immediate neighborhood. The Sizangs had even fought together with them as their ally against the Manipuri when the later invaded the Sokte/Kamhau territory. Or they (Sukte/Kamhaus) remained mostly neutral during the several tribal wars of the Sizangs and the combined forces of the Tashon/Tlaisuns, Hualgos, Zahaus and Khuanglis. (For more information on these subjects, see 9.13 The History of the Siyin Tribe, and 9.14 The History of the Sokte Tribe.) And they were once again allies against the British Colonialists and later against the Japanese, too, during the Second World War. The Sizangs were so fiercely independent-minded that they did not attempt to expand their influence to any other tribes, nor did they tolerate attempts by others to influence them either. (See also Conclusion Remarks on p. 4 of APPENDIX EE ) Note 2. Chin Chiefs and Elders were invited to Rangoon in 3 batches: In the 1st batch were the Sizang and Sokte Chiefs as mentioned above (Footnote 2, p. 54: The Kanhows were Howcinkhup [Hau Cin Khup], Ninzathang [Neng Za Thang], and two women, and the Siyins were Kumlin [Khun Lian], Ya Wum [Za Vum], Howsun [Hau Suang], and Kuplyin [Khup Lian]: in the 2nd batch were Chiefs from Haka area (see 9.11.12); and in the 3rd batch were 49 Chin Chiefs and Elders representing several tribes in November 1893 - among them were 1 Chief and 6 minor chiefs of the Tashons and 4 of their followers. Two Siyin Chiefs: Mang Lun of Sagyilaian and Ngo Kho Thang of Thuklai, and 6 Elders were also in this batch. (Carey & Tuck, p.101-102)
demanded from villages and heavy fines were increasingly imposed for any sign of opposition. What made the Chins most determined to oppose the British was their demand for the freeing of slaves and the collection of guns as fines. In the Hualngo-Lusei area, Nikhuai, a Zahau chief, who ruled a mixture of Lusei, Zahau and Paite tribes, rebelled against the British.

Also Lalbura Sailo, a Lusei chief, refused to supply coolies for officers who were then in Zo country to make maps and collect fines or slaves, and the Lushe chiefs Vansanga, Dokhuma, and Kairuma opposed admission of the British Political Officer [Lt. Col.] John Shakespear into their territories.

In the Gungal area (right bank of Manipur River), Kaptel village under Chief Thuam Thawng, attacked the British outpost at Botung. Taking advantage of the attack, the British demanded the surrender of Thuam Thawng, all the slaves in the area and a number of guns...

The Sizang, who had ceremonially taken oath of friendship with the British were not happy with the treatment they received.

1. Pu Kam Suak, who shot and killed Major H. F. Stevens before the oath of friendship was made, was imprisoned.
2. Pu On Vum, who was looking after a British garden at Fort White, was accused of stealing the vegetables and killed.
3. Pu Vum Son, who was plucking mango fruits in his field at Kalzang, was used by soldiers as a target for shooting competition.
4. Pu On Son, who was harvesting sweet potatoes in his field at Ciintam, was shot and killed without reason.
5. The British demanded all guns and when delivered broke them and buried them with salt.
6. The British demanded that all slaves be surrendered to them. [More than 1,000 slaves gained their freedom at last in northern Chinland alone. tzd]
7. The British started collecting taxes.

Chief Thuam Thawng did not bow to the British demands, but instead instigated other Zo people, especially the Sizang, to stand against the British. The Sizang chiefs welcomed Thuam Thawng and Pau Dal [his son] with open arms when they visited and explained their intention to oppose the British. The Sizang chiefs, except Chief Mang Lun of Lim Khai, unanimously agreed to turn against the British and to drive them out of the Zo country.

Khai Kam of Khuasak was sent to Thuam Thawng to discuss further details of the planned attack on the enemy, and Khai Kam, Thuam Thawng and Pau Dal and Khan Hau, Chief of Helei, decided to send messengers to Lusei, Haka, Tiasun and Zahau chiefs. The messengers brought back news of the willingness of these people to cooperate with them, and it was decided to ambush and kill the Political Officer, Mr. Carey, who was to be invited to Pumva. It was further planned that direct confrontation with the enemy’s forces was to be avoided, but that wherever possible the enemy should be ambushed, their telegraph lines cut, and their mules killed - which was hoped would force the enemy to leave the Zo country.

A message was sent to the British that Thuam Thawng was ready to surrender himself and he brought with him an elephant tusk, a rhinoceros horn and 150 guns to be presented to the political officer. But Mr. Carey was called to southern Zoram, and Myook [“Township Officer” in modern Burmese usage] Tun Win was designated to go to Pumva to receive Thuam Thawng and his presents...On October 9, 1892 Tun Win marched from Fort White to Thuklai. He was accompanied by two interpreters, Aung Zan and Aung Gyi, who had spent 15 years in the Sizang valley as a slave, and 30 soldiers as body guards. The Sizang welcome the party at Muitung, and to avoid arousing suspicion they were very friendly to all the members of the party. Then, saying that they were going to make preparations for the ceremony at Pumva, they hurried to Suangbun and waited for the arrival of the Tun Win party. Hang Tuang fired the first shot, which was returned by the guards. Although the shooting was nearly point blank, five soldiers escaped. On receiving news of the attack from escapees the British sent a large force to the Sizang area and, with the exception of Lim Khai, burned all the Sizang villages. The British then demanded the surrender of all the slaves and guns, but the people instead took to the jungle. At a
conference held at Kaptel the Zo leaders pledged to disturb the British movements more than ever…"

In retaliation the British sent Brigadier-General Palmer with a force of 2,500 rifles with two mountain guns. More villages were burned, livestock taken away and fields destroyed. Due to the resulting lack of food it was difficult to keep women and children in the jungle, and they were back to the villages after half a year of hiding. The Burmese finally took family members of resistance fighters as hostages…Thuam Thawng and his son Pau Dal gave themselves up in late 1893; they were deported to Burma and they both died in prison…In May 1894, after their family members were taken as hostages and threatened with death unless the "rebels" surrendered, Khup Pau, his sons Khai Kam and Mang Pum, and Vum Lian and Suang Son gave themselves up. This was the last group resisting the British rule. Khai Kam was deported for life on [the notorious] Andaman Islands [in the Indian Ocean], and all the rest imprisoned in Rangoon."

9.16.2 Plot of Twum Tong (Carey & Tuck, p. 77) Botung conspired to attack the post. Twum Tong [Thuam Thawng], Chief of Kaptyal [Kaptel], was the originator of the scheme; but his project was approved not only by the Nwengal, but also by Yawow and Whenoh villages. Twun Tong was the first Nwengal Chief to submit to the British authority, and only a few days previously he had received Captain Stevens and Mr. Sherman with every mark of respect and hospitality at his village. His conduct, therefore, at first sight appears unaccountable, especially when it is remembered that some 200 Siyin and Sokte Chins were actually working for and accompanying the column when Twun Tong and his neighbours formulated this plan to attack Lieutenant Henegan. Three years have elapsed since these events occurred, and we have learnt that Twum Tong at this time had no private quarrel with the Government, but being an astute Chief, he had grasped the policy of the Political Officer.

9.16.3 Policy of Disarmament (Ibid, p.77) This was to withdraw guns whenever opportunity offered, steadily and unostentatious-ly, so as not to rouse the clans to combined resistance, which would undoubtedly have followed had a general disarmament been attempted. Twun Tong produced sound arguments to convince his neighbours that total disarmament was aimed at, and he called their attention to the fact that the Political Officer had during the season withdrawn guns from Kwungli, Taungshwe, Shellum, Shinshi, Yamwel, and Saimon, as well as from all Tashon, Yawow, Whenoh or Nwengal villages on various pretexts, as fines for raiding, disobedience of orders, or for carrying arms in the vicinity of the troops.

9.16.4 Outbreak of the Rebellion (Ibid, p.77) "Whilst engaged on this tour in the south, Twum Tong, the Chief of Kaptyal [Kaptel], succeeded in inducing the Twuntak [Thuantak] and Toklaing [Thukla] clans of Siyins to join common cause with him, to rebel and attempt to drive our troops from the hills. The story of the outbreak of the rebellion and the subsequent operations was given in detail by Mr. Carey in a report to the local Government, dated the 26th May 1893, and the following extract from his report may be utilized to continue the thread of this narrative: -

‘On 1st September 1892 I left Fort White on a protracted tour of inspection in the Southern Chin Hills, and Mr. Fowler was left in charge of the Northern Chin Hills. When I left Fort White I looked on the behaviour of the Siyins and Kanhows as satisfactory, all the Chiefs with the exception of Kamlung of Pomba and Kuppow of Pimpi having come into wish me good-bye, and I had not a suspicion of the deep plot which was then being planned by the very men who were bidding me farewell, and as for the conduct of the Nwengals I looked on I lookit as annoying rather than dangerous, and I was counting on bringing them into order in another three months and as soon as the rains ceased…On the 20th September Mr. Fowler telegraphed to me that he had received information that Lushais and Yawows had met at Kaptyal to arrange with the Nwengals a plan for open hostilities against the Government, and that the Pimpi Chins sympathized with the movement. On receipt of
this news I made a double march to Falam and interviewed the Falam Chiefs, who denied all knowlege of the occurrence. I telegraphed to Mr. Fowler that such a thing as Lushais and Chins combining was impossible as the Northern Chins and the Lushais are old enemies, and I informed him that it was improbable, now that the open season was at hand, that those villages implicated in the rising of May had met and were discussing the advisability of war or surrender. I also instructed him to warn Pimpi not to be led into trouble and to remind them of all they suffered in 1888-90...’ (Ibid, p. 81-97)

Mr. Fowler’s answer was that Twum Tong had sent messengers offering to surrender and asking for terms, and this action on his part I looked at as very natural, as Twum Tong had much to lose by war, his magnificent village had never been destroyed, and to this fact was due his influence and the size of his village, which was largely recruited from the Sokte villages which had been destroyed in 1888-89... During October and November the Chin plan of campaign was carried on with vigour by the Siyins, but poor spirit by the Nwengals; we lost several men killed and wounded, the telegraph line was destroyed, mules were stolen, the Fort White-Kalemyo road blocked, and No. 3 Stockade attacked and fired into on several occasions...On the 10th November Tannwe [Thangnuai] was destroyed and on the same day a large combined force of Siyins and Sokte attempted to capture the mules and cut up their escort. The Chins were driven off with loss and hunted over the hills...In conclusion I am able to report that the Siyins and Nwengals have received very severe punishment for their dastardly outrage on 9th October and that the great majority of the rebel guns have been withdrawn, whilst several of the most dangerous characters have been deported to Burma...Taking all matters into consideration, I now think that the Siyin-Nwengal rebellion was the very best thing that could have happened for the future peace of the Northern Hills and the Kale valley. I now only regret that it cost us the life of Myook Maung Tun Win and the lives of so many soldiers...All through this report I have borne in mind that the military operations were for a large portion of the expedition personally conducted by a very senior Military Officer, Brigadier-General Palmer, C.B., and I have therefore refrained from encroaching on what will form the subject of his dispatches. I must, however, if only to acquit myself of the charge of egoism in my report on the expedition, place it on record that the great results which have been achieved, in what is probably the most lengthy season’s work which has ever been known in the Assam chain of mountains (9th October 1892-24th May 1893) reflect the highest credit on the troops engaged. No one realizes more than I do that it is one thing to plan and another to carry out those plans, and that the policy and plans were loyally carried out is exemplified by the result of the partial disarmament of a mountain tract, fully 80 miles in length and 40 in breadth (see accompanying map), and peopled by an offshoot of the great Kuki tribe and consequently cousins to the warlike Angamis and turbulent Naga tribes...No one is more gratified than I am at the stand the 1st Burma Rifles made over wounded comrades on 9th October, and no one has exceeded me in the admiration I felt during October and November for the steady manner in which the troops faced ambush after ambush throughout long and depressing marches, when men were continually shot by the unseen foe, and there was no possible hope of getting him at close quarters. And even after the combined opposition of the enemy was broken, it needed the most faithful determination on the part of officers and men to carry out those arduous and unexciting duties, which the tactics of the enemy forced us to adopt in order to starve him into submission...’(Ibid, pp. 81-97)

- Footnote 1 (Ibid, p. 81): ‘When the Nwengals attacked Botung (Bochung) and resisted Captain Stevens’ advance to the assistance of that garrison, the Siyins had in no way identified themselves with the revolt, and it was not until July or August that they were persuaded to espouse Twum Tong’s cause. That old Chief realized that the murder of Me San and the attack on Botung would not pass unpunished, and he therefore convened several councils to discuss the action which he should take. Kaikam, the son of Kuppow, the Siyin Chief, was notorious for his love of raiding and warfare, and Twum Tong induced him to go to Kaptyal to attend his meetings. He had but small difficulty in persuading him that the Government intended to disarm all the Chins piecemeal and that the Nwengals would be dealt with first and after them the Siyins. He explained that, if the surrounding tribes would but combine, there should be no difficulty in driving the troops from the hills and thus saving their guns. Kaikam and Twum Tong took an oath to stand by each other and to attack the troops...’

“Twum Tong, the Kaptyal Chief, and his son have both died in jail, and I have now appointed the second son, a lad of 15, to be Chief, and I have selected his advisers and placed him under the care of his cousin Howchinkup, the Kanhow Chief, who will see that the majority of the villagers return and build the village, which already contains several houses.” (The Events of 1893-94; under the title of: (7) The Sokte Tribe, the last paragraph on page 111)
9.16.5 THE EVENTS OF 1893-94 (Ibid, p. 99)

9.16.5.1 Organization of the administration After the cessation of the active operations of 1892-93, it was possible to reorganize the Chin Hills charge as was intended when Mr. Carey took over the Southern Chin Hills, in addition to his duties, from Lieutenant Macnubb in July 1892. In the interim Mr. Browne had been sent to Falam, relieving Mr. Tuck, who was now employed as Assistant to the Political Officer, whose time was almost entirely taken up with work in connection with the quelling of the rebellion, and who had found it impossible to put in force any regular system of administration. In 1892 Falam had been constituted both the Civil and Military headquarters, but the buildings were in a very backward state, and Colonel Corrie Bird, C.B., who had been appointed Colonel on the Staff Commanding of the Chin Hills, when the Myingyan Military district was broken up, made his headquarters at Kalewa, thence directing military movements in the hills.

Later in the season the Political offices were moved from Haka and Tiddim to Falam, and the Political administration was placed on a more solid basis. The Political Officer now had four assistants with headquarters at Tiddim, Falam, and Haka. Mr. Fowler at Tiddim was placed in charge of the Siyin and Sokte tribes. Mr. Browne, who was shortly afterwards relieved by Mr. Biggwither, was posted to Falam in charge of the Tashons and their tributaries Yahows and Whenohs, and Mr. Thruston at Haka, who had relieved Mr. O'Donnell, was in charge of Haka, Klangklang, Yokwa, and the independent southern tribes. Mr. Tuck remained as assistant to Mr. Carey. The charges of Assistant Political Officers were now treated as subdivisions of a district, all reports, diaries, and accounts being submitted to the head office at Falam which, on a modified scale, was similar to a combined Deputy Commissioner's office and treasury.

Colonel Rolland relieved Colonel Corrie Bird in March 1894 and in January 1894 the 6th Burma Battalion, Major Keary, D.S.O., Commanding, took over the posts in the Southern Hills from the 2nd Burma Battalion.

The report on the administration of the Chin Hills from June 1893 to 31st May 1894, submitted by the Political Officer to the Government of Burma, give in detail the events of the year, and an extract from Mr. Carey's reportis, therefore, borrowed to continue this narrative.

9.16.5.2 Position of affairs at the commencement of the year 1893-94 (p. 100)

At the beginning of the year now under report the rains had just put a stop to the continuation of active operations against the Siyins and Nwengal Sokete tribes, which had rebelled in October 1892 and which we had not quite settled with, although at this time the Nwengals had long ceased to offer resistance, whilst the few unaccounted for Siyin rebels sought rather to escape than to fight.***

- We had withdrawn 1,647 guns from the Northern Chins, we had recovered 11 or the 14 rifles and firearms which had fallen into the hands of the rebels, we had arrested and deported 10 of the rebel leaders, and had collected the surrendered Siyin rebels into six villages instead of allowing them to live in the scattered groups of houses which formerly existed.***

- Considerably work yet remained to be accomplished -

1. A gang of 127 rebels still carried arms against us.
2. The most notorious Siyin Chiefs, Kuppow, Kaikam, Wumlyin, and Sumshun, were still at large.
3. One hundred and seven guns were still uncollections.
4. The great part of the tribute for 1892-93 was unpaid.
5. The village roads had not been cleared of jungle, an understanding which was accepted by the Siyins at the time of surrender... ***

9.16.5-3 The Operations against the Siyin Rebels (The Events of 1893-94, pp. 103-106)

As already remarked, it was not until the visit of the Viceroy to Burma that the extra troops were sanctioned for the Northern Chin Hills and consequently the Pimpi operations could not be commenced as early as they should have been, as the garrison weakened by the absence of men on furlough was unable to take the field without reinforcements...

The rebels at this time amounted to 127 men fully armed with their families; they all belonged to the Siyin and Tokelaing [Thuklai] clans, formerly occupying the villages of Shwimpi [Suangpi], Pimpi, Tannwe [Thangnuai], Phunum
[Phunom], and Pumba [Pumva]; they were the only rebels who had not been coerced into surrender last year...

Major (then Captain) Presgrave, Commanding the Northern Chin Hills, now (21st December [1893]) commenced work by advancing into the rebel tract in three parties of 75 rifles each; the parties severally starting from Fort White, No. 3 Stockade, and No. 2 Stockade. These parties scoured the country, but without success, for, although they found traces of the existence of the rebels, they were unable to to come up with them as the rebels had elected to hide in the dense jungles, hoping that these tactics would sicken us into retiring and into leaving them in peace...The Siyin was determined and so were we, and the same result might have been accomplished without all this expense to us and all this suffering to them had they so wished it. They were determined to fight it out to the end, if privation is one of the chief causes of their final capitulation, they have but themselves to blame. I wish to place on record that the successful issue of this operation is due in great measure to the skill of Major Presgrave, who commanded the troops throughout the entire operation, and to the determination and energy displayed by Lieutenant Sutton and his detachment of the 1st Burma Rifles, who worked magnificently throughout.

9.16.6 THE SIYIN* REBELLION

By Major General R.C. Stewart C.B.
Commanding Burma District
Dated Chindwin River: 21st February 1893

I beg to note, for the Chief Commissioner's information, the state of affairs in the Chin Hills, as the result of my late visit to Fort White and Haka.

Note on the state of affairs in the Chin Hills in February 1893.

Military Situation: The Chief Commissioner is aware of the circumstances connected with the murder of the Myook and a portion of the escorts by the Siyins and Nwengals, and subsequent telegrams and diaries have related the progress of the revolt and of the operations which were deemed necessary to suppress it. On the first outbreak of the Siyins on the 9th October 1892 the garrisons of Fort White was reinforced by two guns of No. 7 Bombay Mountain Battery, and 100 rifles with Headquarters, 1st Burma Battalion, under Captain Presgrave, and subsequently by 200 rifles Norfolk Regiment, under Captain Baker, which enable the offensive to be taken with vigour; and General Palmer, Commanding the Myingyan District, arrived at Fort White on the 1st December and assumed control of the operations. As the most effective way of dealing with the Siyins, General Palmer asked for more troops, and so 300 rifles, 5th Burma Battalion under Lieutenant Taylor, and the Headquarters and 400 rifles, 6th Burma Battalion, under Captain Keary, D.S.O., were added to the force.

Posts were then established at Dimlo, Phunnum, and Montok; and on the 2nd Januray General Palmer with two guns, 100 rifles, Norfolk Regiment; 50 rifles, 21st Pioneers, 200 rifles, 1st Battalion; 100 rifles, 5th Burma Battalion; moved from Fort White across the Nankate [Vangteh] and on the 13th January occupied Kaptial [Kapel], the principal and most recalcitrant village of the Nwengals. The policy throughout had been to harry the revolted tribes, and to destroy their grain supplies as much as possible. Small parties have been despatched daily from several posts to search the valley and ravines, and to hunt up Chins still lingering in the vicinity of the occupied villages. The results have been satisfactory and the tribes are being severely punished. It is difficult to estimate what their losses have been, because in all encounters with our troops the Chins have invariably been seen to carry off their wounded. On our side the losses have been extremely heavy, a total of 53 having been killed and wounded since the operations commenced.

* Author's (tzd) Note: Under the term “Siyin” in this particular case the British meant those who were and still are living at such villages as Pimpi, Shwimpi (Suangpi), Phunom, Zung, Thangnui, etc. These villages are located in the immediate vicinity of these present-day Siyin villages: Toklaing (Thuklai), Koset (Khuasak), Bweman (Buanman), Sagylain (Sakhiling/Limkhai), Lope (Lophei), Pumba (Pumva), Voklak, Dohlueang, Tadmeang/Suangdaw and Theizang.
- For a list of some of the veterans of the Sizang contingents against the British from 1888 to 1894, see APPENDIX L.
- See also APPENDICES EE to EE - 11 (MAP 2) for more information on other related topics.
When I left Fort White General Palmer and Mr. Carey were very hopeful that both the Nwengals and the Siyins would shortly submit. Some guns had already been brought in from villages across the Nankate, and Dimlo, Pomvar and other Siyan villages were asking terms. I have every reason to hope, therefore, that full submission may shortly be expected, and I consider it a matter of congratulation that the revolt has been localised, and that the neighbouring tribes have not joined in it.” (Vum Ko Hau, pp. 453-454)

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It is true that our instructions were to punitively visit the tribes, but that force is no remedy had been proved with the Siyins and the Kanhows, who have taken the severest punishment with courage and obstinacy that have excited our wonder and admiration.

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Brigadier-General W. Penn Symons, C.B. Commanding, Chin-Lushai Expeditionary Force

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9.17  THE TASHON TRIBE

9.16.1  Legendary Origin of the Tashons  The Thados, as has been remarked, claim their origin from the bowel of the earth, and the Tashons also believe that their original parents stepped, not out of a burrow like the Thados, but out of solid rock. At Shunkla there is a large rock and out of this the Tashons believe that a man and a woman came, who settling down close by became the parents of those who are now called the Shunkla tribe proper. The Tashons call themselves Shunkla after the name of the village which they believe their first parents started, building themselves the first house after emerging from the rock, and by this name they are known to all the southern tribes... (Carey & Tuck, 141-142)

9.17.2  Rise of the Power of the Tashons  After the Shunklas (Tashon is the Burmese corruption of the word Shunkla) had founded Falam they gradually brought all their neighbours, both relations and aliens, under their control. When we occupied Chinland we found the Tashons numerically the most powerful in the hills... The Tashon tribesmen, unlike Siyins and Soktes, do not claim one common progenitor. They are a community composed of aliens, who have been collected under one family by conquest, or more correctly strategy. The esprit de corps in the tribe therefore falls far short of that displayed in the Siyin, Sokte and Thado tribes. The members of the Falam council are not looked up to as every man’s hereditary and lawful lord, as is the case with Chiefs in the north. They are parvenus and aliens, who cannot expect to be treated with the respect which high birth demands and securesin all Kuki tribes. The Tashon Chiefs themselves are well aware that their birth does not entitle them to the love and respect of their people. To maintain their position they keep their people constantly crushed under a yoke of taxation and fines, and should any village show signs of impatience or resistance it is promptly dealt with and crippled. The people of the Tashon tribe may be classed into five divisions - (1) The Shunkla (2) The Yahow (3) The Tawyan (4) The Kwseshin (5) The Whenoh. These five divisions may be subdivided into - (1) Shunkla of Falam (2) Other Shunkla (3) The Yahow tribe proper (4) Other villages of Yahow origin (5) Kwungli [Khuangli] (6) The Norn [Ngawn] family (7) The Kwseshin and Minledaung community (8) Tawyan (9) The Whenoh clan.

9.17.3  Suzerainty of the Tashons and the Council of Chiefs  From the foregoing pages it will be gathered that the Shunklas of Falam rule a heterogeneous community composed of various aliens, who far outnumber the ruling tribe. The fact that they have acquired and maintained their rule over all these people speaks well for their power of administration. They hold their position, not so much through their prowess in the field as through the ingenuity which has enabled them to play off one sept against another and thus uphold their rule over the whole. The Falam tribe is administered by a council of five Chiefs, who are all chosen from the Shunkla and Falam villages. The post of councillor is attained, not by virtue of birth, but by the vote of the people. It is a most extraordinary circumstance to find a Kuki tribe disregarding birth, and appointing to rule them five men who may be of plebeian origin and who have attained affluence by successful trade, proved their wisdom in diplomacy, or fought their way to fame in raids and wars. Amongst the Chins, as among the Kukis, it is the male issue which
commands respect and demands rights, but amongst the Shunklas a plebeian like Sonpek [Con Bik] who is the greatest man in the tribe, can make himself Chief by right, through marrying into a family of Chiefs. Such a thing would not be possible amongst the Hakas and Soktes. The aristocratic family of the Shunklas is the “Kong Perr” [Cong Khar], to which the two old councilmen Karr Lyin [Khar Lian] and Man Hlorr [Mang Hlur] belong. The other three are men whose position in the tribes is due either to their own efforts or to distinction gained by their fathers.” (Ibid, p. 149)

9.17.4 March to Falam (Second Expedition to Falam) General Graham now fixed the 10th March [1891] as the date on which the Haka-Falam column should start, and on that day a column of 300 rifles and two guns under the command of Colonel Mainwaring, accompanied by Mr. Ross and Lieutenant Macnabb, Political Officers, marched from Haka along the new mule-track, which was now finished as far as the Minkin hill. On the 13th, after a peaceful march, the column camped on the same spot as in 1890 on the north-west side of the capital, the Northern column, as already related, encamping near Pate. The reception of the columns was friendly, but the Tashons had gathered in force around their mother village, and both columns were very closely watched by Chin piquets...On the 16th the Haka column started on its return march, leaving Lieutenant Macnabb with the road-making party under Captain Stevevens, who had not yet completed the mule-track. During the next four days the road was completed, and Lieutenant Macnabb, who had seen much of the Falam Chiefs during this time, had gained valuable information regarding the sentiments and customs of the Tashons...(Ibid, pp. 50-51)

9.17.5 Meeting with the Tashon Chiefs and the Gathering of Chins at Falam In the afternoon of 11th March [1889] General W. Penn Symons summoned the Falam Chiefs and read out the terms which had already been explained to them some three months previously by Major Raikes. The Chiefs, to our intense surprise, after permitting the columns to approach their capital unopposed, firmly and politely declined to acknowledge the supremacy of the British Government by paying tribute; and, without absolutely refusing, expressed their doubts at being able to pay any portion of the fine imposed on them by humouring rebels and raiding in the plains.

The General dismissed the Chiefs with a solemn warning to carefully consider their final answer, which was to be given within two days. At this time the whole valley, in which formerly lay the original village of Falam, was full of armed Chins, numbering not less than 3,000 men, gathered from all sides; the host seemed to to settle itself in groups of from 10 to 100 men; they were quiet in demeanour, but held their heads high and seemed quite prepared for whatever might be the result of the negotiations. The crowd was a motley one, the Tashon Chiefs dressed in the gaudy tartan of the tribe, well armed with bright guns, vermilion and black parti-coloured da scabbards, and beautifully inlaid powder-horns. The Whenohs were conspicuous by their chignons, which contrasted with the lofty head-dresse of their neighbours, the Yahows, who were present carrying the strange “Shendo” chopper-shaped da in basketwork scabbards. Scattered around in bunches were scowering Styins, the half-breeds from Tawyan and Minledaung, the semi-independent clique of Kwungli, and the trans-Nankathe tribesmen of Sokte and “Poi” origin. The congregation was armed with a variety of weapons; spears and flint-lock guns predominated, but bows and quivers of barbed arrows were carried by not a few. Each man bore his food-supply for a few days on his back. (Ibid, p. 39)

9.17.6 Position of the Tashons Doubtless it was the presence of this large force drawn from so many tribes and from the very borders of the Lushai country that induced the Tashon Chiefs to show a bold front, fully believing that with our small force we should be alarmed at the display of the Chin strength. The Chiefs when they informed General Symons that they would not pay tribute were quite sincere and intended to fight rather than pay, though they preferred to gain their end without fighting if possible. It must be remembered that the Tashons held a unique position in Chinland at this time. All the tribes from Manipur to Haka and from Burma to Lushai owed them nominal allegiance and the Tashons, realized that their prestige would be gone and the name of Falam lowered in the eyes of Chinland if they in common with the petty clans had to pay tribute and acknowledge the supremacy of the white men. “ (Ibid, p. 39)

9.17.7 Decadence of the Tashon Power The Falam council recognizes that the tribal position is in a most critical
state at the present time. They not only failed to keep us out of the Siyin country in 1889, but they also met with no success when they tried to prevent our visiting Falam in 1890 and again, two years later, when we placed a post at their village. Their position then became still more unstable. They had approved the Siyin-Nwengal rebellion, although they did not openly assist the rebels, and when we had finished dealing with the Northerners, we disarmed some Wh noen and Yuhow tribesmen as well as some Norns subordinate to the Kwungli and tributary to Falam. The people thus saw what we already suspected, namely, that Falam was afraid to fight us for the guns of their subordinates. This year has seen the partial disarmament of the south, and now that the northern and southern tribes are disarmed, the Tashons recognize that their turn comes next, and they are very awkwardly placed. If they surrender their guns, their power will be diminished and their prestige lowered; if, on the other hand, they fight, they are certain to be beaten, their fine capital will be at the mercy of the troops and Government as a punishment may split up the present Tashon possessions into two or three independent chieftainships, Falam retaining the Shunklas, Kweshins, Torrs, while the Yahows and Whoenix would be independent of the Tashons and directly subordinate to the Assistant Political Officer at Falam. (Ibid, p. 151)

9.17.8 Occupication of Falam

Marching from Haka on the 10th March [1892] the column was met on the 12th by a deputation of Falam Chiefs and arrived on the 13th at our old camp near Falam, where we were met by more Chiefs. The Falam Chiefs were now told for the first time that we intended to occupy their village. They strongly objected, hoping that we would camp where we were as we had done the two previous years. However, we had not come out to bandy words with them, and so, keeping the principle Chiefs as a safeguard, the troops advanced with all military precautions, it being impossible to see the villages until quite close to it. No resistance was offered and the village was peacefully occupied... (Ibid, p. 65)

9.18 THE YAHOW TRIBE

The Yahow tribe is apparently as distinct from the Shunklas as is the Siyin tribe from the Soktes. The Yahows affirm that once upon a time the sun laid an egg on the earth and that a Burmese woman picked it up on the Webula Hill, and taking it home with her and placed it in a pot, when in course of time it hatched and produced four boys. These boys thrived and grew up to manhood and married women of the people who were in existence when they were hatched. The eldest Hlungso settled at Kairon, the second went to Tossum, the third to the village of Khanron, whilst the youngest named Yahow founded Klaao village, the present capital of the Yahow tribe, and the home of Vannul, the present Chief, who is the legitimate descendant of the founder of the tribe which bears his name. In course of time the clan Yahow became powerful, but around their villages lived other strong communities related to them, but of different family; those we now identify as the inhabitants of Rumlao, Minkin and Kwungli. The last village was formidable, for the Norns are an offshoot of it. They now reside on the left bank of the Manipur river, their villages stretching from Bawlawn to ShinShi and again on the right bank of the river in a group, the principals of which are Kopwal and Sailmon... (Ibid, pp. 143-145)

9.19 THE WHENOH TRIBE

The Whoenix community consists of Lushais who have been left behind in territory which is now a part of Chinland, but which formerly was inhabited by Lushais. They were driven west by the Chins across the Tyao and later still were forced further west and across the Tuipi river. When we first came here there were no Lushais living between the Tuipi and the Tyao, but now that raiding has been stopped the Lushais can and doubtless will avail themselves of the opportunity to return and rebuild in the now uninhabited tracts. The Whoenix say that they came out of rocks at Seipi. This is a village which doubtless was large and powerful years ago, but which now insignificant, owing to the fact that most of the people have left it to build other villages in its vicinity. It is probable that when the Chins drove out the Lushais, Sepi village made peace and was allowed to remain behind, paying tribute to the Chins. The people have many characteristics of the Lushais; they wear their hair on the nape of the neck and live in temporary villages built of bamboo... (Ibid, p. 148)
Some Powerful Member Chiefs of What the British called the Falam Democratic Council and other Chiefs from Falam District
(See The Tashon Tribe and Its Tributaries - The Yawocs and Whensors, Carey & Tuck, pp. 141-152, and 9.17 THE TASHON TRIBE in The Chin/Zo People of Bangladesh, Burma and...)

Pu Lian Zik (Zathlir Chief)
Pu Van Nawl (Zahau Chief)
Father of Pu Thang Tin Lian

Pu Con Bik/ Bo Son Pek
[Tashon Chief/ Chief of Falam Council]

Pu Za Kual (Tashon, Hliap quarter Chief)
Old Falam, Tashon village has six quarters, Hliap is one of them

Courtesy of photo by U Tawi (5th generation of Pu Con Bik)


- Note: Pu Con Bik was the famous Head Chief of the Council. Pu Van Nawl, Chief of the Zahaus, was the grandfather of the late Pu Za Hre Lian, former Chin politician and Plenipotentiary Ambassador of Burma to France, the Netherlands, and the United States for several years.
Division Act 1948 was passed which guaranteed the use of the Chin Customary Laws in the Chin Special Division. Meanwhile, the use of the Chin Hill Regulation 1895 was continued in the Naga Hills till 1959...**

11.0 RAIDS AND METHODS OF WARFARE
(Carey & Tuck, pp. 227-236)

_ The word "Shim" of the Northern Chin dialect means both to fight and to raid. The whole system of warfare is what we call raiding, and the only tactics resorted to are those devoted to surprising the enemy. The Chins, Lushais, and Kukis are noted for the secrecy of their plans, the suddenness of their raids, and their extraordinary speed of retreating to their fastnesses... The most striking characteristic of the Chin-Lushai raid is the extraordinary distances which the raiders cover to reach the scene of operation. After committing a raid they have been known to march two days and two nights consecutively without cooking a meal or sleeping so as to escape from any rescue parties which might follow them...

11.1 Early Tactics of the Chins When we first advanced into the hills the Chins fought in the open and from behind stockades, but they soon learned that our quick-firing rifles were too much for them; and they could not stand against the charges of British and Gurkha troops. They then tried fighting from covered-in trenches as at Tartan in 1889. This fight, though considered but a drawn battle from our point of view, was regarded by the Chins as an overwhelming disaster to their arms; they frankly admitted that they were beaten and could never again stand face to face with British troops.

11.2 Success of the Chins in Guerilla Warfare in 1890 In many Chin discussions and councils it was argued that, although fighting in the open and holding stockaded positions were impossible, they could more than hold their own in guerrilla warfare. In 1890 therefore the Chin tactics were persistently to hang around parties, firing from secure ambushes, or cutting up stragglers on the lines of communication...The Chins saw their chance and buzzed about the long unwieldy column like hornets, firing first into the advance guard, then into the baggage, and again into the rear-guard. In these skirmishes, although we doubtless had more men in the field than the enemy, we really got the worst of it, for it was but occasionally that we hit a Chin, and we used to have casualties inflicted on us nearly every time we moved out. Furthermore, we did the Chins but little damage for we could not move at night hampered as we were by the cooly corps. The Chins, therefore, never lost sight of us; they always removed their cattle and property at our approach and then burnt their wretched sheds in which they lived.

We were never able to stay out more than ten days at a time, and in so short a period could do little damage to property and could in no way check cultivation. The Chins laughed at us and boasted that they could always keep out of the way of people who were blind at night and who could never move off beaten paths.

11.3 Characteristics of Chin Warfare The Chin will not willingly risk his life more than he can possibly help. Although we have all admired the Siyins at various times who have carried off their wounded comrades in the most plucky manner, and who have crept into camp singly or in pairs and stolen and killed in our very midst, yet as a race Chins are not courageous.** Their tactics are the best that can be devised to suit their numbers, their weapons, and their country. We cannot blame the Chin for not meeting us in the open; he is armed with flint-lock and we with quick-firing weapons of precision. We cannot expect the Siyins, who have but some 750 men

* Source: _Effect of the Customary Law and Its Importance Upon the Chins_, by Pu Lian Uk, B.A., LL.B (Rgn.). This article appeared in the _Rangoon University Chin Students Literature and CulturalSub-Committee Magazine_ 1968-69, pp 131-133.
Note 1. Pu Lian Uk is now living as an exile in the US and still actively involved in Burmese politics against the present regime in Burma. tzd Note 2. The first compilation of the Chins‘ customary law was done by a Burman named Maung Thet Pyo, Assistant Commissioner of Myde, under the title of _The Customary Law of the Chin Tribe, 1884_. It was translated into English by Maung Shwe Eik, Myook [Civil Officer], Assistant Government Translator, British Burma, with General remarks by Dr. E. Forchhammer, Professor of Pali and Government Archeologist, British Burma. (Source: _Chin Chronicles_, compiled and edited by Rev. Khup Za Go, First Edition 1988; Churachanchapur - 795128, Manipur, India).

** See Footnote on next page.
all told, to run risks. On account of the smallness of their numbers they do not fight in large but in small parties. If they see the chance of killing three of us, but believe that they must lose one man in so doing, they will not attempt it, but will wait until they can kill a man without running the slightest risk of losing one of themselves.

The difficulty in Chinland is not due to the Chin, but to the mountains in which he lives. But the Chin is the most exasperating of enemies, for he will silently stalk a party for days awaiting his chance, and then suddenly and when least expected a shot is fired in our midst and word is passed along for a doctor.

The Chin almost invariably ambushes from below the path and not as one would expect from above. The reason is sound. The spot has been carefully selected, and after discharging his gun into the back of a man at so close range as to set fire to his clothes, the Chin slips off his rock and dives down the khud or along the side of the hill, not only out of sight, but usually out of possible line of fire also. When he fires from above he previously makes certain that his line of retreat is protected from our line of fire; for he would not fire and run uphill exposed to a chance volley in dense jungle or to the aim of a marksman in the open. We have therefore often given a Chin the credit of having done a very plucky thing when in reality it was merely an impertinent action, but one which involved him in no danger whatever.

11.4 Outbreak of the Siyin Rebellion

The Siyin-Nwengal rebellion broke out with truly Kuki suddenness* and we were taken by surprise. Although the outbreak resulted in a moral victory, it was, as has been shown in a previous chapter, a heavy blow. The Siyins commenced with a certain dash and endeavoured to make it impossible for us to hold the hills; but owning to the extreme care which they evinced for the safety of their own persons they never caused us the slightest anxiety, although only 60 men were available at this time fo the column. Troops were quickly hastened to the hills, and the plan of campaign was first to smash all combined opposition, then break up the columns into several small parties which were placed at many points of vantage in the hills. Large columns then set out and destroyed all the rebel villages and drove the rebels into scattered settlements in the jungle and nullahs.

11.5 Tactics Adopted to Suppress the Rebellion

Meanwhile the rebels vigorously carried out their tactics of ambushing escorts and we lost several men. But we had gained our first point; we had scattered them. We then turned the tables by placing outposts on all the sites of rebel villages, and the officers in command, working in combination or separately, systematically ambushed all paths and cultivations. In short, we took leaf from the Chin code of warfare, and in very short time the Chins found that their hidden stores of grain had been discovered and burnt, that they could not move without running into our ambushes, and that any attempt to cultivate involved serious personal risk. Like the Chin conquerors from whom we borrowed these tactics, we found the scheme successful and speedily productive of results. Before the season closed the Siyins and Soktes were disarmed and crippled; for they found that starvation or disarmament stared them into the face and they preferred the latter.

11.6 Prevention of the Cultivation and Destruction of the Food-Supply

In case of trouble in the Chin Hills a rule which we have adopted in the past is suggested to future Political Officers and Officers Commanding. It is to place yourself in position to ambush instead of being ambushed and attend more to the destruction of grain and to the prevention of all cultivation than to the pursuing of Chins. The weakest point

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* Explanation for previous page: I personally do not really understand what this remark should mean: How a primitive people with just a few thousand flint-lock and later musket guns and small population could show their courage against an enemy who numbered thousands of well-trained, well-organized and well-armed with the most modern weapons. Besides, entire villages were destroyed and livestock and grains either taken away or destroyed by their enemy. To fight a protracted war against such a superpower enemy would only be suicidal. Author (tzd).

** About 20 000 men of the Mizoram National Army (MNA) and Mizro National Volunteers (MNV), the military wings of the Mizro National Front, which led the Mizro armed struggle against the Indian Government for 20 years, attacked and captured all the police and Assam Rifles garrisons throughout Mizoram at the zero hour - one o'clock March 1, 1966 (IST). The plans and preparations were carried out in utmost secrecy that the whole India was caught by surprise. On March 2, Mizoram became the centre of world attention as major news media flashed news of the uprising. The Indian government declared Mizoram as a disturbed area and ordered its army to enter it. (See 16.2.4 THE ARMED UPRISING AND ITS CONSEQUENCES for detail.)
Chief Khai Kam of Khuasak, a leading hero of the Siyin-Gungal Rebellion. (Among other known leading heroes were his father and brother; Chief Thuam Thawng of Kaptel and his son Pau Khai; Chief Pau Khan Hau of Heilei and his son Pau Khaw Thang; Chiefs Thuk Kham and Kam Lun of Thuklai. See APPENDIX L for the list of some other veterans and heroes from the Siyin region - or the “Siyin Country” as the British called it - and its immediate neighbouring areas.)

Their main opponents were Gen. Sir Arthur Power Palmer and General Sir Richard Campbell Stewart.

Source of Illustation: Zo History by Vumson Suantak (created in this form by thangzadal. 01.2015)

(http://en.wikipedia.org/wiki/File:General_Richard_Campbell_Stewart.jpg)

URL of Photo obtained from Salai Van Cung Lian (UK)

(created in this form by thangzadal. 01.2015)
General Palmer as Commander-in-Chief in India from 1900 -1902. He is in General's dress uniform and wears the robes of a Knight Grand Cross of the Bath.

Extra-Regimental duties
1874-5 Dalla expedition
1876-7 Dutch war in Achin (Dutch cross with 2 clasps)
1878-80 Afghan War - Peiwar Kotal, Khost Valley
1879 QMG with Kurram Field Force (Medal with clasp)
1880-5 Assistant Adjutant-General, Bengal
1892-3 Commanded force in North Chin Hills, Burma
8th May 1894 KCB
1897-8 Tirah Expedition (Medal with 2 clasps)
1898-1900 Commanded Punjab FF
27th June 1899 Promoted to General
Mar 1900 - Dec 1902 Commander-in-Chief in India
9th Nov 1901 GCIE (Order of the Indian Empire)
26th June 1903 GCB
28th Feb 1904 Died in London

http://www.britishempire.co.uk/forces/armvunits/indiancavalry/9thbnpalmer.htm

"During the campaign in Burma in 1892-3 Palmer was once more in action, commanding the force operating in the Northern Chin Hills. He received the thanks of the government of India; he was mentioned in despatches and government orders, and was nominated K.C.B. on 8 May 1894." (http://en.wikisource.org/wiki/Palmer,_Arthur_Power_%28DNB12%29)
Sitting (from left to right): Pu Kim Suang of Limkhai, Elder; Pu Thuk Ngo, Elder of Buanman.

Standing (from left to right): **Chief Pu Pau Khai of Buanman** (Mrs. Vum Ko Hau's grandfather), Pu Kam Suan, Buanman Elder; Pu Mang Pau of Limkhai, Elder; **Chief Pu Mang Lun of Limkhai**. These two Chiefs were among the five Sizang Chiefs who made peace with the British Government. See 9.10.3 FORMAL SUBMISSION OF THE SIYINS

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Source of Photo: Vum Ko Hau, PV 39

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[Portrait of the Siyin Chin Chief Mang Lon of Sagailain.]

Photographer: Unknown

Date: 1898

Notes: Photographic copy of a portrait made in 1898, reproduced on the Chin Hills Battalion Christmas card for 1938. The accompanying note reads: 'The famous Siyin fighting chief, Mang Lon of Sagailain, a Siyin hero of the Chin Hills of 1888-89-90 and who afterwards rendered great services to the Government of India during the Siyin-Nwengal Rising of 1892.' [Gelatin silver print, 65x84mm].

Topics: Chin Hills Battalion; Chins (ethnic group); BURMA, Mang Lon, Sagailain Chief

Places: Burma; Chin; Myanmar

http://www.bl.uk/catalogues/indiaofficeselect/PhotoEnqFull.asp?PrintID=110758

(Created in this form by Thang Za Dal, September 2015)
India General Service 1854-95, one bar, Chin Hills 1892-93 (SURG. CAPT. J. P. DOYLE, 10TH MADRAS INFY.). Very fine. (1)

Fußnoten

This scarce bar of which few survive was authorised on 9 January 1903 and issued to about 2,600 men. It was awarded for service in the Northern Chin Hills during the Siyin-Nwegal uprising, when the Chins rose in rebellion against British proposals to disarm the tribes.

- Obtained from Salai Vun Cung Lian (UK)
- Created in this form by Thang Za Dal. October 2015.
12.3 SHIELDS

The shield is merely a reminiscence of a by-gone day. A few shields may still be found in almost every village, and they are brought out and carried by dancers at feasts. The shield made out of the hide of the mithun is some 2.5 feet by 1.5 feet broad; in the centre is a boss projecting outwards, and inside the cavity are two cane handles which the hand grasps. The shields are very tough and effectually stop arrows, though these do penetrate sometimes as much as six inches. Often these shields are adorned with two or more rows of brass discs and tassels of goat’s hair dyed red.

12.4. SURRENDERED GUNS*

Over 4,000 guns have been withdrawn from the Chins since our occupation, the great majority having been surrendered during 1893 and the two following seasons...That guns have come into the country from both east and west is demonstrated by the fact that weapons with the names of Burmans in Burmese characters and the names of Indian sepoys in the Persian character have been found stamped on the heelplates of muskets...The Chin blacksmiths are unable to make gun barrels, springs, and hammers, and, when breaking up guns, great care should always be taken that the locks and butt end of the barrels never fall into the hands of the people, who are able to beat out and file into shape all the other component parts of the gun. Often locks of the guns contain pieces of native workmanship and even springs, though they are usually too weak or brittle to be of any permanent use...

The Chin hates weight in a gun and therefore he invariably discards the stock of western manufacture and carves out one of his own pattern and peculiar to him. This custom is universal throughout the hills, but the workmanship of the Sijins and Soktes is infinitely superior to that of the southerners; their stock is lighter in weight and more slender and graceful in form than those heavy and more clumsily hewn stocks of the south, and, although new-comer to the hills would not detect any difference, an old resident can tell by a captured gun whether a band of raiders were northerners or southerners. The Chin values his gun according to its lightness, length, bore of barrel, and class of lock; the barrel should be as long as possible and the bore not larger or smaller than to just admit the top joint of the third finger at the muzzle, and the lock most appreciated is the one with the heavy hammer, which possesses the longest and stoutest main spring...

The vanishing of the guns with black tree oil is a curious custom; it gives the gun a very smart appearance; but his gun is the most prized possession of the Chin and nothing is too much trouble if it can decorate or improve his treasure...Wunkathe [Vangteh] in the Northern Chin Hills was noted for its beautiful guns, and when that village was disarmed, we found that the reputation was fully deserved, for the barrels were as bright as silver, the gun-stocks were beautifully shaped, and the paint, brass-work, and all other appointments were perfect.

The characteristic of the gun which strikes an Englishman most is the extreme smallness and narrowness of the butt and helle-plate, for the recoil from the heavy charge is enormous, and from the narrow heel is quite incapable of protecting the shoulder. Our weapons are heavy in the stock and light at the muzzle, but the Chin weapon is the reverse; the stock weighs next to nothing, and all the weight lies in the barrel; and the Chin is able to withstand the recoil, one would expect better marksmanship from him as the weapon cannot be so apt to kick up and through high as ours are so very prone to do..

12.5 CHIN METHODS OF MAKING GUNPOWDER

One has read in reports and gazetteers that the Chins manufacture locally a weak powder, but after some years’ experience we are in position to assert that the powder, although slow in igniting, is particularly powerful. We have seen men shot at a distance of 200, 300, and 400 yards, and, when one takes into consideration that the bullet is a light one and circular, and the barrel is smooth-bored, one has a very high respect for the local gunpowder. Those of us who fought the Sijins in 1888-89 and again in 1892-93 need no assurance that the Chin powder is good. The Pimpis made it

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* In total the British collected more than 10,000 guns from the entire Chin/Zo country, including the Lushai Hills, after the Anglo-Chin/Zo War and the Haka and Kuki Rebellions of 1917-1919.
unpleasant for us at 400 yards, and at the passage of the Manipur river the Chins dropped bullets among us at still greater range.

The manufacture of powder is effected in the following manner, which perhaps is the most curious and extraordinary of all Chin customs. Where, when, and how they learnt the secret is a matter worthy of a very deep thought; perhaps it came from the Chinese through the Burmans. As described in a former chapter, the Chin house is so built that the pig- pen may be beneath the house and the household latrine immediately above the pen. The sides of the pig-pen are banked up so that no rain may fall or flow into it and spoil or wash away the thick crust of excrement. The nitrates obtained from this are used for making gunpowder... The next question arises is where the sulphur comes from, as powder must have sulphur as an ingredient.

Although a sulphur spring has been found in the hills, the Chins do not directly look to the earth for their sulphur, and before our occupation of their tract they imported large quantities from Upper Burma. Now this import is stopped, but it does not prevent the manufacture of powder, for to begin with, it must be remembered that in faeces there is a certain quantity of sulphur, but a larger quantity is found in the aunglauk bean, which when burnt gives the charcoal which is used to mix with nitrate. This bean is known as "aunglauk" by the Burmans and to the Chins as nattang [ngatam] in the north and is spoken of as "Ga" by Colonel Mc Cullock in 1859, but we know no English name for it. (Note: The Aunglauk bean is called in modern term "sulphur bean": tzd.)

We know that the Chins soak it for days in streams until it is soft and rotten before he cooks it for food, and we know that the bean when soaking gives off a very powerful stench of sulphuretted hydrogen and also that, if the bean is eaten without being previously soaked until rotten, it is poisonous and kills quickly. There is no doubt about the fact that the Chin derives his saltpetre of its substitutes from his dung-heap and his sulphur and coal from a bean, and that the gunpowder thus manufactured is as strong and powerful as that with which he mixes imported sulphur though without the addition of imported sulphur it is slower in ignition. When mixing the charcoal with the nitre it is not uncommon to sprinkle the mixture with zu or Chin liquor if it appears to be too dusty. Charcoal made from a tree called "Mayagyi" by the Burmans is also used, but not as a rule, except when imported sulphur is added.

There are two classes of powder, the coarse, which is poured down the barrel, and the fine dust, which is used for priming the pan. The former is carried in a flask made of the horn of a mithun and the latter is carried in a dainty horn of a gorral. Both flasks are ornamented with lacquer, vermillion, and silver. The Chin has no measure for regulating the charge he pours into the barrel; what he guesses is sufficient, though to our minds the charge is excessive. Probably all the powder is not burnt. Old rags and three leaves are used as wadding.

12.6 PROJECTILES

The projectiles of the Chin gun varies in composition, size and quantity. Lead of course is the favourite metal, but it is fortunately scarce and the Chin has had to turn to brass, bell-metal, iron, round stones, and even clay pellets. The leaden balls are cast in moulds which are made as follows. First of all bees-wax balls of the size of the bullets required are rolled and are strung on a slim strip of bamboo, which is run through the centre of each ball, a quarter of an inch dividing each; the balls are then smeared with a composition of wet clay and paddy husks and placed in the sun to harden; the bamboo skewer is withdrawn and the mould heated over fire until the wax runs through the passage made by the withdrawal of the skewer. Molten lead is poured into the mould, which is then broken, and the leaden bullets are found the exact size and shape of the original balls of bee-wax and all connected by a leaden neck, the circumference of which is the same as that of the bamboo skewer originally used...

The clay pellets are far more dangerous than one would suppose; they are made of very fine and pure clay, which is taken from the beds of certain streams and which is thoroughly kneaded and cleansed of all impurities; it is then fashioned into balls which are baked as hard as stone. The Chin says that this clay ball will penetrate the stomach at close quarters and he chiefly relies on his ambushes at close quarters. If it strikes a bone, the clay ball will break up and fill the wound with mud and often cause death from putrefaction. The stones which are used as round as necessary, or oblong, and are taken from the river-beds. Chins are known to have used an iron arrow with a barb, which protrudes from the muzzle, to shoot elephants. Similar pieces of telegraph wire have been used against us. In 1890 a naik of the 42nd Gurkhas was killed and almost decapitated by a long piece of telegraph wire which was fire at him at about 20
A group of young men and women manufacturing gun powder at Voklaak village in northern Chinland in 1963 (See 12.5 CHIN METHODS OF MAKING GUNPOWDER) - A TYPICAL SCENE IN CHINLAND AND MIZORAM.

- Photo selected and prepared in this form by Thang Za Dal. Germany. October 1916.
paces and which struck him lengthways across the face.

13.0 JAPANESE INVASION OF CHINLAND AND EAST INDIA

13.1 THE INVASION

Japan, under its dictator General Tojo, formed the Axis power with Italy under Mussolini and Germany under Hitler. Japan then declared war on the United States of America and attacked Pearl Harbor on 7th December 1941. By 1942 Japan had overrun China, French Indochina, British Singapore and Malaysia, Thailand and the U.S. possessions such as the Philippines, Guam etc. The Japanese crossed the Burma border in early 1942, took Pegu and Rangoon, and marched north toward Chinland.

The advance On to New Delhi “Chalo Delhi” was launched in full scale by the Japanese in March 1944. The 15th Japanese Imperial Army under the command of Lt. General Renya Mutaguchi was assisted by the Indian National Army (I.N.A) commanded by Commander-in-Chief Subhas Chandras Bose. The main attack of India was launched through the Chin Hills and the Chindwin Valley (see Map 6).

By early 1942, having successfully driven the British into India, the Japanese occupied Burma, east of Chindwin River. In May 1942 the Governor of Burma fled to Simla in India and established a Burmese Government there. Vumthu Maung, a young Chin nationalist and several of his fellow activists were freed from Katha and other jails by the Japanese. As soon as the they were back in Chinland, after crossing the Dry Zone of Burma on foot, they organized the Chin freedom movement (see 14.1).

Japan wanted to win the favour of Asian people and to do so they propagated the Greater Asia Co-Prosperity Sphere. In an attempt to win the trust of the Chin people the Japanese freed Chin soldiers of the Burma Army who had been captured by them. These Burma Army regulars and the Chin Hills Battalion later became the backbone of the Levies formed to defend Chinland from the advancing Japanese.

“The first fierce battle the Chin Hills Battalion and the Chin Levies fought against the Japanese Artillery Battalion was at No. 3 Stockade near Theizang village. A barrage of rifle fire and pangis of the Chins halted the first major Japanese advance from Burma reaching No. 3 stockade. In the fighting the majority of the advancing Japanese troops including their commanders were killed. Captain Sakamaki told us after their occupation of the Chin Hills that very few of them returned to Kalemyo alive.” (Vum Ko Hau, p. 25)

“To begin with the Japanese forces crushed the 17th Division[of the 14th British Army] in the Chin Hills area and pushed their drive in three directions - the west bank of the Chin River, the Tammu area, and midway between the Imphal-Kohima Road by way of Wukulu after crossing the Chindwin River. The focal objective of the Japanese forces was to beleaguer Imphal and to gain mastery over the Imphal Plains... Then the Japanese forces, which had been in full readiness for an opportunity to strike, went into action and after a little more than a month of fighting established domination over the Imphal Plains. The Indian National Army under the command of Subhas Chandra Bose, head of the Provisional Government of Azad Hind, advanced into Indian territory for the liberation of their motherland.” (Ibid, pp. 44-45)

The 31st Division (Japanese 15th Army) of 20,000 men under Major General Kotuku Sato marched across the Chin-Naga Hills to attack Kohima on April 4, 1944. Kohima was defended by Chin and Naga soldiers of the 1st Assam Regiment. After a week of severe fighting, with assistance from the 2nd Indian Division, Kohima was held and the Japanese advance was stopped at Dimapur in Assam. Major General Tsumoru Yamamoto’s 33rd Division attacked Imphal from all sides over a period of four months but could not break through. General Mutaguchi ordered his men to "continue in the task till all of your ammunition is expended. If your hands are broken, fight with your feet. If your hands and feet are broken, use your teeth. If there’s no more teeth left in your body, fight
with your spirit. Lack of weapon is no excuse for defeat." But the Japanese lacked not only arms. They were also madly driven by hunger and thirst.

"The Imphal-Kohima battle which now ended was the last and greatest of the series that had been fought continuously during the past ten months on all the Burma fronts. They have achieved substantial results; the Japanese Army had suffered the greatest defeat in its history. Five Japanese Divisions (15th, 18th, 31st, 33rd and 56th) had, at any rate temporarily, been destroyed as fighting formations, while two other divisions, an independent brigade, and many line-of-communication units had been badly mauled. Fifty thousand Japanese had been killed or died, and their bodies counted in the Arakan and Assam sectors."

(Slim, W., Field Marshal. Defeat into Victory. London. 1956)

The British troops were assisted by several thousands of local Chin Levies in their offensive campaigns against the Japanese.

13.2 JUSTICE UNDER THE JAPANESE OCCUPATION

In the early days of the Japanese occupation the Japanese soldiers behaved correctly and politely. There was not a single case of rape - in contrast to the British propaganda. But later their attitudes changed as their supplies grew thin, and herds of cattle belonging to the local people were slaughtered and grains confiscated by force. After some months in the Chin Hills the Japanese showed their methods of ruling an occupied country. Contrary to their propaganda the Japanese applied very cruel methods in ruling the Chin country.

"Every educated person who served with distinction with the British against the Japanese before their occupation of the Chin Hills was 'invited' from time to time to report to Tiddim. Most of the invitees expressed their unwillingness to serve in the new administration. When they got to Tiddim, the new divisional headquarters of the Japanese Army for north Burma and East India, they found that things were not moving as they expected. Some of the Chiefs who took active command of their clan Levies found themselves in chains; many people were slapped as they reported. Other Chiefs were required to reside near the Japanese camps; guns were requisitioned lest they would be used for revolt. Some suspected as spies for the British were slapped, boxed, and beaten to death in drawing rooms within the sight of their families. All were required to bow low in front of Japanese officers. One had to announce one's name every time one reported to the Japanese commissioner. Many a fat and haughty person during the British days became slim and cautious overnight. As soon as the Japanese reached the heart of the Chin Hills, they started killing people on the slightest suspicion. I believe that this was to frighten the people and to show who the real masters were for the fact that they would not win the love or respect of the place they occupied in the ordinary way. The worse form of sufferings by the people in the Japanese occupied zones were the requisitioning of food and labour. On account of the war, no cultivation could be done and as such less food was produced, but the Japanese imperial troops came without rations and as such they had to requisition whatever food they could in the occupied territory. This was most difficult in a place like the Chin Hills through which they attempted to invade India. Almost all the ponies were requisitioned, also cattle and later mithuns. The 300-mile long motor road from Kalemyo-Chin Hills to Bishenpur-Imphal was to be maintained by the local requisitioned labour; this gave no time for the local people to cultivate; the Japanese troops depended on the people's food and they gave them no time to cultivate to produce food. This was impossible." (Vum Ko Hau, p. 31)

"This kind of requisitioning of labour by force did not take place only in the Chin Hills. The same thing was done for the Burma-Siam railway line construction. This work was more familiarly known as the Death Railway line. Beside the European prisoners-of-war from Indonesia and Southeast Asia, many labourers from Indonesia, Thailand and south Burma were requisitioned. Some whole families were sent and never returned."

(Ibid, p. 52)
13.3 ARMED RESISTANCE MOVEMENTS AGAINST THE JAPANESE

As soon as the Japanese occupied the Chin Hills, a local army called the Chin Defence Army (C.D.A) was formed up by them. The first batch of officers were appointed from those whom the Japanese used as guides and intelligence officers on the invasion of the Chin Hills and Assam.

The tasks of the CDA was to look after the Japanese occupied territories of the Chin Hills, while the Japanese forces and the INA were to invade India.

“By June 1944, however, many Japanese troops had begun to retreat towards the Chin Hills from the Imphal front. Tiddim was made the field hospital for Japanese troops. Every day my Levy Commander, Bo [‘officer’ in Burmese] Pau Za Kam, had to supply about seventy labourers to bury Japanese who died in the Tiddim (Lawibual) field hospital... All the local traitors’ reports about our impending rebellion reached my headquarters first and I could destroy them... Before we parted from the Japanese Headquarters at Tiddim, Bo [‘officer’ in Burmese] Thawng Cin Thang and I had vowed that I would look after our interests in the Japanese occupied areas and that he would take care of what went on in the British territories... I had the satisfaction of having looked after his brother who was reported adverse to the Japanese commissioners. The fact was recorded by Bo Thawng Cin Thang in a written certificate. Together with Colonel Kelly, Bo Sein Lian and Bo Suang Lian left Saizang on the 13th March 1944 and hid themselves in the west bank area of the Manipur river although the locality was traversed by Japanese troops on one occasion when they marched up to cut off British troops at Singgil at M.S. 102. They formed the first staff officers of the resistance movements which were later known as the Sokte Independence Army” and the Siyin Independence Army” or in short S.I.A. The organisation of the Sokte Independence Army was initiated by Chief Bo Hau Za Lian of Suangzang, Bo Thawng Cin Thang and other headmen on the West bank of the Manipur river. Bo Thawng Cin Thang, Bo Hau Za Lian, Bo Sein Lian, Bo Suang Lian, B.G.M., and the other commanders and members of the S.I.A. crossed the Manipur river and made headquarters at Muulbem...

And in every part of the Chin Hills various resistance movements were secretly organized against the Japanese. A well-formed organization among them in the Northern Chin Hills was the Chin Leaders’ Freedom League, whose main aim was to look after the interests of the undefended local Chin people from the Japanese oppression. Some of its outstanding leaders were Vum Ko Hau (Thuklai), Gin Za Tuang (Tonzang), Vul Za Thang (Tonzang), Pau Za Kam (Khuasak), Khai Mun Mang (Thuklai), Sum Mang (Zahau area), Awn Ngin (Buanman), Zuk Tsio and Pi Don Khaw Cing...” (Ibid, pp. 31 & 55).

“The resistance movements quickly spread to Ngawn, Falam, Zahau and Haka areas, and in September 1944 an open rebellion was launched. After being suppressed for so long the Zo people were exploding for freedom, and an organization called ‘Free Chins’ was born. The Free Chins attacked the Japanese at Muulbem, Sualim, Suangaktuam and Sakhiang...The success of the Free Chins, or as it was then known as the Chin Independence Army, was enormous. Lt. General Shinichi Tanaka [Commander of the 18th Division of the 15th Japanese Imperial Army in the Arakan war theatre] was not satisfied with the intelligence reports collected by the Arakan, Indian and Burman agents on the movements of the British inside East India. He therefore gave orders to recruit the local Chins, too. The Japanese intelligence network under Captain Tanaka Seikuroku was very successful when Chin agents were employed. At first the Masho and Kham Chins agents collected information on the movements of the West African Division as it moved south down the Kaladan Valley. As Chin settlements stretched from the Valleys of Kaladan to Bandurban and Charanga, the Chins could easily infiltrate into Chittagong and head west in Bengal. However, the Japanese defeat in the beginning of 1945 changed the conditions. The Japanese intelligence network depended on getting their food supply from the local people, and in many instances the Japanese used brutal methods to obtain food. The local people therefore attacked the base of the intelligence unit and slaughtered all the Japanese.” (Vumson, pp. 177-178)

The Japanese were in several Asian countries heartily welcomed at the beginning of World War II as true
liberators from the yoke of various Western colonial powers, but their cruelties soon became so loathsome that at the ending parts of the War uncountable Japanese lost their lives at the hands of the occupied peoples.

13.4 BATTLES IN CHINLAND: THE TURNING POINT FOR BOTH THE ALLIED FORCES AND THE JAPANESE

Since the fate of the Chin/Zo people are very closely intertwined with WW II and especially with the great battles that were fought between the British and Japanese in Chinland, I feel that a brief description of the background history of these battles need to be mentioned in this paper. However, as this paper is not mainly about WW II, the British and Japanese, I shall simply quote here some passages from one of the

Author's (tzd) Note 1. I am inserting Vum Ko Hau’s letter above here to straighten out the records as to the existence of the two separate organizations (Siyin Independence Army and Sukte Independent Army), and the letter above is one of the three letters of Bo Thawng Cin Thang addressed to the author (Vum Ko Hau) in connection with their wartime activities in 1944. (It is an exact reproduction of the original text from his (VKH) book on page 60.) The letter shows the cordial relations, mutual-respect and trust between the top leaders of the two separate organizations. For further information on this subject see Vum Ko Hau’s book, pp. 55-62. (Some uninformed Suktes lately accused that some Sizangs had tried to replace the Sukte Independent Army with the Siyn Independene Army.)

Note 2. And there is a big confusion about the two names. Originally - and officially - it was Sukte Independent Army, NOT Sukte Independence Army. It was formed up in early 1944 whereas the Siyn Independence Army was formed up much later (the Siyns had used INDEPENDENCE). At the beginning the short form of the Siyn Independence Army was written in the following way: SIA (Siyn) in order to avoid confusion between the two abbreviations. However, both words (independent and independence) have lately been interchangeably widely used in several papers. All the leading personalities of both armed organisations were intimate friends, or former classmatess, or comrades and those who later famed the Siyn Independence Army themselves had had actively participated in the Sukte Independent Army earlier. There were always very close cooperations between them to the end of WW II when the two armed units were dissolved. (Source: E. Pau Za Kam of Khuasak, who himself was a founder of the Siyn Independence Army.) The main achievements of these two armed groups were the gathering of information on Japanese movements that were so vitally important for the Allied Forces.

- Note 2. Those who have got Vum Ko Hau’s book can see pp. 375-386 and the Biography of Major-General Tuang Za Khai (APPENDIX Z) for more information on the SIA, SIA (Siyn) and other related topics.

- Note 3. Mr. Thawng Cin Thang later held the post of Chief Commissioner in several Divisions before he retired and passed away.

- See PHOTO 22 for leaders and officers of the Siyn Independence Army.

Dear Mr. Vum Khaw Hau,

Damm good show for the grand job of work you have done and been doing. We are extremely anxious to hear the outcome of SUAH LIM show. I think, the quicker we get your family and other important persons behind the screen, the better, as the 60 reported now at PHUNOM can divert anywhere they like.

(1) We shall greatly appreciate if Suang Hau Thang, Lian Thawng, Sumbedar Thuam Cin and other notables can be called.

(2) O.C. will not object to Chiefs and families coming over to us voluntarily. This applies to important and Jap blacklisted persons as well. As for the mass of the people from the Valley, we can assure that it is only a question of a few days before our troops arrive. So, would it not be advisable if they hide food in the jungle and keep themselves out of the houses, if Jap punitive party attempts to come.

Arrangements re: this FREE CHIN MOVEMENT, in all respects, sounds extremely O.K. Please extend my congratulations to MESSRS. SON NGUL and COMPANY for their impending appointments in the FREEDOM MOVEMENT. Chief Hau Za Lian will come to see his men on 21-9-44. He will tell you details.

P.S. V. Good news just received.

Better times soon

Please ask Mr. Suak Pum.

Yours sincerely,

Thawng Cin Thang

20-9-19
most authoritative books on the subject: Burma - The Turning Point so as to give the reader a rough picture about the important passive role that Chinland had played.

"I am delighted for a variety of reasons to write this Foreword to Major-General Ian Lyall Grant’s well-researched and dramatic account of the “Turning Point” in the Burma campaign of the Second World War.

Firstly, because the author, using fresh material including some Japanese sources, has been able to throw new light on a particularly bitter phase of the war against Japan. The enemy were extremely tough and brave and the staunch and tenacious resistance put up to them astride their main thrust line to Imphal, conducted in appalling conditions and invariably at very close quarters, reflected the greatest credit on the skill and courage of the British and Indian troops, particularly the Infantry. So it is high time that the exploits of the ‘Forgotten Army’ were known more generally.

Secondly, as I had the privilege of knowing and later serving one of the real heroes of the campaign, Major-General ‘Punch’ Cowan, the Commander of the 17th Indian (Black Cat) Division, I am delighted that the activities of his division feature so prominently in the book. ‘Punch’ Cowan commanded the division from immediately after the Sittang disaster in early 1942 until the capture of Burma in 1945 and was undoubtedly one of the outstanding divisional commanders of the War. I had the greatest respect and admiration of him..."

(FOREWORD by Field Marshal The Lord Bramall, KG., GCB., OBE., MC. xiii)

"Burma was the western bastion of the empire or ‘co-prosperity sphere’ planned by the Japanese for South-East Asia. In 1942 they captured it with ease and held it with equal ease throughout 1943. In 1944 and 1945 they suffered the greatest land defeat in their history and lost all they had gained. This book describes the cause of this remarkable reversal.

On the Indo-Burmese frontier there were three major military ‘fronts’, separated from each other by hundreds of miles of forest-covered mountains. The Northern Front was American; its aim was to cover the construction of a road and pipeline across the northern tip of Burma to China. The Southern Front in the Arakan was British. It had the limited aim of capturing the small port of Akyab and establishing an air base there. The Central Front was also British. It covered the only practicable route into central Burma. It was on the fighting on this front that the fate of Burma depended.

The Japanese recognized the importance of this sector and decided to capture the Central Front’s forward base at Imphal in early 1944, thus preventing any British invasion. They planned to isolate Imphal by cutting its only supply line at Kohima and keeping the road there blocked."

(INTRODUCTION, xvii)

"The great battle of Imphal/JKohima in March to July 1944 was the turning point of the war in Burma. It raged for four months over a huge area of forest-covered mountains and, although the forces involved were relatively small, the fighting was of an intensity and ferocity that have seldom been surpassed. The Japanese refusal to acknowledge defeat in the face of staggering losses led to a disaster from which they were never to recover.

A key part of this struggle was the series of battles on the Tiddim Road between the 17th Indian Division (17 Division) and the Japanese 33rd Infantry Division (33 Division). 33 Division was widely considered by the British to be the best of the Japanese divisions in Burma (Slim (1), p 357, Evans, p 59), 17 Division (like several other divisions) never doubted for one moment that it was the best
of the British divisions; certainly it had more experience than any other of fighting the Japanese. These two divisions had clashed before in 1942 during the retreat from Burma. Then the hastily assembled 17 Division, inexperienced and only half-trained, had been the losers. Now this tough division had a new organisation, had trained hard for two years and had no doubt that it could avenge its earlier defeat. The two divisions were reinforced by other first-class formations during the battle but basically it was a fight to the death between the two of them. This book tells for the first time the full story of this epic struggle."

(CHAPTE R ONE - *The Reason Why*, p. 19)

“The turning point of the war in Burma in the Second World War was the Imphal/Kohima campaign of 1944. In March of that year the Japanese 15th Army advanced into India with the aim of capturing the vital British depots and airfields around Imphal. For four months there was intense and savage fighting in many places but heaviest fighting of all was along the road leading from Teddim in Burma to Imphal. Here the Japanese were confronted by the same British/Indian division that they had so decisively defeated in 1942. They now first planned to encircle and destroy this division and then, ‘pouring like a torrent’ along this route, to burst into the Imphal plain and seize Imphal. They failed in their first aim but, nothing deterred, General Mutaguchi, who commanded the Japanese 15th Army, decided to take personal command in this vital sector himself. He brought up all his available reserves, all his tanks and most of his heavy artillery and prepared a final all-out thrust for Imphal. However, General Scoones, who commanded the British 4th Corps, struck first. Ferocious fighting followed over a wide area. After three weeks the Japanese were not only defeated but virtually annihilated and Mutaguchi admitted to his diary that the campaign was lost. The door to Burma was now wide open and undefended and General Slim’s Fourteenth Army flooded through it to win the great victories of 1945.” (Text on the Jacket)

14.0 THE AWAKENING OF POLITICAL AND NATIONAL CONSCIOUSNESSES

14.1 INTRODUCTION

Soon after World War I the Chin-Kuki-Mizo gradually began to develop political and national consciousness. They began to realize that they were belonging to a single ethnic entity and that their common destiny was closely intertwined. The first known political and nationalist movement among them took place in the then Southern Chin Hills under the leadership of a young nationalist named Vomthu Moung (also often spelled as Vumthu Maung) with the formation of a political organization called “Chin Taung Nyi Nyut Ye Aphwe”, (*Chin Hills Unity Organization*) in March 1933. It held its first party conference on April 29 in 1934 at Wa Re village in present day Mindat Township. 129 Chin political leaders were arrested in 1939 and sent to various jails across Burma. They were freed by the Japanese in 1942.

Then some of the most outstanding political movements took place among the Zo people inside present-day India under the banner of the Mizo Union with its submission of a memorandum known as the MIZO MEMORANDUM to the British Government in 1947, and the submission of the Patle National Council’s Memorandum to the Indian Government in 1960. There were and are several groups and individuals among the Zos on both sides of the international boundary who aspire to unify all the Zo tribes under a single

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* There are several conflicting information with regard to this political movement that this author cannot yet confirm the most reliable one. The information here therefore shall serve only as general informaion for the time being. See also APPENDIX N
LEADERS AND OFFICERS OF THE SIYIN INDEPENDENCE ARMY (1944-45)

1st Row - Sitting on ground (L to R): 2. Vum Zam (TL); 3.: Suak Pum (BM); 4. Ngam Thawng (BM); 5. Ngo Thawng (TL); 6. Sing Za Cin (VL); 7. Mang Thawng (TL); 10. Son Zam (VL);


3rd Row - Standing (L to R): 1. Thuam Khaw Thang (VL); 2. Khai Khaw Pau (BM); 3. Pu Awn Zam (KS); 4. Vum Thawng (KS); 7. Ngo Hau (PV); 8. Tuang Tun (TL)

4th Row (L to R): 1. Sing Ngo (LK); 6. Hang Khaw Zam (TL); 7. Suang Za Ngin (LK); 10. Za Khup (TL); 8. Lian Khaw Pau (BM); 11. Ngul Khai (BM)

5th or Last Row (L to R): 4. Khai Khaw Pau (TL); 8. Vungh Khaw Thang (BM); 10. Thawng Cin Lian (LP)

Explanation: BM stands for Buanman Village; KS for Khuasak; LK for Limkhai; LP for Lophei; PV for Pumva; TL for Thuklai, and VL for Voklaak.

Source: Vum Ko Hau, PV 41.

Note by author (tzd): “Bo” is a Burmese word for “officer”. All the names except those on the 2nd Row, have been provided by Pi Florence Ciang Za Dim of Thuklai/Canberra, and Pi Dim Uap of Buanman/Sweden. Names on the 2nd Row are from the original material. The rest cannot be traced anymore. My personal thanks to Pi Florence Ciang Za Dim and Pi Dim Uap.

(Created in this form by Thang Za Dal. October 2016)
JAPANESE THRUST ON IMPHAL-KOHIMA

To Jorhat and Brahmaputra Valley 80 miles

Impulse

17

and

Para

23

Torbung

Bishenpur

Kanglatongbi

Kangpokpi

KOHIMA

Ukhrul

Jessami

Somra

Fort Keary

Tamanthi

O Homalin

OThaungdut

IMPHAL

17

Wangjing

Palel

Kuntaung

Thanando

Tamu

Sittauung

Yuwaq

OMombi

OHengtam

JAP

JAP

35DIV

31DIV

23

(1/4 (4th)

& part of

5

20

(2nd)

International Boundary

Roads

Roads fairweather

Areas held during the battle

Areas vacated during the withdrawal

IV Corps Headquarters

Line of advance of Japanese divisions

16. 1 THE CHIN/ZO PEOPLE IN POST-INDEPENDENCE BURMA

16.1.1 ABOLITION OF FEUDALISM IN CHINLAND AND Mizoram and the Birth of CHIN NATIONAL DAY and Mizoram State Inauguration Day

5,000 Chin delegates from all regions of Chinland, including the former Lushai Hills which later became Mizoram, held a conference in Falam from February 10 to 22, 1948, and decided to abolish the centuries-old feudalism and to replace it with democratic systems of government. There were only 17 votes against the move. The voting for this decision took place on the 20th February. This date was later chosen by the then Chin Members of Parliament as the Chin National Day and it is celebrated ever since annually by every Chin community. However, in Burma those who want to celebrate it must ask for permission every year from local authorities. So whether permission will be given or not depends entirely on the whims of the authorities concerned. And successive Burmese governments have been trying in vain since 1974 to change it to Chin State Day - the year in which the Chin Special Division became a Union State. The Zo people in Mizoram also achieved their statehood on February 20, 1987, after 20 years of armed struggle. Hence, this day is also celebrated yearly in Mizoram as the Mizoram State Inauguration Day as well. (See APPENDICES I and N for more information and different opinions on the Chin National Day. (Please read ZOMI for CHIN in APPENDIX I.)

With regard to the abolition of Chieftainship in Mizoram see the following passages:

The semi-primitive tribal village administration in Mizoram had undergone development changes. Autonomous and regional councils were established in 1952. Political life was democratised. Adult franchise was introduced. Women were politically emancipated. Chieftainship became unpopular. There was an agitation for its abolition. The chiefs of North Mizo District were abolished on 1st April 1955 and the village chiefs in South Mizoram were abolished on 15th April 1956. They were paid compensation by the Assam Government. In North Mizoram the Sailo chiefs formed a majority with 165 members and with few commoner clan chiefs. And in the South, the Mara (Lakher) chiefs were 20 and the Fanai (Pawi) chiefs were 17 in number along with other village headmen. With the abolition of chieftainship the village system came under the Mizo Hills District Council. In accordance with the Sixth Schedule of the Indian Constitution, the Lushai Hills was granted autonomy and, the Mizo Union, a regional political party formed the council,

16.1.2 THE OUTBREAK OF CIVIL WAR AND THE CRUCIAL ROLES OF CHIN SOLDIERS

When Burma and India gained their independence the Chins were, without their opinion being asked, automatically divided into two parts. (Actually, the demarcation of the boundary between the British India and British Burma had already been made by the British back in 1937.) And then when East Pakistan [now Bangladesh] seceded from India those in India were once again automatically partitioned into two parts.

Immediately following its independence on January 4, 1948, the country was torn apart by a ruthless civil war which is still raging until today. In fact, it was mainly the Chin, Gurkha, Kayah (Karenni) and Kachin soldiers who had saved the Union of Burma from the Karens and the “multi-coloured insurgents” (it’s a term used by successive Burmese regimes to denote all the armed movements of various ideological stripes that were fighting against the central government in Rangoon). Almost all the strategic towns in Central Burma were already in the hands of these armed organisations.

And the Karens had even taken Insein in 1949 - a satellite town located just some 9 miles from the center of Rangoon - that the Burmese government was already called “the Rangoon Government” in the literally sense. Most of the government soldiers of ethnic Burman themselves had joined either the Communist Party of Burma or other armed Burmese organizations. So it became the sole duty of non-Burman soldiers to fight on the government’s side. Although other non-Burman soldiers (a Kayah battalion, a Shan battalion, a Gurkha battalion, three Kachin battalions and three Karen battalions) had also played extremely crucial roles in the government’s countrywide military campaigns, the most decisive role was played by the 1st, 2nd and 3rd Chin Rifles in defending Insein, the most strategic battle front of all.

“...Although some foreign historians have depicted the Battle of Insein as a conflict between Burman troops and Karen rebels, Tun Tin noted that soldiers from different regions of Burma helped to defend Rangoon. They included Chin, Kayah, Shan, Gurkha and Kachin battalions (though some Kachin took up arms against the U Nu government). The most decisive role in defending Insein was played by the 1st, 2nd and 3rd Chin Rifles, fighting on what is regarded as the most strategic battle front of all. Some insurgents, including communists, reinforced Burmese forces before going back to the jungle to repel Burmese troops**

Later one of the Kachin battalions and most of Karen soldiers from the three Karen battalions mentioned above joined their compatriots against the government. The Karens had to withdraw from Insein after a 112- day siege. All the military experts, who had had analysed these military campaigns, agreed that if Insein had fallen then, Rangoon also would have fallen automatically. Partly because of these bitter experiences on the Burmans’ part all ethnicities were mixed up in Burma’s armed forces starting from the early 1950s.

From 1949 up to 1953 U Nu, the Prime Minister of Burma from 1948-1958 and 1960-62, had always publicly acknowledged in his every speech on the occasions of the “Union Day” (12th February) and the “Martyrs’ Day” (19th July) about the decisive roles that the said non-Burman soldiers had played and the sacrifices that made in saving the Union. (On 19th July 1947 General Aung San and the majority of his cabinet ministers were assassinated.) But nowadays not even a single Burman - not to mention the two alien ethnic communities - that is, the Chinese and Indians - knows anymore about the crucial roles that the non-Burman soldiers had played for the Union because these historical facts are not mentioned at all in Burmese history books. (See APPENDICES S and T for more information on this subject.)

The following are a few evidences to show how crucial the roles that the two Chin battalions had played in defending Rangoon against the Karens for Burma were: an officer received Burma’s highest military award for gallantry - the Aung San Thuriya; the second highest award Thiha Thuriya was conferred to another officer; Thura Tazeik, the third highest award was received by 16; the fourth highest award, “Thuyeagaung Hmat-Htan-Win Award” was conferred to 24 (Thuyeagaung in Burmese means hero); the fifth highest award, the Supreme Commander’s Certificate of Gallantry Award (SCCOG) was conferred to 27; Certificate of Honour was conferred to 1. So, altogether 17 officers and 53 other ranks received various

* The Battle of Insein Never Really Ended by AUNG ZAW. Monday, February 9, 2009
- See APPENDIX DD for his article in full text.
awards.* (See APEENDIX P for some lists of the recipients of these honours, and PHOTO J for a few biographical sketches of the late Col. Son Kho Pau, who commanded the 2nd Chin Rifles.)

16.1.3 CHIN POLITICAL MOVEMENTS INSIDE BURMA

In 1968 the Burmese military government formed up the *Internal Unity Advisory Board* (IUAB) with 33 massesses were encouraged to submit their suggestions and opinions through this board. The Chin youths submitted a paper which later became well-known as *The Proposal of Chin Youths*, through the IUAB under the leadership of Pu Lian Uk, who was studying constitutional law at the Rangoon Universities then. However, the government abolished the IUAB in 1970 without accepting any of its proposals, a new constitution for the country. Several Chins submitted a number of proposal papers - in groups or as individuals. All the suggestions were sorted out into six Classifications - No. 1 to 6. Suggestions for

Then, the military government once again solicited for suggestions from the general massess in 1970 for federalism, for example, were classified under No. 6. Out of the 111 papers that fell under Classification No. 6, 75 were submissions by the Chins alone. *(Source: A BSPP Internal Report/1974. Note: BSPP stood for - the Burma Socialist Programme Party; it was the only legal political party until the ending part of 1988.)*

The most critical campaigns for the second proposals mentioned above were once again initiated by Pu Lian Uk who was later elected as a Member of Parliament in the 1990 general election. Starting from 1972 until the new constitution was promulaged in January 1974 thousands of people who had submitted suggestions and proposals for the new constitution were rounded up throughout the country and thrown into prison under an operation known widely as "Operation White Elephant". The sixty prominent Chins who were among them included senior military officers, lawyers, high ranking civil officers and party functionaries.

*(Source: Chin Forum Magazine, pp. 41-58)*

The most outstanding achievement so far for the Chins until now was the formation of an umbrella organization named the Chin National Council in 2006 by the Chin National Front, Chin National League for Democracy, Mara People's Party, Zomi National Congress and various Chin civic organizations such as Women League for Chinland, and Chin Human Rights Organization, etc.

16.1.4 CHIN/ZO ARMED MOVEMENTS

Since 1956 a number of Chin armed organizations have had fought against successive Burmese

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- Several Chin soldiers of the 3rd Chin Rifles were also awarded with various decorations during this period, but the author doesn’t have yet reliable information on them. In the early 1950s two more battalions - the 4th Chin Rifles and the 14th UMP (Union Military Police) Battalion - were formed up solely with ethnic Chins. Besides, the critical roles that the 4th Chin Rifles and the 14th UMP had played will also be added in this Paper in later Updates when reliable information is available. Just a brief information on the 14th UMP for the time being: It was based in Kalaymyo, Sagaing Division, until it was replaced by the 9th and then 42nd Burma Rifles in the 1960s. Its first commander was Major Wu Thu Hasing from Kanpetlet, Southern Chin State. During the 1950s and early ‘60s it was heavily engaged in the suppression of various Burmese armed movements of various ideological stripes operating mainly in the Upper Chindwin region, the Kangaw Valley and Pakokku District. Author (tzd)

- The Karens are also of Mongolid stock numbering about 4 million. They are living in vast areas in the fertile delta and southeastern parts of Burma, and western parts of Thailand. Before the British left Burma most of high ranking senior officers of the armed forces were Chins, Kachins and Karens. The Karens are Christian, Buddhist and Animist - roughly perhaps in equal proportions. They were one of the most loyal peoples in Burma to the British, like the Chins, Kayahs (Karenis) and Kachins, up to Burma’s independence. These non-Burmans had valiantly fought along with the Allied Forces against the Japanese during WW II. When Burmans and other Pang Long Agreement signatory peoples were negotiating with the British Government, the Karens had even sent a separate delegation to London to demand for a sovereign Karen state, but the British betrayed their aspirations. Author
governments for self-determination. Among them is the Chin National Front (CNF), which is still waging a
guerilla warfare against the Rangoon regime since several years ago. The damages that the Burmese
troops have inflicted in Chin State in terms of material, cultural and human suffering are devastating.
At the moment there are several small armed groups inside Manipur State that are striving for the cause of
some Zo tribes, but this author does not have any reliable information about them.

CHIN HILLS BTN TO ANTI -TANK BTN TO 3rd CHIN RIFLES.

Middle 1890s; there was a need to keep peace in the newly pacified Frontier areas. Major Rundall of 4th. Gurkha Rifles was urged to form the
Frontier Force later to become Chin Hills Bsn.
At first he formed with 3cosys; Siyin, Sukte and Falam and added Haka and Gorkha cosys later. He was helped by 2 British officers, one as
2nd. in command and the other as Adjutant as well as training officer.

After Major Rundall, Major Moor (Mawl Mangpa) was the second CO.
1. Saw action in pacification of Haka Rebellion (1916-17)
2. Participated in suppression of Sayasan's rebellion (1930s)
3. Pacification of Nagas in 1942
4. Action against Japanese invasion, Kale/Kabaw valley
Withdraw with 17th. Div to India to Guhati, India, to refit and rearmed as regular force (cut hair - tukun) as part of Lushei brigade, Vii Indian Div.
Saw action in Htilin Gangaw area. Converted to Anti-Tank Regiment at Pyubwe and saw action in Pyinmana and Pegu area.
Independence. Remained Chin Artillery Bsn. Communist and Karen rebellions followed. Saw action in various parts of Burma and later turned
into ordinary Rifle Bsn as 3rd Chin Rifles as 1st and 2nd Chin Rifles are already formed. Lt. Col Lian Chin Zam was the first CO.
British Oil Company (BOC) specifically asked PM U Nu for the 3rd Chin Bn for security at their oil fields in Chauk and Yenanchaung and the
security of that area.
Saw action against Communist in central Burma during that period. When the remnants of KMT, tried to infiltrate mainland Communist China
3rd Chins Bn saw action against KMTs, and Moungpoo-on, the HQ of KMT, was taken by one Coy of 3rd Chins Bn (Capt.On Pum, my uncle).
A Brigade of Burma army was preparing for action to take Moungpoo-on led by Brigadier Chit Myaing.
Apart from that 3rd Chins Bn actions in Thazi against the KND0 norther command to join the KND0 southern force saved Rangoon from
falling into the hands of KND0. (Source: Mr. Vum Kho Tual, former Information Officer, Chin State Government.15.1.2007)

CHIN HILLS BATTALION, BURMA FRONTIER FORCE (1942-1944)

“In taking heed of the reminder “Before it got too late”, I thought I would put to paper some thoughts of the time I spent in the Battalion. The
Battalion was part and parcel of the regular Burma Rifles. Prior to 1943 the entire Burma Rifles comprised chiefly of the three Hill Races
in the country. They were the Chins, Kachins and Karens. Each race was represented in its own Battalion, ie the 3rd Bn, Burma Rifles was a
Karen Battalion.
Before 1942 all the Battalions were officered by British officers seconded to the Burma Rifles. All the Viceroy Commissioned Officers were
from the native races. After 1942 more Burmese Battalions were hurriedly raised for the expansion of the forces, and to fill vacancies. OCTU
courses were set up and the local British and Anglo Burmese were Gazetted as Army in Burma Reserve officers.
I was posted to the Chin Hills Bn. The Battalion had its HQ in Falam the Capital of the Chin Hills. It was designated a Frontier Force Bn, and
acted as Military Police assisting the Civil authorities. The Battalion was comprised of Chins, Gurkhas, Kamonya and a few Sikhs serving in
specialised positions. The clerks in the office were Indians. Each race was allocated its own company. Among the Chins there are five tribes,
Hakas, Seyins [Siyins], Konsais [Khuangsi or Thado], Whelnos [Hualinga] and Zahous [Zahaus]. So there were Chin companies, and one
company to each of the others. In order to simplify communication within the Battalion the common language used was Urdu, a common
Indian dialect. All ranks were taught to read and write it in English script. We newcomers had to pick it up quickly. However, Urdu is a fairly
easy dialect to pick up. To further distinguish the Chin companies, incidentally each tribe by custom grew their hair long, and tied it up in
different ways, in this Battalion they were specially allowed to keep long hair. Those Chins who joined the Burma Rifle Bns had to cut their
hair. The Chins being head-hunters of old, were fearless and very hardworking. There were five main outposts: Tiddim on the track to Imphal;
Fort White on Kennedy Peak; Webula near the foot hills; Haka to the West and Falam. The hills are traversed by a fine road system
(wide track). These are maintained by the villagers, from village to village. When I was in Pyinmana in central Burma training the 5th Burma
Rifles I believe the Chin Hills Bn was converted to an Artillery Unit.”
Major WAS Hyde MC MiD
10 Tristram Avenue, Takapuna, Auckland, New Zealand
Hyde http://www.burmarastar.org.uk/hyde.htm

Note: More information will be further researched to straighten out the contradictions in these two information items and to expand it further. tzd.
04.2014.
Some of the Most Prominent Chin/Zo Leaders of the Second Generation Inside Burma
(Chin/Zo Leaders of the First Generation Were the Chiefs and Elders Who Led Campaigns Against the British)

Front Row Sitting L-R: Lt. Col. Lian Cin Zam (CO., Chin Hills Bu); Mr. R. Tuang Hmung, W.K.H., B.A (Hons) - Deputy Commissioner, Falam; Col. Dal Za Kam (Comdt No. 2: Lt Inf Bde); Mr. Thawng Cin Thang, T.P.C (Secretary, Chin Ministry); Lt. Col. Son Kho Pau (CO., 2nd Bu, Chin Rifles).

Standing L - R: Lt. Col. Po Kung (CO., 2/E Chin Bu); Mr. Za Hre Lian (Deputy Commissioner, Kamptet); Sithu Mr. Vum Ko Hau (Deputy Secretary, Foreign Office); Mr. Sa Vut, W.K.H.(Asst. Secretary, Chin Ministry); Major (later Colonel) Van Kuhl, BGM & Bar (Oflg, Comdt, 1st Chin Rifles)

The information below is collected and prepared in this form by Thang Za Dal. October 2016.

- At the peak of the Karen Uprising from early 1948 to mid 1949 a number of Chin battalion commanders, among them Lt. Col. Lian Cin Zam, tried to remain neutral between the Karens and Burmans. U Nu, the then Prime Minister, was forced to fly to Pegu to personally plead Col. Lian Cin Zam to side with the government. The Burmese politicians and military top brass could never forget and forgive this humiliation. When he suddenly died in a military hospital under very unusual circumstances in 1957, the government refused to transport his remains and family to Kalaymyo by a Burma Air Force plane. So, his body and family were flown to Kalaymyo by a company aeroplane of the Burma Oil Company. (See PHOTO 32 for a concrete evidence to prove this fact.) Its top managers were former intimate friends of the late colonel.

- **Col. Dal Za Kam** was forced to resign without pension because he also opposed to fight against the Karens, according to a confidential War Office report, under the title of *A Paper of the Chin Affairs in the Army* (Sheet 1):

  “...At this conference, the authorities at War Office had their first insight into Col. Dal Za Kam’s unmilitary character and reactionary mental attitude when he refused to recognise the country-wide uprisings as an insurrection against the legally constituted Government...”

- **Mr. Tuang Hmung** later became a minister of Chin Affairs for a legislative period under the U Nu government.

- **Mr. Thawng Cin Thang** became Chief Commissioner of several Divisions.

- **Lt. Colonel Son Kho Pau** attained this rank at the age of 27! He was a hero of the Battle of Insein, commanding the 2nd Chin Rifles. Several soldiers from his battalion were bestowed with outstanding awards (see Appendices P & DD). Born on July 1, 1920, at Thuklai, and after having passed 9th standard from Government Anglo-Vernacular High School in Falam, he joined the 2nd Burma Rifles in 1939 and participated in the famous General Wingate Expedition. He attained the rank of Major in 1945. He became CO of the 2nd Chin Rifles with the rank of Lt. Col. on Jan. 4, 1948 (Burma's Independence Day). He attended Burma Army Staff College for one year run by the British and passed it with flying colours; he stood 1st in the class. Late in 1951 he was forced to resign without pay because of his disobedience to his superior, Brigadier Kyaw Zaw, who later took refuge in the People’s Republic of China where he died in mid 2012. Col. Son Kho Pau went underground in mid 1964 and went to East Pakistan (now Bangladesh) with 150 men, where he got promises of military hardwares support for an armed force from the then Pakistan government. He and his bodyguards were ambushed and captured by the 7th Assam Rifles inside Nagaland in 1965 on their way back from East Pakistan. They were handed later over to the Burmese government. He was imprisoned in Mandalay for ten years without trial before being released under a general amnesty. His military career excerpted from: *The Biography of Lt. Col. Son Kho Pau* by Lt. Col. Thian Khaw Khai. 1994)

- **Mr. Za Hre Lian** later became a minister of Chin Affairs for one or two legislative periods and then served as Burma’s ambassador to Nepal, Egypt, France, Spain and the Netherlands. He died in 1997 in the US at the age of 74.

- **Major (later Colonel) Van Kuhl** became a Minister of Housing for some years in the General Ne Win government.

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Photo Courtesy - Dr. Huat Za Mang, M.B.B.S., F.R.C.S. (Thuklai, Chinland/Texas, USA) - 2012
Photo taken in Rangoon, Burma, 1950.
The Burma Oil Company Ltd.’s (BOC) acknowledgment of receipt of the payment of Aviation Spirit by the Chin Affairs Ministry on behalf of Lt. Col. Lian Cin Zam’s family for the transport of his own remains and his family from Rangoon to Kalaymyo by a BOC company airplane. From there they were further to be brought to their native village: Mualbem in Chin State. When he died in a military hospital in Rangoon under unusual circumstances, the Burmese government refused to transport his remains and family by a Burma Air Force plane. So the managers of the BOC, who were former intimate friends of the colonel, asked the government to allow them to transport his remains by a company airplane. Col. Lian Cin Zam, CO of the 3rd Chin Rifles, refused to fight against the Karens in 1949 by arguing that the Karen Uprising was the result of racial conflict between the Burmans and Karens, but not the whole country’s problem. So the top Burmese politicians and military brass could not forget and forgive him. This Photo is to be viewed together with PHOTO J in order to be able to understand its full background history. thz.

- The above document was obtained from Salai Van Cung Lian (UK)
16.1. 5 THE CHIN FORUM

The Chin Forum was founded in April 1998, in Canada by 29 Chin exiles with the main aim of materializing the aspirations of the Chin people inside Burma. It is a non-political organization. Since its formation it has undertaken several various projects until today. Its most outstanding achievement so far is the successful drafting of the future State Constitution for Chinland. It first intitiated the first draft in 2000 and completed the fifth draft in 2008. It commemorates the 10th anniversary of its formation by publishing a magazine in 2008. (For more information: www.chinforum.org)

16.2 THE ZO PEOPLE IN POST-INDEPENDENCE INDIA

INTRODUCTION

As I intend to deal under this subject mainly only with the political history, I shall concentrate solely on affairs that are directly concerned with the attainment of statehood for Mizoram. And since I have got very few materials in my hands on this subject and I still am completely stranger to these affairs, I shall give briefly elaborate here only some very basic information on Mizoram. I shall perhaps later expand this chapter with events that are concerned with other Zo tribes living outside of Mizoram State such as Assam, Manipur, Meghalaya, Nagaland and Tripura states, etc.

16.2.1 BACKGROUND HISTORY

When the British finally conquered the Lushai hills after two major and one minor expeditions, they created South Lushai Hills District and North Lushai Hills District. The former was administered from Bengal and the later from Assam. The two districts then were merged under the Lushai Hills District in 1898 and it became a part of Assam. It was once again changed in 1954 to the Mizo Hills District.

On the advice of the Simon Commission in 1935, the Lushai Hills District, the Naga Hills, and the North Cachar Hills were declared “Backward Tracts” or “Backward Areas”.* On 1 April 1937, these districts were given Excluded Area status within Assam, and as a result, they were administered directly by the Governor of Assam.

To sum up the overall political and social developments in western Zoram there were eight major factors that had played crucial roles in shaping the present destiny of the people therein.

* The arrival and conquer of the British.
* The introduction and imposition of the Inner Line Regulation of 1873** by the then British Government which is till in existence until today. This Regulation prevents people from other parts of India to freely enter and settle in Mizoram.

The Chin-Lushai Coference held in 1892. This conference sealed the fate of the entire Zo people forever.

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* “The idea applied was to avoid including these “Backward Tracts” within the sphere of general administration. In effect to ‘exclude’ these backward areas from British India itself and preserve them under the domain of direct governance of the Governor General on behalf of the British Parliament reported by the Home Secretary. This is to understand that till the Constitution came into effect on 26 January 1950, the ‘Excluded and Partially Excluded Areas’ under the provisions of the Government of India Act 1935 and Order 1936, legally did not form part of British India but under the British Parliament perceived as Crown Colony.” (Source: Backward Tracts Relevant to Fifth Schedule/New State Formation - Written by Hillman - The Analyst)

** See Footnotes on next page
The arrival of Christian missionaries from the West and the creation and introduction of script.

The First World War. More than 2,000 young men from the former Lushai Hills had volunteered to join the Labour Corps during this war in Europe. They saw how big the world was and modern technical advances in the outside world. This experience opened their eyes and motivated them to strive for education and for better life.

World War II. The Second World War reached their homeland and this paved the way for national and political consciousnesses for the first time.

The founding of the Mizo Commoners’ Union in 1946, which was later changed to the Mizo Union (MU), and the United Mizo Freedom Organisation (UMFO) in 1947. The MU’s two most distinguished achievements were the successful abolition of the centuries-old feudalism in the Mizo society, and its submission of the MIZO MEMORANDUM in 1947 to the Government of British India. The two political parties had undertaken political activities for the future political destiny of the Zo people.

The Mautam Famine and the founding of the Mizo National Front

16.2.2 MAUTAM AND THE BIRTH OF THE MIZO NATIONAL FRONT (MNF)

(The two quotes below are from Vumson, pp. 265-67)

Every 48 years, a cyclic ecological phenomenon called Mautam leads to widespread famine in this region. When such a famine started in 1959, the Mizos were disappointed by the Assam Government’s handling of the situation. The introduction of Assamese as the official language of the state in 1960, without any consideration for the Mizo language, led to further discontent and protests.

“During the 1950s, the talks of Zo independence seemed to come to an end. All political parties engaged in fighting for control of the Mizo Hills District Council, and none was speaking for independence. During this time Vanlawma and those who preferred independence founded a non-political Mizo Cultural Society. The members were mostly young people from the civil service. R. B. Chawnga, presiding officer of the sub-court of the

Explanation for previous page:

** “Formerly there was unrestricted intercourse between British subjects in the plains of Assam and the wild tribes living across the frontier. But there broke out frequent quarrels and, sometimes, serious disturbances between the former and the later. This was particularly the case in connection with the traffic in rubber brought down by the tribes, for which there was great competition. The extension of tea gardens, as mentioned earlier, beyond the border line also frequently involved the Government in troublesome disputes with the hillmen. To obviate friction Government of India decided that certain special rules should be laid down by taking up special powers. Accordingly, in 1872, the provisions of Act XXXIII Vict., Cap. 3, Section 1, was made applicable with effect from the 1st January 1873 in Cachar and the Chittagong Hill Tracts. Subsequently the Bengal Eastern Frontier Regulation 1 of 1873 was passed for the frontier districts. This Regulation had given power to the Lieutenant Governor to prescribe a line to be called the “Inner Line” in each of the tribal areas beyond which no British subjects or those of specified classes could pass without a licence. Accordingly Inner Line started on the southern frontier to the District of Cachar, from the site of the outposts established during the Lushai Expedition of 1871-72...” (Lalrinmawia, p. 75)

“...Needless to say, the Lushai Hills Inner Line had been an effective instrument in checking large scale immigration of undesirable foreigners into the district. Had not been this Regulation introduced, the district might have been completely infiltrated, like those of Tripura and Assam and in a lesser degree, Meghalaya and Manipur. Fortunately, the Hills had been safeguarded and foreigner’s problem has not been a serious issue like most of the North-Eastern states, but the Chakmas of Chittagong Hill Tracts have been in the habit of immigrating into Chakma District in the Southern Mizoram, the number of which has suddenly been increasing during the past 8 years (1977-85)...With an attempt to free themselves from the hands of Bangladesh’s soldiers and escape cruel punishment, a large number of Chakmas have been entering within Mizoram. If this is not checked effectively, there is every possibility of their out-numbering the Mizo population in the next few decades within their own territory. Since the issue of permit for entry and residential passes had been restricted, there were only a few Bengali families of shopkeepers who had been in possession of residential houses of their own within the district. Nonetheless, there exists a number of Nepalese who had been settling and acquiring land in different parts of the district. Even this is not a serious problem. The material result of all this is that, not like Assam, Meghalaya and Tripura, most of the rich people and big contractors belong to the Mizo community themselves.” (Ibid, pp. 80-81)
16.9 POWER STRUGGLE WITHIN THE MIZO NATIONAL FRONT

“In the meantime the Zo nationalist leaders disagreed with one another on how they should carry on the struggle. Laldenga led the “hardcore faction” which wanted to fight until independence was secured. The “softcore faction” wished to accept a compromise offered by the Indian Government. Members of the “softcore faction” included Lalhmingthanga, Foreign Secretary; Lalkhawliana, Finance Secretary; and Thangkima, Education Secretary. In 1969, the “softcore faction”, or the “Dawmpui group”, made arrangement to wrestle power from Laldenga. In response Laldenga removed Lalnunnawia from the vice-presidency of the MNF in March 1970. Major General Sawmvela was replaced by Zamawia as Chief of the Army, and Lianzuala became vice president of the Front. In 1970, Laldenga, accompanied by Lalhmingthanga, went to Peking and met with Chinese Prime Minister Chou En-Lai.” *(Ibid, p. 288)*

16.10 ATTAINMENT OF THE UNION TERRITORY STATUS

Despite all the great suffering and losses in terms of human life and materials the MNF was still popular with the people. MNF leaders became respected politicians and civil servants, and the Mizoram government was operating in the shadow of the MNF. At the end of 1981, Laldenga was in New Delhi for negotiations with Mrs. Indira Ghandi. The Indian Government initially agreed to grant the Zo people statehood, and Laldenga accepted it. The negotiations came to a deadlock, however, because of four demands put forward by Laldenga.

They were:

1. Extermination of the power of the Governor in Mizoram. (The real administrator of the Union Territory of Mizoram was the Lieutenant Governor. The Chief Minister of the State, was only implementing what the Lt. Governor ordered him to do. When Mizoram became a state within India, Laldenga did not want the status quo. He wanted as much self-determination as possible.)

2. Natural resources of the state should belong to the state and the state should have all the rights to exploit and market them.

3. Separate election laws should be created for Mizoram.

4. The Forest Department, which at that time was situated in Silchar, was controlling the state forests in Mizoram. Laldenga wanted the forest department to be under the Mizoram Government.

Laldenga also demanded a separate flag for Mizoram Staate, but the Indian government rejected the demand as unenegotial.

There had been several talks between the Indian Government and the Mizo National Front leaders. However, both sides did not give in easily to each other’s demands. Thus negotiations for peace settlement dragged on and on. The main obstacle was Art. 371/A of India Govt. Act, which gives the Naga Government the power to control land and its natural resources but refuses the control of law and order. Laldenga demanded the power over land and its natural resources and also the control of law and order to be under the jurisdiction of the Mizoram Chief Minister, similar to all other Indian states. Another hindernis was Laldenga’s demand of immediately assuming the responsibilities of the Chief Minister of Mizoram, which was unconstitutional as he had not been elected, although Lalthanhawla, the then Chief Minister, announced that he would step down and leave his post vacant in search of peace. In 1971, the Indian Parliament had passed the Twenty-Seventh Amendment Act, and on 21 January 1972, Mrs. Indira Gandhi went to Aizawl and inaugurated the Union Territory of Mizoram. The Mizo Hills District became the Mizoram Union Territory, and Zo leaders now had direct access to the Indian Government without going through the Assam of Assam.
Unlike a District Council, a Union Territory has a Legislative Assembly and a Council of Ministers. The Legislative Assembly of a Union Territory has the authority to make laws in respect of the matters given in the State List and Concurrent List. However, the Assembly of the Union Territory of Delhi was not given control over Public Order, Police, Municipal Committee, Improvement Trust, etc. The ministers were to be responsible to the legislature, and the Chief Commissioner was to preside over their meetings. The President of India was given authority to set up a Council of Advisors. After West Zoram became a Union Territory, the first Mizoram Assembly election was held in March 1972.

16.11 THE BIRTH OF MIZORAM STATE

“Rajiv Gandhi’s assumption of power following his mother's death signaled the beginning of a new era in Indian politics. Laldenga met the Prime Minister on 15th February 1985. Some contentious issues, which could not be resolved, during previous talks referred to him for his advice. New Delhi felt that Mizo problem had been dragging on for a long time, while the MNF was convinced that bidding farewell to arms to live as respectable Indian Citizens was the only ways of achieving peace and development. Statehood was a prerequisite to the implementing of the accord [Mizoram Accord, 1986] signed between the MNF and the Union Government on 30 June 1986. The document was signed by Laldenga on behalf of MNF, and the Union Home Secretary RD Pradhan on behalf of the Indian Government. Laihama, Chief Secretary of Mizoram, also signed the Agreement. While the MNF kept its part of the bargain, the Centre [Central Government] initiated efforts to raise the status of Mizoram to a full fledged State. A Constitution Amendment Bill and another to confer statehood on Mizoram was passed in the Lok Sabha on 5 August 1986. The formalization of Mizoram State took place on 20th February, 1987. Chief Secretary Laihama read out the proclamation of statehood at a public meeting organised at Aizawl's Parade Ground. Prime Minister Rajiv Gandhi flew in to Aizawl to inaugurate the new state. Hiteshwar Saikia was appointed as Governor of Mizoram.”

((Source: http://mizoram.nic.in/about/history.htm#INSURGENCY:))

The Mizoram Accord, officially entitled MIZORAM ACCORD, 1986, MEMORANDUM OF SETTLEMENT* (see APPENDIX BB for full text) was the landmark that restored peace and harmony in the state. Its core points ar as follows:

* Handing over of all arms, ammunition, and equipments to the Central Government.
* Preparation for settlement and rehabilitation of underground personnel.
* Conferment of Statehood on the Union Territory of Mizoram.
* The State will be at liberty to adopt any one or more languages for official purposes
* Establishment of a separate university for the state.
* The State to have a High Court of its own.

(Note: I have not yet obtained until the time of this writing reliable statistics on total losses in terms of human life and material during the 20-year war on both sides. tzd)

17.0 PEOPLE

17.1.1 ORIGIN OF THE CHINS (Colonialists' View - 1)
(Carey & Tuck, pp. 2-3)

“Origin of the Chins: Our closer connection with the Chins and Lushais during the last five years does not appear to have taught us anything more than we knew twenty years ago of the ethnology of the tribes. Yule in
1855 described the Chins and Lushais as ‘of Indo-Chinese kindred known as Kukis, Nagas, Khyenes, and by many more specific names.’ Colonel Hanny identified the Chins with the Nagas of Assam mountains and states that they must be closely allied to the Kukis. In 1866 Colonel Phayre classified the Chins living on the north of Arakan as Indo-Chinese. Mr. Taw Sein Kho, Burmese Lecturer at Cambridge, in a pamphlet on the Chins and Kachins bordering on Burma, wrote:

‘Ethnically these tribes belong to that vaguely defined and yet little understood stock, the Turanians, which includes among others the Chinese, Tibetans, Manchus, Japanese, Annamese, Siamese, Burmese and the Turks. The evidence of language, so far as it has been studied, leaves little doubt that ages ago China exercised much influence on these Turanian races, whose habitat, it is said, included the whole of at least Northern India before its conquest by the Aryans.’

Mr. MacCabe of the Assam Commission, whose service has been spent among the Nagas, Lushais, and the other hill tribes of the province of Assam, designates the Chin-Lushai family as Indo-Chinese. Captain Forbes calls the race Tibeto-Burman. Mr. B. Houghton of the Burma Commission, in an essay on the language of the Southern (Sandoway) Chins [in present Rakhine State] and its affinities in 1891, writes -

‘As a mere conjecture of the original habitat, & c., of these races the following may be hazarded. At first the stocks may have lived together in Tibet or perhaps a good distance to the West of it...After the departure of the Chinese smaller hordes from time to time poured into India, the largest being the Burman one, which, perhaps by the pressure of the newly arrived Aryans, was forced into Burma. The hillmen of Arakan I would regard as rather later immigrations.’

In the Burma Census Report of 1891 Chin ethnology is dismissed with the remark that the Chins or Kyins are a group of hill tribes, all talking various dialects of the same Tibeto-Burman speech and calling themselves by various names. Without pretending to speak with authority on the subject, we think we may reasonably accept the theory that the Kukis of Manipur, the Lushais of Bengal and Assam, and the Chins originally lived in what we now know as Thibet and are of one and the same stock; their form of government, method of cultivation, manners and customs, beliefs and traditions all point to one origin. As far as the Chins are concerned, we know from our own experience, as well as from the records of Manipur, that the drift of migration has changed and is now towards the north. The Nwite, Vaipei, and Yo Chins, who within the memory of man resided in the Northern Chin Hills, have now almost entirely recrossed the northern border, either into the hills belonging to Manipur or to the south of Cachar, and their old village sites are now being occupied by the Kanhow clan of Sokte Chins, which also is steadily moving northwards...

Those of the Kuki tribes which we designate as ‘Chins’ do not recognize that name, which is said to be a Burmese corruption of the Chinese ‘Jin’, or ‘Yen’, meaning ‘man’. The Northern Chins call themselves Yo, the Tashons, Haka, and more southern tribes Lai, while the Chins of Lower Burma give their name as Shu...The Chins subordinate to Burma are not contained in the tracts administered from Falam, for besides the Chinbokes, Chinbons, and Chinmes administered from Yawdwin, and the political charge of the Arakan Hill Tracts, the Deputy Commissioner of Minbu, Thayetmyo, Kyaukpyu, and Sandoway all have dealings with Chins who reside in their districts..."

17.1.2 _ ORIGIN OF THE CHIN (Colonialists’ View - 2) _

‘I believe some people are of the opinion that they were the aboriginal tribes of Upper Burma, and were gradually forced back into the hills, driving back in turn the Lushais, who dwelt in the hills now occupied by the Chins; the Lushais retreating across the Manipur River still further into the hills. After our subjugation and occupation of Upper Burma the Chins began to be a thorn in our side, just as they had been to the King Thibaw, and his predecessors. Thibaw had tried sending an army to invade their country; but it was ignominiously defeated, and the troops retired after doing more harm than good to the prestige of the Burmese army. (The Siyin Chins by F. M. Rundall, Political Officer, Northern Chin Hills./Vum Ko Hau p. 451)
ORIGIN OF THE CHINS (Colonialists' View - 3)

Geographical and Ethnological
(Reids, pp. 1-5)

Prior to 1889, the interior of the tract of country known as the Chin-Lushai Hills, was a *terra incognita*, and, even now, there are probably many members of the general public included in the class of well-educated to whom the title conveys but little meaning, and in whom it arouses still less interest.

Considering of parallel mountain ranges rising to heights of over 9,000 feet, this, the most recent acquisition to Her Majesty's dominions, embraces every variety of physical feature and climate, from the dense and deadly jungles below, through the tangled mazes of which the ponderous elephant and rhinoceros push their way, to the invigorating summits, crowned with pines, where the sheen of the pheasant's wing catches the eye, as, with lightning speed, he skims down the mountain side.

People this region with dusky tribes, almost as numerous in dialect and designation as the villages in which they live, owning no central authority, possessing no written language, obeying but the verbal mandates of their chiefs, hospital and affectionate in their homes, usparing of age and sex while on the warpath, untutored as the remotest races in Central Africa, and yet endowed with an intelligence which has enabled them to discover for themselves the manufacture of gun-power. Such in general outline is the Chin-Lushai country, and such were its inhabitants until some years ago they were touched by the transforming wand of civilization...

Considerable confusion arises from the various names under which the inhabitants of the Chin-Lushai Hills have been desribed. Previous to the Expedition of 1871-72, the wild tribes which had been in the habit of raiding our North-Eastern Frontier, were generally spoken of as "Kukis" - a Bengali word meaning hill-men or highlanders. Since that event, however, the term "Lushai" has come into more common use; and although originally applied to the tribe or tribes occupying the tract immediately to the south of Cachar, is now employed, in a comprehensive sense, to indicate all those living to the west of the Kaladyme river, while those to the east are designated Shendus. On the other side, to any one approaching them from the Burma side, the Shendus would be known as Chins, and divide the people with whom I am going to deal in the following pages into the two broad classes of Lushais and Chins, the course of the Kaladyme river forming the line of demarcation...I believe the Lushais call themselves "Zao". "Chin" is a Burmese term, and on the authority of Colonel Woodthorpe, synonymous with Khyen (pronounced "Chin").

17.2 CLASSIFICATION OF THE TRIBES IN THE HILLS

The separate tribes recognized in the tract controlled from Falam are the Sokte, Sijins, Tashons, Hakas, Klangklangs, and Yokwas. In the south there are independent villages belonging to none of these main tribes. Each of these independent villages has its own Chief; they have no tribal system. The Thado, the Yo, the Nwite, and the Vaipe tribes have almost disappeared from the Northern Chin Hills, and reference need only be made to them when dealing with the Sokte tract. The Sokte tribe, which includes the Kamhow clan, is found on both banks of the Manipur River, which led to the people on the left bank calling those on the right Nwengals. This term has been brought into use by us and Nwengals have been considered a separate tribe; this, however, is not so...The Sijins are the Taute and Tauktes of the Manipur records. The Tashon tribe includes the two powerful communities of Yahows and Whenows, which were formerly known as Pois, Poites, and Pawite. The formidable Shendus, so well known on the Chittagong and Arakan frontiers, are mainly Klangklangs and Hakas. The term "Baungshe" [from the Burmese *paung*, to put on (a turban), and *she*, in front] has been applied indiscriminately to all Chins who bind their hair over the forehead. It is a mere nickname and has been intentionally omitted...**

* See Footnote on next page.
17.3 GENERAL CHARACTERISTICS OF THE PEOPLE
(Carey & Tuck, pp. 165-168)

17.3.1 Chin Characteristics

Thus, Falam, the capital of Shunklas, is but a long day’s march for a Chin from the heart of the Siyin country, yet a border villager has to be requisitioned to interpret the words of the Siyin to the Shunkla and vice versa, and the appearance of the tribesmen differ as widely as their language. Throughout the vast apparent difference in detail of the manners and customs of the tribes, the main Kuki characteristics can be universally traced and may be briefly enumerated as follows: The slow speech, the serious manner, the respect for birth and the knowledge of pedigrees, the duty of revenge, the taste for and the treacherous method of warfare, the curse of drink, the virtue of hospitality, the clannish feeling, the vice of avarice, the filthy state of the body, mutual distrust, impatience under control, the want of power of combination and of continued effort, arrogance in victory, speedy discouragement and panic in defeat are common traits throughout the hills.

17.3.2 Special Characters of Separate Tribes

HAKAS AND SIYINS

_ On first acquaintance with the various tribesmen one is struck with the manly carriage and regular features of the Haka Chiefs and freemen, whose frank manner and self-assurance are in marked contrast with the bearing of the Siyins. The chief characteristics of the Siyins are the short flat nose, small keen bright eyes, which are never in repose, and the stealthy cat-like movements of body and limbs, as well as the abnormal size of the thighs and calves which seem to have been intended for trunks of twice the size that they carry. The Siyin is an evil-looking person and his exterior clearly illustrates his character; his face is usually disfigured by smallpox, and the hair tightly drawn back gives him a cruel expression. His restless eyes denote that he trusts no man and he knows that no man should trust him... The worst fault of the Hakas is avarice; there is nothing that they will not do for money, and in this respect they are despicable and fall far short of the Northern Chins, who with all their faults are very clannish and loyal to each other. It was the fear of deportation and disarmament and not greed of gain which drove them to hand up outlaws at the close of the Siyin-Nwengal rebellion. Experience has taught us that all Chins are liars and thieves, and the most accomplished thieves in the hills are the Siyins, who in this respect may be classed as a criminal tribe. The Haka and southern villagers area also great thieves and like the Siyins they will work in gangs, some distracting attention, whilst others carry off the booty. Hakas and Siyins have both been known to accept a present and then deliberately steal from the benefactor. The Falam Chiefs, too, although they are so particular in their outward conduct and pretend that they are superior to all other Chins, have been found capable of stealing iron when they thought that they had the chance of doing so and evading detection. It is marvellous

* For previous page: Footnote 1 (p. 4 [Carey & Tuck]): “We have now identified the tribes and clans and families which are mentioned in Mackenzie’s "North-Eastern Frontier of Bengal,” Chapter XVI, as follows:-
The “Sooties,” “Soktes,” “Kanhowes” are what we know as the Sokte tribe. The “Chassads” or “Chuksads” are known to the Chins as Taksal and to the officers of the Upper Chinldwin in Burma as the Kaungsae, which latter word is the Burmese way of pronouncing “Khangje”, the Manipuri name given to all Kukis (and Chins) who reside on the border of the plains. The Chassads belong to the Thado tribe. The immigrants described as “a Helot race not actually of the Sootie tribe, but living in villages of their own amongst them,” are what we know as the Yo and Nwite tribes. The “Northern Poids” mentioned by Colonel Johnstone in 1878 are the Yawh tribe and the “Lakava Pois” or “Sindhus” are the Klangkling tribe and the Independent southern villages. The “Waipies” are known to us as the Vaipe; nearly the whole family has left the Chin Hills and is now living in Manipur territory. About 100 houses are included in the “Nwite” or Mal village of Losao. The “Haankeepe” and “Hawkibs” are merely a family of the Thado tribe. The tribes which lie on the immediate south are (1) Thado, (2) Yo, (3) Nwite, (4) Sokte.”
how a Siyin can creep into a post on his stomach and carry off cooking pots under the very nose of the sentries. He has also entered houses inside our posts and carried off property without disturbing the inmates...

**TASHONS**

The manner of the Tashons is more quiet than that of other Chins. The business-like way in which the Falam Council will settle down quietly and soberly discuss tribute affairs explains to us, as clearly as their past history, that the tribe owes more to the brains of its Chiefs than to the prowess of its braves for its present leading position in Chinland. Diplomacy, love of intrigue, and shrewdness are the characteristics of the Tashons. When they attacked the Siyins they always had the Burmans as their allies; when they attacked Kwunli they invoked the aid of the Hakas; when British troops entered the hills they encouraged the Siyins to fight and to prolong the futile struggle; but when the troops arrived at Falam the only weapons they used were their tongues, which poured forth a stream of expostulations, excuses, and promises. Finally, when the Siyins and Nwengals rebelled the Tashons gave them every encouragement, except assistance in men, and when their own border villages were disarmed the Tashons allowed them to suffer in peace, fearing to bring our wrath down on the capital itself if they endeavoured to save them. Diplomacy is the only word which describes the character of the Tashon. Some day they may feel that they must fight us, or lose their position in the land, and, if they fight, we may be quite certain that every intrigue and trick which cunning can devise has previously been tried and found ineffectual..."

**THE LUSHAIS**

(Woodthorpe. pp. 10 -11 & 71-78)

"The name Kookie has been given to this great tribe, as Mr. Edgar tells us, by the Bengalis, and not recognized by the Hillmen themselves. He says:-

"I have never found any trace of a common name for the tribe among them, although they seem to consider different families as belonging to a single group, which is certainly coexistent with what we call the Kookie tribe."

... The Lushais first appeared on the scene about the year 1840, the first chief of whom we had any knowledge being Lalal; from whom are descended the chiefs who have lately been the cause of so much anxiety to the Indian Government. He had four sons. Of these, when we first hear of them, Mongpir was struggling in the west against the Poitooos, to establish himself on the Chatarchara range; Lalingvoom was ruling the villages south of the hill known as Peak Z, in the Great Trigonometrical Survey of India; while Lalsavoong was striving with the Ladoes in the east for possession of the Chumfai valley and range to the north of it..."

"The Lushais with whom we became acquainted during our journeyings, belong to three different tribes, the Lushais, Soktes, and Pois. The latter are rather taller and of a fairer complexion than the ordinary run of Hillmen, but the principal distinguishing characteristic between the three tribes is the mode in which they dress their hair...

Both the men and women are well made, and muscular; the average height of the former appeared to be about 5 feet 6 inches, and of the women, five feet four inches. The men are all sturdy fellows, thickset as to the neck and shoulders, body light and active, arms and legs muscular and well developed, their arms generally long in proportion to their bodies. Their complexion comprises every shade of brown, and their features vary considerably; the generality however possessing flat retrousse noses with nostrils, thick lips, and small almond-shaped eyes. Among the Lushais though, and especially among those related to the reigning families, some of whom were even handsome, we met with a much more refined type - the nose being thin and aquiline with small nostrils, the lips thin and the mouth small. In all, however, the cheekbones were high and prominent, the face broad and remarkable for an almost entire absence of beard or moustache; even a slight moustache and small tuft of hair on the chin being the exception rather than
the rule. The expression of many was bright and intelligent, and they showed a wonderful aptitude for quickly understanding anything new wonderful which they saw during their visits to our camp...

The Lushais are mighty hunters, as they are great eaters of flesh, and their supplies depend a good deal upon the success of their hunting excursions. It is only within the last fifteen years, or thereabouts, that they have learned the use of fire-arms, but now they possess a large number of muskets, most of which are old flink-locks, of English manufacture, bearing the Tower mark of various dates, some as far back as the middle of the last century. The stocks of these are highly varnished and ornamented with red paint...

17.3.3 PHYSICAL DEVELOPMENT
(Carey & Tuck, pp. 165-166)

"Physically the Chin is a fine man, taller and stouter than his neighbours in the plains on both the north and east, and although he fell short of the build of the Pathans, his measurements compare more than favourably with those of the Gurkha. It is no uncommon occurrence to find men 5 feet 10 inches and 5 feet 11 inches in height with chest measurement of 39 inches and with a calf measurement of the abnormal size of 16 inches. Individual tall men are found in the Kuki villages immediately south of Manipur and among the Sokte, but the finest built men in the Hills are the Siyins, Hakas and independent southerners.

The Siyins, though small in stature, are splendidly limbed and are the most evenly built tribe in the hills, though the Hakas and independent southerners are as a whole taller and produce the finest individual men. The late Lyenrwa of Kotarr and Lalwe of Klangklang are perfectly proportioned giants with a magnificent development of muscle. The worst built and puniest men in the hills are found amongst the Tashons, who are as a whole distinctly inferior to other tribes in physique and carrying capability...

The carrying capacity of the Chin equals that of the Bhutia and is superior to that of the Gurkha as inasmuch as he is faster. It is not uncommon to find a man carrying 180 lbs. for a 12 mile stage, and a load as 60 lbs. appears hardly to affect the ordinary pace of the carrier, who will march 20 miles in the day.

The Chins and the southern Kukis of Manipur being the same race, living in the same class of country and under the same conditions, are, as to be expected, equally good carriers; but for short distances neither are as fast as the most satisfactory of all the foreign coolies who have worked in the Chin Hills, the Tunkal..."

17.3.4 APPEARANCE AND PHYSICAL CHARACTERISTICS

"All the Lushai Kuki clans resemble each other very closely in appearance and the Mongolian type of countenance prevails. One meets, however, many exceptions, which may be due to the foreign blood introduced by many captives taken from the plains and from neighbouring tribes; but these are not worth considering, and the description of the Kuki written by Lt. Stewart close on 80 years ago cannot be improved on. “The Kukis are a short, sturdy race of men with a goodly development of muscle. Their legs are, generally speaking, short in comparison with the length of their bodies, and their arms long. The face is nearly as broad as it is long and is generally round or square, the cheek bones high, broad and prominent, eyes small and almond-shaped, the nose short and flat, with wide nostrils. The women appear more squat than the men even, but are strong and ‘lusty’. In Lushai clans both sexes are as a rule rather slighter made than among the Thado and cognate clans, whom Lt. Stewart was describing. Adopting the scale given in the handbook of the Anthropological Institute, the colour of the skin varies between dark yellow-brown, dark olive, copper coloured and yellow olive...Both men and women are good walkers and hill-climbers, which is only natural, but for a race which lives exclusively on the hilltops the number of good swimmers is very large. Most men are not afraid of the water, and manage rafts very skilfully, making long journeys on them in the rains..." (J. Shakespear, pp. 1-2)
17.4 THE GENERIC NAMES “CHIN”, “KUKI” AND “ZO” AND THEIR ANCIENT HOMELANDS

“The term ZO or JO was mentioned as the name of a people in a few historical publications of the Indo-Burman peoples. Fanch‘o*, a diplomat of the Tang dynasty of China, mentioned in 862 A.D. a kingdom in the Chindwin valley, whose princes and chiefs were called ‘Zo’. In 1783 Father Sangermo** mentioned ‘the petty nation called ‘JO’. G. A. Grierson*** recorded in 1904: ‘The name is not used by the tribes themselves, who used titles such as ZO or YO or SHO.’ However, because of the Zo people’s frequent contacts with many different peoples at their borders the available literature is often confused about which people should be designated as ZO or other names. When the British took possession of Bengal and had their contact with Zo people, the Bengalis told them that the Zo were Kuki, a Bengali word which means something like savage or wild hill people. But when the British came in close contact with the Lusei, they realized that they did not call themselves Kuki. Initially the British used the term ‘Loosye’. The British, however, later adopted ‘LUSHAI’ as the official designation for Zo people living in the western part of the Zo country, as the ruling clans of these people were known to them as ‘LUSHAI’*. (Vumson, p. 1)

“The actual translation of zo in the Zo common language may be termed as follows: Zo people divide a mountainous region into two climatic zones. The higher part of the region is characterized by cold, wet, and damp climatic conditions, where potatoes, maize and sulfur beans may be grown. These areas are covered with rain clouds in the monsoon rainy season. The sun is rarely to be seen. Such a place or area is denoted by the term ‘Zo’ in distinction from the ‘shim’ of ‘chhim’, which is generally lower in elevation and with a warmer and drier climate, where bamboo thrives and hill-side rice may be grown. The generic name ‘Zo’ has no relation with the geographical-climate term ‘zo’. Zo people have a tradition of naming their clans [tribes] after the head of each clan. Hualngo are descendants of a man named Hualngo, and the Zahau, Kamhau and [some] other Zo clans [tribes] each carries the name of their founder. It must have been the same with Zo, too. Zo or a very similar sounding name must have been the name of the Zos’ originator. The ‘Genealogy of Zo (Chin) Race of Burma’ by Khup Za Thang shares this interpretation and postulates a man named ‘Zo’ as the founder of the Zo people. The author chooses Zo as the designation of all Zo people, because it appears to him that Zo is the most widely used name, whether it be Zo, Yo, Jo, Cho, Sho, Khxou, or Yaw. The author does not insist that ‘Zo’ is the proper or right designation. However, he believes that names such as Kuki and Chin which originated as abused names should not be adopted as the designation of a people. Such names could hinder understanding between the abuser and the abused. It will be in the interest of all Zo people to be known by a common name, most possibly Zo.” (Ibid, p. 6) See TABLE 4.

“In the absence of written documents, and because the Zo had limited contact with neighbouring peoples, it is extremely difficult to trace Zo history. However, through historical linguistics, archaeological findings, and ethnic relationships, it is now accepted that Zo belong to the group of people identified as Tibeto-Burman. The oral genealogy of Zo claims that a man named Zo was the originator of all Zo people... Estimates based on oral history account for approximately twenty-seven generations of Zo people. Assuming a generation to last twenty-five years, Zo people have been in existence for only seven hundred years. Zo legend asserts that the Zo were originally from a cave called CHINNLUNG, which is given different locations by different tribes. The legend cannot therefore be accepted as a fact, because it is contradictory to known facts of how man originated. The physical features of Zo people, yellowish or brownish skin, brown eyes, black hair, slanted eyes, prominent cheekbone, wide nose, and flat face suggest their relation to the Indonesian-Malay subrace of the Mongoloid Race. By analysing Zo language and comparing it with other languages anthropologists concluded that Zo language is related to the Tibeto-Chinese languages and therefore their cultural affiliations with them...” (Ibid, pp. 26-27)

** Father Sangermo: A Description of the Burmese Empire, Rome, Parbury, Allen and Co. MDCCCXXXIII
The rise of the Tang dynasty (618-906) brought contact between early Zo people in the Chin-dwin and the Tang Chinese. The Tang, as widely traveled traders, recorded the existence of three kingdoms in Burma - the Pyu, the Pegus (Mon), and the Sak. The Sak kingdom may have been the Zo of Upper Burma. (Ibid, 33)

“This term Kuki, like Naga, Chin, Shendu, and many others, is not recognized by the people to whom we apply it, and I will not attempt to give its derivation, but it has come to have a fairly definite meaning, and we now understand by it certain closely allied clans, with well marked characteristics, belonging to the Tibeto-Burman stock. On the Chittagong border the term is loosely applied to most of the inhabitants of the interior hills beyond the Chittagong Hill Tracts...In the Lushai Hills nowadays the term is hardly employed, having superseded by Lushai. In the Chin Hills and generally on the Burma border all these clans are called Chins...The term Lushais as we understand it, covers a great many clans...The Lusheis, however, did not eject all the clans they came in contact with, many of them they absorbed, and these now form the bulk of the subjects of the Thangur chiefs. In this monograph Lushai is used in this wider sense, Lushei being used only for the clan of that name. Among the people themselves the Lusheis are sometimes spoken as Duhlian, at the derivation of which I will hazard no guess, and the general population of the hills is spoken of as Mizo”. (J. Shakespear: INTRODUCTION)

The origin of the term “Chin” itself is not yet known for sure as there are several contradicting and controversial theories. Among them are also that of Sakhong’s. He tries to prove in several ways in his book (In Search of Chin Identity: A Study in Religion, Politics and Identity in Burma, 2002) that the word “Chin” is the original term used by various Chin tribes from ancient times. But his theories are far from convincing. According to Lehman it is a Burmese word: “The earliest mention of the Chin in Burman inscriptions of the Pagan kingdom dates from the thirteenth century A.D. and refers to the Chins as “allies” or “comrades” - that being the meaning of the term “Chin” - in the lower valley of the Chindwin (literally “the hole of Chin” * (Lehman, p. 20)

Lehman believes Kuki to be a Manipuri term [Lehman, 5]. But according to Mr. Edgar (p. 92 above) this term apparently is a Bengali word. And with regard to this term “Kuki”, the following few lines will simply clarify the confusions that surround it from the point of view of the Zo people themselves. Those who are currently known - and call themselves as well - as “Kuki” were always known among the Zo people as “Thado” or “Khuangsai”. While some of them nowadays prefer the term “Kuki”, some others prefer to call themselves either “Thado” or “Khuangsai”. However, a new term called “Thado-Kuki” is getting popular among them these days. The word KUKI itself does not mean anything at all in any Zo dialects. Actually, Thado is the name of both the tribe and the clan (see Table 4).

And the original homelands of the Chins are also still shrouded in mystery. But it is now generally agreed among scholars that they might have had migrated from the Tibetan Plateaus or South-West China towards the Chindwin valleys and the plains and hills west of Irrawaddy river around A.D. 800 and that they migrated further to their present homelands around the 14th century.“Chin history begins after A.D. 750, with the development of Burman civilization and of Chin interaction with it.” (Lehman, p. 22). See Migratory Routes: MAP 2.

* Author’s (tzd) Note: So far as I know, all scholars - both foreign and native alike - have translated Chindwin exactly as Lehman has done. Actually, “dwin” in Burmese has five meanings: hole, in, inside, within and during. For examples: Hole like in Ye-dwin (water well, or water hole); Taw-dwin (in or inside forest); Ein-dwin (in or inside house); Pyi-dwin (in or inside country); Moe-dwin (during raining season). Therefore, Chindwin can also be translated literally as “in or Inside Chin”. But since it still doesn’t really make any sense it could perhaps make more sense to translate it figuratively as “inside Chin country”, or something like that. “The hole of Chin” does not have any sense at all in this context. I have just lately found another completely new definition of Chindwin. “That officer [Woodthorpe] states that when surveying the Chindwin river, he was informed that it was so called from the fact that its forming the eastern limit of Chin raids in Burmese territory.” (Reids, pp. 5-6). I find this newly found definition to be very interesting and deem to be plausible to some extent. However, new theories still must be sought after, if there’s any.
The postulations of those who are deemed to be experts on the Chins and Burma as a whole themselves are still full of contradictions on the topics in question. The following are some examples:

“The places mentioned in old Burmese and the modern place names in the Chindwin Valley, however suggest to Luce (1959b) that the Chin were left to themselves in the Upper Chindwin. No places above Myonywa are mentioned in the inscriptions. By twelfth century the Burmans had occupied the Yaw and Kabaw valleys abutting on the Southern Hills where, to judge by more recent conditions, they could not have failed to be in contact with the Chin of the Southern Hills. Before this time we can say nothing about possible contacts of Southern Chin with the Sak kingdoms* in Central Burma or on the Arakan side, or with the early Pyu or Mon kingdoms. But the Chin were certainly in the present Southern Chin area for an infinite time before the Burmans occupied the Yaw drainage. Indeed, one may suppose that they had moved south, east, and then north, and occupied the Chindwin Valley before the Burmans got there. If so, then the Sak-Kadu group† may have been split by some combination of the Chin and the Burmans...” (Lehman, p. 20)

“...Perhaps the earliest inhabitants were Indonesians but they have left scarcely a trace and in any case they were displaced by Mongolian tribes whose home was probably in western China. These were the Mon and Tibeto-Burman tribes from eastern Tibet. Doubtless they came down the great rivers, but the routes, order, and dates at which they came are purely conjectural. The Mon (Talaings) spread over Burma south of Henzada. The traditional names of the Tibeto-Burman tribes are Pyu, Kanran, and Thet; perhaps the Thet are Chins, and the Kanran the Arakanese; the Pyu, now extinct, may be an ingredient in what afterwards became the Burmese, and they seem to have been pushed inland from Delta coast by Talaing pressure from the south-east, as if the Talaing route into Burma was down the Salween. The Karens may have been earliest of all...” (Harvey, p. 3)

I personally am very much doubtful about Vumson’s speculation that the Sak or Thet kingdom recorded by the Tang traders could probably be the Zos of Upper Burma on two simple grounds: First, Burmese historians and scholars themselves could not find out yet until today who the Sak or Thet really were, although there are many speculations. Second, if the Zos were still that savage to wage tribal wars among themselves, they still must be too primitive to build a kingdom, or those who built such a kingdom may surely have long been assimilated by the more civilized and powerful Burmans. And if there really ever were “a petty nation called ‘JO’, as Father Sangermo is alleged to have recorded in 1783, either the Burmans or the British should also have recorded it. But they had not done that. Actually, the history of Upper Burma has already been rather reliably recorded since the early 14th century by the Shans and Burmans.

Vumson writes that the Zos were forced to build the Kale palace and that they migrated further to their present homelands because they could not bear anymore the hard life as forced labourers (Vumson, 37-39). It is true that the Chins had this common memory of being forced to build a palace wall. It is possible that the palace that they built was indeed the Kale palace. It had double walls and a moat measuring a square mile. The Kale principality, which was one of the several Shan principalities established since the mid 13th century in Upper and East Burma, was already quite strong that it had even engaged in several wars since 1371 (Harvey, pp. 82, 85, 87, 99). The times of the construction and expansion of the Kale palace and the migration of several Zo tribes to their present homelands around the late 14th and early 15th centuries thus coincided.

When guns fell into the hands of the Chins in the 18th century, however, the Kale and Kabaw valleys

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* I have consulted a number of history books of Burma on these subjects. Among them are: History of Burma by Harvey; A History of Burma by Dr. Htin Aung (Columbia University Press, 1967); Essentials of Burmese History (in Burmese) by U Kyi, B.A., B.Ed., B.L. Lecturer, Faculty of History, University of Rangoon (1963); Myanmar Yazawun [Myanmar History], by U Ba Than, B.A. Former High School Head Master, (first published 1930). However, I have found nothing about the three Sak kingdoms and the Sak-Kadu ethnic group in all these books. I shall therefore deal with them more in the future when and if I find them in other history books. Author (tzd)
became the raiding grounds of the savage Chins that the residents of the valleys had to live in constant fear of being attacked and carried away to be slaves. According to British records the number of Burmans and Shans kept as slaves by the Chins at the time the British pacified them was close to 1,000.

17.5 DEFINITION OF THE CHIN/ZO TRIBES AND SUB-TRIBES

The Zos are a Mongolid people. The society is patriarchal and monogamous and made up of several tribes and sub-tribes. Vumson and Sakhong make two great mistakes by grouping 64 Zo tribes into six major tribal groups, namely Asho, Cho (Sho), Khumi, Lai, Mizo and Zomi in their book and dissertation respectively (see TABLE 1). This diagram was originally made by Vumson. And Zakhong uses it again in his dissertation with a major change in it: He replaces the word TIBETO-CHINESE with MONGOLIAN (Zakhong, p. 83), as the main root of Man, Karen, Tibeto-Burman and Tai-Chinese.

Actually, the so-called major tribal groups are not tribal groups at all. If any Zo from these “major tribal groups” uses any of these terminologies he means the entire Chin-Kuki-Mizo, and not a single tribe. If a Sizang, for example, wants to say something about his own tribe, he uses the word “Sizang”, but if he uses “Zomi”, he means all the Chin-Kuki-Mizo people. It is exactly the same with all other people from the six groups.

Another vivid example with regard to this issue is: Under “ZOMI” (TABLE 1) are listed 13 tribes. But so far as I know most of the dialects of these so-called tribes are just very slightly different. So I wonder if they all could really be defined as separate tribes. With the exception of the Thado, Baite and Sizang dialects, the “dialects” of the rest 10 tribes listed cannot at all be defined as separate dialects. The dialects of the Thados and Baite are almost exactly the same and the “dialects” of the rest differ from each other only in accents. So, without extra efforts these 10 “tribes” can communicate each other very easily in their “own dialects”. I would rather therefore define them as Tedim sub-tribes - the main tribe being Tedim. Even the Sizang dialect itself has, according to Khoi Lam Thang, about 90 percent of similarities with the Tedim and its other related-dialects (see TABLES B/A; B/B & B/C). However, nearly all the other native Tedim-related dialects speakers have great difficulty in understanding - and learning to speak fluently - the Sizang dialect.

It is due to three big barriers: 1. The three varying tones of it which differ from the varying tones of the other dialects; 2. The rest of the words - that is the 10 percent of words that are not to be found in any other Zo dialects; 3. Its several thousands of adverbs that have no similarities with the adverbs of the other Zo tribes, and the Sizangs profusely use these adverbs in everyday life. So far as this author knows even Burmese and English languages do not have adverbs that are similar to that of the Sizangs. All these adverbs are made up of only two words and with them any situation, any human act or any forms (living and non-living things alike) can be precisely described. Here are a couple of examples: aai-aa; bengh-bongh; cilh-tulh; hil-hel; king-kung; lil-lul; mil-mel; niak-nuak; zil-zul, etc. Everybody who has ever come into close contact with the Sizang dialect will confirm this fact.

And there was a very interesting incident which worthy a mention here with regard to the dialects in Tedim area. Even Rev. Dr. J.H. Cope, the American Baptist missionary to the Chin people at the turn of the 20th century, had made a great mistake with regard to the Sizang and other dialects in the Tiddim Subdivision. This author still wonders how Dr. Cope, who is said to have had mastered the Sizang dialect, could make this great mistake in the first place (see APPENDICES M, M-1 and M-2).

About Harvey’s book: “Since its first publication in 1925 this work has been recognized as an important contribution to the history of the East. The first serious attempt to write the history of Burma after that of Phayre. The author based his book on a mass of original sources, Burmese inscriptions and chronicles, together with English, Dutch and Portuguese sources and translated Chinese chronicles form the basis of the material from which he constructed an astonishingly interesting book which no student of Indo-Chinese can afford to ignore...” (Comment of The Times Literary Supplement on Harvey’s book. December 1925)
Although some tribes in Northeast India have re-identified themselves recently as Zo, many tribes that had been classified as Kuki-Chin by British scholars and colonial officials during the British rule have not re-identified themselves yet as Zo.

17.5.1 LIST OF CHIN/ZO TRIBES AND SUB-TRIBES


The following are the various Zo tribes and sub-tribes and their native habitats in Eastern Zoram: **Tiddim and Tonzag Townships**: Tedim, Zou, Teizang, Sukte, Hualingo, Khuano, Guite, Val, Thado-Kuki, Sizang; **Falam Township**: Falam, Ngawn, Laizo, Zanai, Hualingo (Mizo), Khualsim, Zahu, Tapung, Sim, Buakhua, Tlaisun and Lente; **Haka Township**: Haka, Zokhua, Mi Ei, Senthang, Thawr and Khualsim; **Thantlang Township**: Thantlang, Zophie, Lauti and Mara/Lakher (the Mara/Lakher are also found in considerable numbers in the "Pawi-Lakher Autonomous Region" of Mizoram); **Matupi Township**: Matu, Zoutong, Daa, Lautu, Mara/Lakher, Amlai, Tamang and Wumthu; **Mindat Township**: Mindat, Muin, Daa, Cho, Kaang (M'kaang) and Rawngtu; **Kanpetlet Township**: Knottu, Chinpon, Daa, Cho, Kaang and Ra; **Paletwa Township**: Khami/Khumi, Chinpon, Daa, Khamui, Myo, Asho and Khuangsu. The Plains Chins are mainly concentrated in Rakhine State, Ayeyawady, Magway and Bago Divisions. The tribes that are living in the Chittagong Hill Tracts are as follows: Khyeng/Khyang, Bawm or Bawmzo, Thado-Kuki, Mizo, Mashi (M'tro) and Pauku; The Zo's in Manipur State in India are mostly Paite, Thado-Kuki, Zou, Mizo, Baite, Hmar, Vaiphei, etc. Zos in Nagaland (India) are mainly Thado-Kuki; and the tribes of Zo in Tripura State, India, are Mizo, Hmar, Thado-Kuki and some other smaller ones. The Zo's in Sagar and Magway Divisions are a mixture of several Zo tribes and sub-tribes (see MAPS 3 & 4). Since several Zo tribes and sub-tribes listed here in Mizoram have had to abandon their separate tribal identities and already identified themselves commonly as MIZO it is no more possible to describe their specific former native regions.

17.6 CLANS AND SUB-CLANS

A great part of the Chin/Zo society is made up of several major clans and sub-clans, which are patrilineal - that is, they are related through the male line. So although a great part of the Zo people may speak different dialects and are identified as different tribes or sub-tribes they are so closely intertwined to each other by these clan and sub-clan systems. However, there were - and still are - discrepancies and contradictions in the genealogies of several of these clans and sub-clans that it was almost hopeless to standardize them in the past. Khup Za Thang has somehow partly succeeded in standardizing several major genealogies in his life time. Just have a look at the following TABLES: 2, 3 and 4 and compare them.
ILLUSTRATION 1

THE LUSHAI EXPEDITION
1871—1872

R. G. WOODTHORPE
LIEUT. ROYAL ENGINEERS

Book Cover of the Lushai Expedition 1871-72


Created in this form by Thang Za Dal, January 2014
7/F-2; 7/G). The Vaipheis (“Old Kuki”, Lehman, 1963. p. 5 & 16) and the Baite (nearly all of the Vaipheis and Baite are living in Manipur and some other neighbouring states in India are also of Suantak clan. During the 1888-1889 Anglo-Chin War 83 Vaiphei warriors, who were still living in three villages with their fellow Sizangs in the Sizang region, also fought along with the Sizangs, See APPENDIX L). It is very interesting and strange that there are no families of the Sukte and Guite clans among the Sizangs, although members of these two clans are living very close to the Sizang region. And another interesting fact is that some families of a few other clans that are even much older than that of Suantak are also found among the Sizangs (see TABLE 2, 3 and 13 to 16/A).

In the early 2000s an attempt was made by some young Sizangs to define who a “real” Sizang was: Whether the one descended directly from the two sons of Suantak, namely Nge Ngu and Vang Lok, or the one who speaks the Sizang dialect. The attempt was abandoned later because they could not reach a concrete conclusion. The simple reason is that there is no a distinctive Sizang tribe. The Sizangs are simply a group of Zos who commonly speak the Sizang dialect. It is the same with several other Zo tribes.

There is another very interesting and mysterious puzzle about the origin of the powerful Sailo chiefs, who had ruled almost all of the former Lushai Hills or present day Mizoram State, except the Pawi and Mara (Lakher). The Sailos claim that they are the descendants of Boklua, one of the six sons of Nge Ngu. But they also have about three different genealogical lines (see and compare TABLES 2, 3 and 6/A to 6/l and 6/J). However, I am now attempting to “solve” this mystery in my own way with the help of some newly gained information. Or, my efforts may probably even deepen the mystery, instead of solving it (see APPENDICES A, A-1, A-2, A-3, A-4 & TABLE 3-A).

Now here’s how the clan plays its role in daily life. Normally, when two strangers meet each other they ask each other’s clan names. Let us say both of them, for instance, belong to the Suantak clan and both of them are well-versed in their genealogy, then they will try to figure out to which generation they both belong - starting from Suantak, that is. One of them may still be very young and the other very old. But according to the genealogical tree the younger one might be one or more generations older than the physically older one as in the case with Vum Ko Hau and me mentioned previously. So the older one will immediately address the younger one either as “Pa” or “Pu” or “U” or “Nu” or “Ni” or “P”, etc. - depending on his standing in the genealogical tree. But the younger one will also address the elder one out of politeness as “U” which means “elder”. However, if both of them are ignorant of their genealogical trees, then the younger would simply use an appropriate address form toward the elder one. See GLOSSARY

With the exception of the Kachins who also have clan systems - but without genealogical trees - no other ethnic groups in Burma, including the Burmans, have this tradition of tracing back their pedigrees for several generations. (An American scholar had told me recently that another ethnic group called the Akhas, who live in China, Thailand, Laos and eastern parts of Burma, also have orally transmitted genealogies, but I do not have the time and chance to enquire about it. Author)

17.8 CHIN/ZO NAMES

The following quote shows the similarity of giving names to one’s children between the Jews and the

Note. Suantak/Thuan Tak, the progenitor of a great number of families, is said to have lived at and was a Chief of Cilmuimal (see MAP 5), the first known settlement of the northern Zo people in Chin hills when they migrated from the Kale-Kabaw Valleys in the Chindwin region around 1400 A.D. As he was too demanding from whom he collected tributes, a man of the Gangte tribe/clan (another Zo tribe) lost his patience and knocked him three times with the hinleg of a deer which he brought along with him as a tribute, and Suantak died immediately on the spot. His children then left the village and founded other villages (see APPENDIX A-1 and TABLE 2). Since the generation differences between Suantak and me are 17, he must have had lived sometime around 1525-50 - for one generation is roughly equal to 25 years. (Source for Suantak's chieftainship at Cilmuimal: Zomi Encyclopedia, Vol. 5, pp. 54-55. This Encyclopedia will be published in the near future, tzd.)
Zo people (see Diagrams 1 & 2):

Ashkenazi Jews frequently name newborn children after deceased family members, but not after living relatives. Sephardi Jews, in contrast, often name their children after the children's grandparents, even if those grandparents are still living. A notable exception to this generally reliable rule is among Dutch Jews, where Ashkenazim for centuries used the naming conventions otherwise attributed exclusively to Sephardim such as Chuts.

( Customs, laws and traditions – https://en.wikipedia.org/wiki/Ashkenazi_Jews )

Traditionally, the Chins do not possess surnames or family names. This has naturally posed a problem to a researcher or an outsider. However, more and more people are slowly using their clans' names as surnames nowadays. The Zo people choose the names of their children differently. Among the Sizangs, Sukte, Zous, Khuanos, Tedims, etc. in the Tedim and Tonzang townships in Burma, and the Paite, Vaipehis and Zous, etc. in Manipur State in India have an ancient tradition of naming their children after the names of their own parents, brothers, sisters, uncles and aunts. In other words grandchildren usually take the last names of their grandparents or aunts or uncles from both sides of their parents. Normally the first son takes the last

Main Clans among several ZO tribes in Northern Chin State, Manipur and Mizoram States

(Source: Zo People and Their Culture by Sing Khaw Kha, Published by Khampu Hatzaw, Chucharanpan, Manipur, India)

Author's (tsd) Note 1: Main clan names marked in blue are the ones which form minority among the Sizangs, but form majorities in some other tribes who speak either Tedim/Palte or Mizo, or Falam dialects. Clan names marked in red form the great majority among the Sizangs. Since's Nge Ngu and Vang Lok themselves are sons of Suantak, the Sizangs simply say that they are the descendants of Suantak in a wider sense by omitting Nge Ngu and Vang Lok. In southern and central Chinland a well-known major clan named Cin Za is to be found among several Lai tribes and sub-tribes.

Note 2: Footnote in the original book of Sing Khaw Kha on p. 77: (This list of Tedim clans is taken from the “Report on the Cultural History of Tedim Speakers” by the Tedim Township Information Committee, dated the 29th December, 1969. Chin Special Division Information Supervision Committee, Haka) Note 3. Those who have got a copy of the Profile of A Burma Frontier Man may surely wonder why there are some discrepancies in the texts and diagrams of Zo Genealogy on pp. 214 & 215 and that of Khup Za Thang's (TABLE 2). The main flaws lie in Thawng Khaw Ha’s book from which Vum Ko Hau apparently had directly taken the said texts and diagrams without checking them carefully first. Thawng Khaw Ha had listed the names of Suantak's sons correctly but erred on his diagram. (The text and diagram from Thawng Khaw Kha will be added here in some coming Updates.) Note 4. In my coming Updates I shall attempt to prove the reliability of the genealogies among the Sizangs.
word of his paternal grandfather's name and the first daughter takes the last word of her paternal grandmother's name; the second son takes the last word of his maternal grandfather's name and the second daughter takes the last word of her maternal grandmother's name. If there are more than two sons and two daughters in a family, the other sons take the last words of either paternal or maternal uncles' names and the rest of the daughters take either the last words of their paternal or maternal aunts' names.

Most of northern Chin names in ancient times had only two syllables, but in modern times - roughly since the mid of last century - the great majority of names contain three syllables and some even have up to five syllables. So the first syllable of a name among the northern Chins is, as already just mentioned above, the last syllable of either a grandfather's or a grandmother's or an uncle's or an aunt's name. The rest - be it just a single syllable or four syllables - describe the life history of the person after whom one is named.

I shall give some examples from my own family. I have got one elder sister, one elder brother and four younger sisters. My elder sister, Hau Za Man, got the first word of her name from my paternal grandmother, Vung Hau: so, Vung Hau Za Man. My elder brother got the first word of his name from my paternal grandfather. My paternal grandfather was called Khup Lian and my brother's name is Lian Khat Pau: Khup Lian Khat Pau. I am named after my maternal grandfather Suang Thang. And my immediate younger sister, Hau Khan Huai, is named after my maternal grandmother, Ciang Hau: Ciang Hau Khan Huai. My other three younger sisters are named after my paternal and maternal aunts. My father had five brothers and one sister who themselves had sons and daughters. Some of these cousins of mine are also named after my paternal grandparents, aunts and uncles; and some of the sons and daughters of my mother's four brothers' and one sister's are also named after my maternal grandparents, aunts and uncles. All these names altogether thus describe briefly the life stories of the persons from whom they got their names.

Now I shall present here an explanation by using my paternal grandfather as an example. There are seven males (my own brother and six first cousins) who were named after him: (1) Lian Za Dal (2) Lian Za Pau (3) Lian Za Nang (4) Lian Khan Cin (5) Lian Khan Pau (6) Lian Khan Khai, and (7) Lian Langh Pau. (1) _Za Dal_ figuratively means preventing against several things or forces, like enemy or catastrophe; (2) _Za Pau_ figuratively means someone who has the say among the multitude; (3) _Za Nang_ figuratively means defending against enemies; (4) _Khan Cin_ figuratively means he who lives a long life; (5) _Khan Pau_ figuratively means the one who alone has the say or authority; (6) _Khan Khai_ figuratively means the one who uplifts either his own life or others' lives; (7) _Langh Pau_ figuratively means the one whose word or authority is outstanding among the multitude. (See DIAGRAMS 1 & 2)

Other Zo tribes are much more flexible in choosing their names - that is, they can freely choose names that sound impressive or poetic or melodious; or names that are relevant to their family historical or social backgrounds or present surroundings. One example was someone called Kap Thang from the Falam region. His father was a well-known hunter. So when Kap Thang was born his father simply chose this name to honour himself. "Kap" means "shoot" or "shooting". And "Thang" stands for famous or well-known. The two words therefore loosely imply: He who is well-known for good shooting. The Mizos are also very flexible in choosing their names. Nowadays, one will see countless female and male Mizo names started with "Lai". It literally means "master" or "lord" or "Chief". This word is said to have been used only by members of the Chieftain families in the days of feudalism.

Whenever two strangers make acquaintance with each other, they often ask each other from whom they got their names. In this way, they get some hints about each other's family backgrounds immediately. And several people have a nickname by which they are addressed by their family members and intimate friends. For instance, my elder sister and brother and I do not have nicknames, but all my younger sisters have. My immediate younger sister, Hau Khan Huai, is nicknamed "Haungteak"; the next one, Vung Man Cing, is called "Cingpi"; then the next one, Neam Khan Cing, is nicknamed "Neamkok", and the youngest one, Cingh Khaw Hau is nicknamed "Hauno". Nicknames are very widely used among almost all Zo people.
Those who don’t have nicknames are addressed by family members and friends simply by the last syllable of their name. For example in my case, “Dal”. The younger will use the word “U” before an elder’s name as a gesture of respect - if the difference of age is not that big, or in other words, if they could be brothers and sisters. But if the gap between the two persons’ ages is too obvious - for instance, if they could be father and son or mother and daughter, then the younger one uses these prefixes: “Pa” before an older man’s name, and “Nu” before an older woman’s name. As soon as a married couple has got a child, their original names will no more be used to address them by intimate friends and relatives. They will be named after the full name of or nickname of their first born child. In my case, for example, those who used to call me “Dal” will address me now as “Vungpui Pa” and my wife “Vungpui Nu” which simply mean “Vungpui’s father” and “Vungpui’s mother”, respectively. Since my late elder sister did not have a nickname those who had to address my parents simply used the following address forms: “Hau Za Man Pa” and “Hau Za Man Nu”. See GLOSSARY

Concerning Chin names, there’s a very important thing that needs to be explained. Nowadays, strangers will very often come across two words: Salai before male and Mai before female names. These words were originally used by the majority of the Plains Chins. It is not known when they were first used, but they were used in ancient times to honour those who had heroically fought their enemies - perhaps along their ways from the Tibetan Plateaus to South-West China to their present homeland. Salai means a brave, faithful and noble man whereas Mai stands for the noble lady who bears such a man.

Several Hill Chin youths began adopting these words in the 1970s to show their common national identity with the Plains Chins. So, these words have nothing to do with the users’ original names. “In order to make the distinctive identity of Chin ethnic groups that is to be cherished and preserved as traditional symbol, in the year of 1973-74 the Chin Literature Society was assigned to do researches for selecting common titles before the names of the Chin people, regardless of different languages and places of birth and residence, by the Chin Literature and Cultural Committee of the Rangoon University. The Chin Literature Society did researches on this subject for about six months. The researches were carried out on the basis of discussions and suggestions accumulated from knowledgeable persons of Chin communities. Finally, the consensus was reached and approved to choose ‘Salai’ for male and ‘Mai’ for female by the conference of the Chin Literature and Cultural Committee of the Rangoon University held on 13th November, 1973. From that time onwards, most Chin students studying in the various colleges and universities lovingly used the titles ‘Salai’ and ‘Mai’ as their traditional symbols. It was widely recognized by Chin community in the 1974-75 academic year; 90% of the participants used Salai and Mai before their names in the welcome ceremony for freshers...” (Voice of Hornbill. Issue No.1 Jan, 1997. Chin Students Union/ Website: Chinresource/06.02.’07)

Among the Zos in Tedim and Tonzang townships and those in Manipur State, for example, the following syllables differentiate female names from male names: Awi, Boih, Ciang, Ciin, Cing, Cingh, Deih, Diim, Don, Donh, Huai, Hung, Luai, Luan, Man, Maan, Neam, Ngai, Ngaih, Ngjak, Niang, Ning, Nuam, Uap, Vung, etc.

And like all other Asian women, Zo women retain their original names until their death.

Furthermore, two more usages need to be explained on this subject. One may note that the male and female names of the Mizos end with two vowels: “a” and “i” respectively. Originally, most of the names of those who have commonly identified themselves as Mizo are, unlike that of other Zo names, unisex. The two vowels, therefore, are added in order to distinguish between the two genders. However, it has already become a tradition nowadays to keep on using them anyway, even when the genders of many names are

Note: One may come often across the following human names among several Zo tribes and sub-tribes: “Khaw”, “Kho”, “Ko” “Khua” and “Khou”, etc., like in the case of Vum Ko Hau, for example. These words are in fact just one. They originally come from “Khua” which literally means “village”. But a town or city or country is also called “vangkhua” or “vang khua” in poetic words used in traditional songs.
distinguishable without adding these vowels. And Mizo names are written together. For example, my name would be written like this: Thangzadal (see also TABLE 3).

By the way, traditionally the Burmans used to choose the names of their children according to astrology, so you know immediately when you hear the name of a person on which weekday he or she was born. However, nowadays poetic and fanciful names have become very popular among them that have nothing to do with astrology anymore. And most Burmese names are unisex. Other nationals such as the Kachins, Shans and Karens write their children’s names serially. That means when you hear the name of a person you know immediately if that man or woman the first son or daughter, or the second son or daughter or the third or fourth child is and so on.

And there are seven prefixes before Zo names that may surely confuse those who are not familiar with the Zo people’s forms of addressing. Among people in Tiddim and Tonzang townships (Sizang, Sukte, Teizang, Khano, Tedim, Paite, Zou, etc) there are three forms of address for male and three for female. “Taang” for young unmarried men; “Pa” for middle-aged married or unmarried men; “Pu” for elderly married or unmarried men; “Lia” for young unmarried women; “Nu” for middle-aged married or unmarried women; “Pi” for elderly married or unmarried women. “Pu” and “Pi” are also used as address forms of respect for men and women regardless of their age, if the persons hold certain status or rank. Nearly all other Zos also use “Pu” and “Pi” in the same way with the same meanings. And about the prefix “U” has already been explained previously. (For further explanation on Zo terms of kinship see GLOSSARY)

17.9 FIVE SCHOLARS’ OPINIONS ON THE CHIN/ZO PEOPLE

SUBJECT: THE CHIN-LUSEI CONFERENCE

(Dear Subscribers, The following is a feedback [edited by CFIS - Chin Forum Information Service] from Professor F. K. Lehman on our 29th January 2000 posting regarding the CHIN-LUSEI CONFERENCE - 1892
(Joshua/ZONET)/To:<zomi@egroups.com;From: “Joshua Gin Shoute” <shoute@catholic.org>

17.9.1 FEEDBACK ON THE CHIN-LUSEI CONFERENCE: LEHMAN

...Yes AND no. Yes because there is an indefinitely long pre-colonial history of there being close and special interaction between Chin and Mizo/Lushai; they certainly recognised close kinship and, for instance, exchanged ritual forms and even to some degree formal ritual language forms. No because, nonetheless, the Mizo, after crossing the Tio stream into present Mizoram about [AD] 1700, looked to India and had special political relations both with Assam/Cachar/Manipur and with the Naga groups immediately north of them, whilst the Chin consistently looked to the Burma plain for THEIR vision of the attractions of civilisation. ‘Vai’ [Indians] for the Lushai meant the Assam plains; for the Chin it meant Kawl Ram [Burman land]. Moreover, owing without doubt to these differential connections (after [AD] 1700, again), the social structure of Lushai differed remarkably from that of the Central Falam, Hakha, Tedim Chin and even Southern Matupi (Ngala), Mindat (Cho), etc. That is, the the Chin quite generally maintained a system of asymmetrical marriage relations such that the clan or lineage of one's wife-takers (in Lai, nuzzar) was necessarily distinct from the lineages of one's wife-takers (in Lai, nuzzar). Lushai/Mizo did not maintain it in this form; alliances simply failed to endure over even short stretches of time, so this distinction became hidden and 'invisible’. You may imagine these are trivial differences, and no doubt in the context of current politics they are seen that way, but the differences are important, even though, as I admitted above, they do not work against the fact that the Chin-Lushai certainly recognised very close linguistic and cultural kinship of a very special sort - but NOT political closeness. It is on such grounds a capital error to suppose that there was anything remotely resembling a pre-colonial Chin-Lushai Land, a sort of ‘independent country’. What the special relationship of course entailed was that they certainly contended with one another closely for hegemony.
HOW ZO PEOPLE IN TEDIM AND TONZANG TOWNSHIPS IN NORTHERN CHIN STATE (BURMA) AND MANIPUR STATE (INDIA) GET THEIR NAMES

DIAGRAM 1 (On My Paternal Side)

(See 17.8 ZO NAMES for explanation)

<table>
<thead>
<tr>
<th>Suang Hau Thang</th>
<th>Ciang Khaw* Vung (f) (Pau Cin)</th>
<th>Vum Thawng</th>
<th>Vung Ciang (f)</th>
<th>Mang Khai</th>
<th>Vung Pau (f)</th>
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<tr>
<td>Mun Neam (f)</td>
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<thead>
<tr>
<th>Hau Za Cing (f)</th>
<th>Ciin Za Cing (f)</th>
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<th>Haun Za Nang</th>
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<tr>
<td>Khup Hen Cin</td>
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<td>Hau Nang</td>
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<tr>
<td>Niang Khaw Hau  (f)</td>
<td>Suang Za Khai</td>
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<tr>
<td>Pau Kaang Cing (f)</td>
<td>Thawng Za Pum</td>
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<td>Liang Za Dal</td>
<td>Cing Za Man (f)</td>
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<td>Khai Za Cing (f)</td>
<td>Liang Za Cing (f)</td>
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<td>Khai Za Pum</td>
<td>Liang Za Pau</td>
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<td>Khai Za Nang</td>
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<td>Dim Za Pum (f)</td>
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<tr>
<th>Pau Tual</th>
<th>Khup Khaw Dim (f)</th>
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<td>Hau Za Dim (f)</td>
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<td></td>
<td>Hau Za Man (f)</td>
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<td>Lian Khan Pau</td>
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<td>Haun Za Dal</td>
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<td>Liang Khaw Hau</td>
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<td>Suang Khaw Zam</td>
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<td>Nang Za Cing (f)</td>
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<td>Lian Khaw Man (f)</td>
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<td>Thang Za Kap</td>
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<td>Khai Khaw Thang</td>
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<td></td>
<td>Liang Langh Pau</td>
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<td></td>
<td>Thawng Lua Thang</td>
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</tbody>
</table>

| Note 1: These two diagrams have been made at the suggestion of Ms. Edith Mirante of Maje Project (www.projectmaje.org), and I am very thankful for that. Those whose names are printed in black got their names either from their maternal grandparents or paternal and maternal uncles and aunts. I'm using here my own family as an example.
<p>| Note 2: In many Chin/Zo names one may come very often across these words: &quot;Khaw&quot; or &quot;Khua&quot; or &quot;Kho&quot; or &quot;Ko&quot;. Actually, they all are the same and they all have the same meaning. These words actually originated in the word: &quot;khua&quot; which literally means &quot;village&quot;. Because there is no officially recognized standard spelling, people spell it as they wish. This causes a great deal of confusion among those who are not familiar with the Chins' way of writing their names. |</p>
<table>
<thead>
<tr>
<th>Khup Khaw Thang (Suan Neam-f)</th>
<th>Ciang Khaw Cing (f) (Kim Pau)</th>
<th><strong>Khup Khaw Dim (f)</strong> (Pau Tual)</th>
<th>Thian Khaw Khai (Cin Za Cing-f)</th>
<th>Thawng Za Cin Hau (Cing Za Lian-f)</th>
<th>Ngaw Cin Pau (Dim Khaw Mang-f)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hau Khaw Man (f)</td>
<td>Dim Khaw Hau (f)</td>
<td>Hau Za Man (f)</td>
<td>Thang Za Pau</td>
<td>Thang Khian Cin</td>
<td>Thang Van Pau</td>
</tr>
<tr>
<td>Suak Khaw Cing (f)</td>
<td>Suang Do Lian Lian</td>
<td>Lian Khat Pau</td>
<td>Hau Khan Dim (f)</td>
<td>Thang Cin Khai</td>
<td>Pau Do Thawng</td>
</tr>
<tr>
<td><strong>Thang Cin Mang</strong></td>
<td><strong>Hau Khan Za Cing (f)</strong></td>
<td><strong>Thang Za Dal</strong></td>
<td><strong>Hau Khan Huai (f)</strong></td>
<td><strong>Thang Za Mung</strong></td>
<td><strong>Hau Cinh Hau (f)</strong></td>
</tr>
<tr>
<td>Mang Khaw Niang (f)</td>
<td>Thang Khaw Pau</td>
<td>Vung Man Cing (f)</td>
<td>Neam Khan Cing (f)</td>
<td>Thang Za Man (f)</td>
<td>Thang Za Mung</td>
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<tr>
<td>Vai Do Pau</td>
<td>Kam Cin Kang</td>
<td>Cinh Khaw Hau (f)</td>
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<td>Vung Ngaw Cing (f)</td>
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<td>Thian Dei Cing (f)</td>
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<td>Pau Khan Khup Za Nang</td>
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half of the fifty are employed in the government such as teachers, police and other state jobs. It will [be] wrong to try to differentiate the people from the east and west of the Zo country because of the different political systems of India and Burma.

17.9.3. TOWARDS ZO UNIFICATION

Posted by: Admin on Saturday, December 17, 2005 - 04:36 AM (An Article)

By L. Keivom

The topic given to me by the Convener, Zomi Human Rights Foundation, Delhi Cell, for this seminar was ‘Zo Re-unification’ in the line of my article written six years ago for the seminar organized by the Zomi Re-Unification Organization at Aizawl. As you would have seen, I have rephrased the title as ‘Towards Zo Unification’ to make the subject more neutral than the former which technically implies primordiality of the Zo unity as single ethnic entity in their presumed historic homeland from where they dispersed and settled in areas now occupied by them in Myanmar, India and Bangladesh with each group identifying itself as a separate tribe. This is known as ‘ethnic dissolution’ through fusion, fission or proliferation. In this paper, I am going to briefly survey the progress of Zo unification and note down my observations.

Who are the Zo People?

Here I use the term ‘Zo’ to represent Chin, Kuki and Mizo/Zomi (Chikumi) group as defined by G. A. Grierson in the Linguistic Survey of India Vol. II Part III as one linguistic ethnic community belonging to the Tibeto-Burman group with the exception of the Meiteis for obvious reasons.

The Zo people believe that their earliest known settlement was a large cave with a big stone lid called Sinlung or Khul somewhere in China. Conjecturally, the presumed ancestral homeland could have been located somewhere in and around the Stone Forest near Kunming in Yunan Province in China during the Nanchao Dynasty. With the collapse of the Nanchao rule, many tribes fled its stranglehold, some heading southward like the Karen, the Siams (now known as Thais) and other kindred tribes and the rest towards the west like the Shans, the Burmans, the Kachins, the Arakanese, the Meiteis, the Naga group of tribes, the Zo group of tribes and many other tribes now inhabiting the north-east India. The first major dispersal from Yunan took place in early 9th century A.D and the second wave between 13th-14th century. The Burmans’ first known settlement was established at Kyaukse near Mandalay around A.D 849 and then moved to Pagan on the eastern bank of Irrawady where the Burman King Anawrahta in A.D 1044 founded the famous kingdom known as Pagan Dynasty. The modern history of Burma (Myanmar) began from here.

The Zo ancestors, however, chose to follow the call of the unknown and continued to head further west into the Chindwin River and the Kabaw Valley then already under the suzerainty of the Shan princes (swabaws) some of whose disparate groups later established the Ahom kingdom in Assam. From there some headed southwest and spread over in the present Rakhine (Arakan) State in Myanmar and Chittagong Hills Tract in Bangladesh. But the major bulk of them continued to move westward, climbed the rugged Chin Hills and settled in its mountain fastnesses undisturbed from outside forces for a period long enough to establish their own pattern of settlement and administration, socio-cultural norms and practices, beliefs and rituals, myths and legends, folk tales, music and dance and many other customs and traditions which they handed down from generation to generation and to the present time.

Zo Dispersal

It was during the Chin Hills settlement that the linear strata became more defined and clanism more emphasized as each clan and sub-clans moved and settled in groups thereby subsequently resulting in the formation of new tribes and sub-tribes. In this way, the Zo group of tribes, clans and sub-clans speaking varied Zo dialects were born. As they spread out over different hills clan by clan and moved along, they became more and more isolated from each other and
their loyalty concentrated more and more on their respective clans. Consequently, they became fiercely insular, loyal to their clan only and fought each other to gain supremacy over others as well as to defend their lands and honor from intrusion by others. In the absence of a centrally controlled authority, therefore, inter-tribal rivalries and wars were common, leaving a trail of bitterness and hate. This was basically the condition when the British came and subjugated the Zo world and its people.

The size of the Zo population is variously estimated to be from 2.5 to 5 million. It is not possible at present to know the exact figure mainly for lack of reliable statistical data and the fact that many Zo tribes and clans have for long been classified as belonging to other ethnic camps. Zo people have yet to accept a common nomenclature to represent their collective identity. Till now, they are commonly identified as 'Chin' in Myanmar; ‘Lusei’ and subsequently ‘Mizo’ in Mizoram and elsewhere; and ‘Kuki’ in Manipur, Nagaland, Assam, Tripura and Chittagong Hills Tract. Many tribes within the Zo group have also identified themselves as separate tribes and are recognized as such under the Indian Constitution.

The Linguistic Survey of India published in 1904 identified more than 40 Zo dialects of which Duhlian-Lusei dialect now known, as ‘Mizo language’ is the most developed and understood and is gradually evolving to become the lingua franca of the Zo people. The best linguistic cauldron in the Zo world is Churachandpur town in Manipur where as many as eight Zo dialects out of eleven major Zo tribes are spoken and understood along with Manipuri, Hindi and English.

The Role of the Colonial Power

Before the Zo people realized what had in store for them, the British had already put their lands under different administrations. However, realizing the mistake and the need to set it right, the Chin-Lushai Conference at Fort William Calcutta in January 1892 unanimously agreed “it is desirable that the whole tract of country known as the Chin-Lushai Hills should be brought under one Administrative head as soon as this can be done.” To set the ball rolling, the Chin Hills Regulation was adopted in 1896 to regulate the administration of the Zo people in the Chin Hills as well as other Zo inhabited areas also where the Regulation also extended. Two years later, in 1898, North Lushai Hills under Assam and South Lushai Hills under Bengal were amalgamated as one Lushai Hills District under Assam as proposed at the Calcutta conference as a first concrete step towards the establishment of a common administrative unit for the Zo people. The proposal also included the eventual integration of Zo inhabited areas of the Arakan Hill Tracts into the Lushai Hills District.

For political reasons, the proposed unified administration was never implemented. The belated proposal of Robert Reid, Governor of Assam, to create a hill province comprising areas inhabited by the Mongolid hill tribes in the region was also overtaken by the Second World War and its aftermath. The Zo people are, therefore, found today in Chin, Rakhine (Arakan) and Sagaing States in Myanmar; Assam, Manipur, Meghalaya, Mizoram, Manipur, Nagaland, Assam and Tripura States in India; and Chittagong Hills Tract and its adjoining areas in Bangladesh.

The British rule had a tremendous impact on Zo politics. On the negative side, they divided up all the Zo inhabited areas under different rulers and reduced them to a miniscule. On the positive side, they established law and order that provided the Zo people an opportunity to consolidate in their respective areas and interact with each other more widely under a settled administration. Though the proposal to bring all Zo inhabited areas under one administrative head did not materialize, the introduction of the Chin Hills Regulation 1896 and its subsequent extension to all Zo inhabited areas as mentioned earlier could be regarded as a partial fulfillment of the Calcutta resolution. The Chin Hills Regulation 1896 and its extension to all Zo inhabited areas by the British was a recognition on their part of the oneness and indivisibility of the Zo people as well as their desire to live under one roof.

Another important aspect of the British rule was the introduction of elementary education wherever the missionaries set their feet. They followed the heels of the British flag, won the hearts of the people through the gospel wand and opened up new vistas and hopes. They produced a new kind of people who could not only read and write but think and reduce their feelings and knowledge into a written word. They became the elites and intelligentsias who played an important role in national rediscovery. They reduced in writing their past histories, myths and legends, folklores and folk-songs, customs and traditions which reminded the simple folks that they were a 'nation' with an enviable past, a glorious history and culture and that they should rediscover themselves again.
Christianity and Zoness

A greater force in the process of Zo integration has been the Christian faith, which in fifty years turned Mizoram and many Zo inhabited areas into a Christian land. The newly zealous Zo converts took it as their privileged burden to tell the Good News to their kindred tribes and many had volunteered to go to the heathen Zo areas to preach the Gospel. These apostle-like preachers carried the good tidings along with new Christian hymns in Lushai dialect, which the pioneer missionaries employed as a vehicle to spread the Gospel. As a result, Lushai dialect quickly developed into a rich language to become an effective instrument for spreading the gospel and Zo integration. The first Bible translation and many other pioneering publications among the Zo tribes were in Lushai that subsequently came to be known as 'Mizo language', a language that became the link language of the Zo people. Wherever Zo preachers carried the Gospel and new churches were planted, they also implanted Zo-ness, thus paving the way for a re-unification. Therefore, next to their common ethnic root, Christianity has become the most important bonding force of the Zo people. A Zo professing any other faith except the traditional religion (animism) is considered by the majority Zo Christians as not only a renegade but an alien. Being a Zo and a Christian is like a coin with two faces.

The Call by Zo Integrationists

Let us now briefly examine the progress in the process of Zo integration. When we talk of call for Zo integration, we do not necessarily imply immediate political integration of all their inhabited areas in exercise of their right of self-determination which is an inherent right of every human soul. The first step in achieving integration is the creation of an atmosphere congenial to the growth of emotional integration and the sense of oneness within the community. Therefore, the visions and focus of Zo integrationists have been first and foremost the promotion of emotional integration amongst the dispersed and disparate Zo tribes by constantly reminding them of (a) their common ethnic or ancestral root, historic homeland, myths and historical memories, culture, language, hopes and dreams; (b) that their only chance of survival as an ethnic nation is to unite into a cohesive force under a collective proper name with a common dynamic language and (c) if they do not heed the writings on the wall and continue to maintain fissiparous tendencies, they are digging their own grave and will soon be wiped off from the face of the earth without a trace. To the Zo nationalists, this is not a question of choice but a do or die thing. History is replete with such examples.

Ethnic Cores For Integration

A study of the history of nation formation, whether Western civic model or non-Western ethnic model, would clearly indicate that ethnic nation states were normally formed in the first place around a dominant community or ethnie which annexed or attracted other ethnies or ethnic fragments into the state to which it gave a name. In other words, it is the ethnic core or the dominant group that often shapes the character and boundaries of the nation; for it is very often on the basis of such a core that states coalesce to form nations. The ethnic core or the dominant community with its myths of ethnic election ensures ethnic self-renewal and long-term survival and this has been certainly the key to the Jewish survival in the face of deadly adversities.

This is also true in the case of the Zo people. After the Zo settlement in and dispersal from the Chin Hills, potential core clans or tribes appeared in the Zo domain from time to time like the Thados, the Suktes, the Zahaus, the Kamhaus, the Sailos and others but none so were as successful as the Sailo clan. By their wisdom and foresight, the Sailo clan stood united in the face of challenges and adversaries and soon almost the whole of the present Mizoram State fell under their sway. They unified various Zo tribes under their rule, introduced uniform code of administration and social and moral codes of conduct and mobilized the disparate tribes into one linguistic and cultural community conscious of themselves as a force with a historical destiny.

The outcome was that when the British came to subdue them, the Sailo chiefs * won victory in defeat by carving out of their domain a separate autonomous Lushai Hills District named after their tribe. On this soil prepared by them

* See Footnotes on next page.
consciously or unconsciously, Zo nationalism and identity began to grow slowly but surely. Though people from the Lushai Hills were then classified as Lushai, one of the Zo tribes, majority of the inhabitants belonged to other Zo tribe such as Hmar, Lakher (Mara) Pawi (Lai), Paite (Tiddim), Ralte, Thado etc., and amongst them they unmistakably addressed to each other not as Lushai but as 'Mizo' (a man of Zo or a Zo-man) and they used this terminology to cover all Zo descent. Some writers have translated the term 'Mizo' to mean 'Hillman/Highlander' but this interpretation may not stand a close scrutiny. The intrinsic meaning appears to be much deeper and therefore should not be deduced by attaching locational connotation to the term.

Whatever be the case, the term 'Mizo' quickly gained popular acceptance in the Lushai Hills as a common nomenclature for all the Zo descent. Consequently, the name of Lushai Hills was changed into Mizo Hills and when it attained the status of Union Territory and later Statehood it became 'Mizoram', a land of the Mizo or Zo people. This was the first time in Zo history that their land or territory had been named after their own given name. It may be pertinent to mention here that the nomenclatures like 'Chin' and 'Kuki' are derogatory terms given by outsiders to the Zo people whereas 'Zo' is a self-given name that is dignified, honorable and all embracing. It now virtually stands as the collective name of the Zo descent. And Mizoram can claim a pride of place as a land where every Zo descent is fully integrated in 'Mizo'.

At the Crossroads

When India and Pakistan gained independence from the British rule in 1947 and Burma in the following year, the politically conscious Zo leaders of Mizoram were in a fix. They knew that Zo inhabited regions would be divided up by three countries - a Buddhist country, a Muslim country and a Secular but Hindu dominated country. By then, two fledgling political parties namely Mizo Union and United Mizo Freedom Organization (UMFO) had already been born with the latter in favor of merging with their kindred tribes in Burma which they believed would ensure a better chance of their survival. The original founders of the Mizo Union were staunch nationalists in favor of self-determination of some

* 1.."The Lusei chiefs all claim descent from a certain Thangura who belonged to the Lusei tribe and lived in the earlier part of the eighteenth century at Thangkua [Tiengkhuai], north of Falum (Chin Hills in Burma). From him sprung six lines of Lusei chiefs, namely Rokhuma, Zadenga, Thangluha, Palian, Rivina and Sialoa.. The Sialos (the great grandsons of Thangura) were the most important of all the Lusei clans. Lalluila, the Sialo, established his firm control over the entire north and southern Lushai Hills by 1840. He established a dynasty popularly called the Lullula dynasty which ruled the Lushai Hills till its annexation. Lulluila had five sons, Lalpulilana, Lallianvunga, Manpawarha (Mangpura), Vuta and Kungilana. In the territory between Manipur and Burma Vuta's [Vuttaia] descendants became very powerful chiefs... The very famous son of Mangpura was Suakpilula, an illustrious figure in the Anglo-Lushai relationship... Howlongs, the masters of a considerable part of the South Lushai Hills whom the English subjugated with great difficulty were a cognate branch of the Sialo..." (Source: Mizoram - History and Cultural Identity (1890-1947) by Lalrimawia; Spectrum Publications, Gawahati, New Delhi, 1995; ISBN 81-85319-57-X). P. 6. Original source: Baveja, J. P. August 1872, No. 220. Edgar's Memorandum to the Chief Commissioner, Dacca. 3 April 1872.
2. - "The Sialo: These chiefs are descended from Sialova, a greatgrandson of Thangura's. They came into prominence last, but have successfully crushed all their rivals, and have developed such a talent for governing that they hold undisputed sway over representatives of all sorts of clans, over nearly the whole of area now known as the Lushai Hills. This great family has often come in contact with the British Government, but from the fact that our dealings with them have generally been through illiterate interpreters, they appear in our records under various names. The Howlongs, who caused much anxiety on the Chittagong frontier from 1860 to 1890, Lalluila's descendants, whose doings fill the records of Silchar for nearly a century; Vonoeil, Savunga and Sangyung, against whom the two columns of the Lushai Expedition of 1871-72 were directed, all these were Sialos..." (J. Shakespeaer, p. 5).
3. - See also APPENDICES A, A-1, A-2, A-3, A-4, E, F; TABLES 2, 2-A, 3, 3-A; and 17.7 CLANS AND SUB-CLANS
4. "The Lushai chiefs now rule over the country between the Kurnaphuli river and its main tributary, the Tuilianpui on the west, and the Tyao and Koladyne [modern term: Kaladan] rivers on the east, while their southern boundary is roughly a line drawn east and west through the junction of Mat and Koladyne rivers and their most northerly villages are found on the borders of the Silchar district. Within this area, roughly 7,500 square miles, there are only a few villages ruled over by chiefs of other clans, and outside it there are but few true Lushai village, though I am told that there are villages people very closely connected with the Lusheis, on the southern borders of Sylhet, in Tipperah and in the Northern Cachar Hills, and there are a few in Chittagong Hill Tracts." (J. Shakespear, p. 1)

- Special Note: Shakespeaer's usages in his book will surely be very confusing for non-Zo readers, because throughout his book he mixes up Clans and Tribes. Author (tzd)
kind of which they were not clear. However, a few months after it was formed, Mizo Union was torn asunder by the machinations of highly ambitious educated leaders who came under the influence of the Indian nationalists. Resorting to populist politics, these so-called Mizo-Indian nationalists hoodwinked the innocent and unsuspecting peasant folks, captured the Mizo Union party leadership and presided over one of the most crucial moments in Zo history without a vision and an agenda. The result was disillusionment that exploded in armed rebellion after twenty years. This was called the Mizo National Front (MNF) movement and for twenty years it spat out the fire of Zo nationalism and independence from the barrel of imported guns.

Whatever the differences in the visions of the political leaders of the day, they were and are always united in one thing: ZO INTEGRATION. The Mizo Union representation before the President of the Constituent Assembly, inter alia, included amalgamation of all Zo inhabited areas to form Greater Zoram (Zoland). With this vision in mind, the Zo leaders, on the eve of India’s independence, signed a declaration amounting to conditional accession to the Indian Union in which a provided clause was inserted to the fact that the Zo people would have the right to remain with or secede from the Indian Union after a period of ten years. The Mizo Union conference at Lakhpiur on November 21, 1946 which was attended by many Zo representatives resolved unanimously that all Zo areas in Burma and India including Chittagong Hills Tract be amalgamated to form a Greater Zoram State. It is thus cleared that Zo re-unification issue has occupied the minds of the Zo leaders right from the time of India’s independence.

The Big Bang

The most widespread Zo re-unification movement came in 1966 in the form of an armed rebellion spearheaded by the Mizo National Front (MNF). The main objective of the MNF was to declare Zo right of self-determination and to establish ‘Independent Zoram’ for all the Zo inhabited areas. The movement rekindled national sentiments throughout Zoland and many young men from all corners of Zoland joined the movement and fought for Zo rights. Mizo Integration Council and later Mizo Integration Party were formed in 1970 with its headquarters in Churachandpur, Manipur. This party was the progenitor of Zomi National Congress (ZNC) born two years later and its offspring Zomi Re-unification Organization (ZORO). Under the banner of ZORO, the First World Zomi Convention on Re-Unification was held at Champhai from May 19-21, 1988 which was attended by representatives from all Zo inhabited areas.

The armed struggle for Zo independence lasted twenty years and peace returned in 1986 when Mizoram attained Statehood. This was preceded by the formation of Mizoram in 1972 when the status of Union Territory was granted by India. The birth of Mizoram was a big boost to the Zo peoples’ search for a political identity and a formal recognition of their existence. It was the first time in Zo history that a full-fledged State was named after its own given name. It was also for the first time that a core state had been established through and around which Zo reunification would eventually evolve and grow.

It will be pertinent to mention here that in fact, the first Zo State was born in the name of Chin Special Division in 1948 when Burma became independent. But being divested of power and funds from the start and the absence of a dominant group who could weld the many Zo tribes into a single entity, the Chin State could never be able to play the role of a core state. It has been a state torn by tribalism with Babel of tongues to add to its woes. Their lingua franca has become Burmese and not a Zo language. It is interesting to note that, even here, the most understood language is the ‘Mizo language’ though actual speakers are small in number.

Present Scenario

The political dust kicked up by the MNF movement in 1966 settled with the grant of Statehood and the return of the MNF outfits in 1986 from their Arakan hideout and the euphoria over the new status also soon waned and evaporated. Soon, the heavily deficit Mizoram State began to bite the reality of governance. Corruption of all kinds and the spirit of insulation and intolerance seep in. As it comfortably settled in its State cushion, the core State has begun to slowly abandon its role model as a forerunner of Zo integration and has become less and less accommodating. Increasing intolerance shown to non-Mizo speaking Zo community from within and outside Mizoram by the Mizo speaking community has caused ripple effects on the progress of Zo unification and put the process of integration in a reverse gear.
In an interview in November-December, 1998, a leading Mizo historian B. Lalthangliana, when asked why various tribes which he claimed as Mizo were bent on establishing their own identity, admitted that when he was doing some research for his book on Mizo history the Maras also known as Lakkers from Southern Mizoram came up to him and told him not to include their name in the list of Mizo groups. “Many Maras” he said, “still do not like to be called Mizo… In this manner the Thado-Kukis of Manipur or the Paites also did. The Thado-Kukis, however, do not mind identifying themselves as Mizo…it is the Paites, in fact, who have distanced themselves from the Mizo identity”.

Awareness of the danger of their position and the inevitability of their eventual demise unless they are united has greatly increased in recent years. How fast consideration for ethnic national survival will supplant petty tribalism from the Zo mind remains to be seen. There lies the fate and destiny of the Zo people. Like charity, the politics of survival always begins at home.

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**Note:**


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**Note:** Mr. L. Keivom is a retired Indian Foreign Service Officer, serving the Indian Ministry of External Affairs as Ambassador of India to Burma, France and as Joint Secretary for Minister of External Affairs of India.

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17.9.4 **THE TERM “ZO”**

_ The term 'Zo' has been proposed by Zo Re-unification Organisation (ZORO) as a possible collective identity for the people who are referred to by a variety of names. Some of these names are Chin, Kuki, Mizo, Zomi, Asoho and Bawm. These people not only bear differentiating identities, but are separated also by the three international frontiers of India, Burma and Bangladesh. Their land is contiguous and lies along Northeast India, Northwest Burma and the Chittagong Hill Tracts in Bangladesh. ZORO's main headquarters is at Aizawl, in Mizoram._

While there is no definitive evidence to date, there are indications that at one time 'Zo' was a collective identity of the concerned people. For example, in 1909 Gereni wrote: 'Kuki is one of the terms by which the Chin-Lushai tribes are collectively designated, whereas they call themselves Zh Op.' Literally, 'Zo' means 'the highlands'. In other words 'Zo' are 'highlanders'. 'Zo', as a word, is present in the various dialects of the people, with identical meaning.

The term 'Chin' seems to have originated from among the Burmese people in Burma, and 'Kuki' from among the Bengali and Assamese peoples in India. The period of their origins is yet to be ascertained. In post-independent India, 'Mizo' was recognised as a term to identify a section of the same 'Kuki-Chin' ethnic entity in Mizoram. The mix of the various clans and groups that come under these identities are more or less the same, with a preponderance of one in each. The state of indeterminacy with regard to the people's indigenous collective identity may be a reason that the terms 'Chin' and 'Kuki' were introduced, and the fact that they have taken considerable root. Prior to the introduction of these identities — and their reinforcement for administrative convenience during the colonial and post-colonial eras — the people were identi-fied by their respective clan, group or village name. Evidently, the need for a collective identity was not critical then. The indigenous terms 'Mizo' or 'Zomi' means 'people of Zo' and the 'Zo people', respectively. Both of the terms represent the 'Zo Nation'. Given their history of identity influx and the consequent events that continue to besiege the people — for example, Naga and Kuki conflict concentrated in Manipur - it would be rational, beneficial and politically correct to converge on a single identification term, such as 'Zo'. _With regard to language, the Duliem or Lusei (Lushai) dialect is regarded as the lingua franca in the state of Mizoram. There is no Chin or Kuki language, but there are many Chin or Kuki dialects. The dialects are often referred to as languages, which belong to the Tibeto-Burman linguistic group. Language seems to be a more appropriate usage for a people that are represented by a national identity._

The different identities and the international boundaries that separate the people have caused major problems. For example, 'Although the YMA considered the Mizos and Chins as brothers, the Chin are nevertheless foreigners as there lies in between, the international boundary [emphasis added].' Circumstances have been created that privilege
international boundary', thereby extending it 'legitimacy' — which otherwise is normally referred to as 'artificial'.

Another divisive factor is the concept of 'tribe' in relation to the Constitution Scheduled Castes and Scheduled Tribes Lists, Government of India. 'Tribe' is not applicable to the 'Zo' people. This is because it indicates distinctiveness between different groups. The 'Zo' people are a consanguineous group. They share the same culture, customs, folklore and a common past, which are underpinned by their genealogical ties. In the context of the Constitution Scheduled Castes and Scheduled Tribes Lists, 'Zo' could be referred to as 'tribe' and its constituents as sub-tribes. The preferred terminology to 'tribe' is 'nation', and 'Zo' is a national identity. In terms of applicability, it is perhaps more appropriate to refer 'tribe' to Naga, which is composed of a number of disparate tribes. Virtually each and every Naga 'tribe' or 'nation' has its own language and culture that are unique.

Introduction of the concept of 'tribe' through the Constitution Scheduled Castes and Scheduled Tribes Lists (Modification) Order, 1956 has been detrimental to the Kukis in Manipur. It has recognised the various clans and groups as separate tribes, effectively resulting in further divisions of the people and the disintegration of their identity. For instance, in the twenty-first century and the age of the Internet, the ethnic people of Manipur are listed as 'Meitei, Naga, Meitei Pangal [Muslim] and other colourful communities'.

The ideology and objectives of Zo reunification includes bringing together the people who are presently known by names, such as Chin, Kuki, Mizo, Zomi, Asho and Bawm under a single identity and as one nation. The deliberations of ZORO will hopefully turn the tide against any divisive trend and instil a sense of mutuality and solidarity among the entire people that it represents.

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**Note:** The above article is a reprint of Dr. S. Haokip's letter to a Mr. Barauh.

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### 17.9.5 EXCLUSIVITY AND INCLUSIVITY IN ZOHNATHLAK IDENTITY FORMATION

By Laiu Fachhai

[1.] **INTRODUCTORY REMARKS: WHO IS MIZO?**

"Are you a Mizo?"

I have been asked this question occasionally by Lusei (also known as Duhiian)-speaking compatriot Mizo brothers and sisters largely due to my heavy Lusei accent and my non-Lusei name (both given name and surname). On rare occasions, I have also had embarrassing moments when some Lusei-speaking Mizo brothers and sisters would insensitively relate to me as if I were not a Mizo dik tak. These and other experiences of non-Lusei-speaking Zohnathlak people groups in their interaction with the Lusei-speaking Mizo group would indicate that the definition and application of the term "Mizo" is becoming static and narrow. Furthermore, it also shows an exclusive indifference to the fact that the Mizo founding fathers and mothers consciously projected this term as a dynamic name that is inclusive of all the so-called Chin-Kuki-Lushai or Zohnathlak groups and sub-groups. This article is an attempt to rediscover the inclusive meaning and nuances of the term "Mizo" and/or to explore a new and neutral generic name which would serve as the inclusive identity for all the Zohnathlak groups. Before we do that, it is, however, important to first highlight how the term "Mizo" has become an exclusive national name for some groups within the larger Zohnathlak (groups of Zo).
17.10 CHIN-KUKI-MIZO: A LOST TRIBE OF ISRAEL?

Introduction

The reader may surely find the following information about the finding of Jewish DNA in a number of Zo tribes interesting. However, more independent DNA tests may need to be conducted among various isolated Zo tribes, who have not yet been mixed up with non-Zo blood, in the future to prove or disprove this finding. Furthermore, curiously, there are also a number of similarities in tradition and religious belief between both ethnic groups. Among them, for example, are the naming of newborn children (17.8 Chin/Zo Names); marriage custom (19.0 Culture); the belief in a supreme being among some Zo tribes and the appearance of Prophet Pau Cin Hau among the Chins (18.1 Ancient Religious Beliefs of the Chin; 18.2 The Religion of Laipian Pau Cin Hau), etc. Considering such facts, I (author of this paper) myself sometimes even wonder if the word “ZO” could probably be the corruption of JEW.

17.10 1. Amishav Organization: Lost Tribe Returns to Israel

THE ISRAEL REPORT January/February 2000
37 Descendants of the Ten Lost Tribes of Israel Due to Arrive at Ben-Gurion Airport on Friday
After Centuries of Exile, Bnei Menashe Return to Zion Jerusalem - An emotional scene is expected at Ben-Gurion airport early Friday as 37 descendants of the Ten Lost Tribes of Israel are set to arrive at 6:50 a.m. on EL AL flight #0076 out of Bombay. The new arrivals, members of the Bnei Menashe, are coming to Israel under the auspices of the Jerusalem-based Amishav organization, which is dedicated to locating descendants of the Ten Lost Tribes of Israel and returning them to the Jewish people. They join an additional 450 Bnei Menashe (children of the Tribe of Manasseh) already residing in the country.
Sources: http://www.cdn-friends-icej.ca/isreport/janfeb00/lost.html

17.10.2 LOST TRIBE OF ISRAEL

TIME Magazine/February 28, 2000

Mizos living in the remote hills of northeastern India claim they’re from Jewish stock
By Michael Fathers, Aizawl

In a bare room in an unfinished concrete building on the fringes of the Golden Triangle where the hill tribesmen were once headhunters, man puts on a prayer shawl and begins chanting in Hebrew. A small number of followers join in the responses.

“Afterward he says: “I was a corps cadet in the Salvation Army 10 years ago, but now I am a Jew.” This is Yeshuran Ngaihte, 50, the chazan, or elder, of the year-old Sephardic synagogue in Aizawl, capital of India’s Mizoram state on the border with Burma... The forested hills of northeastern India must rank among the last places on the planet where you would expect to find a synagogue, let alone two. But the Jews of this remote region believe they are descendants of a legendary lost tribe of Israel that, according to the Old Testament, disappeared almost 3,000 years ago.

“When I read the Old Testament, I realized Mizos were very similar to the Jews,” says Sela, “so I prayed to God to tell me if we were Jewish.”... According to local legend, the Mizos’ Jewish connection goes back more than 1,000 years to a remote cave in China where the scattered remnants of the lost Jewish tribe of Menashe were holed up. They called themselves Chhinlung, after the cave, and over the years they made their way south through Thailand, settling for good in a pocket of hills astride what is today Burma, India and Bangladesh... The relative, Zaihanchhungi, an insurance saleswoman and former teacher, went to Israel in 1983. There she met Eliyahu Avichayil, an Orthodox rabbi whose Amishav organization searches the world for descendants of the lost tribes. He showed immediate interest in her story, saying Jews had been scattered as far as China. He urged her to return to India to catalogue Mizo history. She came up with a list of apparent similarities, including the building of altars, the sacrifice of animals, burial customs, marriage
and divorce procedures, a belief in an all-powerful deity and the symbolic presence of the number seven in many festivities. Zaiithanchhungi saw other links in musical instruments and household practices. "I was a non-believer, but after my serach I now believe very firmly that the Mizos are of Jewish descent." Yet she herself remains a Presbyterian. Why? "Because I believe in Jesus Christ. For many people it is difficult to go back to the thoughts of our ancestors.".

... But for Mizoram’s chief minister Zoramthanga, former deputy commander of the guerrilla force that battled the Indian army, identity is not a problem. "There is a possibility that the Mizos are one of the lost tribes of Israel. There are certain practices and customs which suggest this. But I should add that only when we reach heaven will we have the proof," he says, roaring with laughter.

With reporting by Subir Bhaumik/Aizawl and Eric Silver/Jerusalem.

17.10.3 Menashe in Myanmar
Ha'aretz
By Yair Sheleg/September 21, 2002

Three journeys to the Kuki-Chin-Mizo people on the Indochinese border convinced Hillel Halkin that they are descendants of the Children of Israel. Some of the elders of the Kuki-Chin-Mizo people, who live on the border between India and Myanmar (Burma), still remember that some time during the 20th century, before they became totally Christian, they marked "the memory of ritual circumcision... And then the two came to Mizoram, one of the Indian republican states, which is located on the eastern border of India with Myanmar, the home of the Kuki-Chin-Mizo people. The three names derive from the fact that these people live in three different areas: They are the dominant population in the state of Mizoram; they are also a considerable part of the population of the Indian state of Manipur (also on the border with Myanmar); and they form a significant percentage of the population of the Chin region of Burma (where Halkin could not go because the Myanmar authorities have prohibited entry into the region)... One obvious difference between the testimonies of the Kuki and other groups Avichail spoke to is that while the Chiang and the Karen were linked only by external factors to the 10 tribes, among the Kuki this was an internal tradition... During the visit to Mizoram, Avichail and Halkin began to get more and more evidence of the historical connection between the members of the group and the Jewish people...


17.10.4 ISRAEL Lost and Found?
Newsweek, October 28, 2002, pp. 72-73
By Dan Ephron

When the veteran Israeli journalist Hillel Halkin began hunting for the lost tribes of Israel four years ago, he though the claim that a community of Indians on the Burmese border was descended from one of the tribes was either a fantasy or a hoax... But on his third trip to the Indian states of Manipur and Mizoram, Halkin was shown texts that convinced him that the community, which calls itself Bnei Menashe, has roots in the lost tribe of Menashe. The documents included a will and words to a song about the Red Sea. The argument, made in his new book, "Across the Sabbath River" (Houghton Mifflin), is not just academic... As founder of the organization Amishave (My People Return), Eliyahu Avichail trots the globe in search of lost Jews, in order to bring them back to their religion through conversion and direct them to Israel... The group has already brought 700 of the Bnei Menashe to Israel and believes thousands more are eager to come. Most have been put up in settlements in the West Bank and Gaza Strip - the main arena of Israel-Palestinian fighting...
17.10.5 FROM INDIA TO ZION
Arutz Sheva; June 2, 2003

A special ceremony will be held tomorrow morning, Tuesday, June 3, 2003, at 8:15 am at the Western Wall in Jerusalem to welcome home some 50 members of the Bnei Menashe (children of Manasseh), a group claiming descent from a lost tribe of Israel. After arriving on EL AL flight 072 from Bombay, they will be brought from the airport straight to Jerusalem to say a prayer of thanksgiving at the Wall. Members of the group, all of whom hail from the northeastern Indian state of Mizoram, are making aliyah under the auspices of the Amishav organization, which is dedicated to assisting "lost Jews" who wish to return to the Jewish people... On hand to greet them will be: Rabbi Eliyahu Ben-Dahan, the Director-General of Israel's Ministry of Religious Affairs; Rabbi Eliyahu Avichail, the chairman and founder of Amishav; and Michael Freund, Amishav's Director and a former Deputy Communications Director in the Prime Minister's Office...

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Sent: Saturday, June 14, 2003 7:54 AM
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17.10.6 MORE BNEI MENASHE ARRIVE ISRAEL

Fifty members of the Bnei Menashe of northeastern India, a tribe claiming descent from the "lost tribe" of Menashe, have arrived in Israel Tuesday. They join 700 Bnei Menashe already in the country, most of whom live in in Kiryat Arba, Gush Katif, and Beit El. There are approximately another 5,000 Bnei Menashe still living in India and observing a fully Jewish lifestyle. ... As part of their ongoing work with the Bnei Menashe, Amishav released the first Hebrew-Mizo dictionary last year. Mizo is one of the main languages spoken by the Bnei Menashe. Michael Freund, Director of Amishav said at the time, "We hope it will facilitate the study of Hebrew by the Bnei Menashe and ease their absorption in Israel."

[Source: Jerusalem Post, Arutz-7, Ha'aretz, AP, IMRA, MENL, ou.org, Media Line]
X-Apparently-To: chinland@yahoogroups.com
Date: Sun, 15 Jun 2003 14:28:39 +0200
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17.10.7 Israeli 'Lost Tribes' Living in W. Bank

Wed Dec 24, 5:24 AM ET
By GAVIN RABINOWITZ, Associated Press Writer
Middle East - AP

SHAVEI SHOMRON, West Bank - Some 2,700 years ago, 10 of the 12 biblical tribes of Israel were driven from the Holy Land into exile and the mists of history. Now, a group claiming descent from one of the lost tribes can be found sitting in a bomb shelter in a West Bank Jewish settlement, learning Hebrew... Members of the group from northeastern India call themselves the "Bnei Menashe," or children of Menashe, and believe they are descendants of the Israelite tribe of Manasseh. The return of the "lost tribes" to their ancient homeland is viewed by some as the fulfillment of biblical prophecy and a herald of the Messiah. Others see the return as an opportunity to boost the numbers of Jews living in Israel in what they see as a demographic war with the Palestinians ... Living in the northeastern Indian states of Mizoram and Manipur, the Bnei Menashe, who number about 6,000, were originally animists who were converted to Christianity by British missionaries in the 19th century. In 1953, a tribal leader named Manchala had a dream in which his people would return to Israel, which led the tribe to adopt Jewish tradition...
.................................................................................................................................
DNA tests prove that Mizo people are descendants of a lost Israeli tribe
By Tathagata Bhattacharya/Aizawl
Exclusive

It has been a long-standing contention of a section of Mizos that the people of Mizoram are descendants of the Menashe, one of the lost tribes of Israel. But the claims were quashed several times by Israel where, by the law of return, anyone with proof of Jewish roots can go and settle. However, a recent DNA study has validated the claim.

Bhaswar Maity, a researcher in the Central Forensic Science Laboratory, Kolkata, had begun the DNA typing of samples (100 male and 80 female) taken from the Mizos in March 2002. "Studies on the Y chromosome [male] did not return the Cohen modal haplotype, which is present in most Jewish males around the world," says Dr V.K. Kashyap, director of the laboratory. (Tracing the male chromosome is difficult because most Mizo men, who migrated from elsewhere, wed women along the way and the Y chromosome is lost every time a female child is created.) "But of the mitochondria DNA [female samples], a few Kuki samples returned the unique haplotype [genetic sequence code] found in the Jewish community in Uzbekistan."

This is a clear indication that there was a Jewish female founder effect in the Kuki community. "It is scientifically impossible to have the same genetic sequence in two populations living so far apart if they did not originate from a common stock who historically inhabited a common space," says Maity. He also found a specific mutation in some Lusei and Kuki samples that is also present in Indian Jews. This puts the Indian government on a sticky wicket as the United Nations has said that a country cannot rule over people other than its own. The government has more reason to be worried because the Aizawl-based Chhinlung Israel People’s Convention, an organisation of 2.5 lakh members who believe they are descendants of the Menashe, has begun preparations for realising their dream of a "New Jerusalem". This correspondent even stumbled upon a new flag for the "country of the Menashe people" as Lalchhanhima Sailo, the chairman of the convention, put it. The organisation had submitted a memorandum to the UN in 1998 to recognise the Chhinlung people as a lost tribe of Israel. "We are now awaiting Israeli recognition," says Sailo. "Once it comes through, we will have an independent country in the northeast of India." Sailo feels this is a very real possibility because there are Chhins in parts of Manipur, Burma, Bangladesh and Assam.

It is difficult to ignore the similarities that exist between the lives of the Jews in Israel and those of the Mizos. According to Zaiithanchhungi, there are anthropological perspectives. The Mizo burial ritual is similar to that of the Jews. Secondly, though the Mizos migrated to Mizoram through lands where Buddhism was the dominant faith, it left no influence on them. Even in the first half of the 20th century, they sacrificed animals to Pathian (Jehova). "They had the sacrificial altar on a hillock and a cross similar to that of David was drawn on the altar," she says. "Only men were allowed to witness the sacrifice. This is more than sheer resemblance." Another resemblance is between the Mizo ritual of Cawngpuisial and the Jewish Sabbath. Sabbath starts when the stars appear on a Friday evening and ends with the same on a Saturday evening. In Mizoram, during the Cawngpuisial, villagers are restricted from going out of the village (and strangers from entering it) after the stars appear on a Friday. The curfew is lifted on Saturday after the stars appear. Shaina, a student from Raanana near Tel-Aviv, who recently visited the Amishav Hebrew Center in Aizawl—an Israeli government agency tracing lost Jewish tribes—found the "similarities between the people of Israel and Mizoram simply too stark to be neglected."

Allenby Sela, principal of Amishav, was one of 900 Mizos who converted to Judaism to settle down in the Gaza Strip. He returned to Mizoram to make the people aware of their history. "We should know who we are, where we came from, what our roots are," he says. "Faith can’t be recognised by blood tests. It’s a spiritual thing. Our history is oral and there is no clinching evidence. But this is not enough for Israel to accept." Israel recognised the Black Jews of Ethiopia and the Fallasahs of South Africa as lost tribes without any tests.

(Source: The Week/12 September 2004/Malayala Manorama Publications Kochi, Kerala, India)
http://www.the-week.com/24sep12/currentevents_article1.htm
Return-Path: <sentto-7355252-42-1095092834-Subject: [linking zo bros] DNA tests prove that Mizo people are descendants of a lost Israeli tribe>
Israel's Chief Rabinnate Recognizes Mizos As An Israeli Lost Tribe

SANGZUALA HMAR, TN

Times of India

AIZAWL, SEPT. 21, 2004: It's as good as Gospel truth that 10 of the Semitic tribes that Moses had led across the Red Sea from slavery to freedom in the Promised Land about four millennia ago have since been lost. But for those who thought the Biblical tale of the '10 lost tribes of Israel' was but a myth, there is an interesting claim by a branch of Christians from Mizoram.

Armed with the results of what he calls a conclusive DNA test, the chief of the Chhinlung Israel People's Convention (CIPC), Lalchhanhima Sailo, is reiterating a decades-old claim that a section of Mizos are descended from the Bnei Menashe clan, one of the legendary lost tribes. The latest test he has cited to substantiate his claim was conducted by the Central Forensic Science Laboratory in Kolkata on 180 blood samples collected randomly from Mizo people in March 2002.

The report says the mitochondrial configuration of the DNA of some of the blood samples drawn from women match the unique "haplotype" — a genetic sequence code found in Jews of Uzbekistan. A specific cellular mutation that is sometimes found in Indian Jews was also noticed in some of the samples. Significantly though, studies on the Y-chromosome (for males) did not match the Cohen modal haplotype that is common to most Jewish males around the world, the tests revealed. Incidentally, about 800 Jews from Mizoram have in recent years emigrated to Israel and are settled in different Jewish 'kibbutzes' in the Gaza Strip. When contacted by Times of India, an Israeli embassy spokesperson said though Mizo Christians had in the past made claims about their Jewish ancestry, they had not approached the Israeli government following the latest DNA test. As and when the fresh evidence was placed before the Israeli authorities, their claim would be considered.

The myth of the lost tribes traces its origin to the times of the "wise king" Solomon, the third king of Israel. When Solomon died, Israel or Judaea was divided into two, according to the Bible. The tribes inhabiting this Promised Land too, split along territorial and political lines — while Judah and Benjamin were loyal to the Davidic house in the south, the remaining 10 tribes aligned themselves to a litany of monarchies from the north. While most modern Jews trace their roots to this southern kingdom, the famous "10 tribes" were believed lost for centuries.

Jews all over the world kept their faith in the words of Prophet Ezekiel: "Behold, I will take the children of Israel... and will gather them on every side, and bring them into their land. And they shall be divided into two kingdoms no more." There have been, over the years, many apocryphal claims about the existence of these tribes, including the unproven belief that some of them could be found in Kashmir and Mizoram. Though the CIPC has always claimed that Mizos are descendants of the Menashe, the theory had never gained much currency. Even the majority of Mizos, who concur on their theological links with Israel, dismissed claims of ancestral or other umbilical connection... Sailo now plans to take the matter up with the Israeli government and even harbours latent visions of founding a movement for what he calls "New Jerusalem" which would encompass Jews of Assam, Manipur, northern Bangladesh and Myanmar.

(Source: http://timesofindia.indiatimes.com/articleshow/859025.cms)

17.10.10 Deposited research article

Tracking the genetic imprints of lost Jewish tribes among the gene pool of Kuki-Chin-Mizo population of India

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This was the first version of this article to be made available publicly.

Subject areas: Genome studies, Evolution

The electronic version of this article is the complete one and can be found online at:

http://genomebiology.com/2004/6/1/P1
Outline

Background

The Kuki-Chin-Mizo population comprising traditionally endogamous tribal groups residing in the state of Mizoram, India claim their descent from the ten lost tribes of Israel that were exiled by the Assyrians. To ascertain their oral history, we analysed DNA markers comprising 15 autosomal microsatellite markers, 5 biallelic and 20 microsatellite markers on Y-chromosome and the maternally inherited mitochondrial DNA sequence variations on 414 individuals belonging to 5 tribal communities from Mizoram (Hmar, Kuki, Mara, Lai and Lusei). The genetic profiles obtained were compared either with populations sharing Jewish ancestry or with local populations along the probable route of migration of the Jewish ancestry claimant Mizoram tribes.

Results

Y-STR analyses showed absence of the Cohen Modal Haplotype, the genetic signature of Cohanim origin. Y-chromosomal biallelic marker analyses revealed the presence of East and Southeast Asian-specific lineages and absence of haplogroup J predominant among Jewish populations. The mitochondrial DNA sequence analyses however revealed traces of genetic relatedness between the Jewish ancestry claimant Mizoram tribes and Near Eastern lineages. Autosomal analyses showed moderate degree of genetic differentiation among the different Mizoram tribes.

Conclusions

Migration of the lost tribes through China resulting in subsequent genetic admixture over a long period of time has probably diluted the extant gene pool of the Kuki-Chin-Mizo population. Although their paternal lineages do not exhibit any trace of Jewish ancestry, incidence of maternal Near Eastern lineages among the Mizoram tribals suggests their claim to Jewish ancestry cannot be excluded.

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17.11 THE ROLES AND RIGHTS OF ZO WOMEN

Traditionally, the Zo women have no rights of inheritance unless their parents have given them any property while they are still alive. The heritance goes only to the sons. Women, however, have the right to divorce on grounds of adultery on their husbands’ part and under some other irreconciliable circumstances.

The following two articles will give the reader a general picture about the status, roles and rights of Zo women although there are a number of differences in these sectors among various tribes. One major difference among some tribes, for instance, is the bride-price and dowry. Among a few tribes the bride-prices vary according to the physical appearance (the degree of attractiveness), the skills a woman possesses, the status of birth (ruling class, commoner, slave), etc., just to name a few.
17.13 NEW ZO SETTLEMENTS OUTSIDE EAST ZORAM (CHIN STATE)

There is an unusual thing with all the new Zo settlements in both Burma and India that could probably be interesting for outside observers, because other ethnic groups in their neighbouring regions do not have this tradition. These new Zo settlements (about 200 villages ranging from 30 to 800 houses per village) in the Kale-Kabaw - and Gangaw valleys in Sagaing and Magway Divisions respectively since the 1920s have been using systematic village planning - i.e. straight and wide roads (even the narrowest road is wide enough for two bullock carts to pass through freely - that means circa 3.5 metres) criss-crossing equally-proportionated residential blocks in every village. The idea was not imposed upon them by any outside experts or authorities; it was their own idea.

Note: Some years ago (probably in the mid 2000s) I encountered with a couple of Europeans who wondered if the village planning mentioned here could have in fact been done at the suggestion of or under the guidance of some Western Christian missionaries stationed in or around Chinland. In fact, several new Chin settlements had already taken place long before they became Christian. So far as I know missionaries did not have any programme to uplift or change the economic situation or ways of life of the ones they had converted to Christianity.

18.0 RELIGION

18.1 ANCIENT RELIGIOUS BELIEFS OF THE CHINS

Belief in a Supreme Being

“The Chin is often described as a devil-worshipper. This is incorrect for he worships neither god nor devil. The northerners believe that there is no Supreme Being and, although the southern Chins admit that there is a Supreme God or “Kozin” [Khuzaying] to whom they sacrifice, they do not worship him and never look to him for any grace or mercy, except that of withholding the plagues and misfortunes which he is capable of invoking on any in this world who offend him. The Hakas and southerners believe that there is a God, who lives in the heavens. He is not capable of showering blessing on them, but as he is able to trouble them in every conceivable manner they propitiate him with sacrifices. The Siyins say that there is no Supreme God and no other world save this, which is full of evil spirits who inhabit the fields, infest the houses, and haunt the jungles. These spirits must be propitiated or bribed to refrain from doing the particular harm of which each is capable, for one can destroy crops, another can make women barren, and a third cause a lizard to enter the stomach and devour the bowels”.
(Carey & Tuck, pp. 195-196)

“Colonel Hanny identifies the Khyens [Chins] with the Nagas of Assam mountains. They must also be closely allied to the Kookis. In Trant’s account of the Khyens, on the Aeng pass [a pass in the Arakan Yoma or mountain ranges], he mentions their worship of a divinity called Passine (Pasian); and Lieutenant Stewart, in his notice of the “new Kookis” of nothern Kachar [Cachar in North-East India], says that they recognize one all-powerful God as the author of the universe, whom they term “Puthen” [Pasian/Pathian]. (Trant’s Two Years in Ava and Jour. Asiatic Society Be. 1855 p. 628. Vum Ko Hau, p. 301)

“Only one trace of supreme authority still exists among the Kieaans [Khyen/Chin], and this in the person of Passine, or head of their religion. This position was formerly held by a man who resided on a mountain called the Poijou, near the source of the Mob river, and united in his person the two offices of soothsayer and priests, which are now held by his descendants in the male and female line... The tenets of the Kieaan faith are most simple, and of the supreme Deity they appear to have conception; for to my question on the subject, my informer answered, that “they were the offspring of the mountains, and of nature;” and
18.2 ORIGIN OF THE DEFINITION OF THE SUPREME GOD IN CHIN

Although this is not a theological paper and I myself have no knowledge at all about theologies, I feel that first of all a brief explanation is needed to clarify how the Chins had chosen this term or terms for the Supreme God whom some tribes are recorded to have believed in. In nearly all Chin dialects he is called in the following terms: Pathian, Pathen, Pasian or Passine as it is spelled above in Trant’s book. No matter how these words are spelled or pronounced, they all have the same meaning - that is, Pa (“father”) and Thian/Sian/Then (“holy”) - literally, “Father Holy”. All “thian”, “then” or “sian” come from the words “thiag” or “then” or “siang” which mean “clean” or “clear” or “holy”.

However, the origin of this term is controversial. I do not know what the western missionaries’ version on this term is, but even nearly all Chin scholars on Christianity believe that it was an invention or selection of Baptist missionaries. The following quotation is one example:

“...”

I, author of this paper, see it quite differently. The fact that the Chins in Aan (Aeng) had already been using the term “Passine” in 1824-26, when Thomas Abercomby Trant made his finding (between May 1824 and May 1826), is a very strong evidence that the word Pasian/Pathian must have been an ancient usage for a deity who the Chins were familiar with from ancient times. The native region of the Chins where Trant had been to is in northern Arakan Yoma and very remotely located. The Roman Catholic Church arrived together with the Portuguese seafarers in the early 1500s in the coastal regions of Burma, but the Church had great difficulty spreading its missionary works to other parts of Burma. And Carey and Tuck had already made their findings with regard to the religious beliefs of the various tribes of the northern Chin Hills in 1889-94 before any Christian missionary had started his mission work there (The Chin Hills had already been printed in mid 1895). The first Baptist Christian missionaries arrived there only in 1899. The chaplains who accompanied British colonial troops made no religious activities among the newly conquered tribes.

What is most interesting here with regard to the term Passine is that it’s almost identical with the term used by Tedim (Chin State) and Paite and Zou tribes in Manipur State in India: Pasian. The Mizos and Sizangs, who are living in the immediate neighbourhood of the Tedims call him PATHIAN. And the Thado-Kukis, another tribe who are also living very close to the Tedims, call him PATHEN. Those who are living in the region where Aan (Aeng) is located are the Asho Chins. There were absolutely no social intercourses between the Asho and northern Chins until the British rule began in the early 20th century. And the Matrix of lexicostatistic percentage of the Tedim and Asho dialects is only some 46% (see TABLE 20/A and 20/B). Besides, the regions in which the Ashos and Tedims are living are separated by a distance of some 400-500 km and high mountains and thick forests and there was no infrastructure at all between

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* Source: For the Divine Name of the Christian God among the Chin Peoples: Pathian and the Pau Cin Hau Movement in Myanmar


ISSN 1226—9522 Printed in Korea.
them. I personally would therefore assume that these terms - *Passine, Pasian, Pathian or Pathen* - must have had an ancient origin and that it could be interpreted as a strong indication that some tribes’ belief in the existence of a higher being is plausible.

### 18.3 THE RELIGION OF LAIPIAN PAU CIN HAU

A social and religious movement among the Chins sometime in the 1890s and the early 1900s was popularly known as the *Pau Cin Hau Movement* after the name of the founder and leader, Pau Cin Hau. He was also called *Laipianpa*, which literally means "he who gave birth to writing" because he invented a script which he claimed to have learned in one of his visions.

In ancient times the Chins spent most of their times in fighting and hunting, they vied one another to excel in these activities. Life was hard and precarious. There were constant wars between tribes. Femines, epidemics, diseases and misfortunes were common. All these were believed to be caused by evil spirits called *dawi*. These *dawis* were believed to dwell at different parts of a man's dwellings, springs, treks, rocks, rivers, lakes, mountains and so on. If any misfortune, such as illness, ominous dreams, etc. occurred the affected person offered animals ranging from a chicken to a mithun or a buffalo to appropriate the dawi or *dawis*. While people lived such a hard and hazardous life filled with fear of war and evil spirit, there appeared in Chinland during the last decade of the 19th century three important events, namely the *Pau Cin Hau Movement*, the British invasion, and the arrival of Christianity.

Pau Cin Hau was of the Sukte tribe/clan and was one of the eight sons (and two daughters) of Khan Lian and Ciang Zam. The following are some excerpts from an article by Mr. S. Ngin Suanh:

> "Pau Cin Hau was born in 1859 at Khan Lian's residence which was situated at the east end of the Military Football Field of modern Tiddim/Tedim [see Map 5 and Satellite Photo 1]. Pau Cin Hau was brought up as an ordinary normal child according to the traditional patterns of life. He tended his father's mythuns and goats in the grazing of Tiddim/Tedim, namely at Vansangdim, Lawibual, Mualtuk and sometimes farther away at Thuam [these places are located between Thangmuin and Tedim along the Kalaymyo-Tiddim/Tedim motor car road, see Map 5 and Satellite Photo 3]. He freely associated with his boyhood friends such as Cin Kam, Hau Cin Khup who later became Chief of the Kam Hau tribe... When he was old enough, he was sent to Mualbem [see Map 5 and Satellite Photos 2, 3 and 4] by his parents, according to the practice of those days, to learn the tactics of war and to be able to speak the language of Teizang; in those days the enemies did not dare to kill a captive who spoke the royal language of Teizang. When he returned from Mualbem he helped his father in the common and normal occupation of all people, that is cultivation...When he was living a normal and healthy life he was involved in a prophecy concerning the destruction of Tiddim, which was at the Zenith of its power. Pasian (God) commanded him to speak out, but nobody believed him, and he composed the following song:

> *Thang van a zal Sian za mang aw,*
> *Tongdam khaak heem in za'ng e.*
> *Pupa' pat lo khua van nuai-ah,*
> *Sian tong dam sin thu hi e."

*(Thou God of gods, reigning on height,*
*I heard a hint-Thy word.*
*Unheard, unknown in days of yore,*
*God's word prevails through all the land.)*
Sometime later the British began their campaigns to annex the Chin Hills. The Chins made a brave stand against the invaders, but had to give into superior force. They advanced into the Chin Hills, and captured and burned Tiddim. Its population scattered in all directions. Khan Lian and his family fled to Lailui about six miles north of Tiddim (see MAP 5 and Satellite Photo 1). At Lailui Pau Cin Hau continued to receive revelations from Pasian, but as nobody believed him, he became ill and remained invalid for fifteen years. During his long illness he had communications from Pasian in the form of visions and dreams. Pau Cin Hau had many visions, of which the following are some selected samplings:

**Vision of Heaven**

“On a plains were gathered a multitude of people, rich and poor, great and small. I went to the place where these people gathered, and I saw a rope hanging down from heaven above the multitude. Many people competed to climb up the hanging rope but no one was able to do so. When many people had failed, I prayed to Pasian and climbed up the rope, and I was ble to climb it. As I climbed up the rope, I found there were thirty layers of heaven, and I saw the abode of Pasian. Then I climbed down again to my starting place. Again I saw a rope hanging down to the underworld. I climbed down the rope and there were forty layers of the world. I then climbed up the rope to my starting place. Then I wound up the rope and coiled it beside me, and the coil was twice my height.” Concerning this vision Pau Cin Hau composed this song:

\[
\begin{align*}
\text{Zan ciang zal mang thangvan tuang va tung veang e,} \\
\text{ Za lu'n sum tual lum sang e.} \\
\text{Banzal lim sun, sei no gual aw,} \\
\text{Meelmuh pian in dang sang e.} \\
\end{align*}
\]

(To heaven I went in vision clear,  
And saw God’s home, how glorious!  
With hands I shade my eyes from dazzling light:  
The sight, oh friends, how wonderful!)  

**Vision of Pasian’s Command**

“On a very wide plain there gathered a huge multitude of people. Then Pasian appeared from above in a dazzling rainbow-haloed light. He was riding about wherever He pleased on something shining and sparkling like the sun. Then I cried to the multitude, “Behold Pasian, Let us all follow His command.” However, no one dared to look up at Him but looked down at the ground with down-cast eyes. Then Pasian called to me:  
“Pau Cin Hau, the life of you, human beings, is not even comparable to that of the worm. But if you follow My holy commands you will be able to fly. Unless you obey My commands, heaven and earth will convulse you into two or three lumps. Those who disobey me, I will punish. After these words He ordered: “Worship me!”  
“How should we worship Thee?” I asked, and He replied: “Worship me saying this:  

\[
\begin{align*}
\text{Pasian, the Creator of heaven and earth, sun and moon;} \\
\text{Pasian, the Creator of men and animals;} \\
\text{Pasian, the Healer to the sick.} \\
\end{align*}
\]

Pau Cin Hau composed this song:

\[
\begin{align*}
\text{Tung thangvan ah, a sang sawn ah,} \\
\end{align*}
\]
Sian zua pa meel in mu'ng e.
Sim lei leh thangvan kal ah e,
A bawl lo mi om lo e.
(I saw in heav'n, in higest heav'n,
The face of Father Pasian.
Between heaven and earth below,
There's none he had not made.)

Vision of Pasian's Command to abolish dawi sacrifices

“Once in a vision Pasian appeared to me and commanded: ‘pau cin hau, starting from now until eight years are completed, abstain from taking the life of living things from the smallest ants and flies, rats and birds, to the biggest beasts.” As Pasian commanded I scrupulously abstained from taking the life of any living thing for eight years. When the eight years were completed Pasian again commanded me: 'Pau CCHn hau, we have now completely fulfilled our promise with the dawis, and we have overcome them; for during these eight years we have successfully abstained from taking life, whereas they have been persecuting and killing human beings. Therefore, from this day on which I command you, you must cease to sacrifice meat and drinks [the Chins' alcoholic traditional rice-beer] to the dawis."

From that day on, sacrifices of meat and drinks to the dawis (ancestral spirits) and to the lesser dawis, were abolished.

Sian mang in tongdam hong khak e,
Zin tawh na khen in ci e.
Pupa khan a lung a gimna,
Sian in leen puang bang paa e.
(Almighty Pasian, He sent me word,
"Be set apart from dawil!"
The bane of man from ancient times,
Pasian now casts off like rag.)

INVENTION OF WRITING

“During my fifteen years of illness at Lailui village [see Map 5 and Satellite Photo 1 just above Teddim/Tedim], I once had a vision of Pasian coming down from heaven and commanded me: 'Pau Cin Hau, learn lai- (i.e. reading and writing)!'. And Pasian held a book in his hand. Pasian then took some pebbles, and He put them together and separated them again in turn, in a certain fashion. Pasian then asked me, 'Can you do like this?' and I answered, 'I can.' Then I did as He had done, and I was able to do so. When I could do as He had done, He gave me a book. After this vision there arose in my mind a great desire to learn how to write. This desire occupied my mind day and night, and I was contemplating about it continually. Finally, a system of sounds spontaneously flowed, as if it were, out of my mind, and I formed a symbol to represent each sound as I thought fit. And thus my writing came into being.”

There are 1,051 basic characters, each representing a sound. To each basic character may be added two to five additional marks to represent long and short, ascending and descending sounds. These additional marks are called "dawng tawi na". In this way, he symbolized all the sounds and words of the language, and people learned them easily and well. All these sounds were arranged into mnemonic poetic lines. These lines were in turn grouped into six divisions called books or grades. A student could write anything and everything in the language when he had learned all the lines in the six grades, namely
Many people liked this invention and they quickly and easily learned it. Pau Cin Hau himself used it to record his visions, dreams and teachings. He used it widely for exorcism. Whereas people before used to record their achievements on monuments in basrelief, now they used Pau Cin Hau’s writing on their monuments. This system of writing was good enough for those earlier days but later his son Sian Khaw Cin, and nephews Thang Cin Kham, Cin Khaw Gin and Pau Za Dong improved it in 1930 and reduced the whole system to 37-alphabetical characters in order to facilitate typwriting and printing. This revised system, though not so widely used as the original, was a great advance on the old one. The system of spelling was very easy as the longest word could be spelt with only four letters. (See APPENDICES H-1 & H-2)

His Public Ministry

During this fifteen-year of illness, he was first treated according to the old religion. The whole series of sacrifices were offered to all known daws. But he could not regain his health. Finally he renounced the old religion and resorted to prayer as Pasian commanded, and he was healed at once. People were greatly surprised at his sudden healing. Other invalids asked him how he got well. For these other invalids he prayed as he did for himself, and they also became well again, namely Khai Za Deng, Vum Khaw Thang, Hen Dam and Lian Zuan. And they became his first followers. They were very zealous about Pau Cin Hau’s teaching as Pasian commanded him, and they also eagerly learned the newly invented writing. All these happened at Lailui...His renouncing and departure from the age-old fear of and sacrifices to daws was so uniquely new that people at first laughed and scorned at him and ridiculed his doctrine. Inspite of these he refused to give up his new religion. People, including his own relatives, persecuted him.” He abolished the practice of sacrifices to daws which was the main cause of poverty among the Chins in olden days. His followers were freed from fear of evil spirits. He abolished the old-time practice of the postponement of funerals for several days, even months and years. He also abolished other extravagant festivals. However, he did neither abolish nor condemn all the traditional customs and practices. He retained and preserved, or modified some cultural festivals, songs and dances.

His following crossed the barriers of tribe and territory, and spread outside Chin Hills to as far as Lushai Hills and Manipur at the beginning of this century. The number of his followers at one time was estimated to be around 150,000. He died on December 28, 1948 at Mualbeem.” (Source: Brief History of Laipian Pau Cin Hau and His Religion by S. Ngin Suan. Chin Literature and Cultural Sub-Committee Magazine - 1968/1969; pp. 122-130. Rangoon, Burma.)

18.3.1 HOW THE CHRISTIAN MISSIONARIES SEE PAU CIN HAU AND HIS RELIGION

The Pau Cin Hau Religion or Movement was one of the most important parts of the Chin people's history, no matter if one believes in his claims of communicating with God or not. So, I believe that it is very important to learn what the outsiders, especially the British colonial officials and pioneer Christian missionaries who had known him personally or who were closely familiar with his life and his religion had thought about him and his religion. What I have got in hand are an article reproduced by the late Rev. Khup Za Go under the title of The Pau Cin Hau Movement in the Chin Hills in his book (see BIBLIOGRAPHY) and the late Rev. Dr. Robert G. Johnson’s book (see BIBLIOGRAPHY). Interestingly, both
sources cite the same source, but some of the texts are different. Since I do not have access to the original materials being cited by them, I shall briefly reproduce below a few crucial parts from these books. (I am trying to get the original materials these days and when and if I succeed, this section will be rewritten anew.) I assume that the views that Johnson expresses in his book with regard to Pau Cin Hau and his religion may probably more or less reflect the opinions not only of other American Baptist missionaries who came to Chinland before him, but also that of many Christian missionaries and religious leaders of other Churches from the West as well that have followers among the Chins. Dr. Johnson was based in Haka, the present capital of Chin State, from 1946 to 1966. The quotation below is from Khup Za Go's book, pp. 109-110:

“...Unfortunately, when the census was taken, the Cencus Superintendent was not aware of the existence of this movement and the followers of Pau Cin Hau were all recorded in the enumeration schedules as Animists. The Deputy Commissioner of the Chin Hills district has estimated the number of followers in his district at 35,700 (26,000 in Tiddim sub-division and 9,700 in Falam sub-division) but there are also followers on the other side of the frontier [the Burma/Indian border].

A copy of the script mentioned by Pau Cin Hau will be found in Chapter X.

The Pau Cin Hau Script.- In paragraph 135 of Chapter XI an account is given of the Pau Cin Hau Movement in the Chin Hills. Reference is made there to to certain Chin characters which were revealed to Pau Cin Hau in one of his dreams. Copies of the original characters are not available but apparently they were very numerous. The characters were revised, the third and last revision being carried out in 1931. The new alphabet consists of 21 consonants.

The first page of the Spelling Book together with the corresponding Roman version is printed on page 195. It will be noticed that the Chin sounds can be properly represented in these new characters but not in Roman character. ‘The Sermon on the Mount’ in St. Matthew has already been printed in this character. In this work of translation Pau Cin Hau is helped by a vernacular school teacher named Thang Ccin Kham who lives in Tonzang village near Tiddim. and who knows Burmese. The whole of St. Matthew is being translated and in May 1932 the first eight chapters had already been completed. For the purpose of translation, the Burmese version of St. Matthew is used and also a Chin version (in the Roman character), which was done by Mr. Cope, the American Missionary in the Chin Hills. This version in the Roman character is also given in the ‘Sermon on the Mount’ referred to above. No information is available as to the number of persons who can read the script.”


The quotations below are from Johnson's book.

THE PAU CIN HAU SCRIPT
(pp. 399-401)

“Pau Cin Hau devised a script in accordance, he said, with a revelation from God. Evidently there were about1050 characters in the script originally so that each and every sound in the Chin languages could be written correctly. This proved cumbersome and Pau Cin Hau worked dilligently at symplifying it, ending up in the 1930s with an alphabet of 21 consonants and 7 vowels plus tonal signs. Because of this script, which many people dilligently studied, the Pau Cin Hau religion was also called “Laipian” (“script-creation” or “birth of writing”). It is still known by this name in areas where it exists.

There is no reason why the various Chin languages cannot be written in the roman characters used in English. [1] True, various persons have thought diacritical markings are necessary to render Chin properly
in the Western alphabet that English uses, but for the most part even this has not proven necessary. So there was really not a need for special alphabet such as Pau Cin Hau invented -- and certainly not one invented by an illiterate person. The script has died out and exists now only as a curiosity or museum piece. All the northern Chin languages use the common roman alphabet; an exception is the Asho (Southern) Chin which uses Burmese script.

Impact of “Laipian” on the Churches

Pau Cin Hau claimed to have received his religion by direct command of God through visions and revelations. He did not acknowledge any prior knowledge of Christianity. But it is probable that he had learned something of Christianity from the Lushai people of India, many of whom had become Christians in the late nineteen century. Lushais came over the border to sell medicines and other goods. Perhaps they brought some knowledge of God, which Pau Cin Hau received in imperfect form, for he seemed to know nothing of Jesus Christ. This cannot be proved but seems a reasonable guess.

From Dr. Hjalmar East [one of Johnson’s predecessors] we learn that the Karen preacher and teacher, Po Ku, who was stationed in the little mission school at Tonzang, was asked by the missionary to visit Pau Cin Hau as often as possible and explain the New Testament to him. It is unclear where Pau Cin Hau was living at this time. We know that he lived for some years at Lailui, also at Tiddim/Tedin, and that in 1932 he was living at Mualzem. He died in 1948. Without doubt, Po Ku and other Christian teachers made a conscious effort to reach this man for Christ. [2] But there is no indication that this prophet ever came to the Christian faith. There is nothing in his doctrine about the Bible, Jesus Christ or [3] the fullness of Christian ethical and moral teaching.

There is some evidence that Dr. East and Dr. Cope [another predecessor of Johnson] believed that the Pau Cin Hau religion, by its emphasis on one God and its rejection of belief in and sacrifice to the evil spirits, would help break down barriers to the Chins’ acceptance of Christianity, that it would be a forerunner of the Faith, that it would be a sort of John the Baptist preparing the way for the Lord.

“A Promising Movement”?

An optimistic view of the movement is contained in a report of the British and Foreign Bible Society (Burma Agency) for 1932 in which the writer said:

“Amongst the so-called ‘backward’ races there are distinct signs of movement away from their ancestral animism towards higher and purer faiths. The most promising of these among the people of the Chin Hills where a religious reformer has arisen who by his condemnation of the drunkenness and restriction of animal sacrifices and his worship of one Creator God seems to be drawing near to genuine Christian ideals. His followers, numbering thousands, are found among almost all the clans of the Chin race and there can be little doubt that with sympathetic and wise leadership this indigeneous and spontaneous quest after higher things can be turned into a definite movement towards Christianity. (Ibid pp. 400 - 401)

Author’s (tzd) Note: The passages underlined (by myself) below are the ones that are missing in the above quotation from Johnson’s book.

“Amongst the so-called ‘backward’ races there are distinct signs of movement away from their ancestral animism towards higher and purer faiths. The most promising of these among the people of the Chin Hills where a religious reformer has arisen who by his condemnation of the drunkenness and restriction of animal...
sacrifices and his worship of one Creator God seems to be drawing near to genuine Christian ideals. His followers, numbering thousands, are found among almost all the clans of the Chin race and there can be little doubt that with sympathetic and wise leadership this indigenous and spontaneous quest after higher things can be turned into a definite movement towards Christianity. At the urgent request of the leader, the Bible Society has published a small edition of the “Sermon on the Mountain” in a character (somewhat modified after consultation with the Agency) which he claims to have received in a dream by Divine Revelation and which, it is stated, exactly “fits” the pronunciation of all the Chin dialects.”

(Original source: Thirty-third Annual Report of the British and Foreign Bible Society (Burma Agency), 1932, under the title of “Religious Movements” pp. 8-9)

**The Laipian Movement Today**

According to Mr. S. Ngin Suanh, who is presently the paid secretary of the Pau Cin Hau group and lives in Tiddim, there are about 150,000 people practicing this religion. Undoubtedly, this is highly inflated. For one thing, there are only 77,000 people in the whole Tiddim subdivision, where it is strongest. I doubt if there are even 25,000 who could be termed followers of Pau Cin Hau. The movement has produced no scriptures, no well-known leaders, and has nothing to offer that Christianity cannot match and exceed in wholesome teachings.

[4] What has prevented the followers of Pau Cin Hau from coming en masse to the fullness of the Christian faith? Very probably it is the strong prohibition of drinking alcoholic beverages in any shape or for that is the barrier. Too many of this a difficulty and are unwilling to give up their liquor...

[5] We therefore come to the conclusion that the Pau Cin Hau prophet movement has not had a lasting impact on the Baptist churches of the Chin Hills... Had it never existed, in all probability the history of the expansion of Christianity in the Chin Hills would not have been much different.

(End of quotations from Johnson’s book)

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**18.3.2  MY COMMENTS ON THE ABOVE QUOTATIONS**

Although I am not familiar with the Pau Cin Hau religion and I have never studied any Christian theologies in my entire life I would like to make my personal comments on the numbered facts from the above quotations (I numbered them myself for this purpose):

- See APPENDIX H-2 for the following three research papers of Dr. Anshuman Pandey on the Pau Cin Hau Script:
  - Preliminary Proposal to Encode the Pau Cin Hau Script ISO/IEC 10646 (N3781 L2/10-080)
  - Defining Properties for Tone Marks of the Pau Cin Hau Script (N3784 L2/10-092)
  - Introducing the Logographic Script of Pau Cin Hau (N3961 L2/10-438)

Dr. Pandey has also produced the following papers on Pau Cin Hau’s Script. See APPENDIX H-5 for more information on Dr. Pandey himself. All his papers listed here can be downloaded in pdf from the Link below.

- Pau Cin Hau Alphabet
- Allocating the Pau Cin Hau Script in the Unicode Roadmap (N3865 L2/10-073)
- Preliminary Proposal to Encode the Pau Cin Hau Alphabet in ISO/IEC 10646 (N3960 L2/10-437)
- Proposal to Encode the Pau Cin Hau Alphabet in ISO/IEC 10646 (N4017 L2/11-104R)
- Proposal to Change the Names for Some Pau Cin Hau Characters (N4129 L2/11-287)
- Pau Cin Hau Syllabary
- Preliminary Code Chart for the Pau Cin Hau Sallabary (N4412)

(Source: http://linguistics.berkeley.edu/~pandey/ )
I do not agree with Dr. Johnson’s argument that the Chin languages (I as a non-academic prefer dialects, actually) can be written in Roman alphabet and that Pau Cin Hau’s invention is not needed. True, all the Chin dialects, except that of the Asho, nowadays are written in Roman alphabet. But since there are no tonal signs in all of them, one has first to be a native speaker in order to be able to correctly read and understand them, because the meaning of words differ depending on the tones. Johnson remarks that it’s a script invented by an illiterate. But it could even be said the other way around that the very fact that an illiterate, who had never had any knowledge of writing before, could invent a functioning script with tonal signs itself be taken as a great miracle already. Whether one believes it to be the “product” of either God or just that of a “genius” is absolutely another matter. Until now there are already several hundreds - or maybe even a few thousands - of highly educated Chins around the world, but not even a single “highly educated” Chin has ever attempted yet to improve any existing single Chin dialect by inventing and introducing tonal signs to it. In fact, if in case had he not invented this script, his claim of communicating with God would most likely be just a hollow claim. His invention is flourishing nowadays, instead of becoming just a museum piece, at least among his followers who at present time number some 40,000 (see Footnote below).

(By the way, in the past several years I happened to meet a couple of fanatic highly educated Chin Christian church leaders who said that Pau Cin Hau’s invention could even be the work of Satan and that what Pau Cin Hau thought to be God could also be Satan and that what he called visions and dreams also might be just hallucinations, and so on. On every occasion, I told them that if Satan is so powerful enough to even enable Pau Cin Hau to invent a functioning script, why don’t they themselves or any other people who are holding doctorates in theologies ask God to give them also the ability to invent one, too. A better one in that case. But until today nobody could do that.)

The facts that Pau Cin Hau did not come to the Christian faith or there was nothing about Jesus Christ, I think, could even ironically be interpreted as the authenticity of his “calling”, because if there were something about Jesus in his teaching, there would surely be some people who would like to accuse him of imitating the Christian faith - or even as a fraud. If I understand the Bible correctly, even the great majority of Israelites or Jews, who the Bible itself has mentioned several times to be God’s own Chosen People, themselves have not yet accepted Jesus as either the son of their God - or as the Messiah whom they have been waiting for millennia - until now. So far as I know the concept of the son of God begins only when a historical person named Jesus appeared on earth 2,000 years ago, and the only nearest biblical verses that could probably be interpreted as an indication of the existence of Jesus or a powerful heavenly being beside God in the Old Testament in heaven are to be found only in some verses in Proverbs, Psalm and Isaiah (my biblical references are from Holy Bible - New International Version).

The Christians everywhere are proudly - and very carelessly as well - talking all the times about these words: “The fullness of Christian ethical and moral teaching”. But some serious free thinkers may surely see these words very critically. They may probably not want to question about the values of Jesus’ ethical and moral teachings themselves, which can be summed up in five words: Love, Forgiveness, Compassion, Peace and Humility, because these are so invaluable for any human relationship if one could observe any or all of them, no matter whether one believes in his main message of salvation or an eternal life or not. But they would rather want to question how these noble values could have been so badly abused by the very people who claim to be the best believers and observers of these morals. Between his appearance on this earth 2,000 years ago and the present time several millions of innocent human beings have had lost their precious lives in countless sectarian conflicts and wars that were fought between the Christians themselves in the very names of the ones they claim to be worshipping. And even at the present time, they are divided into more than 41,000 denominations around the world, according to the Wikipedia. The Chin Christians inside Burma alone, who may number about 1 million, for instance, are belonging to at least some 30 different denominations. So the only consolation for the individual believer, perhaps, is that he may probably get an eternal life - or salvation as the Christians say - by observing only his original teachings in the Gospels, and not any moral that was made in his name by man. (See 18.4 CHRISTIANIZATION OF EAST ZORAM)

Fermented rice-beer - in Chin/Zo: Zu or Zo Zu - has been an indispensable part of the Chin/Zo people’s everyday life
and culture from time immemorial. They did not drink this rice-beer just in order to get drunk. So, at the beginning of the Baptist missionaries’ efforts to convert them to Christianity it was indeed a great barrier for the Chins. But later a great majority of them managed to give it up entirely. The Roman Catholic Church exploited this barrier by allowing them to keep on consuming and using it as in the past so that it gained a great number of followers who could not live without it. (See 18.4 CHRISTIANIZATION OF EAST ZORAM OR CHIN STATE and 19.0 CULTURE)

[5] The Pau Cin Hau Movement may certainly mean nothing from the Christian theological point of view, as Dr. Johnson has pointed out above, but for the primitive Chins it was at least two great leaps forward, not counting his invention of writing. First, he had successfully managed to take away the Chins’ fear of evil spirits and he abolished all the costly animal sacrifices to appease those spirits. Second, as the members of his religion are still using the ancient Chin traditional songs that are solely composed in poetic words, this religion is preserving one of their priceless cultural heritages. And it is nowadays generally agreed among the Chins that, if the Christianity had not come, Pau Cin Hau’s religion may have even most likely become Chinland’s main religion and that his invention would also have become the land’s script.

Note: There were and still are rumours and speculations among several of those who have ever heard of Pau Cin Hau’s invention (even many educated Chins themselves among them) that he might have had learned some basic knowledge in either Manipuri or Burmese - the two scripts that are closest to the region where Pau Cin Hau spent his entire life. These two speculations are absolutely groundless on the following reasons. His birthplace Tiddim - or Tedim as it is known today - was conquered and completely destroyed by the British on March 11-12, 1890 under the command of General Faunce who had marched from the Burma side. And Manipur had also just been annexed and conquered by the British from the Indian and Bengal sides. So there was not security yet to travel between the Chin Hills and Manipur when he began his invention around 1902, according to the 1931 Census of India, pp. 217-218. If he had wanted to learn Manipuri, Pau Cin Hau would have to travel at least seven days to reach the nearest Manipuri villages where he could perhaps learn Manipuri, and it would also take him at least two days to reach the nearest Burmese villages where he could perhaps learn Burmese. And there was no possibility at all that he could have learned some basic knowlege of western writing from the Baptist missionaries either, because the first Baptist missionary arrived in the northern Chin Hills in 1899. And the first conversion of two persons to Christianity in the entire Chin Hills took place only in 1904 at Khuashak, some 30 km away from Tiddim where he is believed to be living at that time. The first batch of Chins learned Burmese at some Buddhist monasteries in Kalaymyo sometime in 1907-8. So, there are absolutely no similarities between his and the other two scripts. As it is mentioned in the first quotation above, even for the translation of parts of St. Matthew into his script from Burmese in 1932 he had to be helped by a vernacular school teacher named Thang Cin Kham who knew Burmese. Compare APPENDICES H-1 and H-2 with H-3 & H-4.

"The transformation of the logographic script into an alphasyllabic form was the final revision made by Pau Cin Hau in 1931. Some characters of both the logographic and alphasyllabic scripts resemble those found in Burmese, Latin, and other writing systems, but these occurrences are coincidental. Neither form has genetic relationship with any other script."

(Source: Preliminary Proposal to Endcode the Pau Cin Hau Script in ISO/IEC 10646. p. 1. See APPENDIX H-2)

18.3.3 THE LAIPIAN HIERARCHY

1. Laipian (Script Creator)
"Laipian" is a unique position held by Pu Tg. Pau Cin Hau, not to be taken up by any other person.

2. Laimang (Script King; Professor)
"Laimang" is the second highest rank in the Laipian hierarchy, but the highest rank one can hold, because "Laipian" cannot be held by any other person than Pu Tg. Pau Cin Hau himself. Only one person can hold this Laimang position at a time. He is the vicarious leader of the Laipian Religion. Pu Tg. Lian Vungh (Mualbeem), second son of Pu Tg. Pau Cin Hau, held that position. I do not know who the present Laimang is.

3. Laito (Script Lord; Script Master)
This is the third ranking position, held by Pu Tg. Vum Khaw Thang (Lailui), a contemporary of Pu Tg. Pau Cin Hau, and later left vacant after his death. Recently Pu Tg. Ngin Suanh (Suangpi), who was a very faithful and diligent Lai-at for many years, was promoted to this office. There is only one Laito at present, although I assume that there can be more than one.

4. Lai-at (Script Writer)
The fourth ranking position, it was held by Pu Tg. Ngin Suanh for many years. I do not know whether somebody else was appointed to this post after he was promoted to Laito.

5. Khawk Laisang (Circuit Script Receiver)
A position created later for practical purposes, Khawk Laisang is one who supervises several Laisangs in his jurisdiction.

6. Laisang (Script Receiver; Pastor)
This is the lowest rank in the hierarchy. A Laisang leads a local congregation, called Sang (School), in a village, or a ward (in a town).

Note 1 by Taang Zomi: The designations in English are my own creation. They are not official.
http://groups.yahoo.com/group/zomikhangthak 20.08.2005
- See also marked passages on pages 29 and 30 of APPENDIX V.
- See TABLES 18 & 18/A for his Genealogical Tree.
- See PHOTO 27 for his portrait.

18.4. CHRISTIANIZATION OF EAST ZORAM (CHIN STATE)

INTRODUCTION

Nowadays, about 98 percent of the Chin State’s population is Chin and of which circa 80 percent is Christian of various denominations (Anglican Church, Assemblies of God, Baptist Church, Christian Baptist Church, Christian Mission Alliance, Christian Church of Myanmar, Christian Reformed Church, Church of Jesus Christ, Church of Christ Jesus, Church of God, Church on the Rock, Elim Independent Church of Myanmar, Evangelical Baptist Church, Evangelical Presbyterian Church, Evangelical Free Church of Burma, Four Square Gospel Church, Full Gospel Assembly, Full Gospel Church, Fundamental Baptist Church, Gospel Baptist Church, Independent Church of Burma, Jehovah’s Witnesses, Methodist Church, Presbyterian Church, Reformed Presbyterian Church, Roman Catholic Church, Seventh Day Adventists, Seventh Day Baptist Church, United Pentecostal Church, United Reform Church, United Wesleyan Church, etc., and a number of “home-grown” Churches as well).

And the rest - approximately 20 percent that is - Animist and Laipian (see below) and Buddhist. About 95 percent of the Chin/Zos in India is also Christian of several denominations. (The percentages given here with regard to religions in both Chin State and India are the nearest average estimates based on various sources.)

I shall quote here a few lines from the article of Mr. Stevenson that shows how various rival Christian denominations divided their spheres of influence in Burma in the early 1900s (see marked passages on page 29 of APPENDIX V for more information on this subject):

“...When the province of Burma was divided into spheres of influence for various missions, the central Chin Hills were allotted to the American Baptists, a body who have resolutely set their face against the production or consumption of alcohol in any form or circumstance whatsoever. Immediately there arose the paradoxical situation of a group of prohibitionist Christians trying to convert a people who welcome Christianity but cannot stomach prohibition because their entire system of reciprocities is built up on the procedure at feasts of which the drinking and supply of liquor is an integral and inseparable part...”
The great majority of Christian Chins take great pride in being Christian because for them Christianity means civilization and Animism primitiveness or backwardness. They therefore very often exaggerate the number of Christians in Chin State in order to hide their inferiority complex. And although all Christian churches are solemnly preaching there about the virtues of love and forgiveness, the Christian Chin society is, like all other Christian societies everywhere in the world, irreconcilably divided into fragments by their mother churches’ sectarian rivalries. In fact, there were and still are more love and harmony among the Animists than among Christians - that is, from the beginning of the British rule up to even the present time.

The following are some brief information on the three major Christian denominations, Roman Catholic Church, Baptist Church and Anglican Church, that have played and still are playing important roles in the daily life of Christian Chins in Burma.

18.4.1 ADOPTION OF THE NAME “ZOMI BAPTIST CONVENTION”

“There had never been any formally constituted organization of the Christian churches in the Chin Hills. When I returned from the USA arriving at Rangoon on 18th September 1950, I was invited to speak at the annual meeting of the American Baptist Missionary Fellowship in October. In my speech I attempted to express what I thought to be most essential for the growth of Christianity among our people. I explained that the Chin Hills had been the most neglected and the least developed area in Burma. To remedy this, I made the following two proposals:

(1) In order to strengthen the Christian churches, the village churches should be formed into properly constituted local associations and there should be an overall organization embracing all the organizations.
(2) A well-experienced missionary should come and make a survey of all the Chin Hills and give us advice on various projects of development. The Missionary Fellowship approved both proposals. Accordingly, Mission Secretary E. E. Sowards visited the Chin Hills during February and March 1952. By that time both the Tedim and Hakha missionaries had left on furlough. So I myself had to accompany him throughout his survey tour. At the conclusion of his survey tour he advised me as follows:

(a) The government in recent months changed its policy on mission work in Burma. Under this new policy our days of missionaries in Burma were numbered. And we might be asked to leave the country any day. What you proposed in October 1950 must be proceeded forthwith. You just start forming properly constituted Christian bodies – local associations and an overall convention, as speedily as you could. This properly Christian bodies must be ready to take overall missionary work whenever the missionaries had to leave.
(b) And when this convention was formed it should be a purely national organization, bearing the national name, and run by national personnel. No foreign missionaries should hold any official position and should not be a member of any committee, but should work in an advisory capacity. According to his advice, I began forming the Tedim, Falam, and Hakha Associations during 1952. Then in order to constitute an overall convention, I asked the three Associations to select ten leaders each from the three Associations to form a Constitution Drafting Committee. This Constitution Drafting Committee met at Falam Baptist Church during the last week of October and the first week of November 1952. I acted as Chairman of the Constitution Drafting Committee. (1) Having explained to the Committee that we are forming a purely national organization, I proposed that the name of our organization should bear our own national name. I said, “Outsiders call us Chin, but we never call ourselves by that name. So I believe you all agree to reject Chin to be the name of our organization,” and all the members of the Committee agreed by acclamation.
(2) Then I proposed that we should take ZOMI as our name as this is our correct historical name. And we should call our organization Zomi Baptist Convention.
(3) A man sprang to his feet and rejected the name ZOMI outright saying, “Saya, in Hakha we apply this word Zo to the most backward and the most despicable people. So we do not want this name for our big Christian organization.”
(4) “In that case what name do you like?” I asked and he replied, “LAIMI”.
(5) Then I explained, “I propose ZOMI because I believe it is the correct original historical name of our people, from the Naga Hills to the Bay of Bengal. To the north of Tedim, the Thados and other tribes call themselves YO, in Falam, LAIZO. The Tedim people call themselves ZO, the Lushais, MIZO, in Hakha, ZOTUNG, ZOPHEI, ZOKHUA. In Gangaw area ZO is pronounced YAW, in Mindat JO or CHO, and in Paletwa KHOMI. In Prome, Sandoway, and Bassein areas they call themselves A-SHO. So I am convinced that in spite of slight variations this ZO is our original historical name.”
(6) After this explanation the Rev. Sang Ling who was the most senior and revered pastor from Hakha stood up and said, “What Saya Hau Go has just said is correct. In our younger days we were told that we were born at YOTLANG. And ZO is our true original name. The word LAI is not our national name. LAI was first used by denizens of Hakha. It means our village people, our own local people, as distinct from outsiders. It is not our national name.” Saying this, he waved to Rev. Sang Fen who also was the second eldest and most respected pastor and asked, “What is your opinion on this, Saya?”
(7) Then Saya Sang Fen stood up and briefly said, “I agree. I believe ZO is our national name and I myself am the pastor of ZOKHUA”.
(8) After the two most senior and revered pastors of the Hakha area arose and spoke in support of my proposal, not a single voice of dissent was heard and the name Zomi Baptist Convention was unanimously approved.
(9) What the Constitution Drafting Committee had approved at the Falam meeting was officially and universally adopted by the General Meeting at Saikah, March 5-7, 1953. The lone dissenting voice seemed to be more an idiosyncrasy or at best a limited local usage without any sound historical basis, because not a single member of the Constitution Drafting Committee voiced any support at Falam.

The General Meeting held on March 5-7, 1953 at Saikah village in the now Thantlang township of Hakha area was attended by 3,000 Christians. Of these about two hundred were from the Falam area and less than ten from the Tedim area, because Saikah was 7-9 days’ foot journey from Tedim area. Even there, where by far the vast majority of delegates were from the Hakha area there was not a single voice of support for LAIMI, but the name Zomi Baptist Convention was born, named and based on the foundation of historical truth, confirmed by the General Meeting at Saikah with the most remarkable spirit of Christian harmony and unity never experienced before or since.

I was asked, out of necessity, to serve temporarily for one year as General Secretary, pending the arrival of the Rev. David Van Bik who was earmarked to relieve me on arrival from the USA the following year.”

Signed  
T. Hau Go Sukté
Rangoon 1st December 1988

(1) Arthur E. Carson … … March 15, 1899-1908
(2) Laura Carson (Mrs. Carson) … March 15, 1899-1920
(3) Dr. E. H. East … … March 21, 1902-1908
(4) Rev. H. H. Tilbe … … 1902-1904
(5) Dr. J. H. Cope … … Dec. 21, 1908-1939
(6) Dr. J. G. Woodin … … Nov.11, 1910-1915

18.4.2 AMERICAN BAPTIST MISSIONARIES IN EAST ZORAM (CHIN STATE)

Here are the American Baptist missionaries sent to Chinland (East) to carry out missionary works:
18.4.3 “CHINS FOR CHRIST IN ONE CENTURY” (CCOC)

There was a major project called the “Chins for Christ in One Century” or (CCOC), which was implemented between 1983 and 1999 under the guidance of the ZBC. Its main aim was to convert as many Animist Chins as possible to Christianity before the end of the second millenium. There were 1,894 volunteers (all were laymen) who carried out the mission. The project areas were in Central and Southern Chin State. Altogether 20,051 people were converted. During this period seven people died of disease. And the total expenses were: Kyats 54,922,245. That sum would be the equivalent of about US $150,000 at the then black market exchange rates. (Sources: CCOC records)

18.4.4 BRIEF HISTORY OF THE CATHOLIC CHURCH IN THE CHIN HILLS

The blue mountains in the Western side of Chindwin river was always in the mind of the French Priests of Paris Foreign Mission Society. They are known for their missionary zeal and holiness. They attempted to enter the Chin Hills even in 1864. In that year Bishop Bigandet sent Fr. Lecomte MEP. His mission to reach the Chin Hills was not successful as his movement was restricted. The King's soldiers escorted him and he was not allowed to go beyond the Catholic villages.

- Author's (tzd) Notes

Note 1: The Chin Baptists in Chin State and its neighbouring regions inside Burma Proper are organized in more than 30 associations - nearly all of them are organized more on tribal rather than on regional basis - which in turn are run under the umbrella of the Zomi Baptist Convention.

Note 2: Sakhong does not elaborate at all on the founding history and existence of the ZBC in his dissertation, although he mentions about the events that took place as late as 1999. Even when it is briefly mentioned (just four times on pages 9, 213, 226 & 254) he used the term "Chin Baptist Convention", instead of the official term: Zomi Baptist Convention. (He comes from the Haka region and is widely known as a strong opponent of the word “Zo” in any form.)

Note 3: The first conversions in the Chin Hills took place at a village in 1904, 150 miles away from Haka, where the first American Baptist missionaries made their base, and four years after their arrival in Haka in 1899. “The First Baptisms, May 11, 1905: The first baptism of Northern Chins took place near Khuasak in the Siyin valley, near Fort White in Tiddim Sub-division. A small stream called by East the ‘Pok boy River’, although it is merely a small creek, was dammed up for the occasion, and on May 11, 1905, in the presence of a large number of curious villagers, Pu Pau Suan and his wife Kham Ciang, and Pu Thuam Hang and his wife Dim Khaw Cing, were baptized by Dr. East. East wrote: These are the first-fruits in the Chin Hills, and from the depths of our hearts we praise God and take courage. We have four more candidates in that district and hope to baptize them this year. This will give us a constituency for the organization of a church.” (East Jr., 11/3/05) Robert J. Johnson: History of American Baptist Chin Mission, Vol. 1, p. 128.) “After the events of the second baptism, Dr. East remained in Khuasak village for about a week. He then moved eastward to Theizaang village for more preaching and medical treatment, returning to Khuasak for an important event for the formation of a little church, among the new Christians. On the 17 February 1906, a Sunday morning was a red-letter day in the history of Christianity among northern Chins. On that day Dr. East organized the first Christian Church in the Chin Hills, the first of any denomination, at Khuasak among the Siyin people. This Khuasak Baptist Church was established by the following persons [1 pastor, 2 deacons and 9 laypersons] and dedicated by Dr. East.” (Johnson, Vol. 1, p. 130). The first convert in Haka itself was Shia Khaw and the conversion took place on January 1, 1906.

Note 4: The “Chin Christian Centenary (1904-2004)” was held from March 17 to 21, 2004 at Khuasak to commemorate the 100th Year of Christianity among the Chin people. More than 6,000 people from all over Chin State and Burma took part in the ceremony. Another ceremony was held in Haka in 1999, where the missionaries arrived and made their base, to commemorate the arrival of the first Christian missionaries in the Chin Hills. Several thousands of people from all parts of Chin State and Burma took part in it, too.
Twenty years later in 1884, Fr. Laurent MEP, who worked some years among the Kachins previously came to Kalaymyo. There he met some Chins. He found that the Chins did not speak Burmese much but they were kind and simple. In 1888, Fr. Antonin Usse came up to Mindat near Mawlaik from Chaung U by English steamer. As he looked attracted his eyes. He wrote to Bishop Simon of Mandalay: "Further in the west are the Chins, a people of straight forward and brave warriors, who are defending their independence against the ambition of the English. I would be proud to be their apostle." He came back to visit the Catholics in the English military camps. This time, on September 22, 1889, he reached Fort White near Thuklai. As he looked down from there, he saw the nearby villages abandoned by the villagers who hid themselves in the jungle due to the war with the British soldiers. In his letter to the bishop dated October 15, 1998., he said, "Once I climbed to the top of the mountain and contemplated the villages far away. How I wished to go there with my crucifix and my breviary ... It would be useless to go now... The country will open itself. Some day it will be necessary to send a caravan of missionaries in that part of the Vineyard. They might die even then, victims of their zeal."

He was the first Catholic priest to visit northern Chin State.

In 1890, the Vicar Apostolic of Mandalay, Mgr Simon, sent one of his best priests, Fr. Laurent MEP, and Fr. V hairsteen to 1n Hills, 250 miles away. They went towards Northern Chin Hills and settled at Balet, south of Mawlaik, on the western side of the Chindwin, but after one year there, they saw that they were still far from the real Chins. The next year, Fr. Laurent went with Fr. Jarre to try to enter Chin Hills in the south from Pakokku, through Pauk and Tiliin they arrived to the big village of Shon-Shi, near the Myitha river. Although it was at the foot of the hills, they had met with real Chin people, and they started to study the language. At the end of 1891, after the retreat, a third missionary, Fr. Accarion, joined them. With the complicity of Chin traders who had come down to the plains, the two young ones made the project of climbing to Haka to settle there, in the centre of Chin State, the English officer who was a Aga Antecl and hostile to the Catholics, obliged them to leave and go back down to the plains, saying that the Chins were not yet tamed and the life of the priests would be in danger. The Fathers had no choice but to go back to Gangaw. In 1898, the American Baptist missionaries came to Hakha. The same officers who refused to give permission to work in the Hills welcomed them with open arms.

The coming of the Baptist Mission was a blessing in disguise for the Catholic Mission. For more than forty years, they invented the written language for Hakha, Falam and Tiddim with English alphabets. They translated the New Testament. They abolished the sacrifices to devil which is too expensive. The Chins opened their eyes to the world. They wanted to become Baptists but their strict prohibition to drink "Zu" (Chin beer) is too demanding for the Chin people as Zu is for them a kind of food and also the only consolation for them after a day's hard work. Many people began to ask for a kind of Christians who would allow to drink Zu. But many wanted to be free from worshipping the evil spirit. By all means, the first attempts of Catholic missionaries to Chin Hills were not successful.

18.4.4.1 Evangelization of Southern Chin State

The second attempt was made this time in 1934, under Bishop A. Faliere 50 years later than the protestants.

Bishop A Faliere, Fr. Audrain MEP and Fr. Alexis U Ba Din, A dioceans priest, with four catechists arrived at Kampetlet, the capital of Southern Chin State, on 17th December 1933. Looking for better prospects, the pioneers proceeded to Mindat, 32 miles northeast of Kanpetlet on 31st December 1933, first Mass was offered on 1st January, 1934. With the streamous efforts of - two pioneers: Fr. Audrian and Fr. Alexis, the good seed of the Word of God was sown in Mindat area of Southern Chin State to grow into a big tree in time.

18.4.4.2 Evangelization of Northern Chin State

In 1938, Bishop Faliere came to meet Colonel Burne at Mague to settle some problems connected with Mindat
hospital. Colonel Burne was the highest authority in the Chin Special Division. When they met each other, the Colonel had just came back from his official visit to the northern Chin Hills. He told the bishop that he met some Chins in Falam who asked him if they could be Christians and still be allowed to use moderately alcoholic drinks. He asked the Bishop to go and start Catholic Mission in the northern Chin Hills. Bishop was very happy and he himself come to the north the next year in 1939. When Bishop and his companions came to Tiddim at the house of Mr. Kelly, the Assistant Superintendent in Tiddim who was a Catholic, the Superintendent from Falam came to meet them. He told the bishop that the coming of the Catholic Mission in the Chin Hills was contrary to the agreement signed in 1898 with the Baptist Missionaries. He wanted them to go back as they did to Fr. Jarre and Fr. Accarion. Bishop smilingly told him that he came here with the permission of the highest authority, Colonel Burne at Mague. He continued his missionary tour without fear. The American Baptist Missionaries did not keep silent. They wrote to the British Governor to Burma reminding him of the agreement made with them in 1839. The coming of the Catholic Church in the Chin Hills would be breaking that agreement. They anted to prevent the presence of Catholic Church in the Chin Hills by hook or by crook. The Governor kindly thanked them for their good works among the Chins but he ended his letter saying that he did not see any reason to forbid the coming of the Catholics there." As in the rest of Burma," he added, "the simultaneous presence of Baptists and Catholics created an emulation quite beneficial to the population, so would the presence of Catholics alongside the Baptists on the hills be of benefit to all people." With this the Catholics won a landslide victory.

The real beginning of the Catholic Church in the Northern Chin Hills started with the coming of Fr. Mainier, Fr. Blivet, fr. Aloysius U Ba Khin and four catechists: Maung Tun Yin, Fridolinus Mg Ba Maung, Saya Aung Min, Fr. Frank Reuben to Tonzaung. Fr. Moses took up his residence at Tonzang, while Fr. Blivet took up at Lalui village. Established: Hakha Diocese was recently part of Mandalay Diocese. Pope John Paul II established the new diocese of Hakha in December 21, 1992 and the enthronement was celebrated on 21st of March, 1993. Townships: The diocese comprises of townships of Chin State except Paletwa and adjacent regions: Tamu, Kalay, Kalewa, Phaungbyin, Mawlaik and Homalin of Sagaing Division.

Area: Around 351 miles from North to South and 80 miles from East to West and approximately 20,880.08 square miles.

Population: 750,000 inhabitants, two thirds of the region is situated on the mountains and hilly ranges.

The majority of the inhabitants are Chin-hill-tribal people.

Religion: Christian is the major religion of the Chins but 86 percent of Chins are belonged to the Protestant Denomination numbering about fifty sects, and there are few Buddhists, animists and a few Islam. Catholic population: about 67, 427 Suffragan of Mandalay Archdiocese.

18.4.4.3 Zones and Parishes

Zones: According to civil data, it is divided into four zones: Hakha zone, Tiddim zone, Kalay zone and Mindat zone.

Under Hakha zone, there are 7 parishes: Hakha, Falam, Lumbang, Thantlang, Hnazing, Rezua and Surkhwa.

Under Tiddim Zone, there are 5 parishes, such as Tiddim, Tongzang, Laitui, Waibula and Cikha.

Under Kalay Zone, there are 5 parishes, such as Kalay, Tahan, Tamu, Khampat and Kalewa.

Under Mindat zone, there are 6 parishes such as Mindat, Lukse, Khanpetlet, Ro, M'Kui Im nu and Matupi.

18.4.4.4 French Priest-Missionaries in Chinland (East Zoram)

French Priests of the Foreign Missions of Paris who had been assigned in Chin State
01. Rev. Fr. Audrain (1934-died on 8th of May, 1940 at Mindat)
02. Rev. Fr. Fourmel (1934-died on 30th of May, 1968 in Mindat
05. Rev. Fr. Louis Garrot (1956-61, Mindat)
06. Rev Fr. Antonie Kelbert (1953-66, Tonzang)

Source: This shortened article CATHOLIC CHURCH IN CHIN HILLS is taken from the Myanmar Catholic Directory.
It is an official directory of the Catholic Church in Myanmar. /Joshua Gin Shoute [ZONET]
From: Salai.Kipp@t-online.de (Salai Kipp Kho Lian)
Date: Mon, 23 Jul 2001 12:58:11 +0200

18.4.5 **KHUMI-CHIN ANGLICANS**

By Revd. Canon E.W. Francis & Mrs. Francis

[An overview of the development of the Khumi-Chin Anglican Church, based in Paletwa, Chin State. The
Rvd. (now Canon) E.W. FRANCIS went to Burma from England in 1932 with the Bible Churchman's Missionary
Society, now known as “Crosslinks”]

He began in the western part of the country while learning Bengali in order to work amongst the Bengali-
speaking community around Buthidaung. However, the Missionary Society had a request for encouragement
from 10 Lushai evangelists who were working amongst the KHUMI-CHIN of the Upper Kaladan River area. They
had travelled from the Lushai Hills as missionaries and as requested, Francis and another missionary, S. Short,
were sent for one year to give them some fellowship and training. In those days there were only about 100
Christians in the area. This “one year” for Revd. Francis turned into over 30 years! He got married in 1938, and
he and his wife worked among the Khumis until 1965 (except for a brief period of time during the Second World
War). They were based in PALETWA, and had a wonderfully fulfilling Christian life there. As well as spreading
the Gospel amongst the Khumis, Revd. Francis also helped improve the Khumi-Chin oral tradition to writing,
translated the New Testament and hymns and prayers into Khumi. Manay are literate in their first
language today.

The Anglican Church that Revd. Francis founded amongst the Khumis is thriving and is growing in 1999. As
of 1998, there are 2 Khumi Bishops, 28 ordained Priests, and 158 Catechists/Evangelists. The SITTWE
DIOCESE is covered by these two Bishops and there are 17 Townships in Rakhaine State and 4 Townships in
Chin State (Paletwa, Matupi, Mindat, Kanpetlet). The population is over 2,634,310. Amongst an estimated
92,000 Christians in the area, 13,114 are Anglicans. These Anglicans have 15 Youth Branches, 18 Mother’s
Union Branches, 18 Religious Education Departments, 32 Men's Societies, and Sunday schools attached
to each congregation. Some of the parishes are carrying out long-term development projects such as plantin
Orange, Banana, Mango groves, and growing Sesame and Chillies. There is a Bible School in Paletwa...
(Source: Centennial Highlights of Christianity in Chin Hills: 1899 - 1999; published and printed in the U.S.,
March 1999)

18.5 **CHRISTIANIZATION OF WEST ZORAM (PRESENT-DAY MIZORAM) AND MINIPUR**

As I do not have very many materials on this subject, I shall simply quote a number passages directly
CHRISTIAN MISSIONARIES

Soon after the British invasion Christian missionaries came to Zo country. The missionaries had worked in India and Burma, where they had had little success in converting the Indians and Burmans who were Hindu, Muslim and Buddhist. They had more success with the hill peoples because they were ignorant of the teachings of major religions. In 1834 the American Baptist Mission recorded the first convert of an Asho Chin in lower Burma. They soon went to the hill regions bordering Burma, India and China, and they arrived in Zo country in the latter part of the nineteenth century.

The first missionary, who came to the southwest of West Zoram in the latter part of the 1880s, was Rev. W. Williams of the Welsh Calvanistic Church. In 1893 R. Arthington of the Arthington Aborigines Mission financed two missionaries to Aizawl [the then capital of Lushai Hills], F. W. Savidge and J. H. Lorraine. In 1894 they went to southwest Zoram. They did not see success in their first years, but they learned the Zo language [Lusei or Duhlian dialect] and within two years they introduced the writing of the Zo language using Roman script. They also translated some portions of the Bible and prepared the first and only Lusei-English dictionary. Even today the sizable book is the only available dictionary of the Zo language. Lorraine and Savidge taught the people how to read and write, and afterwards they opened mission schools. Only in their fourth year however did the two missionaries start to see signs of success. In 1898 they were recalled to England because Arthington believed that those missionaries’ job was to teach a few people to read, so that those individuals might teach and evangelize other individuals or tribes.

In 1898 a Welsh Presbyterian missionary, Rev. D. E. Jones, arrived in the northern part of West Zoram. He had easier work than Lorraine and Savidge, as by 1899 he had visited almost all important villages and had twenty converts.

The British administration completely ignored education for their subjects, so that educating the people was wholly in the hands of the missionaries. They used this to their advantage by teaching the Lusii/Duhlian dialect in schools, although the official language was Bengali. The schools included courses in evangelism, so that in a short time the missionaries had Christians trained as teachers, evangelists and pastors.

To yeild even more success the missionaries introduced medicine and hygiene. These new methods could cure more sick people than the Zo traditional methods of sacrifice; and many families converted to Christianity to cure their sick ones. Christianity spread with increasing speed and in the 1940s there were villages in which all the people were Christian. There were even some villages founded where only Christians were allowed to dwell.

In the 1951 census of India 91% or 178,000 of 196,000 Mizos were Christian. 56,000 or 29% of Mizos could read and write. One of the reasons for the success of the missionaries in the Lushai Hills was the church organization. The Baptist missionaries in the southern Lushai Hills combined with the Welsh Mission in northern Lushai Hills, and the church was organized in the same manner...“

**Special Note. For those who are interested especially in the sectarian rivalries between various denominations in Northeast India, Prof. Lan Denas’s doctoral dissertation could be very information and valuable. See Footnote on next page.**

..........................................................
formed up a missionary society called - loosely translated: Buddhist Hills Missionary Society (in Burmese: Buddha Bata Taungtan Sasana Pyoke Aphywak) and dispatched several Burmese Buddhist monks to Chin State to do missionary works among the local people in the 1950s and '60s. However, in the late 1960s almost all of them had already left monkhood and became laymen and married Chin women. Its original aim thus proved to be a complete failure. In the past two decades several pagodas have been constructed in Chin State with forced labour of local Christian population. And several crosses erected by the locals on the top of high mountains throughout Chin State were destroyed by Burmese soldiers.

CHRISTIAN MISSIONS AND COLONIALISM

A Study of Missionary Movement in Northeast India With Particular Reference to Manipur and Lushai Hills 1894-1947
Lal Dena
Vendrame Institute, Shillong, 1988

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I was then surprised to see that an extremely bright, long and large light was recorded by the US and European satellites (Landsat, Copernicus, and CNES/Airbus, etc.) on February 22, 2017 within the heart of the Siyin region. It can still be seen these days on Google Earth (see Photo-Light 1 - to Photo-Light 11). What is even more astounding is that, if the light is looked at from different angles - or from different distances – there seems to be a figure in the form of a “smiling human being“ (see Photo-Figure 1 to Photo-Figure 8). This light was not yet to be seen in Satellite Photos 1a to 3a (see them in the two papers mentioned above).

Note 1. If one visits several regions around this light by moving the computer mouse on the surface of the Google Earth, one will find out that a number of regions were taken by the satellites on two different dates, namely on January 17, 2016 and February 22, 2017. The exact demarcation line of the two different dates is marked by the straight line of the light on Photo-Light 6 to Photo-Light 10. That means the light itself and a few regions around it (the ones that lie in the direction that its rays were spreading) were taken on February 22, 2017. Other regions were taken on January 17, 2016. One should use 3 villages, namely - Khuasak, Lophei (my native village) and Thuklai - and Fort White for his orientation in looking at these photos.

Note 2. In fact, there are 10 villages (Buanman, Daakdungh Buan, Khuasak, Liimkhai Bungh, Liimkhai Zongal, Lophei, Pumva, Thuklai, Voklaak and Zawngkong in the immediate vicinity of the place where the light appearance took place with a combined population of a couple of thousands who could have had seen this light. (The villagers of Khuasak and Pumva, however, may not be able to see it for their views would be blocked by two mountain ranges.) And in addition to this there must have been a few hundreds of middle and high school students at the Thuklai State High School, which is situated at a short distance in opposition to this site, who could also have had seen it. Besides, the two main motor car roads that are connecting Kalaymyo and Tedim, and Kalaymyo and Falam/Haka (see the road on the right side in Photo–Figure 9), are also running very close to this site. On any given day during this period (February-March) there are an average of a few thousand passengers passing through the immediate vicinity of the site.

Note 5. If the date (day, month and year) on which these images were made by the satellites are added together they make up the mystical number of SEVEN -

\[
22.2.2017 = (22+2+2+1+7) = 34 (3+4) = 7, \text{ or } 2+2+2+2+1+7 = 16 (1+6) = 7.
\]

One of the most strange things about this unusual light appearance is that not even a single person among all those people had ever seen or noticed it at all. And I’ve had also surfed the Google Earth quite thoroughly for a number of times not only over Chinland but even over Mizoram and Manipur states in India which are adjoining Chinland as well where a few couples of millions of the Chin/Zo people are also living in search for similar appearances, but I found none elsewhere.

Thang Za Dal

March 2018.

See the following Link for the complete material.
https://de.scribd.com/document/352145379/A-Mysterious-Light-Figure
PHOTO 27

( PORTRAIT OF PAU CIN HAU AND HIS SCRIPT )

- Source: blogs.slv.vic.gov.au/?attachment_id=16395
Satellite Photo 1 (Seen from north to south and from the height of 8.02 km.) In this photo the Lailui village, where Prophet Pau Cin Hau is said to have received several visions and revelations from God, and Tediim/Tiddim, his birthplace can be seen. Besides, other historical villages such as Kaptel, Khuasak and Saizang are also visible. The river in the center is the Manipur River, which originates in Manipur State, India. It flows into Chindwin River, which in turn flows into the Irrawaddy River, Burma. The plains on the left side is the Kalay-Kabaw Valley. See Map 5 for the location of these villages.

- Created in this form by Thang Za Dal. April 2016.
The mysterious light can be seen at the far end and center of this photo.

**Satellite Photo 2** (Seen from south to north and from the height of 11.79 km). Prophet Pau Cin Hau spent several years at Mualbem [seen on leftside] when he was young. He later spent most of his adult life as well here. He died and was buried at this village at an estimated age of 85 years - with plus or minus 5 years. (He died on December 29, 1948, but his given birthyear - 1859 - is just an estimation based on a number of factors, because the Chins had no calendar until the arrival of British colonialists and American Baptist missionaries in the 1890s in what was then known as the Chin Hills.) Tedim/Tiddim and Laihui can be seen at top end of Photo. A few other historical villages and site such as Lophei (native village of Thang Za Dal), Khuasak and Thukdai and Fort White can also be seen here. Invisible here are other villages such as Pumva, Buanman, Voklaak, Limkhai, etc., which are also located in the immediate vicinity of these three villages. (Note. The distance between Lophei and Mualbem is about 15 km.)
- The mysterious light can be seen below Fort White. The light itself and its immediate surrounding areas southwards of it were photographed on February 22, 2017.

Satellite Photo 3 - seen from the height of 14.58 km. The summit at bottom/left side of Photo (meeting point of six mountain ranges) is the well-known Kennedy Peak (2703 m). It’s the second highest summit in Chinland and is called in Chin Thuammuul. (The highest summit, Mt. Victoria with 3,053 m, is located in southern Chinland.) It was on the grazing meadows around this summit and mountain ranges that Pau Cin Hau tended his father’s myrthuns and goats when he was young for many years. Such historical site and villages as Fort White (2305 m), Lophei, Khuasak, Thuklai and Mualbem can be seen here. A number of other villages that are also located within the site of this Photo are invisible here. Several great battles were fought between the British and Japanese during WW II around this summit, Fort White and also in several other parts of northern Chinland. The mountain range between Kennedy Peak and Fort White and beyond is sometimes called “The Great Letha Range”. It’s well-known since the British annexation in 1886-89.

“The visit which made the biggest impact, however, was that of the Supreme Allied Commander of the newly established South East Asia Command, Lord Mountbatten himself, who visited the [17]division on the 11th of February [1945]. He enjoyed the trip and noted that “the scenery is indescribably beautiful...He recorded the view from Kennedy Peak beggars description...”” (L.L. Grant, p. 50)
PHOTO - LIGHT 3
(Bird’s Eyeview from the height of 11.60 km)

Photo taken by satellite on February 22, 2017: Seen from the height of 11.60 km. (A part of what is seen in this photo is generally known as the “Siyin Valley” or a large part of the “Siyin Region”.) The summit at bottom/left side of Photo (meeting point of six mountain ranges) is the well-known Kennedy Peak (2703 m). It’s the second highest summit in Chinland and is called in Chin Thuamman. (The highest summit, Mt. Victoria with 3,053 m, is located in southern Chinland.) It was on the grazing meadows around this summit and mountain ranges that Prophet Pau Cin Hau, who invented a script, which he claimed to have been given to him by the biblical God in visions around 1900, tended his father’s myrtus and goats when he was still young for many years. Such historical site - Fort White (2305 m) - and villages - Lophei, Khasak and Thuklai - can be seen here. Mualbem village, where he lived for several years and was buried, is located close to Daakdung Buan village at far right of photo. (The distance between Mualbem and Lophei is about 12 km.) A number of other villages that are also located within the site of this Photo are invisible here. Several great battles were fought between the British and Japanese during WWII around this summit, Fort White and also in several other parts of northern Chinland. The mountain range between Kennedy Peak and Fort White and beyond is sometimes called “The Great Letha Range”. It’s well-known since the British annexation in 1889-89. The river on top right of the photo is called Manipur River. (For more information on Pau Cin Hau, see my other paper: The Chin/Zo People and Their Religions.)

“The visit which made the biggest impact, however, was that of the Supreme Allied Commander of the newly established South East Asia Command, Lord Mountbatten himself, who visited the [17]division on the 11th of February [1945]. He enjoyed the trip and noted that “the scenery is indescribably beautiful...He recorded the view from Kennedy Peak beggars description...” (I.L. Grant, p. 50)

70TH ANNIVERSARY OF THE CHIN NATIONAL DAY
(20th FEBRUARY 2018)

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**Brief History of the Chin National Day:** From February 18 to 22, 1948, 5,000 delegates from every corner of Chinland gathered together in Falam, the then capital of the land, to discuss several topics concerning the future of the Chin people and their land. So, the overwhelming majority of the delegates (only 17 were against it) voted on the 20th to abolish the age-old Chin feudalism. **Then on 09 Oct. 1950, MPs from various Chin political parties in the Ministry of Chin Affairs decided to recognize this day as the CHIN NATIONAL DAY. However, the Chins were not officially allowed to celebrate it nationwide until February 20, 2013. It was the 65th Anniversary.**

Israel's 70th birthday celebrations

A round-up of Independence Day festivities around the country gives you plenty of options to pick from.

By Yocheved Lauren Laufer
April 14, 2018 21:27

If you haven’t heard or seen the signs plastered all over the country, Israel is celebrating 70 years of independence on Wednesday evening April 18 and Thursday, April 19. All the usual Independence Day festivities will be bigger and more extravagant for the state’s momentous anniversary, with every Israeli organization and establishment marking the occasion even better than they did last year. The Jerusalem Post compiled a list of events going on all over the country so wherever you and your family are stationed, you can find endless activities and events to choose from. All events are free unless otherwise noted.

https://www.jpost.com/Israel's-70th-anniversary/Israel's-70th-birthday-celebrations-549815
19.0 CULTURE

MARRIAGE CUSTOM

"At Tiwalam, Win Karr, the headman, told Mr. Ross that General Tregear had arrested Vuntura, Howsata’s brother, but that another brother, Do Kwe, had run away; also that Vuntura was a cousin of Ya Hwit of Tantin, and that Howsata was married to Win Karr’s sister, by name Ngwin Daung. According to Chin custom when a man dies the next unmarried brother takes his widow to wife. For a similar Jewish custom see Genesis, Chap. XXXVIII." (Reid p. 149)

19.1 SUMMARY OF THE CHIN/ZO CULTURE

The Chin/Zo culture can be briefly summed up in the following ways:

1. Mithan/Mithun - Their National Animall: Their raising of partly domesticated, partly wild mithan/mythun.
2. The Great Hornbill - Their National Bird: They regard Hornbill as their national bird and use of its as their national symbol occasions; it has therefore even been used as their national emblem since several decades ago.
3. The Rhododendron - their national flower. In modern times - starting from around the 1950s - this flower has also been widely regarded and used by them as their national flower.
4. The composition of all kinds of their traditional songs - be they autobiographical, love, social or religious - in poetic words.
5. Their numerous folk dances - about 100 still survive until today
6. Their several social and religious festivals and feasts that were celebrated with these folk dances.
7. Their consumption of fermented rice-beer which is called Zu in nearly all Zo dialects
8. Their complex social structures and kinship
9. Their complex clan systems
10. Their customary laws and marriage customs
11. Their sophisticated traditional textiles.
12. Their several colourful traditional tribal costumes of the Zo women.
13. The facial tattooing of women in southern parts of Chinland

The Zo national identity without Zu the national drink, Mithan the national animal, Hornbill the national bird, and Rhododendron the national flower is therefore nowadays almost unthinkable. The Chin/Zo people actually owe the Animism that they have been practicing for ages for nearly all their cultural heritages.

19.2 MITHAN/MITHUN (Bos gaurus frontalis) - THE NATIONAL ANIMAL

As mentioned above the Zos and their culture are distinguished from other ethnic peoples in their neighbouring regions in many ways. The roles that the Mithan/Mithun - “Sial” in several Zo dialects - play are some among them. Mithan, which looks like a gaur but slightly smaller than a gaur, used to play such an important role in the Zo society for meat, social, culture and religion throughout their known history that some Westerners had even mistakenly called the Zo culture as a “mithan-oriented culture”. Since ancient times the Chins have been keeping them as domestic animals while a great number of herds are also freely roaming in the wilderness. But all these freely roaming herds also have owners and those owners go into the wilderness occasionally to count the population of their herds. As herds do not mix each other and
every herd remains in its chosen area there’s no problem in counting their populations. The quantity of mithan one possesses was and still is used partly in many regions to measure a man’s wealth. Although tens of thousands of these animals are freely roaming in the wilderness the whole year round they are rarely stolen or secretly killed despite the fact that hunting guns are abundant in Chin State and hunting is a pastime for most men during their free times - that is, mostly in the evening. (See PHOTOS 17 and 18, and 20.5 HUNTING AND FISHING)

19.3 GREAT INDIAN HORNBILL (Buceros bicornis) - THE NATIONAL BIRD

The Hornbill has always also been playing a very important role in the history and culture of the Chin/Zo people from time immemorial. So I am quoting here a short information piece why and how much the Hornbill means for them (Sing Khaw Khai, p.194*).

“They are noble because they live the beautiful life characterized by love and faithfulness. Thus, hornbills are much respected and honoured by the Zos. According to tradition marriage is regarded as a kind of contract tied with love and loyalty. Thus a marriage is considered to be ‘unbreakable’ or ‘inseparable’ except by the event of death. A wife cannot be divorced so long as she remains faithful to her husband. The idea of a faithful life expressed in the married life of the hornbill is taken as a symbolic expression of the love for one’s wife who is likened and referred to as a hornbill. Zo people proudly put on hornbill feathers on all important ceremonial occasions in self-identification with the dignity and honour that the hornbill exemplifies. J. Suan Za Dong once described the cultural beauty of the hornbill in identification with Zomi and their nation as thus:

"Two hornbills stately and dignified,  
For loyalty and honour so proudly pose  
Symbolising ZOMI in culture rich and sound  
Splendours of our State; fresh like a rose  
Scenic beauties and flowers in our land abound."

Mithan/Mithun
* Gayal  
Scientific classification  
Kingdom: Animalia  
Phylum: Chordata  
Class: Mammalia  
Order: Artiodactyla  
Family: Bovidae  
Subfamily: Bovinae  
Genus: Bos  
Species: B. gaurus frontalis  

Gayal or mithun (Bos gaurus frontalis or Bos frontalis) is the domesticated gaur, probably a gaur-cattle hybrid breed.

Taxonomy  
The wild group and the domesticated group are sometimes considered separate species, with the wild gaur called Bibos gauris or Bos gaurus, and the domesticated gayal called Bos frontalis Lambert, 1804. When wild B. gaurus and the domestic Bos frontalis are considered to belong to the same species the older name Bos frontalis is used, according to the rules of the International Commission on Zoological Nomenclature (ICZN). However, in 2003, the ICZN “conserved the usage of 17 specific names based on wild species, which are pre-dated by or contemporary with those based on domestic forms”, confirming Bos gaurus for the Gaur.[1] The gaur, or mithun as it is commonly known in the North East region of India, is the state animal of Arunachal Pradesh and Nagaland.

* Note: The total mithan population in Chin State as of October 31, 1999 was 35,000. In Matupi Township: 8,990; Mindat TS: 8,540; Falam TS: 4410; Than Tlang TS: 2,820; Ton Zang TS: 2,556; Kanpetlet TS: 2,606; Paletwa TS: 1843; Tiddim TS: 1,676 and Haka TS: 1,340. (Source: State Veterinary Department, Haka, Chin State. October 31, 1999.) Other habitats of mithan in the region are Naga Hills (Burma), Nagaland (India), Chittagong Hill Tracts (Bangladesh), Arundachal Pradesh and Mizoram states.

( From Wikipedia, the free encyclopedia )  
* See PHOTOS 17 & 18  
** See Footnote on next page for more information
19.3 TRADITIONAL SONGS

MUSICS AND DANCES (Colonialists' View) _

“The music consists of beating the horns and the gongs in regular time in the north, the dancers in a large circle with arms locked round each other swing the body and keep steps, singing a low mournful tune to the accompaniment. The singing is of a weird description, but tune there is undoubtedly, and as the singers take different parts it is not unpleasing to the ear from a distance. In the south the Chins hold hands and dance round and round like children, and they also perform singly a dance which is neither the English step-dance nor the Burmese motion, though it consists of the main features of both...” (Carey & Tuck, p. 187)

CHIN MUSIC AND HYMNS

“This brings up the question as to why the early missionaries did not adapt native music to the Christian worship, I suppose that the idea never really occurred to them. Being familiar with hymns from childhood and wishing the Chins to be the inheritors of the rich treasure of Christian music, it no doubt seemed right and proper to give them the advantage of this store of devotion. Furthermore, Chin songs were generally love songs, war songs, and songs of the feast, many of them with lewd words and connotations.” (Johnson, Vol. 1, p. 370)

Scientific Name: Buceros bicornis
Other Names: Great Indian hornbill, Great pied hornbill
Range: Burma, India, Indonesia, Malay Peninsula and Sumatra
Habitat: Primarily evergreen and moist, deciduous forests along the Himalayan foothills and lowland plains

Size:
Male: Length: 37.5 to 41.5 in.
Weight: 6.6 lbs.
Female:
Length: 37.5 to 41.5 in.
Weight: 5.7 lbs.
Lifespan: Estimated at 35-40 years
Diet: In the wild: Primarily fruit, but also small mammals, lizards, snakes and insects In the zoo: Monkey biscuits, fruits and vegetables
Incubation: 38 - 40 days
Nesting cycle:
113 - 140 days
Clutch Size: 1 - 2 eggs

Behavior

Great hornbills have a very loud, distinctive call heard particularly at the start of breeding season or when birds return to the roost. This honking call is repeated at regular intervals. Great hornbills can be found in pairs, small family groups or flocks of up to 40 birds. Although they can cover a large area during daily feedings, they may spend a whole day at particular fruiting trees. Great hornbills may leave the forests to feed on i solated figs or bamboo but prefer to stay in the forest. They use communal roosts regularly with three to four birds per tree and arrive via the same route each sunset.

Reproduction and Breeding:

Great hornbills form monogamous, territorial pairs. Mass courtships involving 20 or more birds have been documented. The nests are made in natural tree holes, trunks of dead trees, or in primary limbs of living trees, and the birds will defend a 100 meter territory surrounding the nest. When the female is ready to lay her eggs, she will seal herself into the nest using feces, wood, bark and food debris, leaving a small slit for the male to pass food through to her. The male makes roughly five feeding visits per day, regurgitating food for the female and her young. When the chicks begin to grow and the nest gets too crowded, the female will leave and reseal the nest. The parents continue to feed the chicks in the nest cavity until their casque begins to develop at roughly four to five months. At this time, the family may form into a small flock that ranges widely in search of food.

Amazing Facts

The casque of the great hornbill can be seven and one-half inches long! Their wingspan measures up to 62 inches! Their “whooshing” wingbeats can be heard over a half mile away!

Source: The Sacramento Zoological Society
3930 West Land Park Dr., Sacramento, CA 95822
T: 916-264-5888 F: 916-264-7385 E: info@saczoo.com www.saczoo.com

- See PHOTO 19
PHOTOS 17 & 18

MITHAN/MYTHUN - THE NATIONAL ANIMAL OF THE CHINS

- MITHANS IN CHINLAND (SIAL in most Chin dialects)
- See 19.2. MITHAN/MYTHUN (Bos gaurus frontalis) - The National Animal of the Zo People

- Created in this form by Thang Za Dal. April 2016.
GREAT HORNBILL (Buceros bicumis)

(Created in this form by Thang Za Dal/10.2015)
There are several types of traditional songs: Lapi, Laphei, Latung, Ailawng La, Autobiographical, Biographical, Love, Social, Lamenting, Funeral, Zola, Danthian La, and so on. Traditionally, every song - be it autobiographical or biographical or love or social - was and still is composed in poetic words. Some types of songs maybe solely sung and some others maybe sung and danced with as well. Lamenting songs are only sung and not danced with - at funerals. But funeral songs are sung and danced with. Ailawng La or "Ai lawng Song" of the Sizangs, for instance, is purely of bragging nature and is composed and sung spontaneously among intimate friends. One may compose and sing such a song spontaneously about what he thinks of himself - he may brag about his family's or his own achievements, or of his high birth, for instance. But everyone present in the round will also respond by spontaneously composing some verses of either praise or derision - what he personally thinks of the braggard. The braggard maybe praised in the beginning parts with his positive or strong points, but his weaknesses would be exposed in the concluding parts. One can therefore loosely define this song as a song meant for debate or some kind of light entertainment among friends and is therefore not taken as offense by the participants after the occasion is over. This song is not used for dance.

In olden days - and still also at present time - many men and women of a number of Zo tribes composed autobiographical songs. A typical and complete autobiographical song of the Sizangs is, unlike all the other types of songs mentioned above, basically divided into four parts which are called, "A Kai" or "La Kai", "A Naw" or "La Naw", "La Ngui" or "A Ngui" and "A Thip Na". In "La Kai" the owner of the song mentions about his family's roots, and in "La Naw" he describes the events that have taken or still are taking place within his own family. Then in "La Ngui" he composes verses describing about his relations with his friends or his relatives and foes alike, who are important for him in some way - and also about the important events in his lifetime that directly affect him personally or his family, etc. Vum Ko Hau translated "A Kai" as "Slow" and "A Naw" as "Fast" or "Normal Fast", and "A Thip Na" as "Epilogue" in his book. He had apparently made the first three definitions simply on the grounds of the different rhythms of them. Due to the nature of the contents of these parts, I shall, however, very loosely use the following definitions instead: Prelude I, Prelude II, Main Part and Epilogue. But not every autobiographical song contains "La Kai" or "Prelude I". These two components are mostly used in the songs of those who are outstanding in the society and contain several stanzas. An autobiographical song can be sung only in the above-mentioned order - that is, it must be begun with either Akai or A Naw and then A Ngui and at the end A Thip Na. Autobiogra-phical orbiographical songs and a number of traditional songs can be sung only by a group of men and women, and not singly. The reason is that these songs are sung with two different melodies - male and female. Although these are different, according to ethnological song experts, they are in total harmony with each other. And in some autobiographical songs a part called "La Thal Kai" is also included. (See APPENDIX G as an example of an autobiographical song; it's the autobiographical song of the late K.A. Khup Za Thang with English translation.)

Every part consists of a few to several stanzas. The part which contains most of the stanzas is the "La Ngui". A stanza is made up of two sub-stanzas or verses. Each sub-stanza contains about 30 words. These two sub-stanzas are called in the Sizang dialect: "A Kung" and "A Dawn" - loosely translated: "Beginning" and "Ending". These two sub-stanzas are simply written as "A" & "B" in modern usage. Or the second sub-stanza is written as "X" in some books.
The late Colonel Khai Mun Mang, for example, composed his autobiographical song, which contains 60 stanzas, nearly solely in poetic words that I, author of this paper, understand only about 30 percent of their meanings, although I myself have been using the Sizang dialect for my whole life.

On any singing occasion those who sing such an autobiographical song will be automatically divided into two groups. The drummer, who is always only a man, and half of the party sings "Part A" and the other half "Part B". Each stanza will be repeatedly sung at least four or five times before the next stanza is sung. The duration of a stanza being sung depends on the drummer. However, unlike other parts such as "A Ngui" and "La Thal Kai" and "A Thip Na" the stanzas in "A Kai" sung only once without repetition. Each of these parts is sung with different melodies or cadences and different dances are also used as well.

The autobiographical song of Chief Khup Lian, my paternal grandfather, contains 28 stanzas and the two stanzas below are among the most famous ones. The first stanza is dedicated to the war against the British and his down-heartedness when the Suktes and Kamhaus (Tedims) decided to give up the resistance war during 1888-1890. Zangsi is the poetic word for the Sizangs, Suktui lun the Suktes, and Lamtui mung the Kamhaus.

A. Zangsi  sial lum kan sang a pal bang nang a,
   Suktui lun leh Lamtui mung hong neam ta e.
B. Sial lum kawi ciang meal mang ta ka ci kom a.
   Do nen nuai a long dam pat bang neam ing nge.

The verses below are dedicated to his capture of a rifle in a hand-to-hand fighting in this war (Vum Ko Hau, p. 234):

A. Vang Khua Suan tu Leido vaimang, ni khat pil bang the nge,
B. Al bang that ing Hautoi ing ci-ing Kawtiang tui bang la ing nge,
   Za lai ah Kansaang ing nge

Enemy attempting to capture
My Glorious Land
I scattered like pebbles
I swore that
I am the son of a highborn Noble
And killed enemies like chickens
Besides capturing an enemy gun
I am exalted among the hundreds [figuratively: the multitude]

And when someone dies woman mourners will sit around the dead and recall their relationship with the deceased himself or his immediate family in poetic words spontaneously composed on the spot and "sing" them like songs while they are crying. If a woman is well-familiar with the histories of her own family and that of the dead, she would start her lamenting song from several generations back. She would recall all the historical facts generation by generation. So some lamenting songs can even take several hours. If and when she is tired she will take a long rest and then continues again until she's finished with what she wants to say which she cannot say in plain words. Lamenting songs are called "Kaa Laa" - literally, "crying song" in Sizang and Tedim dialects. And when a woman composes and "sings" such songs the words "Kaa mal lo" (literally, "citing crying words") are used instead of "sa" for singing. However, the melodies of lamenting songs are completely different from that of all other types of traditional songs. The mourners may even "debate" in such a way, if they think someone's recollections are unfair, or if the recollections of a woman are not
complete, some other women may come to her help - of course, also by composing in poetic words as lamenting songs. People therefore carefully listen to mourning songs at funerals. But nobody verbally intervenes in such a debate.

During the duration of a funeral service, which may take from two to seven days, all the autobiographical songs that belong to the deceased himself or his forefathers/mothers will be sung. And particular dances and songs that are meant for such an occasion are performed. It happened very often although the songs may have been composed several generations ago. But if the dead does not have autobiographical song of his own, then the songs of his forefathers or that of his next nearest relatives will be sung. Besides, except the Sizangs every clan in other Tedim-related tribes and sub-tribes has its own mourning songs and these songs cannot be used by any other clans. The dead can be taken out of his compound for burial only after all his clan’s songs have been fully sung. Among the Sizangs, the dead could be taken out of the house only after the Thang Ho leh Lian Do songs had been sung.

Young men and women use every joyous festival or feast for courting by composing love songs in poetic words and singing them on the spot or they may use the already existing uncountable love songs if they cannot compose themselves. A great number of poetic words are commonly shared by some tribes despite the differences in their spoken dialects.

The Chin/Zo traditional musical instruments are gongs of different sizes, bamboo flutes (three to six holes), mouth-organs made of gourd and bamboo, gaur/buffalo horns, cymbals, five-piece (five tunes) wooden xylophones, etc. The typical traditional drum of the northern Chins is made of manually-hollowed wood about 35 cm in circumference and 45 cm in length which is covered on both sides with hide. The mouth-organ which called rochem consists of a gourd into which seven to nine reeds are inserted, one to serve as a mouthpiece, and the others that are of various lengths on which small holes are bored. (For more information on this subject visit Wikipedia under Music of Mizoram.)

Most Chin musical instruments are used only mainly to orchestrate the rhythm of songs and dances rather than as the accompaniment of the songs' melodies. There are only a few different melodies in their songs.

19.4 FOLK DANCES AND FEASTS

As mentioned above, originally the Zos must have had several dances before they were christianized. It is believed that at least about 100 original dances from various regions still survive today - without counting the number of variations that some of them have. For example, the “Pa Lam” of the Sizangs has two different variations - a seven-step version and a three-step version - for different occasions, yet it has only a single name. The name of the dance itself means “Dance of Men” or “Male Dance”. It is danced solely by men and only on the occasions of funeral and feast celebrating the killing of big wild animals. At important funerals (of important persons) and feasts celebrating the killing of big wild animals the seven-step version was used and at ordinary funerals and feasts celebrating the killing of less important animals the three-step version was used.

The Sizangs classify wild animals into two categories: “Sa-pi” or “Sa-mang” and “Sa-no”. Sa-pi or Sa-mang roughly literally means “great animal”, and Sa-no means “small animal”. Those that are classified as Sa pi/Sa-mang are elephant, rhinoceros (Sumatrensis), rhinoceros (Sondaicus), tiger, panther, leopard and gaur. Bear, wild boar and deer are included in the Sa-no category. Normally, only hunters who had really killed any of the animals mentioned above could celebrate these feasts. Only wild animals killed with a gun - a bow in ancient times - were celebrated, and not trapped ones. (When the British arrived there were still quite a number of both kinds of Rhinoceros in Chinland. But they were soon extinct along with some other rare animals such as Malayan sun bear at the turn of the 20th century (see APPENDIX J).
In Mizoram there are about eight major dances. But out of these dances the "Chai Lam" has four versions and the "Tiang Lam" has several variations. Another example is "Sar Lam". It is a warrior dance and has several variations, too. It is danced in many regions in central Chin State, Chittagong Hill Tracts in Bangladesh and two districts of Mizoram.

And several tribes have different versions of bamboo dance. For some tribes Bamboo dances are not performed only on joyous occasions, but they were also parts of religious rituals as well. The Maras, for instance, performed in olden days a special version of it to send the souls of the dead to the worlds beyond at funerals.

Several dances and customs and traditions got lost as a result of Christianization, because the Zos owe the Animism that they had professed or still are professing in many regions for a large part of their cultural heritages. That’s one major reason why so many Christian Chins cannot distinguish religion from culture.

Note 1: Here are some of my immediate and distant relatives, who have got autobiographical songs: Chief Klim Lel - 8 stanzas; Chief Lua Thuam - 14; Pi Tong Dim (wife of Lua Thuam) - 32; Chief Sawm Mang - 13; Chief Man Suang - 28; Khup Lian (my paternal grandfather) - 28 (wife of Khup Lian did not have a song of her own); Suang Thang (my maternal grandfather) - 114; Ciang Hau (my maternal grandmother) - 10; my mother - 8 (my father did not have a song); Capt. K.A. Khup Za Thang - 35; Vum Ko Hau - 26; Dr. Vumson Suantak - 16; Lt. Col. Thian Khaw Khai - 42; Chief Ngo Mang (father of Khup Pau) - 58; Chief Khup Pau (father of Khai Kam) - 28; Chief Khai Kam - 10; Mang Pum (brother of Khai Kam) - 47, etc. Kiiim Leil’s song is the oldest known among the Sizangs, see his song and its English translation in APPENDICES A-2, A-3 & A-4. See also TABLES 5/A to 5/D and APPENDICES E, F and L for some of the personalities mentioned here.

Note 2: Since the traditional 2o songs of the Sizangs and other Tedim-related tribes are complex and therefore should better be explained by someone who is really well-versed in them, the information mentioned above should serve only to give the reader some sketchy ideas about these songs. I myself am not qualified enough to elaborate further on this subject. For instance, “La Thal Kai” was traditionally composed and sung only by women as a medium to express freely what they thought and observed about in their own families or communities which they could not spell out verbally. When “La Thal Kai” songs were sung only specific amount of musical instruments were used and sung by not less than seven or eight women. However, nowadays these songs are simply integrated into autobiographical or biographical songs. Furthermore, not all autobiographical songs automatically contain “A Naw” and “A Kai”.

Note 3: A very important and interesting fact about poetic words: Despite differences in spoken words, a great number of Chin tribes (Falam, Hakha, Mizo, Paite, Sizang, Tedim, Thado-Kuki, Zou, etc.) share many of their poetic words. I have not yet studied the poetic words of other Chin tribes in central and southern Chinland.

Here are some examples of normal and poetic words of the Sizangs and some of their neighbouring tribes, such as Paite-Tedim, Sukte-Zou,

1. Aal bang da (poetic word) = he/khuang ngai (spoken word) = sad
2. Ang kawi (poetic) = pasalai (spoken) = husband or wife
3. Ang lai vontawi (poetic) = ta te (spoken) = one’s own children (sons and daughters)
4. buan bang nil (poetic) = vawk (spoken) = throw away/abandon
5. ciin leh tuai (poetic) = u leh nau (spoken) = brothers and sisters
6. Daal lum (poetic) = lum (spoken) = shield
7. Dimtui (poetic) = Tedim (spoken) = Tedim tribe/town
8. Hau ta (poetic) = ngual te/ngual dang te (spoken) = strangers
9. Hau tawi (poetic) = Ukpi, Kumpi (spoken) = Chief/King/Noble
10. Pheitui (poetic) = Lophei (spoken) = Lophei village
11. Soltha, Tung Soltha (poetic) = Tha (spoken) = Moon
12. Suktui (poetic) = Sukte (spoken) = Sukte tribe
13. Thian Mang (poetic) = Pathian (spoken) = God
14. Tuun nu (poetic) = nu (spoken) = mother
15. Va bang leang (poetic) = khualhaw (spoken) = travel
16. Vangkhua (poetic) = khua, ngam (spoken) = village, town, city, country
17. Zua pa (poetic) = pa (spoken) = father
18. Zaata (poetic) = mipi/mihonpi (spoken) = mass, public, crowd
19. Zaang ni (poetic) = ni (spoken) = sun
20. Ziuun thiam (poetic) = vaawt thiam, thin neam, thu neam (spoken) = kind, skilled
21. Zang khen Kawli ciang (poetic) = thau (spoken) = gun
and are therefore even ashamed of their cultural heritages. And several denominations even forbid their members to perform folk dances, because folk dances used to be parts of religious rituals as well in Animism. Their religious leaders from the West have never taught them about the importance of culture for a people’s identity and survival.

Different dances were used for different occasions or feasts. There were about 24 important occasions or feasts among those in the Tiddim and Tonzang townships and Manipur State in India which were of social, religious, and economic nature. The most common occasions were the new year, the attainment of a certain level of wealth, harvest, funeral, the killing of one or more remarkable wild animals mentioned above. (For the four major feasts of the Zahas see marked passages on pages 15, 18 & 24 of APPENDIX V.)

Since there is no sex segregation among Zo society men and women dance tightly together— that is, each dancer stretches out his hands beneath the arms of the two dancers on his left and right sides and put them around their waists or hold the hands of the dancers next to his immediate neighbours. At any dancing occasion everybody is free to choose a place in the row. Zo folk dances are mostly collective or group dances in which men and women and young and old alike can take part regardless of social status. Although some of these collective dances do not need special training, there are a number of dances that demand long hours of training and experience. The bamboo dance is one example. Since several of the Zo dances are collective dances all dancers sing collectively while they are dancing arm-in-arm. Dances are led solely by the drummer.

By the way, Burmese dances are staged performances rather than social dancing. The two sexes are strictly segregated in the Burman society. A man could be sued by a woman if he touches any part of her body without any concrete reasons or her permission. It is absolutely a tabu.

19.5 HEAD-HUNTING AND OTHER SPECIAL FEASTS

“Head-hunting: - It used to be considered that all inhabitants of these Hills were head-hunters. In fact, so great an authority as Colonel Lewin derives the name “Lushai” from “lu”, a head and “sha”, “to cut”. This, of course, is a mistake, as the name of the clan is not Lushai, but Lushei, and though “sha” does mean “to cut”, it does not mean “to cut off”, and could not be used of cutting a man’s head; but that such a mistake should have been possible show how firmly rooted was the belief that head-hunting was one of the peculiarities of the population of these Hills. I believe that as far as the Lushais and their kindred clans are concerned, head-hunting was not indulged in. By this I mean that parties did not go out simply to get heads. Of course, a man who had killed his man was thought more highly of than one who had not, and, therefore, when a man did kill a person and he brought the head home to show that he was speaking the truth; but the raids were not made to get heads, but for loot and slaves. The killing and taking of heads were merely incidents in the raid, not the cause of it…” (Shakespear, pp. 59-60)

The “traditions” of head-hunting were apparently different from tribe to tribe. The Sizangs and Tedim-related tribes for instance, cut only the heads of those they had killed in war. They did not hunt down innocent human beings - even among hostile tribes - and cut their heads just in order to make these heads as trophies nor did they deliberately kill and cut the heads of captured enemy. A captured enemy was usually kept and used as slave instead. Even then his family or relatives or tribe could still buy for his freedom. A most vivid example was the case of Pi Tong Dim, wife of Chief Lua Thuam, my paternal great, great grandfather (my paternal grandfather’s paternal grandfather). When a combined force of Tashons, Zahas and Hualgo/Lusei completely destroyed Lophei in Chief Lua Thuam’s time, more than 200 people, including the pregnant Tong Dim, were taken away as captives and all of them, except Tong Dim, were distributed among the captors to be slaves. Tong Dim herself was kept as a family member of the ruling
Chief of Tashons at his residence where she gave birth to a daughter. A very high price had to be given for her and her daughter's freedom. See APPENDIX F

Slavery was widely practiced among all Zo tribes until the British annexation, as it had also been widely practised in other countless parts of the world, including some Western Christian societies as well as late as one or two centuries ago.

A very special occasion among the many feasts of the Zo people was the making of a victory ceremony with special rituals and dances over one's enemy at which the enemy's skull(s) was (were) displayed. This feast is called "Ngal Ai" in Sizang, "Gal Ai" in Tedim dialects. And "Ral Ai" in Mizo and many other Chin dialects. Traditionally, among the Sizangs and other Tedim-related tribes mostly only warriors and powerful chiefs made this ceremony because of some reasons: First, the Chins used to believe that one must be spiritually superior and more powerful in worldly terms as well than the dead enemy if one wanted to celebrate this special ceremony, otherwise the spirit of the dead would bring him and his family misfortunes; second, it was very costly to celebrate such a feast. However, not every warrior or powerful chief made this ceremony even though they may not have lacked self-confidence and the necessary material means. One example was my paternal grandfather. He was both a chief and a warrior. He led some of the fiercest battles against General Sir White's British troops during the Anglo-Chin War (1888-89), and fought against the British once again during the Siyin-Nwengal Rebellion (1892-93). However, he did not cut even a single enemy's head nor did he make the said ceremony. He had only once made the feast for the killing of gaurs.

Unlike all the other ceremonies, this ceremony was a very rare occasion - at least among the Sizangs. The celebration of this feast in fact was both an act of revenge and sorrow at the same time, rather than a joyous occasion. The rituals and dances with which this feast was made were different from tribe to tribe, but the main essence of it was generally the same among several tribes. Another reason why only those who were true warriors dared to make this feast in olden days was that if one celebrated this ceremony without having ever really fought in a war or killed an enemy he could easily become an object of contempt, or a laughing stock. However, it became somewhat fashionable lately in the mid 1950s and '60s among the Sizangs to make this ceremony without having ever really fought in a battle or having ever killed an enemy that only five out of the twenty two people who had made this ceremony during the 20th century could be taken seriously. In ancient times those - especially young warriors - who had killed enemies in a battle cut the heads of the enemies whom they killed and took them home in order to prove their bravery. Brave people were admired and respected. A brave man had much more chance than a coward to get a woman of his choice.

And here are a few statistics among the Sizangs who had made various celebrations in the 20th century: Twenty men made the "Saaai Aai" feast - for the killing of one or more elephants; 68 men made the "Sial Aai" feast for the killing of one or more gaurs; six celebrated both feasts: "Saaai Aai" and "Sial Aai"; seven made the "Sahang Aai" feast for the killing of one or more tigers; three made both feasts: "Saaai Aai" and "Sahang Aai". See APPENDIX CC.

Among the feasts mentioned above the "Sahang Aai" is also a very special one, like the "Ral Ai", because, unlike other feasts, it was a tradition among several tribes that someone who had killed a tiger must compulsorily make this celebration. Among the Tedims, for example, if he could not afford to make it himself, even his Chief was obliged to defray the expenses of the ceremony. And among some tribes only those who had had self-confidence and brave enough dared to make it. It was believed that if someone is not really superior to the "spirit" of the tiger that he had killed and then made this ceremony, when he died not only his remains, but also even that of his wife's, would be exhumed and lacerated into pieces by tigers. And this really had happened for a number of times. Therefore, it was celebrated with very special
20.4.7 PIPES The style of pipes varies. The Thados smoke a short metal pipe with both stem and bowl made of brass or iron; amongst the Yahows and Shunklas a heavy bamboo bowl with a 3- or 4-foot stem is smoked; and the Soktes smoke, besides a bamboo bowl, a bowl made of mixed clay and pigs’ dung and baked like a clay pipe. The most common pipes in the Hills is a bamboo bowl lined with copper or other metal to prevent it from burning, and a bamboo stem a foot long. In the Tashon country, especially in the west, curious brass pipes are cast in moulds. The stems of these pipes are often ornamented with figures of men, horse, elephants, hornbill and bison. To light the pipe flint and steel, which almost every Chin carries, is used. The flint and steel are both imported and the timber used is either cotton or puff ball.

20.5 HUNTING AND FISHING
(Note: Although Carey & Tuck deal this topic in a separate Chapter (XXII), I simply include it in this chapter for reasons of convenience. Author) PP. 215-220

Although the hills contain a large variety of game, the quantity has been much reduced in the inhabited tracts owing to the practice, which we found in force, of the Chins carrying their guns whenever they left the village to cultivate, to visit neighbours, or to trade. Now, however, the carrying of guns on the main roads is prohibited and the Chins realize that it is no longer necessary to do so for their self-protection, and therefore a large amount of game now escapes which would formerly have been shot. The withdrawing of 4,000 guns from the natives during the past five years will have the effect of increasing the game enormously.

20.5.1 CHIN AS HUNTERS* The Chin is an adept in the art of poaching; no bird, beast or fish is safe from his gun, arrow, net, snares, pits, traps, fingers, and pellet bows. He is an expert tracker and has an intimate knowledge of the ways and habits of all game, and he shoots at everything that comes to his gun. He has no respect for the breeding season and all the beets of the forest are fit for food, except the tiger and panther, and it is a great achievement to kill either of these. The Chins seldom hunt alone, and when in small parties they either track or follow the course of a stream to shoot the game whilst drinking...

20.5.2 ELEPHANTS, TIGERS AND BEARS The Chin charges his gun with from two to five bullets and he fires the same charge at elephant, tiger, monkey or pheasant. When shooting elephant and tiger the hunter trusts for safety more to his agility than to his aim, for he does not expect to kill the animal for hours and perhaps for days. In the end he usually does kill it in the following manner. He aims at the body and generally a volley of several guns is fired at once; then each man escapes as be he can; after a while they return and follow the tracts of blood until they get another volley at the beast, while gradually sinks from exhaustion or from the effects of wounds in the intestines. So good a tracker is the Chin, that a wounded seldom escapes.

The Himalayan bear is the animal most feared by the Chins as, although elephants trample and tigers maul them, the most difficult animal to avoid is the bear, and large numbers of the natives carry terrible wounds and disfigurements received in encounters with this animal.

20.5.3 TRAPPING TIGERS AND PANTHERS Tiger and panther are trapped by placing over the path used by the animal platform, on which half a ton of stones is piled; the platform supported by a prop which is dislodged by the animal passing underneath, and the stones falling on the beast kill it and crush it out of shape. A heavy log is often substituted for the problem of stones, and the prop connected with creepers across the

Note: Until not long ago, it was every man’s dream to have a gun of his own in his lifetime, or in other words a man did not deem himself a “man” unless he possessed a gun. Flint-lock guns, muskets, single - and double-barrelled guns to automatic hunting rifles were used for hunting in Chin State up to the late 1960s. Hunting by individuals or combined hunting by men in every village is a very common pastime for community festivals among the Chin people. And combined fishing as well among several tribes. Until now there is no law for wild-life preservation or programme in Burma, except against the hunting of endangered animals such as elephants, tigers and leopards. And it could probably be interesting for outsiders that, despite the abundance of guns, capital offences such as robbery or murder by using these firearms was almost non-existent or very rare in Chin society. However, all the guns that were registered before 1970 - the year in which a special law was enacted - are confiscated by the Central Government without any compensations when the registered owners die. No new permit is given since then.
road in which the beast becomes entangled. In its struggles to escape it releases the prop and the heavy beam falls and crushes out of like. Tiger and panther, as well as small deer and other wild animals, are often caught in pits...

20.5.4 FISHING The Chin has six methods of killing fish; he shoots them with gun and bow as they bask in the sun or rise at fly; he catches them in bamboo traps and with cast nets; he poisons them; he tickles them; and he secures them by draining off the stream into other channels and then baling out the deep pools.

The bamboo trap is used only at low water; it is of any size, according to the width of the channel in which it is to be sunk; it is merely a huge bottle-shaped basket. The channel is narrowed with walls of stone until all the water is guided through the trap; the Chins then drive the fish into the trap by hurling rocks into all the pools in it. In the Tyao river huge cat-fish are taken in this way and are separated in the basket. Almost every Chin can use the cast net, and they kill large quantities of fish with it at night in almost every stream in the hills.

The streams are poisoned with the bark of a tree (*Acacia procera*), which is pounded up and thrown into the pools. In short time the fish rendered insensible and rising belly upwards are easily secured. Fish so poisoned are not deleterious as foo. The most simple way of killing fish is tickling them. The Chin commences by hurling rocks into a deep pool to drive the fish out; they then take refuge under the rocks of the rapids, where they are seized with the fingers and brought to the bank. Next to the villainous method of poisoning streams comes the unsportsmanlike procedure of diverting a channel and baling out the pools and thus killing the fish, but the gun, the cast net, and tickling all give good sport and require skill.

20.5.5 PROSPECTS OF SPORT IN THE HILLS We have had so much punitive work during the few years of our occupation that we have had but little chance of sport and have acquired by small experience or the best places to find it. However, it may be useful to new-comers to record the habitat of the various species of game, which has been ascertained during many months of wanderings throughout the length and breadth of the entire tract.

Elephants are now only found along the whole length of the Burma border, in the south-west corner of the district, and in the north and in the valleys of Tuivai [Chindwen River] and Tuivel streams. There is an elephant road from Tuivai river across the hills into Assam, which is used yearly.

Tigers and panther are found more frequently the Northern Chin Hills than elsewhere; they are fairly numerous on the eastern slopes of the Letha range, and the vicinity of Lenacot, Sinnum, and Mwelpi villages are noted for the presence of these animals. Bears are found in large numbers on the Inbukklang, the Letha range, the hills to the west of Rawyya, and on all densely wooded ranges. Bison are always to be found on the Tuimong, Tuivai, Tuinan, and other streams in the neighbourhood of latitude 24° and between the Manipur river and the Lushai border, also on the Imbukklang.

Rhinoceros* are found on the Letha range and in the valleys on the east; also on the Imbukklang and in the Tuimong and Tuinan country. Pig are found wherever there is a large forest and at all altitudes. Serrao are found on the high hills, especially in the north, and gorral are numerous near Fort White, Sagyilan, and on the steep cliffs on the Manipur river at Kunchaung...

The only really good thing in Chinland is the fishing and this is excellent. Mahseer have been killed weighing over 30 pounds in the Manipur river and, although the disturbed state of the country in past years has admitted of fishing being a very occasional treat, yet several large fish have been killed with the rod...The best streams for trolling in the hills are the Manipur river and the Segyi stream, whilst for dead bait bottom fishing and fly the Chauungwa stream, the Nanpathi, the Manlon, and Nataga are very good. All the streams which discharge into the Kale valley north of Kalemyo are full of large and greedy fish, but except in the Segyi, where trolling pays, fly or natural berries should be used...As fishing is the only treat which these inhospitable hills afford to the Englishman, it behoves all officers to check the destruction of fish by dynamite, an explosive which, extraordinary as it may sound, finds its way into the hands of sepoys and coolies, and much of which, instead of assisting to improve the roads, has been misused to devastate the rivers and thus spoil the only good sport available.

* See Footnote on next page
21.0 PRESENT PLIGHT OF THE CHIN/ZO PEOPLE IN BURMA

21.1 TELEVISION AND RADIO BROADCASTING PROGRAMME

(Note. This part may need to be updated in the near future. tzd. October 2016)

Since the Chin State, which is just slightly smaller than Switzerland, has only about 1200 km of motor roads and most of them are dry-season-only roads (see MAP 8). And since there are only a few thousand television sets in its 12 townships and sub-township it’s almost impossible for the great majority of its people to travel to its other regions to study or observe the traditions and ways of life of their fellow folk. Even those who have TV sets themselves cannot see TV programme full-time since they do not get electricity sufficiently and regularly.

There is only one state-owned shortwave radio broadcasting station and four television stations in Burma. The Chins, like all other major ethnic nationalities, get only a 30-minute radio programme daily which is directly broadcast from Rangoon. This 30-minute programme is the official mouthpiece of the central government. It is divided into two parts - 15 minutes for news, and the other 15 minutes for songs. And these nationalities do not get any television programme in their own languages. Even with the radio programme, they do not have any say at all.

Despite the great sacrifices that they have had made for Burma, which were mentioned earlier in this paper, a great number of Chins in Chin State today cannot even afford candles or kerosene lamps or the cheapest rubber sandals, etc. Even their attempts for self-improvement have always been in one way or another sabotaged by the Burmese authorities. (See 20.3 PROFESSOR DR. SALAI TUN THAN below; it is just an example out of several incidents.) Instead of being grateful for what the Chins have done for the country during the past 60 years, the successive Burmese governments have always even spreaded rumours among the Burmese populace whenever a massacre was committed by government troops against civilians in the country that it was the Chin soldiers who had committed the massacre was committed by

* The following were the two species of Rhinoceros found in Chinland at the time of British arrival. See APPENDIX J: ANIMALS

Javan Rhino (Rhinoceros sondaicaus)

The Javan Rhino is the rarest of the rhino species with fewer than 60 animals surviving in only two known locations: one in Indonesia (approximately 35-50 animals) and the other in Vietnam (fewer than five individuals). In Indonesia, Javan rhinos live only in Java’s Ujung Kulon National Park, where the population appears to have stabilized, largely because they are physically guarded from harm by Rhino Protection Units. The continuation of this protection, combined with establishing a second population in Indonesia, provides the best possible hope for the species’ survival. There are aout between 4,000 and 5,500 Javan rhinos surviving in two locations, Indonesia and Viet Nam.

* Weight: 2,000 - 5,060 pounds (900 - 2,300 kg)
* Height: 5 - 5.5 feet (1.5 - 1.7 m) tall at the shoulder
* Length: 6-11.5 feet (2.0-4 m)

Sources: http://www.rhinos-irf.org/javan/

Sumatran Rhino - Dicerorhinus sumatrensis

The Sumatran Rhinoceros is a herbivorous browser that belongs to the order of the Perissodactyla and is one of the three species of Rhinos native to Asia. Its habitat is dense tropical rain forest and occurred from North-East India through Myanmar, Thailand, Malaysia and the Indonesian Islands of Borneo and Sumatra; hence its name. It is the most endangered species of rhino due to its rapid decline of more than 50% in the last 15 years. There are currently 275 Sumatran Rhinos left in fragmented populations throughout Southeast Asia. Current efforts to protect this species are through Rhino Protection Units, that patrol their current habitat and through (semi-) captive breeding programs. The Sumatran Rhino is the smallest of all Rhino species and is particularly hairy.

* Weight: 600 - 950 kg (1,300 - 2,000 lbs)
* Height (at shoulder): 1 – 1.5 m (3.5-5 ft)
* Length (head and body): 2 – 3 m (6.5 - 9.5 ft)
* Anterior Horn length: 0.25 – 0.79 m (10 in – 31 in)
* Posterior Horn length: 0.10 m (3 in)
* Lifespan: 30 to 45 years (record in captivity is 28 1/2 years)
* Characteristics: only Asian rhino with two horns, tufted ears and hairy reddish brown skin.


- See PHOTOS 20 &
* See APPENDIX Z for his brief biography
PHOTOS 20 & 21

Source: http://www.worldwildlife.org/ogc/speciesSKU.cfm?gid=29

Photo 20 (above): Javan Rhino (*Rhinoceros sondaicus*)
Photo 21 (below): Sumatran Rhino (*Dicerorhinus sumatrensis*)

- See 20.5.5 PROSPECTS OF SPORT IN THE HILLS

- Created in this form by Thangzadal. January 2014
PHOTO 38

A TYPICAL MODERN CHIN HUNTER’S HOUSE

- Photographer unknown
  Created in this form by Thang Za Dal. December 2016.
1. Carey, Betram S. & Tuck, H.N. 1896 & 1976 *The Chin Hills: A History of the People, our dealings with them, their Customs and Manners, and a Gazetter of their County* ; Volume I & II. Calcutta: Firma KLM Private Ltd.(On behalf of the Tribal Research Institute, Aizawl, Mizoram)


15. Shakespear, J. Lt.- Colonel 1912 (Reprinted: 1988) *The Lushei Kuki Clans*

16. Sing Khaw Khai 1996 *Zo People and Their Culture*. Published by Khampu Hatzaw, Churachanpur, Manipur, India

17. Stevenson, H.N.S. 1943 *The Economics of the Central Chin Tribes*


19. Suantak, Vumson, Dr. 1986 *Zo History* (self-published)
29. Thian Khaw Khai, Lt. Colonel
21. TAYLOR, L.B.
   1925       *A Practical Handbook of the Chin Language (Siyin Dialect).*
              SupDt, Govt. Printing and Stationary, Burma
22. Trant, Thomas Abercromby
   1827       *TWO YEARS IN AVA - FROM MAY 1824 TO MAY 1826*
23. Vum Ko Hau
   1963       *Profile of A Burma Frontier Man* (self-published)
24. 1968     *Union of Burma: Customs and Culture of Indigenous Peoples - The Chins*
              Published by the Burma Socialist Programme Party, February, 1968
25. Woodthorpe, R. G
26. Zan Hta Sin, U
   1990       *Democracy Byaungpyan (Democracy Upside-Down).* Rangoon: Aungsitdee Publishing House

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**BRIEF BIOGRAPHIES OF THREE ZO SCHOLARS: PU VUM KO HAU, REV. KHUP ZA GO AND DR. VUMSON SUANTAK**

**DR. VUM KO HAU, AUTHOR OF THE PROFILE OF A BURMA FRONTIER MAN**
By Carey Suante

ZOGAM.COM :: Bridging The Zomis
Parentage: Rev Za Khup & Pi Ciang Zam of Thuklai
Date of Birth: 17th March 1917 (10:00 pm)

A prominent member/leader of the Chin Defence Army during Second World War. He worked as a
stenographer at the Deputy Commissioner Office at Falam after the Second World War. He served as a
translator during the Pinlong Conference in 1947 and was also among the seven Zomis who were
In the Interim Government after Independence he was appointed as the Deputy Councillor of Frontier Areas
(Chin Affairs). Thus in this capacity he was amongst the five delegates of signatories at the Nu–Atlee
Agreement in London on 17th October 1947. He was also a member of the 17 leaders who wrote the
Burmese Constitution and selected the National Anthem.

Offices held:

1948 – Deputy Secretary, Ministry of Foreign Affairs
1955–59 – Ambassador to France and Netherland
1960–65 – Ambassador to Indonesia
1966–71 – Ambassador to Cambodia and Laos
1971–77 – Ambassador to Czechoslovakia, Austria and Hungary
SOME SELECTED YOUTUBE THUMBNAILS ON CULTURAL, SOCIAL AND RELIGIOUS EVENTS OF THE CHIN/ZO PEOPLE OF INDIA AND BURMA

THESE PHOTOS ARE MEANT TO SERVE AS A VISUAL MEDIUM TO INTRODUCE THEM TO THE OUTSIDE WORLD AND TO SHOW THAT THEY TRY TO RETAIN TOGETHER THEIR DISTINCTIVE COMMON IDENTITY CULTURALLY, RELIGIOUSLY AND socIALLY WHEREVER THEY ARE - BE IT IN ASIA, AUSTRALIA, EUROPE, USA OR CANADA. (AS OF END OF 2015 AN ESTIMATED 200,000 OF THEM FROM BURMA ARE BELIEVED TO BE LIVING OUTSIDE THEIR NATIVE LAND AS REFUGEES.)

(About 95% of a conservatively estimated combined population of 4 million – 1.5 in Burma and 2.5 in India and Chittagong Hill tracts in Bangladesh - is Christian and the rest Animist and Buddhist.)

- Selected, created and prepared in this form by thangzadal. hamburg, germany. 10.2017.
- Some Chin couples in their traditional tribal costumes (Photo taken on Chin National Day 2015 in Norway)

Some Young Asho (Plains) Chins in their traditional dresses

- Photo selected and prepared in this form by Thang Za Dal. Germany. October 2016
- A SPINNING KHUMI CHIN GIRL FROM SOUTHERN CHINLAND AND RAKHINE STATE
(Photographer unknown)

- Photo selected and created in this form by Thang Za Dal. May 2016.
- 3 Young Khumi Girls from Southern Chinland and Rakhine State in their traditional dresses
- Photographer unknown

Traditionally tattooed women from southern Chinland
- Photographer(s) unknown

Photos selected and created in this form by Thang Za Dal. Hamburg. 04.2016.
PHOTO 11/B1

Among the Traditional Dresses Seen Here Are: Cho, Haka, Matu, Mizo, Sizang, Tedim and Thantlang

PHOTO 11/B2

Two famous Zo singers: Lalrindiki Khiangte - aka - Daduhi (left) from Mizoram- and Lalhriatpuii (right) from Manipur States, India

- (Photos directly taken and prepared from the 60th CND Concert DVD by Thang Za Dal. Germy. 06.2011)
SOME CHIN/ZOS IN THEIR TRADITIONAL TRIBAL COSTUMES (FEBRUARY 20, 2016. USA)
TABLE 1. * Tribes in italic are my own additions in accordance with Zo History, pp. 32-33
GENEALOGICAL TREE OF THE ZO RACE

(ZO KHANG ZUNGPI)

1. ZO
   ↓
2. (Kip Mang le Ciin Hil)
   ↓
3. (Naw Phut le Lei Mang)
   ↓
4. (Naw Song, Phu Song, Suang Kop)
   ↓
5. (Song Thu le Ngei Te)
   ↓
6. (Song Mang le Han Em)
   ↓
7. (Song Kip             Song Za         Za Khai         Za Hong         Za Niang)
   ↓ ↓ ↓ ↓
8. (Za Mang, Hual Than, Hual Nam)  Taw Tak  (To Hin  Seak Tak  Thuan Tak/Suantak)
   ↓ ↓
9. (Tha Do, Tha Lun, Tong Luai, Hang Sing) (Nge Ngu,   Nei Lut,   Hin Nung, Nun Zong, Dai Tawng    Vang Lok)
   ↓ ↓
10. (Bok Lu-a,   Lam Tam,  Khua Kuan,  Tung Nung,  Nan Tal, Phu Cil) Gen Zo   Hau Nam   Tau Kon  (Nam Zo, Hau Nung)
    ↓  ↓  ↓  ↓  ↓
11. Chua Loma  (Kiim Le, Seam Muang)  (That Lang, That Mun)  (Khan Siing, Mang Son, Tuang Thang)
    ↓
12. Chua Loma  (Kiim Le, Seam Muang)  (That Lang, That Mun)  (Khan Siing, Mang Son, Tuang Thang)

(Khup Za Thang/2007)

Note: Two names (Rai Na-a and Chua Loma) and an arrow (between generation counts 7 and 8) were misplaced on the chart of the 2007 Edition. This CHART is the correct one.

* Child or children with first wife
** Child or children with second wife

- This chart is reproduced by myself for use in Internet transmission. Thang Za Dal. June, 2014

TABLE 2
GENEALOGICAL TREE OF THE ZO RACE  
(Z0 KHANG ZUNGPI)

1. ZO
2. (Kip Mang le Ciin Hil)
3. (Naw Phut le Lei Mang)
4. (Naw Song, Phu Song, Suang Kop)
5. (Song Thu le Ngai Te)
6. (Song Mang le Han Em)
7. (Song Kip  Song Za  Za Khai  Za Hong  Za Niang)
8. (Za Mang, Hual Than, Hual Nam)  Taw Tak  (To Hin  Seak Tak  Thuan Tak/Suantak)
9. (Tha Do, Tha Lun, Tong Luai, Hang Sing)  (Nge Ngu,  Nei Lut,  Hin Nung,  Nun Zong  Dai Tawng  Vang Lok)
10. (Bok Lu-a  Lam Tam  Khua Kuan  Tung Nung  Nan Tal, Phu Cil)  Gen Zo  Hau Nam  Tau Kon  (Nam Zo, Hau Nung)(Thuklai, Hang Sawk, Liim Khai)
11. (Rai Na-a  (Bat Kai  Neih Zal  Liim Tuang)  Suante  Hin Nam)
12. Chuah Loma (Kiim Lel, Seam Muang) (That Lang, That Mun) (Khan Siing, Mang Son, Tuang Thang)

---

**Note 1:** This diagram is prepared by myself from the original 2007 Edition for use in Internet transmission. The great majority of the genealogical trees in this book are mainly from the Sizang region (Siyin Region) and a few other adjoining areas of it. Among the Sizangs the names of several people are still missing in this edition because their names arrived too late at the time of printing.

**Note 2:** Genealogical lines marked in red colour are that of mine - my main clan starts from Suantak/Thuan Tak. For the rest of my genealogical tree see TABLES 5/A to 5/D.

- Thang Za Dal/June, 2014

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**TABLE 2-A**
GENEALOGICAL TREE OF MIZO (TABLE 3)

<table>
<thead>
<tr>
<th>Generation</th>
<th>Clan</th>
<th>Sub-clan</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ZO</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Kipmanga</td>
<td>Chinhilha</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Nawphula</td>
<td>Leimanga</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Nawchawng</td>
<td>Phuchawng</td>
<td>Suangkawp</td>
</tr>
<tr>
<td>5</td>
<td>Zinthlola</td>
<td>Chonzhua</td>
<td>Luahpula</td>
</tr>
<tr>
<td>6</td>
<td>Chungmanga</td>
<td>Hanema</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Chawngkipa</td>
<td>Chawngzaa</td>
<td>Zhakhaia</td>
</tr>
<tr>
<td>8</td>
<td>Zamanga</td>
<td>Hualhina</td>
<td>Hualnama</td>
</tr>
<tr>
<td>9</td>
<td>Thadoa</td>
<td>Thaluna</td>
<td>Chawnglui</td>
</tr>
<tr>
<td>10</td>
<td>Boklua</td>
<td>Lamtama</td>
<td>Khawkuan</td>
</tr>
<tr>
<td>11</td>
<td>Sihzanga</td>
<td>(Batkala Neihzala Liimtanga)</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Ralnaa</td>
<td>(Kimilea Seammuanga Thallanga Thatmuna) (Khansinga Mangson Tuangthang)</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Chhuahlawma</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Zahmuaka</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>(Zadenga Paliana Thangluhua Thangura Rivunga Rokhuma)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Thangmanga Chawnglula</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Sailoa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Vainglawk</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Thuklai</td>
<td>Hangsawk</td>
<td>Liimkhai</td>
</tr>
<tr>
<td>20</td>
<td>(Lumnun Sumniang Tuanam Zamang Zangkai)</td>
<td>Tonsung (Sitzom Tunmang Nqothua Tunseal)</td>
<td></td>
</tr>
</tbody>
</table>

Chawngkunga, 1996

Explanation on discrepancies and usages in TABLES 2 & 3
Discrepancies between the two genealogical charts (Tables 2 & 3) are marked in red. It is very possible that there indeed were several generation gaps between ZO and his alleged two sons, Kip Mang and Chin Hil (Kipmanga and Chinhilha). These discrepancies are due partly to the lack of written records in the past on this subject. (The first known compilation of genealogies of the Thuan Tak/Suantak clan and sub-clans among the Sizangs inside Burma was done in 1956 by Pu Thawng Kho Hau, Thuklai village.) And there is a great difficulty in standardizing all the different genealogies for although a great majority of clans and sub-clans memorize their own lineages rather correctly, their memorization of other clans' genealogies were in many cases contradictory. For example, originally all the Suantacl's sub-clans among the Sizangs memorized only the four sons of Thuan Tak/Suantak - namely, Nge Ngu, Nei Lut, Dai Tawng and Vaing Lok - and believed that Hin Nung and Nun Zong were the sons of Dai Tawng. But after seven years of intensive research K.A.Khup Za Thang found out that Hin Nung and Nun Zong were in fact Dai Tawng's brothers, not his sons, and so on! And originally the Sizangs could only recall the five sons of Nge Ngu, namely Lam Tam Khua Kuan Tung Nung Nan Tal and Phu Cil. However, the Sailoa and its related clans could trace their roots back to Bok Lua (Boklua), also a son of Nge Ngu/Ngekngua. Furthermore, according to many clans and sub-clans of Nawk Song had only two sons, namely Song Thu and Ngaith, but according to several other clans and sub-clans he must have had two other sons as well: Zinthlola and Luahpula (Table 3). The said discrepancies between different genealogies in the past certainly were due to the fact that communications between different tribes were almost non-existent until the British arrival for there were always inter-tribal wars, and even in modern times when close human contacts between them had been well established there were no qualified scholars in this specific field to undertake the task of disentangling these discrepancies. It is plans to set up research groups sometime in the future to clarify all these discrepancies not only within Chin State, but also inside India, and also to expand the research to cover other Zo clans and sub-clans as well, although it may surely prove to be a daunting and frustrating task to do so for the memories of several clans were contradicting. However, the "Genealogy of the Zs (Chin) Race of Burma" has slowly become a standard work now - at least among many clans and sub-clans inside northern Chin State, because it is using genealogies that are commonly accepted by several clans.

As for the differences in the way names are written: Until today there are no standardized forms of writing names among the ZO people. Those in India, especially in Mizoram or those who have already abandoned their former tribal identities and now collectively identify themselves as Mizo, write their names together and "a" and "i" are added at the end of male and female names respectively in order to differentiate the genders because several Mizo names are, unlike that of other Zo names, unisexual. However, it has already become a tradition these days among them that the two vowels are still used anyway even when the genders of the names are clearly distinguishable without these vowels. And names are spelled according to the pronunciations of tribal dialects. (This diagram - which is 100% identical with the original, is reproduced in this form by myself. And for the purpose of explanation names are marked in red. Thang Za Dal. Hamburg. June 2014)
GENEALOGICAL TREE OF THE ZO PEOPLE

[1] ZO
   (Generation Gaps)

[2] (Kipmanga, Chinhilha)

[3] (Nawphuta, Leimanga)

[4] (Nawchawnga, Phuchawnga, Suangkawpa)

[5] (Zinghioa, Chongthua, Luahpuia, Ngaitla)

[6] (Chungmanga, Hanema)

[7] (Chawngkipa, Chawngzaa, Zakhaia, Zawhawa, Zanianga)

[8] (Zamanga, Hualthana, Hualnama)
   Tawtaka (Tohina, Seaktaka, Thuantaka)

[9] (Thaoda, Thaluna, Chawngluai, Hansinga) (Ngknnga, Nelluta, Hinnung, Nunzong, Daitawng, Vanglawk)*

[10] (Boklua, Lamtama, Khawkuana, Channgnua, Nantala, Phuchila) Genzo Haunam Taukawn Namzo, Haunung

[11] (Batkaia, Neihzala, Liimuanga)

[12] (Kimiela, Seammuang/Ral Na-a/Sihsanga/Zahmuaka) (Thalanga, Thamuna) (Khansinga, Mangson, Tuanthang)

[13] Chhuahlawma

[14] Zahmuaka*

[15] (Zadenga, Paliuna, Thanluathia, Thangura, Rivinga, Rokhuma)

[16] Thangmanga, Chawnglula

[17] Sailoa

Vanglawk*

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<tr>
<th>10</th>
<th>Thuktai</th>
<th>Hengsawk</th>
<th>Liimkhai</th>
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<td>11</td>
<td>(Lumnun, Suumniang, Tuanam, Zamang, Zangkaai)</td>
<td>Tonsung</td>
<td>(Sitzom, Tunmang, Noothua, Tunseal)</td>
</tr>
</tbody>
</table>

(Diagram created for this purpose by Thang Za Dal. June 2014) 

* Note: Zamuka [12] and Zamuka [14] must be two separate persons. See the Appendices given above for explanation.

TABLE 3-A
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### A On Teng

- **Laibu et zia lak na**
- **Thu pat na (1973)**
- **Thu pat na (1993)**
- **Zo Khang Zungpi**
- **Khang Zom na**
- **Zo Suanh Khang Sin na**
- **Thu Khup na La**
- **Thu Khup na**
- **Lungslunk na**
- **La heng khpisu te**
- **287**

### Key to Symbols - Lai Bu Et Zia Lak Na

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**B. Khel** = Bayon Khel<br>
**B. Sung** = Baun Sung<br>
**L. Langh** = Lai Langh<br>
**N. Lai** = Nai Lai

**K** = Son<br>
**S** = Sin<br>
**W** = Wi

11. Sakan = Heng Sakan<br>
12. Sakan = Heng Sakan<br>
13. Sakan = Heng Sakan

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- Khap Za Thang/2007
- Explanation of terms: Khang min (name of generation); Surname min (name of ancestor); Nam min “Tu” (it cannot be precisely translated - see below); Bawag min (name of sub-clan)
- “Tu” literally means “grandchild”. Therefore, the nearest possible translation of “Tonckie Tu” for example would be “Grandson of Ton Khaa”.
- Note: See Table 3A and note how the same terms are used again in a narrower sense! In the narrower sense “Te” means “sub-clan”. So, “Lu Tawng Tu” simply means the “Lu Tawng”.
- “-” - The Sable families listed in this book are just some from Burma side only.
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**Genealogical Index**

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**Notes:**
- The table lists genealogical entries from the Suath min to the Khang min.
- The Lai mai column indicates the generation level, with higher numbers representing later generations.
- The table entries include names, relationships, and generations.

**Examples:**
- Yang Lok (Thuk Lai) is a member of the Khang min generation and is listed in the 61st row.
- The 75th row lists Song Thu (Hai En) as a member of the Suanh min generation.

**Key:**
- A+ : 238 azon
- A-B : 238 azon
- A+ : 238 azon
- A-B : 238 azon
- A+ : 238 azon
- A-B : 238 azon
APPENDIX A

The origin of the powerful Sailo Chiefs, who had ruled most of the Lushai Hills (Mizoram State in India) for a couple of centuries, was and still is shrouded in great mystery. The contents of APPENDICES A to A-4 are about my personal search for their root since the ending parts of 2004.

CORRESPONDENCES ON THE ROOT OF THE SAILO CHIEFS OF MIZORAM

The following correspondences were reactions to my own posting in the Chinland@yahoogroups.com in late 2004 under the heading of ARE THE MIZOS CHINS?

From: Son Suantak <vssuantak@yahoo.com>
Reply-To: chinland@yahoogroups.com
To: chinland@yahoogroups.com
Subject: Re: [chiland] Are the Mizos Chins?
Date: Wed, 10 Nov 2004 14:44:37 -0800 (PST)

The originator of the Sailo was the younger brother of our chief of Lophei village.

vumson

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— Original Message —
From: Pualva Z <pualvaz@hotmail.com>
Date: Thursday, November 11, 2004 3:05 pm
Subject: Re: [chinland] Are the Mizos Chins?

Dear Pu Vum,

Yours is a very wonderful story. I have never heard of it. In those days those who were adopted by the chiefs were called slaves. If Sailo was a slave he would not have a chance to marry a chief’s daughter and he would not be chosen for their chief by the people.

I think that Sailo’s father and mother fell in love and Sailo was born but there would have been difficulties for the two to get married because they were Sizang and Lusei. However, his grandfather could adopt Sailo as his own nephew then he could have the chances to marry a chief’s daughter as well as to become a chief. If it was so, Sailo would not be a Sizang any more but a Lusei. It was also very strange that how and why Sailo’s parents allowed the Lusei chief to adopt their own son, Sailo.

Pualva

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Pu Van Hmung:

The treatment of slaves and adopted sons differ from one clan [tribe] to another. For example, the strength of the Tlasun chiefs was due to their acceptance of slaves and adopted [conquered] people as their own. The Tlasun or Falam Democratic Council included these people who had not been Tlasun. Because of these they had the trust and the respect of new comers to the Tlasun society. Similarly, the Lusei or Chhakchhuak were more tolerant to the slaves and adopted [conquered] people. They have a law that says "Those who drink the same water from the same stream could not be treated as enemies." The slave and owner relationship may be true in the Haka and Haka-Zo areas [as you’ve said in your previous posting], but it is not true everywhere. In the Sizang area also there was a chief who could not sire children but he asked his slave to sire children for him. The children were accepted as his own and later they inherit the chieftainship, although it was known to every one.

vumson

Note: Remarks above in parentheses [ ] are of my own. tzd/June 2009

Pualva Z <pualvaz@hotmail.com> wrote:

Dear Pu Thara,

I am glad to read your mail. However, I am not happy because I think my previous posting touched some of our Mizo brothers. This time I have no choice, so I have to tell you the truth. I heard that Sailos have two stories - a normal one and a bad one. The normal one is just like what you said and the bad one is that Sailo was a lakfa/sawn of a Sizang. Sailos and Mizos hate that bad story very much. I have no idea, which one would be the right one...

With best Regards,

Pualva

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roding@vsnl.com wrote:

Dear U Van Hmung,

All the Lusei tribes [clans] have well recorded (by songs, poems, stone inscriptions; By written these days) history
or family tree. I have some of these books. Here I want to let you know the facts about Sailo clan.

1. Lusei tribes (mainly Chhakchhuak group, Hualngo, Hualhang, Lunkhua, Baichi) lived in Seipui village and its surrounding areas in (1400 -1500 A.D). They captured Ralnaa (Galna, Son of Boklua of Suantak tribe [clan]) near Run river and took him back to Seipui.

2. The Lusei (Chhakchhuak) never treated Ralnna as 'slave' but adopted him as their son. Ralnna changed his 'religion' and worshiped what Luseis worshiped. That means he was not treated as a slave but 'adopted'. Lusei chiefs married Ralnna to 'Lawileri', daughter of Lawitlang clan.

3. Ralnna’s (Galna) name was changed as ‘Zahmuaka’ as he was welcomed by many people when he was taken to Seipui. [“Zahmuaka” literally means “welcomed by hundreds” because he was welcomed by hundreds of people on his arrival at the Seipui village. tzd]

4. Ralnna (Now Zahmuaka) and Lawileri had 6 sons, Zadenga, Thangluaha, Paliana, Rivunga, Rokhua, Thangura.

5. Sons of Ralnna (Zahmuaka) went to western side of Tio river (now Mizoram) before other Lusei clans went there. Lusei clans were invited by 'Hnamte' tribes to lead them but other Lusei clans denied it and sent Zahmuaka's sons. Zahmuaka's sons [therefore] became chieftains of Mizoram first.


7. They worshiped “Muchhip Pathian” even from Mizoram. With Sailo (clan), Lusei tribe is devided into 12 clans today.

Mang tha

Dinga

From: Son Suantak <vssuantak@yahoo.com>
Reply-To: chinland@yahoogroups.com
To: chinland@yahoogroups.com
Subject: Re: [chinland] Are the Mizos Chins?

Many greetings to you all. I fully agree with all of your postings, Pu Ro Dinga. You have left out whose son Sailo was. So here it is: Thangura was one of the six sons of Zahmuaka. Thangura had two sons: Chawnglula and Thawngmanga. Sailo was the son of Thawngmanga.

vumson

From: stanley Kunga
Reply-To: chinland@yahoogroups.com
To: chinland@yahoogroups.com
Subject: Re: [chinland] Are the Mizos Chins?
Date: Thu, 11 Nov 2004 01:08:50 -0800 (PST)

Dear Pualva,

Thanks for your explanation. I visited almost Zophei villages in Chin State and had interviewed some of the elders ten years ago. Villagers in Zophei area asked me "Can you speak Leiri (if I am not mistaken leiri- refering to
Halkha thlantlang/Thantlang dialect'). Of course, I could speak and write well in Laiholh [Haka dialect]. Contrary to what you have written, It seems to me that those whom I met did not identify themselves as Lai. My friends from Zophei region communicate each other in Zophei holh.

Let me explain you how I got Zo as my (first) name. Duhlian speaking people, especially those who worshipped Pathian, the Supreme Being who manifested at Mt. Muchhip, called themselves as "Zo fate (the sons/ descendants of Zo)". That was why my parents gave me Zo as my name. My full name is Zo Sai Kunga. The middle word "Sai" was derived from "Sailo" as I am his 12th descendant. Sailoa was my great grand father from my mother’s side.

Like many young Chins (clifford, victor, henry, benjamin, edward, stoney, patrick, noel, nelson...), I got my English name "Stanley" from [my] English class. I used Stanley Kunga" in [the] prodemocracy movement as there could be repurcussions from the MIS [Burma’s most feared and hated Military Intelligence Service] by using my full name.

Thanks,

Kunga

From: "Lal Thanga" <Lal_thanga@hotmail.com>
X-Originating-IP: [198.81.26.71]
Date: Mon, 08 Nov 2004 15:18:26 -0800
Subject: [chinland] Mizo Vs Lusei/Lushai

Dear all,

I would make it clear that who Lusei/Lushai hnam are. Lusei has 12 clans. (I had argued that not to write Lusei as Lushai.) Those are: Hualngo, Hualhnam/Gualnam, Hual Hang, Hnamte, Chhangte, Chhawngte, Pa Chuau, Chuau Ngo, Chuaug Hang, Lunkhua, Sailo/Thangur ...

Lusei is just a family name, not a political name at all. Most of the migrants to Tahan and Kale valley from Mizoram do not belong to the Lusei family. In Mizoram, they don't even proclaim as Lusei, no more. Hualngo, Hualhang become Chhakchhuak in Mizoram. ZNP president Pu Laldhuma is Hualhang and Chhakchhuak. Let’s say Captain Vuta (father of Rev. Zothanmawia/English Methodist-Rgn) can proclaim himself as Lusei because he is Chhantge clan of Lusei.

Lusei itself does not belong to Duhlian dialect at the first place because Ramte, Chawngthu (I may point Lt Col Lalmuana (late) was the one), Ngente, Kauklin, Tlangkhu, Saihmun and others speak Duhlian in locality, around Rih Lake in Chin State. If someone campaigns as Lusei hnam for political or languistic gains please ask if he/she belongs to one of these 12 clans. Well!! migrants, due to drought, from Mizoram may say they are Mizos. It is fair enough.

The name Mizo started in the 1950’s, three decades before Mizoram Statehood. Remember Mizoram Day, adopted by Pu Laldenga, is fallen on February 20, the day we celebrate as Chin National Day since 1948.

Pu Keivoma said "Hnam ah kan chiang tur a ni" then we can move on.

LMA

Note: Although this posting by LMA (Lal Lawm Thanga) is not directly relevant to the other correspondences mentioned above, I include it as an extra item for those who are not familiar with the tribal and clan names and some general/historical backgrounds concerning them. tzd
About the Correspondents above:

1. vumson was Dr. Vumson Suantak, author of tZo History. He was living in the U.S.A. He had passed away on 19th September, 2005.
2. Dingo is Dr. Rodinga. He was for several years the resident representative in India of the National League for Democracy - Daw Aung San Suu Kyi's political party. He is living now in the U.S.A with his family.
3. Kunga is Mr. Sai Kunga (Falam, Chin State, Burma), 31. B.A in Theology, Zomi Theological College, Falam, Chin State (1997); M. Div, Alliance Biblical Seminary, Manf, the Philippine (2003). He lives now in the U.S.
4. Puala is Mr. Van Mung alias Puala and was a school teacher in Chin State and is now residing in Sweden.
5. Dr. Lal Lawm Thanga (LMA) is a dentist. He is now living in Los Angeles, USA

Thang Za Dal. June 2015

The following four quotations are from four books: Zo History by Dr. Vumson Suantak; The Lushei Kuki Clans by Col. J. Shakespear; The Chin Hills by Carey & Tuck, Volume I, and A Handbook of the Chin Language (Siyin Dialect) by Taylor, L.B (see Bibliography). These quotes are either directly or indirectly relavent to the main topic here.

THEORIES ON THE PROGENITOR OF THE SAILO CLAN

1. “As noted, the Lusei did not reject other people who came into contact with them, and many were absorbed and now form the bulk of the West Zoram or Mizoram population. Even the Thangura and Sailo chiefs, who had been the dominant Lusei leaders for some generations, were not direct descendants of the Lusei clan. The forefather of the Sailo chiefs, Boklua, was the grandson of the Sizang Ralna. (See 4 and 5). Lal Biak Thanga explains, “When the Luseis were at Seipuikhua, their neighbouring village invited them to offer a chief. One house after another was approached, but all refused saying, “Invite Zahmuaka, who has many sons. The birth of Zahmuaka was as follows: The first Lusei settlers at Seipui khua [Seipui village] were of the Chhakchhuak clan. This clan was at war with the Pahiotes, who were then living on right bank of the Chindwin [River]. In the fight one Chhuahlawma, the son of a Paihte warrior called Ralna, was captured by the Chhakchhuak people and carried off as a slave. He was adopted by them as a son. When he grew up and got married, his first son was named Zahmuaka by his wife. Zahmuaka had six sons. They were Zadenga, Paliana, Thangluaha, Thangura, Rivung, and Rokhum. Thangura was the grandfather of Sailoa, whose descendants ruled Lusei and other Zo clans who occupied the Lushai or Mizo Hills. Lal Biak Thanga continues, “...Zahmuaka traced his descent from one Sisanga and his wife Sesingi. Thus the most powerful chiefs of Lusei were descendants of Boklua, who was remembered as Sisanga because his clan was Sizang. Boklua was the son of Ngengu, or Nenga, who was the progenitor of the the Sizang. Zahmuaka, who was persuaded by the hnamte (common people) to become their chief, accepted leadership of the group, and his six sons, Rokhum, Zadenga, Paliana, Rivung, Thangura, and Thangluaha prospered. From them sprang six lines of Lusei chiefs. The descendants of Thangura, the Sailos, became the most powerful chiefs in the Lushei Hills...”
(Vumson, pp. 64-68. See TABLES 4 & 5)

2. “The existing Lushei Chiefs all claim descent from a certain Thangura, who is sometimes said to have sprung from the union of a Burman with a Paihte* woman, but, according to the Paihte, the Lusheis are descended from Boklua, an illegitimate son of the Paihte Chief Ngêughuka. The Thados say that some hunters tracking a serao noticed the foot-marks of a child following those of the animal, and on surrounding the serao they found it suckling a child who became the great Chief Thangura, or, as they call him, “Thangul.” From Thangura the pedigree of the living chiefs is fairly accurately established. The Lusheis, in common with the Thados and other Kuki tribes, attach importance to their genealogies; and pedigree, given at interval of many years, and by persons living far apart, have been found to agree in a wonderful manner. From comparison of these genealogies and from careful enquiries lasting over many years, I estimate that Thangura must have lived early in the eighteen century. His first village is said to have been at Tlangkua, north of Falam. From him sprang six lines of Thangur chiefs: 1. Rokhum, 2. Zadeng, 3. Thangluah, 4. Palian, 5. Rivung, and 6. Sainlo. To the north the country was occupied by the Sukte, Paihte, and Thado clans. These appear to have been firmly established under regular chiefs.” (J. Shakespear, pp. 2-3)

3. “…From the five men: Nge Ngu, Vanglok, Daitong, Hinnumg and Nong Zong [Nun Zong], all the Siyin people descended. Part of the Koset and Lope people are descended from Nge Ngu. Vanglok’s descendants are the Toklaiing, Bwenman and Limkhai people. Hinnumg’s descendants are the Hualngams [Hualnams]. Nong Zong’s are the Taukan [Taukon] people. Daitong’s descendants have died out”* (Naylor. p 45)

4. “…Neyan of Chin Nwe [Ciimnuai] is the father of the Siyin tribe; he lived 13 generations ago and he had three sons, Ne Nu, Vamlok, and Daitong; these three together left the nursery of the Northern Chins, migrated some 12 miles to the east, and founded the two villages of Limkai and Twantak [below present-day Khuasak village]. Vamlok is the progenitor of the three communities which we classify as the Limkais, Toklaing, and Bwenman clans, and Ne Nu is the progenitor of the clan we designate as the Siyin clan of the Siyin tribe, though it would be more correctly named if we called this family the Twantak clan. Vamlok had three sons, Hansook, Toklaing and Limkai. Hansook founded Tavak village, Toklaing founded Yumyang village, whilst Limkai remained in the original village of that name. Ne Nu had one son named Lamtam, who lived in Twantak, the village founded by his father Ne Nu and his uncle Daitong. Lamtam’s youngest son Neyal moved from Twantak and founded Koset village, which nine generations later was destroyed by the Siyins [themselves] when attacked by General Faunce in 1889. Four generations ago Koset emigrants founded Tannwe [Thangnuai] village…” (Carey & Tuck, Vol. 1, pp. 127-28)
A brief explanation

The following postulations are the ones that I made on the progenitor of the Sailo Chiefs after a
complicated and
dunting personal search since the ending parts of 2004.

I only knew that the people of Lophei have two versions about Seam Muang (see below). But about
two years ago I contacted a 90-year old paternal uncle of mine and asked him how much he knew about
 Seam Muang in the hope that he might know more than me about him for he had had spent when he was
young a great deal of his times with my paternal grandfather and other elders in the village. (When my
grandfather died in 1962 at about 90-95 years of age, I was still only 17 years old and my uncle in question
was already nearly 40 years old.) He indeed knows a third version about Seam Muang: This third version
was that Seam Muang felt madly in love with a female slave and that his elder brother was absolutely
against it. It’s no wonder that his brother had opposed it, because even nowadys it’s still a taboo even for
an “ordinary commoner” to get married with either a female or male slave in many Chin communities. But
my uncle does not know to which tribe the slave had belonged. It is very possible that the slave was a
Hualngo woman and that both of them simply secretly returned to her native village, Seipui. The facts that
he did not return to Lophei in his lifetime and that he was warmly welcomed by the villagers of Seipui
strongly suggest that he was most likely not a war captive as the legends have it. If he really were a war
 captive, he could have escaped from his captivity and returned to his native village sometime in his lifetime,
since the distance between Seipui (see village marked in orange - bottom - on Map 5) and Lophei (see
village marked in green on Map 5) is only some 2 or 3-days’ walk. But if he really were a war captive, the
reason for his receiving a well treatment by his captors must in large part due to his special features that
were still remembered by the Lophei elders: He is said to be, unlike his brother, well-built and extremely
handsome. However, it is no more important here whether or not he was a war captive or he went there
voluntarily, but rather whether he could be Ralma-α/Zahmuaka/Sizanga. By taking all the information that
are available until today into consideration, one can with almost absolute certainty conclude that Ralma-α,
Zahmuaka and Sizanga must in reality have been Seam Muang.

Note. I believe that I am well-qualified enough - and the only right person as well - to solve this mystery from the
Sizangs' side. Besides me, there would be nobody else anymore among the Sizangs who could do better than me in
this particular case. As genealogy has always been one of my flaming interests from my young age, I personally had
even contributed K. 32,000 (circa USD 900 in 1990-91 when a dollar was still worth around K. 30-35) for Pu Khup
Za Thang’s research and work on Zo genealogy. (See the compiler’s scanned handwritten record under CONCLUSION
attached at the end of this Appendix.)

- Mr. T. Z.Dal (53/24). T.Z.Dal. stands for Thang Za Dal and 53 for the page on which my name can be found in the
Genealogy book and 24 for my generation count from ZO. See my genealogical tree in TABLES 5/A & 5/B.
Now I shall try to make a picture out of a mosaic of different information that I have collected recently (see APPENDICES A-2, A-3 & A-4). When I made my previous speculations, which were used in previous Updates, I could not present any evidence to prove my points. Then I discovered Kim Le’s autobiographic song, which is the oldest surviving autobiographical song among the Sizangs, in my father’s Note Book, written back in 1940 (see APPENDIX A-3) and also in another book called Sizang Labu (Sizang Song Book), compiled by the late Captain Mun Kho Pau of Khuasak, published in 1954 (see APPENDIX A-4) on my bookshelves here in Hamburg. But since I do not understand traditional Zo songs composed in poetic words (see 19.6 TRADITIONAL SONGS), I requested Pu Ngo Za Lian of Khuasak village to translate this autobiographical song for me into plain words in the hope that there might be some hints that could support my theses (I based my previous theses on speculations circulated among my relatives alone without knowing exactly the contents of the song in detail). And there indeed are a couple of Stanzas and verses in it that I think could support my theses.

In fact, there should be no mystery at all with regard to the root of the Sailo clan, if -

* The Sailos had simply remembered that their progenitor was called Boklua and that he was a Sizang and that he was the son of either Vang Lok or any of his brothers, except Nge Ngu, or
* Kim Le’s autobiographical song were not so mysterious with regard to Seam Muang’s fate, or
* There were no Hualngo legends about the capture of a Ra Na-a or a Sihzanga in a tribal war. But that was not the case. See the following new postulations:

**NGE NGU, BOKLUA, KIM LE, SEAM MUANG, RALNA-A, ZAHMUAKA, SIHZANGA**

The possibility that there’s some truth in Quotation NO. 2 in APPENDIX A-1 - that Boklua was the son of Paite Chief Nge Ngu - is very high due to the following reasons:

* Shakespear and those who had told him the story - that, Boklua was the son of Nge Ngu - could not have known when he prepared his book that Nge Ngu’s and his five brothers’ direct descendants were originally Sizangs. All of them founded first the Thuantak village and then Nge Ngu’s direct sons founded and settled at Khuasak, not far from Thuantak - and later Kim Le founded and settled at Lophei. Therefore, since he (Boklua) is said to be the son of Nge Ngu, he must have lived either at Khuasak or Lophei. Vang Lok’s and his four brothers’ sons and founded and settled at Buaman, Limkhai, Thavak, Vomzang and Thuklai villages. (Those in Tables 9, 10, 11 and 12 are some of the direct descendants of the said four brothers, Nei Lut, Hin Nung, Nun Zong and Dai Tawng who remained in the Sizang region until today.) Later the great majorities of families of these four brothers moved out of the Sizang region for it apparently was too small to accommodate them all. (Duhlion dialect-speakers call all those who speak dialects that are related to the Tedim dialect: Paite. For instance, the Sizangs are called “Sihzang Paite”.)
* Although the Sizangs could no more recall a person named Boklua as one of Nge Ngu’s sons this claim doesn’t lose its creditability because, as one can see in the last paragraph of my previous speculations above, even those who had moved out of the core Sizang region only three or four generations ago and settled in its immediate vicinity and speak the Sizang dialect no more have
simply been forgotten by the Sizangs in the core Sizang region.

If he (Boklua) really were Ral Na-a, who was captured by the Luseis, and the son of Boklua, then Boklua must have had only a single son (among the Sizangs daughters were not counted in genealogies before the 15th generation from Zo - see some of the Sizang genealogical trees included in this paper - from Tables 5/A to 5/D and 8 to 12/A) and thus ended his lineage abruptly. And he himself must have died young.

Now let us have a look at some interesting verses from Kiim Le’s song (see APPENDIX A-2):

- In 2 (a) and 5 (a) Kiim Le dedicated his younger brother, but very interestingly in 8 (a+b) he said that he had no brother of his own (pianpui laizom = brothers/sisters born out of a single father and a single mother).
- If Seam Muang had died while Kiim Le was still alive, he surely would have mentioned about it in one or two verses, because he had also mentioned about the death of his parents (6-a+b) - his mother at the hands of his enemy and for which he had managed to revenge, and his father at the hands of evil spirits for which he felt helpless.
- But if Seam Muang was still alive when he composed verses 3 (a & b), he would not have composed that he was without a brother/sister of his own. (Kiim Le is said to have lived a very long life.)
- The Lopheis had had two different versions with regard to the fate of Seam Muang: one version was that he left the village because of differences of opinion with his elder brother and headed for Mualbem village, which later became the seat of the Sukte chieftainship, and was seen there for the last time; and the other version was that he left no issues of his own. But as Kiim Le had expressed in several verses that he and his brother themselves had defeated and successfully defended against several enemies, the first version is not plausible. If Seam Muang really had had differences of opinion with his brother, he could have simply moved to any other Sizang village or he could have simply founded a new village. And the second version is also not plausible because, if that were really the case, Kiim Le would not have needed to compose that he had no brother of his own.

CONCLUSION

By taking all the factors mentioned above into consideration, I personally believe that the one who the Hualngo had captured in an inter-tribal war could most likely be Seam Muang. (Even until some few years before the British arrived at the scenes there were still some tribal wars between the Sizangs and the combined forces of Tashon, Zahau, Khuangli and Hualngo as mentioned earlier above.) But if Seam Muang really were the captive, then a few questions shall need to be answered or solved, namely

Question 1. Why didn’t he simply admit to his captors that he was Seam Muang, the younger brother of Kiim Le, Chief of Lophei?

Answer: Since the two brothers - and the Lopheis - are said to have fought and even defeated several enemies, the Hualngo also could surely be among the enemies that they had fought against. So,
if he had told his captors the truth, he would certainly be tortured or killed. Or his elder brother would most likely be forced to buy for his freedom, and that would be extremely costly. There were several such examples and one of the most vivid cases was the fate of my great, great, grandmother (see APPENDIX F).

Question 2. If the captive in question really were Seam Muang, then who was Boklua or what happened to him?
Answer: As I have already mentioned above he (Boklua) himself must have had died early or he did not have any issue of his own, or he had only a son but his son died in his young age. So Seam Muang might have had simply claimed that he was the son of his great uncle Boklua.

Question 3. Had Seam Muang been captured by their enemy, why didn’t Kim Lel simply admit it and compose one or two verses dedicating to his brother’ fate?
Answer: Since Kim Lel boasted in many verses that he and his brother were powerful warriors, it must have been a great shame and disgrace for Kim Lel to admit by composing a verse that his brother was captured by his enemy for which he could not revenge, or that he had simply disappeared without a trace. So, it is possible that after some generations had passed the truth was manipulated by my forefathers - that is, that Seam Muang had had no issues or he simply left the village because of differences of opinion with his elder brother - in order to hide the shamefulness of Seam Muang’s inglorious fate. (Note: Many of my forefathers also left several autobiographical songs and when they have been translated into plain texts sometime in the near future and if there are some new clues to this topic in those songs, then I shall have to write this section anew.)

Question 4. If Seam Muang really were the captive, why didn’t he try sometime in his lifetime to contact his relatives again?
Answer: In absolute contrast to the Sizangs, the Luseis have been absorbing even total strangers into their community and make them feel at home. So it’s very possible that Seam Muang immediately felt at home among his newly found relatives. And there were only very limited social intercourses or communications between hostile tribes in olden days.

Question 5. **How about the different names: Ral Na-a, Zahmuaka and Sihzanga** that are mentioned in the Hualngo legends (APPENDIX A)?
Answer: It is most likely that his captors had simply affectionately given Seam Muang/Ralna-a these nicknames: **Zahmuaka** (the one being welcomed by the hundreds), and **Sihzanga** (after the name of his tribe). In short, Seam Muang, Ral Na-a, Zahmuaka and Sihzanga all must simply be a single person. If the three names - Ralna-a, Zahmuaka and Sizanga - are made into a single person, it fits neatly in the existing genealogical lineages. (See 17.8 CHIN/ZO NAMES)

The above postulations are from our side. It’s now up to the Sailos to decide if they deem these theses plausible or not. For this purpose I have created an alternative genealogical tree for the Sailo lineage (TABLE 3-A).

What I am going to write here is neither scientific nor academic, so it may even sound arrogant or naive. No matter whether the discrepancies of the Sailo genealogies and that of the Sizangs could be bridged or not, there was a strikingly similarity of mentality between the former Sailo chiefs and the Sizangs during their wars against the British: That was their extra-ordinary stubbornness. All other Zo tribes also had fought against the British equally bravely, but this obstinacy among the Sailo chiefs and the Sizangs was worth an extra mention by the British. So I, as a layman, suppose that there could probably be some truth in the theses that I have postulated above.

“The last two years’ work in the Siyin tract has been to thoroughly subdue and disarm the inhabitants, a task which has been prolonged owing to the extraordinary obstinate nature
of these tribesmen.”

(See 9.10.4 THE SIYINS and also Footnotes on the Sailo Chiefs by Shakespeare on p. 121 of this paper).

Note 1. Since the generation differences between Kiim Lel and Seam Muang and me are 12, they must have lived about 300 years ago (for one generation is equal roughly to 25 years), or around A.D. 1600. I shall attempt to prove the reliability of the genealogies among the Sizangs used in this paper in some coming Updates.

Note 2. Judging by the autobiographical song of Kiim Lel, the Sizangs must have had already used the term “Sizang” as the name of their tribe in ancient times, although they were recorded as “Tautes or Tauktes” [Thaute - meaning the “fatty ones”] in Manipuri Chronicles. Carey & Tuck, Vol. 1, p. 4).

Note 3. The reader may surely be interested to know more about Suantak, the progenitor of several clans and sub-clans, so see 17.7 CLANS AND SUB-CLANS

Special Notes:

1. Suantak or Suantaka or Thuan Tak, the progenitor of a great number of families, is said to have lived at and was Chief of Ciinnu (see MAP 5), the first known settlement of the northern Zo people in the Chin Hills when they migrated from the Kafe-Kabaw Valleys in the Chindwin region around 1400 A.D. As he was too demanding from whom he collected tributes, a man of the Gangte tribe/clan (another Zo tribe) lost his patience and knocked him three times with the hinleg of a deer which he brought along with him as a tribute, so Suantak died immediately on the spot. His children then left the village sometime later and founded other villages (see TABLE 2). Since the generation difference between Suantak and me is 17, he must have had lived sometime around the late 1400s or early 1500s (1945-425 = 1520). (Source for Suantak’s headmanship/chieftainship at Ciinnu: Zomi Encyclopedia, Vol. 5. pp. 54-55. This is a 21-Volume Encyclopedia which will be published in the near future. Each volume contains about 500 pages.)

2. Explanation about the words, Hualngo and Lusei. Actually, originally these were clan names - Hualngo being the great, great, great... son of Lusei (see Dr. Ro Dinga’s genealogy on next page). With times gone by, they became tribal names as well (see Note 3).* And, in fact, those who belong to these two clans and tribes speak exactly the same dialect, which is known as either Hualngo or Lusei or Duhljan or now Mizo dialect. (This dialect has now become the official language of Mizoram State.) Although Dr. Ro Dinga himself has mainly used LUSEI in his correspondences (see Appendix A), I am simply using only Hualngo in this Appendix. The British formed up the Chin Hills Battalion in 1894 initially with five Chin tribes (each tribe being allotted a company), namely Hakas [Hakhas], Seyins [Sidin or Sizang], Konsais [Khunhhsai or better known now as Thadou-Kuki], Whelnos [Hualngo] and Zahous [Zahou]. (http://www.burmastar.org.uk/hyde.htm)

Thus, they were and are known more as Hualngo in Burma, and as Lusei or Lushai - and now Mizo - in India. I am reproducing below his genealogy and explanation from one of our very recent correspondences on this subject for those who are not familiar with these terminologies.

---

*I want to share you my family tree so that you will know better about LUSEI/Hualngo. (Name within bracket are sibling/s of relative name)

**LUSEI-a
Sumpuiua
Lamlira or Hamlira (Sunhauva)
Seipuia
Lianmaua
Tlaitea (Khirttea)
Hualhna (Neihrima)

HUALNGOA (Hualhanga, Hualhnama/or Gualnam***)
Buchunga (Cherputa, Chalthlenga, Khupnoa)
Zathanga (Laivura)
Darsuna (Thangzawla, Zasanga, Hualkhaia, Choperia, Tuahzoa, Lukolha, Thangchianga, Lungrawha)
Darhnaa
Darsinga
Suaktinilana
Chawngsuaka
Famthangvunga
Lianhuna
Do Thawnga
Ro Dinga

HUALNGO is my 11th ancestor while LUSEI is my 18th ancestor.
There are 10 LUSEI clans (or Lusei’s descendants)
They are:
Pachuau;
 Chuauhang;
 Chuaungo;
Tochhawng;
Vanchhawng;
Hualnan;
Hrahsel;
Chhangte;
CHHAKCHHUAK (Hualngo, Hualhang, Hualhnam/or Gualnam**)
Sailo

Some mentioned as 12 or 13 LUSEI clans, deviding CHHAKCHHUAK as different Clans "Hualngo; Hualhang; Hualhnam; and Lunkhua". Whenever I mention the whole Lusei tribe, I use LUSEI. I use HUALNGO when I mention Duhliah Speaking people in Burma."

3*. A similar case is with the Thadou clan/tribe. It was originally a clan name, but later it became a tribal name as well. Those who speak this Zo dialaect are nowadays better known as Thadou-Kuki. They are also known as Khuangsai.

4. Hual Nam:* In the Sizang dialect this clan is spelled as Hual Nam and there are two sub-clans (Kual Vial and Hang Man) of this clan among the Sizangs numbering about 50 families in two villages, namely Khuasak and Voklaak. See also generation counts 7 & 8 in TABLE 2. One may surely notice that there are some discrepencies between the genealogy above - with regard to Hualhnam/ or Gualnam - and the one in TABLE 2. See 17.7 CLANS AND SUB-CLANS for explanation for such discrepencies.

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Thang Za Dal. June 2015
Conclusion: "Phylogenetics, 

The evolutionary relationships among organisms can be studied through the analysis of genetic sequences. This method allows for the reconstruction of the tree of life, providing insights into the history of life on Earth. By comparing the genetic sequences of different species, scientists can infer the timing and nature of speciation events.

In this study, we analyzed the mitochondrial DNA sequences of various organisms to determine their evolutionary relationships. The results of our analysis support the traditional classification of these species, but also reveal some unexpected connections.

One interesting finding is the close relationship between species A and B, which were previously thought to be distantly related. This suggests that a common ancestor existed that diverged from the lineage leading to the other species.

Furthermore, our analysis indicates that species C is more closely related to species D than previously believed. This could have implications for our understanding of the evolutionary history of these species and the processes that have shaped their current distributions.

Overall, our study highlights the power of molecular phylogenetics in uncovering the hidden connections among organisms. As technology advances, it will become increasingly possible to study the evolutionary history of even the most complex organisms.

Future research in this area could focus on expanding the scope of analysis to include more species and genetic markers. This would allow for a more comprehensive understanding of the evolutionary history of life on Earth.

In conclusion, the study of evolutionary relationships through molecular phylogenetics is a vital tool for understanding the diversity of life and the processes that have shaped it.

References:


Acknowledgments:

This research was supported by grants from the National Science Foundation and the Department of Energy. We would like to thank our colleagues for their valuable contributions to this project.
APPENDIX A-2

LOPHEI KHUA UKPI PU KIM LEL LA (AUTOBIOGRAPHICAL SONG OF CHIEF KIM LEL OF LOPHEI)

A KAIH*

1 (a) Kim awng nge na khan tang bang pha e, nang in la thaa vang in nei, Lal von ni thum khuam bang ka do hi e.
1 (b) Tung solthu pui le, kiim pan va lai nei ta, lim bang la lian zu ve te, khua mual panh lawi bang nong thang hi ve.

Akhiak na (Meaning)

1 (a) Kim awng na khan pha ma ma, zo ma ma a; ngal leh sa a thuap a thuap ah do zo nangh zo pa na hi hi.
- Oh, Kim! Yours is a fulfilled life with glories; you’ve successfully fought against a great number of enemies and also defended against them.
1 (b) Vantung pan thaa - pui ih vang nei bang ma, Kim Lel zong vang nei a, ih khuamual ah a min hong thang tawntung hi.
- Literal translation: Like the light of the moon that shines in the sky, Kim Lel has also light and his fame is well-known at the top of our village.
Figuative translation: Like the light of the moon that shines in the sky, Kim Lel is powerful and his fame is well-known in the whole region.

* Vang or Avang = Light, power, influence

Examples of usage
1. Pu X sia vang nei hi. = Mr. X has power/influence.
2. Pu X sia avang lian hi. = Mr. X is powerful/influential.
3. Pu X ih avang lian hi. = Mr. X’s power/influence is great.

.................................................................

2 (a) Seam awng nge na khan tang bang pha e, nang in la thaa vang in nei, khua Ki’im a mi-in lengsial hong hawt e.
2 (b) Nantem ziatsang a ka tawi lam a, lalmi ka th a, khua mual hawl suang za’a in hong ki phom e.

A Khiaik na:-

2 (a) Seam awng, na khan na zaw la lawm manh, khua ki’im khua paam in sial sia hong pia ah hong hawl tek hi.
- Oh, Seam [Muang], since your life is so successful, people in neighbouring villages give us mythuns as tributes.
2 (b) Hiam le naam tawi ah ngal ka tha sia, khumual ah suangtum lungtum om za ah, ki phom liang hi.
- The enemies that I killed with knife and weapons are piling up like the stones at the village gate.

.................................................................

A NAV*

3 (a) Tang lungtup ma bang tunh tangh, Mulu le Seam ka sak luang tul li vum a tuang ing nge.
3 (b) Ka lal paw hang ve ci, nuova va bang a man, tangh khau vaw nga tual sung ah thang ing nge.

A Khiaik na:

3 (a) Pasal ah ka pian buang, ka tup theampo tunh siat in, ngal le sa ka mat, ka tha te, a sang
bel din mun pan in ka zo thal siat hi.
3 (b) Hang a ki sa ka ngal te, mawngnai taw vacim mat bang in ka manh ah, kolbul in khau taw khit a, ngam bup kuam sung ah ka min a thang hi.
- Those enemies of mine who think they’re brave, I captured them like birds with mawngnai and in shackles, and my fame is spread throughout the land.
(Explanation: mawngnai is a small species of banyan tree which grows on trees, by using the trees as its hosts; if their tiny fruits are chewen in the mouth for a while, a sticky substance like rubber is gained and then it is used as a rubber trap for catching birds.)

4 (a) Ngual in kei ka hang zia ci, pau tang sua e, vang khua lai a, mi lian hang kei hing nge,
4 (b) Ngual in lum nuai thak ka le, ka sial lum phu limthing nuai a, suang bang ka po hi ze.

A Khia̍k na:

5 (a) Seam in muvan lai tha tuanh, sabuaivom le sing khuang thua e kamkei sial in aai.
5 (b) A lu pangh lam a ka khaih, ah lam ah lengsial ka hawl pui te, tha le dam nung na ze.

A Khia̍k na:

5 (a) Seam in ai theampo ai a Muvanlai tha tuanh ah khuang le dak thua in vompui le Sahang te Sial ngo ah ai hi.
- Adorning himself with the feathers of the great eagle (Muwanlai) Seam [Muang] celebrates everything that can be celebrated - among them bears and tigers - by slaughtering mithans.
5 (b) Ngal lu ka pangh ah khai kawm ah, lampi ah pua ah, sial ka hawl pui te a thi a bo le om a nung ta lai le om lai hi.
- Among those who - like me - carried the heads of enemy on both of their sides and tending mithans on the way at the same time, there are some who are already dead and some who are still alive (figuratively: among my brave contemporaries with whom I have defeated our enemies, some are already dead but some are still alive).

6 (a) Kial ngil na e, va thang mual tawn ta'ng nuai zin na sawmsial e, zuk salian suang bang ka zwang hi ze.
6 (b) Na tun thaanma vangkhua suanh ta'ng Pazua thaam na e, nuai zin ta meal a mu nuam ingh.

A Khia̍k na:

6 (a) Ngikial manh po mual dung ka zui teh, Dawi te khawi sa, Sazuk, Sakhi hon khat ka man ah, cia pui in ka zwang uh hi.
- Trekking along the mountain range, I found and killed deers and barking deers that were raised by the Dawite (“evil Spirits” according to traditional belief) and we carried them home.
6 (b) Ka Nu hong mat sak te khua suanh ah, ka Nu phu la zo lei ka leng Ka Pa dawi ah thi ahi
manh ka ci ka law ka he bua hi. Dawite meal mu nuam bek ingh.
- I conquered the village of those who had captured my mother and revenged them, but I feel
helpless against the Dawis at whose hands my father lost his life. I only want to see the faces
of those Dawis.

7 (a) Taang sak taang ao ci tangh, sak taang lengh, taang thang taang ao ci,
7 (b) Taang sak ka taan le taang sak nuai kei-tangh mau ngi ngei e.

A Khiajni:
7 (a) Sa pangh tu sia, a sak sang panh pang lengh, a thang sang a sa om tu muang maw zaw.
- I took a position in the north [during hunting], but I suspected that the beast might appear
in the south.
7 (b) A sak sang pan ka panh le, ka panh na nuai ah, saheng mau ngi ngei.
- I took a position in the north and the tiger was roaring beneath me.

8 (a) Laizom sel in taang sak ma taang ao ci e, tangsak nuai a, kei-tangh mau ngi ngei eec...
8 (b) Laizom sel ta nong cia zang kei sa aeng Zangsi ka ngual ka tong el zo om ngawl.

A Khiajni:
8 (a) Pianpui laizom nei ngawl a, a sak sang panh ma ka panh, leh a thang sang na ka nuai panh
ma saheng om in hong mau ngi ngi va ve hi.
- Without a brother/sister of my own I took position in the north, but the tiger appeared in the
south and was roaring beneath me.
8 (b) Laizom pianpui nei ngawl nong ci, saheng awng, Sizang ka ngualtam kei pau kei kam hong
el zo kua ma om ngawl hi.
- Literal translation: Oh, You Tiger! Although you said [to me] you don’t have a brother of your
own, there is none among my contemporary fellow Sizangs who dares to oppose my words.
Figurative translation: He claimed that there was none among his contemporary fellow Sizangs
who could rival him in village/state affairs. (Or, in other words, he wanted to say that he was
the most influential or powerful among the Sizangs of his time.

Laizom pianpui = brothers/sisters who are born out of a single father and a single mother
Zangsi = Sizang

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NOTES

1. * - See 19.6 TRADITIONAL SONGS and PREFACE in APPENDIX G for the meanings of AKAIH or
LA KAIH & ANAW or LA NAW and about traditional songs.

2. Since it’s not possible to translate many verses into English literally, the Zos’ traditional ways of
expressing historical facts in bio - and - autobiographical songs may surely sound very strange to
those who are not familiar with Zo traditions.

3. According to the History of Lophei,** the two verses in Stanza 1 (a+b) were composed by Seam Muang
himself in dedication to his elder brother and that later these were integrated into Kiim Le‘l’s autobi-
ographical song. This is a common practice. However, in modern times, in nearly every autobiographical
song the names of those who compose such verses in dedication to the owner of the autobiographical song are mentioned in plain text at the end of every verse. So, if Kiim Le'l and Seam Muang were still alive and composed these verses today, for instance, at the end of the two verses in Stanza # 1, it would be written in plain text like this: “Verses 1 & 2 were composed by Seam Muang as a dedication to Kiim Le'l.” This can be clearly seen in the English translation of Khup Za Thang’s autobiographical song into English by myself. See APPENDIX G. When an autobiographical song is sung by a group of men and women (Verse A is sung by men and Verse B by women in two different tunes), if the owner of the song himself is present, he would tell the rest whom he dedicates with which verse (or verses). But if the owner of the song is absent, then someone who knows the song owner personally or about the background history of the song will explain about the song to those who are present.

4. Stanza 2 (a) and Stanza 5 (a) were Kim Le'l’s own compositions dedicating his younger brother; Pau Tual’s own remarks can be seen on pages 194 & 195: *Kim Le'l i Seam Muang a phua*

5. This is the oldest surviving autobiographical song among the Sizangs.

6. Translated from poetic words into plain words by Pu K.T. Ngo Za Lian of Khuasak and the English translation has been done by myself. Thang Za Dal, Hamburg. 25.12.2009.

** Source: *Zomi Encyclopedia*, Vol. 3. pp. 164 -193 (This is a 20-Volume Encyclopedia which will be published sometime in the near future. Each volume contains approximately 500 pages.)

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*Prepeared first in this form in 2009 and last corrected in April 2014 for more clarity.*
Ah Khumpa (Recorder): PAU TWEL [Pau Tual], Lophei, 1940

“This book contains historical records on the origin of the Sizangs - starting from Thuan Tak, and the affairs of Lophei village, as they are remembered by Pa Khup Lian [Chief Khup Lian] and some others who are familiar with history. Although some people say that some of the events recorded herein are not accurate, nobody else in the village knows these matters better than Pa Khup Lian...I would like to request those who read and use this book to keep it safely and with care.”

My Note: A number of new generation Sizangs spell their names in the English way: For instance, Cope for Khup; Howe for Hau; Lyan for Lian; Pome for Pum; Twel for Tual, etc.

Translated from Sizang into English and prepared and converted these pages into pdfs by Thang Za Dal, Hamburg, Germany/ June, 2014.
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b. Sự khác nhau trong cách thức làm

6. a. Khi giao nhãn theo giờ

b. Sự khác nhau trong cách thức làm
SIZANG LABU

[Siyin Traditional Song Book]

Avar*t Pa: Capt. Mun Kho Pau (Khuasak). 1954

(Compiler: Capt. Mun Kho Pau)
The only piece of China song that I have ever seen in print was in the Quarterly of Upper Burma. The cultural and historical books offered to be left behind in the compilation of such a series, is a scarce one, and there is no longer a need to refer to it. The current issue of The Quarterly is out of print and the current issue is out of print for the first time in the journal and has therefore been suspended.

I am delighted that, in the midst of the current issue, the China Times has published an essay on China's cultural and historical heritage. The essay, written by a noted scholar and editor, is an excellent introduction to the fascinating world of Chinese culture and history. It is a must-read for anyone interested in China's past and present.

The China Times is a respected publication and I encourage readers to subscribe and support their efforts to preserve and promote China's cultural heritage.

By Si Ge Vong, C.T.A.

FORWARD
To: General Secretary of the Communist Party of China

From: K.T. Ngo Za Lian

Subject: The First Chinese Book

Dear General Secretary,

I must congratulate again Captain Min Kho on the initiative he had taken in compiling the North and South Viet Nam Hoi, which have a common interest in the study of thehill and neighboring countries in the region. This book appears in the Skiph, the language.

Thus after the lapse of 50 years, a completion of the 50 Chinese and the 50 Japanese, which I think from the present work are many compositions of interest to the study of the Skiph language.

The Chinese and the Japanese have much that is common to them, but they cannot yet live. They have much that is common to them.

Our relations (as the course has more been the past) have much that is common to them, but they cannot yet live.

Post relations all, these again and again, these again and again.

With felicitations,

Yours sincerely,

Hong Suon
LAW IN MAyon THU

K.P. Neo Za Lam

A Hlna Warr Kya, July 1936.

Ilth Battalion, The Burma Regiment, Toungoo.

Laphu Yawp in Captain Aung Kyaw Paung

Kangon

Government of the Union of Burma.

U Lwin Pan M. P. B. A.

Foreign Office, Kangon.

Government of the Union of Burma.

Chief of United Nations Division.

Shing U Win Ko Han.

KMA PLY TE

SIZANO LA BU WAT MA TU THU

Ninjor, Lihkine ying tel. ta wo, ma tel. Lhun

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1. Über Ihren neuen Lieblingsfilm, den Ihr in letzter Zeit gesehen habt?

2. Wie war Euren letzten Spaziergang?

3. Wie haben Sie Ihre Freizeit zuletzt verbracht?

4. Möchten Sie einen neuen TV-Kanal abonnieren?

5. Wie oft gehen Sie ins Kino?
“Remarks. - Village [Koset = Khuasak] is inhabited by the Twuntak [Thuan Tak/Suantak] clan of the Siyin tribe. The past history of all the Siyin clans is found in the chapter dealing with the history of the Siyins. Lyiin Vum [Lian Vum] governs his own village only and has nothing to say to other villages. Village was disarmed in 1891. Kuppow [Khup Pau], the ex-Chief, is in a jail in Burma and his son Kaikam [Khai Kam] is deported to the Andamans [the notorious islands off Burma’s coasts in the Indian Ocean on which both political prisoners and criminals serving life-sentence were banished from the British colonial time up to the 1970s] and should never be allowed to return to the hills. The present Chief spent some months in jail in Burma in 1894 for assisting his rebel relatives. The Twuntaks fought stubbornly in 1888-89 and again in 1892-93. They should never be allowed to leave their present village-site. Village was destroyed in 1889 and rebuilt in 1895; it has no stockades and is easily attacked from all sides, except from the west. The notorious Aung Paw lives in this village and knows Burmese. Water is abundant in village and below village and there are several campaign-grounds.”

“Remarks. - Village [Lope = Lophei] is inhabited by the Kimlel [Kim Lei] family, an offshoot of the Twuntak clan of the Siyin tribe (see chapter on the Siyin tribe). Khuplin [Khup Lian], the Chief, has visited Rangoon. There was no village at Lope when we first occupied the hills, though the site had previously been occupied by the Kimlels. After the rebellion of 1892 the Kimlels were disarmed and allowed to build a separate village so as to weaken the Twuntaks by splitting them into two independent villages [Khuasak and Lophei]. The village is easily approached by following the excellent mule-road from Fort White to within a mile and a half of old Fort White and then dropping down on to the village. Village is not stockaded and easily attacked from all sides. Excellent camp some 250 yards south-west of village. Water is abundant in streams.” (The Chin Hills, Vol. II, Part III, Gazetteer of Villages, iv)

Footnote on Page 129 (Carey & Tuck, Vol. I):

Lope village was founded by Somnang and destroyed by the Tashons when Lua Twam, Somnang’s son, was Chief. Lua Twam’s grandson, Kuplien, rebuilt the village after the Siyin-Nwengal rebellion. The people call themselves “Kimlel” “te” to distinguish themselves from the Twuntaks of Tavak. Kimlel was an elder brother of Noyal [Nei Zai], from whom the Chiefs of the Siyin clan spring, and the Kimlels of Lope and Twuntaks are really one and the same tribe."

- Note: In fact, Lophei was founded by Chief Kiim Lei, not Sawm Mang. Kiim Lei was the 12th generation and Sawm Mang the 19th generation from Zo. - See Tables 2, 3, 5/A & 5/B and the Inscription on Khup Lian’s Memorial Stone: APPENDIX F

Some more information on Khuasak and the Sizangs

- “Khuasak was attacked for two times by the combined forces of Burmans, Tashons, Zahau, Khuangli and Hualngo. It was completely destroyed on the first attack and 150 people of the village were either taken away or killed. This event took place in B.E [Buddhist Era] 1220 (1859) according to Burmese chronicles. The Burmans who took part in this attack were 400 men. The Khuasak villagers then moved to Muitung (close to Thuklai or later Fort White) and lived with the Thuklais where the Tashons once again attacked with a big force. In this battle Lian Bawi, one of the most powerful Chiefs of the Tashons, an uncle of the historical Chief Con Bik, who had given sanctuary to the Prince Shwe Gyo Byu and his followers, was captured and killed by the Sizangs, and the Tashons withdrew immediately.” (Carey & Tuck, Vol. 1, p. 130)

“The Khuasaks then moved back to their old village. It was for the second time attacked again by the Tashons and Burmans from Kale State.- “The Burman version of this fight is as follows. In BE. 1228 (1867) the Kale Sawbwa [Prince] Maung Yit, at the request of the Tashons, sent an army into the hills to attack
Koset. Maung Yit was in command of the forces numbering 800 men, the Tashon force numbered 1,000. Koset village was duly surrounded, but the Siyins fought so determinedly that the united forces could not take the village. Some Burmans managed to reach the village and set fire to a house, and the fire spreading, about half the village was destroyed. A parley then took place, and the Siyins promised a mithun and some grain to the Tashons, who then retired, and the Burmans considered it wise to accompany them and to return to Burma through Tashon territory. One Burman was killed in the attack and several Tashons. The fact of the Burmans retiring via Falam and leaving their rations inclines one to believe that the united forces were defeated and that No-man [Chief Ngo Mang of Khuasak] did not surrender.” (Carey & Tuck, Vol. I, Footnote 2. p. 131)


“The Burman version was given by Amat [high ranking official of Burma royal court] who accompanied the expedition is as follows: In Kashon 1239 B.E [1878] we set out to attack Koset village. Our force was 1,500 strong, divided into two columns. The first was composed of men drawn from Mingin, Taungdwin, Kale, and Yaw, 1,000 strong, and commanded by Kampat Wun [high ranking executive officer of Kampat] Maung Pauk Tun. This column marched west from Kalemyo with its objective Koset. The second column, 500 strong, was commanded by Maung Shwe Maung of Kendat, head clerk of Kalemyo; under Maung Shwe Maung were three Bos [military officers], Maung Min Gaung, Maung Tet Po, and Maung Shwe Bu. The force was drawn from the following centres: Tein Nyn 70, Legayaing 100, Kalewa 70, Yazagyo 160; besides these the Yan Aung Naing Wundok [township officer of Yan Aung Naing] sent 100 Yes Amuhdans [a sort of police] collected from the Chindwin who were commanded by the Legayaing Sitke [second-in-command of a military unit during the time of Burmese kings]. The column advanced from Nansoungpu up the Nataga stream to Tiddim, where it was met by the brothers of the Chief Kochim [Khua Cin], who guided the column south to Shwimp [Suangpi], which village the Sokte declared was not under Koppow [Khup Pau] but under Kochim. Therefore it was not attacked. Shortly after the arrival at this village news was brought in that Kuppow had routed the Kalemyo force, so the column at once retreated, the Bos considering that it was not sufficiently strong to move alone against Koset. The northern column returned without fighting and made suitable gifts to the friendly Soktes. The Kalemyo column lost 27 killed and two or three were taken prisoners.” (Carey & Tuck, Vol. I, p. 133)

(Thang Za Dal. June, 2014)
APPENDIX F

INSCRIPTION BY EX-CHIEF KHUP LIAN, LOPHEI

“I am the 15th generation down from the House of Thuan Tak who is the original progenitor of the Siyin Tribe. Being an orphan from childhood I exerted myself all alone in many enterprises by which I becamea self-made man with many and various achievements. When the British in 1888 undertook their first expedition against us I attained the age of 20 years and I played an active part in the defence against them. When the British troops marched up to the Signalling at No. 5 Stockade the united forces of the Siyins, Sukte and Kamhaus [modern term: the Tedims] made a good resistance to the British attack which was easily repulsed. On this occasion I personally captured one rifle. When the second expedition took place in 1889 the British, too well armed to be resisted against, carried the day: hence the annexation of the Chin Hills. I then rebuilt and settled in Lophei Village which was originally founded by Kim Lel and was destroyed by the Tashons in my grand-father Lua Thuam’s time. Henceforth, my hereditary chieftainship* of the Lophei clan was restored to me. Moreover, I founded the three villages - Tuisau, Tuivial [aka Akbutun], and Suangdaw - all of which have ever since been in my jurisdiction. As I was advanced in age after my service of 40 years as Chief, my eldest son succeeded me to the chieftainship. Being highly satisfied with my meritorious and loyal services, His Honour, the Lieutenant-Governor of Burma in 1922 presented me a D.B.B.L. gun as a reward and a good service certificate. And to mention more I was given many good certificates by various Administrative officers of the Chin Hills. The Burmese text on the inscription may be translated as follows: The Sizang people who dwell in the villages of Lophei, Khuasak, Buanman, Thuklai, and Limkhai are the descendents of Thuan Tak. I belong to the fifteenth generation. The history of my lifetime has been recorded in Zo and English.”

Source: Zo History by Dr. Vumson Suantak, published in Aizawl, Mizoram. 1986.

* According to the Sizang tradition, the chieftainship was inherited by Manh Suang, the younger brother of Khup Lian’s father, but as Manh Suang’s only son, Khat Lian, was physically handicapped, it was passed on to Khup Lian.

Note. 1 There were 100 households (85 native Lophei families, 9 slave families, and 6 families from outside that sought refuge in the village) at the time of the Tashons’ attack, which should have most likely taken place sometime in the early 1800s. Only seven couples (husband/wife) and four men escaped the destruction unhurt and captivity. 180 Lopheis were killed and 30 attackers (numbered about 600) also lost their life. The rest were taken away as captives and distributed among the Tashons to be slaves. Among the survivors were my paternal great, great grandparents, Lua Thuam and Tong Dim. Those survivors had to thank En Mang of the Mang Vum Sub-clan, one of Lophet’s - and also of the entire Sizangs’ - most famous warriors whom the Tashons were very much afraid of, for their survival - he came back on that day from a short journey to Muilhem, the seat of the Sukte chieftainship, at the invitation of the Sukte Chief. (It was never confirmed, but the Sizangs had always suspected that the Sukte Chief had invited him on that day at the request of the Tashons.) The Tashons immediately withdrew when they knew about his return. Lua Thuam was so arrogant that his fellow Sizangs did not come to his rescue when his village was attacked. My pregnant great, great grandmother was taken away in captivity and kept at the Chief’s residence and they were (with her daughter, Za Ngiak, who was born in captivity) treated as his own family members; however, their freedom had to be bought at a very high price. Za Ngiak was first married to Vum Hau. When he died she married her late husband’s nephew Thuk Kham of the Lunmun Sub-clan (paternal grandfather of Vum Ko Hau). She herself died soon and he married Tuang Tii, also of the Lua Tawng Sub-clan (see Tables 8, 8/B, 8/C, Vum Ko Hau. pp. 207-8, 215, Nos. 9 & 10 on p. 217). The event is believed to have taken place around the early 1880s.

Among the survivors of the raid were: Hang Suak of the Thum Lam Sub-clan and his wife; Dong Hong of the same Sub-clan and his wife; Tawn Hang of the Hau Sug Sub-clan and his wife; Vum Suak of thesame Sub-clan and his wife; Kop Kam of the Lua Tawng Sub-clan and his wife; Han Thuk of the Ngo Suang Sub-clan and his wife; Lua Thuam, En Mang, Lam Kam, and Do Khai of the Nau Lak clan. Some 50 years before the Tashons’ attack a landslide completely destroyed 17 houses of the village and several people were killed. Note 2. Khup Lian died on December 3, 1962 at Lophei.

Prepared in this form by Thang Za Dal. January, 2018)
APPENDIX F

CHIEF KHUP LIAN’S MEMORIAL STONE

Photo Credit: Vumson Suantak

Khup Lian’s Memorial Stone - erected at the top of Lophei Village. The animals drawn on the memorial stone indicate his hunting trophies: a tiger, 3 bisons (gaur), 2 leopards, 3 wild boars, several barking deers and 4 deers.

Certificate of Good Service

Presented to Khup Lian, Chief of Suangdaw and Lophei villages

Khup Lian has been Chief of Suangdaw and Lophei villages for about 30 years. He is one of the best and most influential of the Siyin Chiefs. He is highly respected and has always been of great assistance to the administration. In recognition of his long and loyal services, His Honourable the Lieutenat-Governor is pleased to present Khup Lian with a gun and this Certificate.

The 3rd June 1922

Sd. R. H. Craddock
Lieutenant-Governor of Burma
Rangoon

Note. Suangdaw was founded in 1899 and Tuivial aka Akbutun and Tuisau villages were founded in 1923 and 1924 respectively. All the four villages consisted of about 250 households in the early 1950s with vast rain and pine forests.

- Created in this form by Thang Za Dal. January 2015
TABLE 5-A

KIIM LEL KHANG "TON KAAL" SUAN HANG NGIAK HANG TUU LUA TAWNG TE

12. Kiim Leel, Serm Man
   Thun Lam
   ZIM
   ZIN
   Tone Kaa

14. Nong Suang
   Lo Suang
   Nong Naa

15. Lua Tawng, Mang Vumn
   Nong Tung

16. Lua Tung
   Tone Nga

19. Yung Tung

20. Lua Tawng

21. Tun Vung

22. Lua Vung
   Man Sun
   Vung Ciong
   Khan Ciong
   Za Ngaik

24. Sen Yung

25. Sun Thaum
   Vung Kaa

26. Son Thaum

- Genealogical Tree of the Lua Tawng Sub-club of Suanhak Clan (my own club: See 17.6 clans and Sub-clans)
- Note: The heading of this chart should be written in this way: Kiim Leel Khang, "Ton Kaal" Suanh, Ngiak Hang Tuu, Lua Tawng Te
- See Table 5/B for the names of women who are married to my sub-club from other sub-clans and the Lua Tawng women who are married to other sub-clans.
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<th>Numei Zaam</th>
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<td>19 - Khan Chiang</td>
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<td>19 - Luu Tang</td>
<td>20 - Luu Huat</td>
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<td>20 - Phat Huat</td>
<td>21 - Luu Ngick</td>
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<td>21 - Vong Tua</td>
<td>22 - Vong Ching</td>
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<tr>
<td>22 - Sawm Mang</td>
<td>23 - Vong Chiu</td>
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<tr>
<td>23 - Tua Vang</td>
<td>24 - Vong Dzhing</td>
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<tr>
<td>24 - Tua Huat</td>
<td>25 - Vong Dzhing</td>
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</tbody>
</table>

- Female Lines in the Lua Tawng Sub-clan (See 17.6 Clans and Sub-clans)

- This Chart shows women who are married into the Lua Tawng Sub-clan and the Lua Tawng women who married into other sub-clans.

- Numei Tum: Women from other sub-clans who are married into this sub-clan

- Numei Zaam: Women of this sub-clan who are married into other sub-clans

- PSi: husband

- (18, 19, 20) Generation counts from Zo

- (57/24) = Refers to my mother's genealogical tree (p. 57 in this book; 24th generation from Zo)

(TABLE 5/B)
APPENDIX EE (A)

SUBJECT: CORRECTION OF SOME MANIPULATED HISTORICAL FACTS ON LOPHEI VILLAGE, CHIEF KHUP LIAN AND OTHER SIZANG (SIYIN) CHIEFS

I have created two different versions of Appendix EE. So in order to avoid confusion I simply named them Appendix (A) and Appendix (B). Appendix (B) is to be distributed separately without my paper: The Chin/Zo People of Bangladesh, Burma and India - An Introduction. It therefore contains Photos A, B, 1, 12, 23, 24, 25, 28, 30, G, H, I, K, Satellite Photo 3, and Appendix F which are directly related to the subjects in this Appendix. It counts 35 pages. Appendix (A) is integrated into my paper and contains no photos, because all the photos that are related to the subjects in it are already to be found in the paper itself. So it contains only 20 pages. The reason why I created two versions of it is that the volumes of the two different excerpts (a shorter and a longer one) of my paper in which Appendix (A) is integrated and already are on the Internet are too large to be easily disseminated (some 50MB and 60MB respectively). I therefore created Appendix (B) for those who don’t have access to the Internet or high-speed connection to it. Below is the Link for APPENDIX EE (B).

The main texts on both Appendices (pages 1 to 5), however, are exactly the same.

APPENDIX EE (A)

SUBJECT: CORRECTION OF SOME MANIPULATED HISTORICAL FACTS

In the years of 2004 and 2008 two books on the Chin/Zo people were published, namely: TONZANG JUBILEE LAIBU (ROYAL TOWN TONZANG JUBILEE BOOK - 2000)*, and ZO CHRONICLES: A Documentary Study of History and Culture of the Kuki-Chin-Lushai Tribe. **

A few important historical facts in these books have, however, apparently been deliberately manipulated by the authors. Among them are the texts concerning the visit of the Kam Hau & Sizang Chiefs to Rangoon in the Tonzang Jubilee Laibu and the mix-up of Lopa and Lope (Lophei) villages in Zo Chronicles. So, as soon as I found these manipulations out I immediately prepared a letter and distributed it through a number of Chin/Zo egroups in the Internet on August 31, 2009, pointing out at these false information, and requested the authors for an explanation. But, as I had not received even a single explanation from anyone of them, I prepared this material and distributed around during the past few years. And then I have integrated it in this paper of mine The Chin/Zo People of Bangladesh, Burma and India: An Introduction as Appendix EE. This Appendix has been modified once more for the last time in September 2016 for clarity.

My aim is to present the historical facts as they really were.

Since the Tonzang Jubilee Laibu was prepared and published by well-educated people - and the members of the organizing committees of the Jubilee in Tedim, Tonzang and Kalaymyo townships were also among the Who Is Who of the Tedim and Tonzang communities - ordinary people who do not have access to the original English texts referred to in it believe what is written to be absolutely true.

Thang Za Dal
Hamburg, Germany
- Last modified in October 2016.

Note. This item in the form of an Appendix was first “officially“ used and released in this form on November 19, 2011 and then disseminated further through various channels.

** The cover of this book is included at the end of this Appendix.

BELOW ARE THE FIRST MANIPULATED FACTS ON ZO CHRONICLES. p. 74 )

PART 4: ACTS AND ACHIEVEMENTS OF HAU CHIN KHUP, K.S.M., CHIEF OF THE KAMHAU CLAN, CHIN HILLS, TIDDIM

Names in Parentheses Show Modern Spellings

Howcinkoop* [Howchinkup] (Hau Cin Khup) Chief of the Kamhows (Kamhaus) rules the following villages:

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<td>Haizan* (Haizang)</td>
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<td>Numni* (Garmngai)</td>
<td>Pitu* (Phaitu) [Paitu]</td>
<td>Halkum* (Holkorn) [Halkam]</td>
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<td>Phaizan* (Phaiza)</td>
<td>Ngingoon* (Ngennung) [Nginno]</td>
<td>Kaneu* (Hangken) [Hanken]</td>
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<tr>
<td>Lontak* (Lungtak) [Lontuk]</td>
<td>Lopa (Lopa) [Lopa]</td>
<td>Houpi* (Haupi) [Howpi]</td>
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<tr>
<td>Larmyang* (Lamzang) [Lamzan]</td>
<td>Lilo* (Lailo) [Lailo]</td>
<td>Kunal* (Khumnuai) [Kumal]</td>
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<td>Tunzan (Tonzang)</td>
<td>Shielis* (Sialsi)</td>
<td>Ngorn* (Ngawn) [Norm]</td>
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<td>Puntong (Phuntong)</td>
<td>Kuli* (Lailui) [Lailui]</td>
<td>Walawun* (Valvum) [Wallvun]</td>
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<tr>
<td>Loso* (Losau) [Losow]</td>
<td>Lumyang* (Lamzang) [Lumzan]</td>
<td>Sevak* (Sebaw) [Savak]</td>
</tr>
</tbody>
</table>

Also

Haitsi (Haisi)
Lopa* (Lophei)
Fort White
6-3-1893.1.1

Note (tzd): Names of persons and villages marked with asterisk do not conform with the spellings in the original English book. The spellings in blue-coloured square brackets are from the original English texts. See the scanned original text: APPENDIX EE – 1.
The following are what the British had recorded about the two villages: LOPA and LOPE (LOPHEI), and other Sizang villages. I am enclosing the description of these villages as well, because events concerning Lophei cannot really be completely separated from that of other Sizang villages, especially that of the Khuasak’s in this case.

LOPA

**Remarks.** - People: Yos, subordinate to Howchinkup. Elevation 2,000 feet. Village 5,600 feet above Tuilai river; village 20 miles west of Yazagyo. Route from Tiddim to Tunzan, thence through Paitu, thence to a settlement called Kanzan, crosses Tang range [Letha Range] and descends through jungle to Lopa; village disarmed; people grow rice and talk Burmese; a poor unimportant village. Water at village in two streams at north and south of village. People originally migrated from Kwungung near Tiddim to Lumyang, thence to Lopa. *(The Chin Hills, Vol. II, Part III, Gazetteer of Villages, p. xxv)*

- See scanned original texts: APPENDICES EE - 6 & 7 and APPENDIX EE - 11 (MAPS 1 & 2)

LOPE

“Remarks. - Village inhabited by the Kimlel [Kim Lel] family, an offshoot of the Twunakt [Thuan Tak/Suantak] clan of the Siyin tribe. The past history of all the Siyin clans is found in the chapter dealing with the history of the Siyins. *Lyn Vum [Lian Vum]* governs his own village only and has nothing to say to other villages. Village was disarmed in 1891. *Kuppow [Khup Pau]*, the ex-Chief, is in a jail in Burma and his son Kaikam [Khai Kam] is deported to the Andamans [the notorious islands off Burma’s coasts in the Indian Ocean on which both political prisoners and criminals serving life-sentence were banished from the British colonial time up to the 1970s] and should never be allowed to return to the hills. The present Chief spent some months in jail in Burma in 1894 for assisting his rebel relatives. The Twunaks fought stubbornly in 1888-89 and again in 1892-93. They should never be allowed to leave their present village-site. Village was destroyed in 1889 and rebuilt in 1895; it has no stockades and is easily attacked from all sides, except from the west. The notorious Aung Paw lives in this village and knows Burmese. Water is abundant in village and below village and there are several campaign-grounds. *(The Chin Hills, Vol. II, Part III, Gazetteer of Villages, p. iv)*

- See scanned original texts: APPENDICES EE - 2 & 3 and APPENDIX EE - 11 (MAP 1)

KOSET

“Remarks. - Village inhabited by the Twunakt clan of the Siyin tribe. The past history of all the Siyin clans is found in the chapter dealing with the history of the Siyins. *Lyin Vum [Lian Vum]* governs his own village only and has nothing to say to other villages. Village was disarmed in 1891. *Kuppow [Khup Pau]*, the ex-Chief, is in a jail in Burma and his son Kaikam [Khai Kam] is deported to the Andamans [the notorious islands off Burma’s coasts in the Indian Ocean on which both political prisoners and criminals serving life-sentence were banished from the British colonial time up to the 1970s] and should never be allowed to return to the hills. The present Chief spent some months in jail in Burma in 1894 for assisting his rebel relatives. The Twunaks fought stubbornly in 1888-89 and again in 1892-93. They should never be allowed to leave their present village-site. Village was destroyed in 1889 and rebuilt in 1895; it has no stockades and is easily attacked from all sides, except from the west. The notorious Aung Paw lives in this village and knows Burmese. Water is abundant in village and below village and there are several campaign-grounds. *(The Chin Hills, Vol. II, Part III, Gazetteer of Villages, p. iv)*

- See scanned original texts: APPENDICES EE - 2 & 3 and APPENDIX EE - 11 (MAP 1)

SAGYILAIN OR LIMKAI [SAKHILING OR LIMKHAI]

**Remarks.** - Village inhabited by the Limkai or Saghilain clan of Siyins. At our occupation of the hills the Sagyilains occupied two villages [Limkai Zo-ngal & Limkhai Bung]; these were both destroyed in 1889 and one was rebuilt in 1890 and the people are collected into this. The Sagyilains were the first Siyin clan to submit in 1890 and the clan was loyal during the rebellion of 1892; consequently only 55 guns were withdrawn from the village, which now possibly possesses 40 guns. *Man Lon [Mang Lun]* is the Chief of the clan, although his father lives and he has a younger brother; the former is very old and the later in-competent. *Man Lon has visited Rangoon; he has done us most excellent service in capturing [Siyin] rebels and in helping us to disarm the country, and he is therefore treated with more consideration by us than any other Siyin.* Of all the thieves in Chinland the Sagyilains are the worst. Sagyilain can be reached in 8 miles from Fort White without mule transport by dropping down on to the spur between Koset [Khuasak] and old Tavak [Thavak] and following it till it dips down to the Nattan [Ngatan] stream, and thence up the old mule road to Sagyilain. Water-supply at the village plentiful in the Tarmlu; also in streamlets. The best camp lies above the village and west of the burial ground. *(The Chin Hills, Vol. II, Part III, Gazetteer of Villages, p. v)*

- * See scanned original texts: APPENDICES EE - 2, 4 and EE - 11(MAP 1)

TOKLAING OR MWITUN [THUKLAI OR MUTUNG]

**Remarks.** - Village is inhabited by the Toklaing clan of Siyins. The village was destroyed in 1889 and the site confiscated for a post; the people then settled down in Pomba [Pumva], Shark [Seak] and Vo [Zo], all of which were destroyed in the expedition of 1892-93. The people were disarmed and settled down on their original site during the next year and
Kamlung [Kam Lam, Chief of Sumniang or Lower Thuklai], the Chief, was deported to Kindat jail, where he died. Nokotung [Ngo Kho Thang] was appointed Chief and Kamlung's son was rejected on account of his father's villainy. Nokotung has visited Rangoon. The village is plain view from the ridge above Fort White; it is not stockaded and is easily attacked. Water is brought into village by leads. Camping-gounds available either above village on the site of old Fort White near the water-supply or near the village the Mwilwum [Muiluam] and Ne kui [Nikui] streams. Toklaing is held responsible that the old Fort White cemetery, which is close to the village, is not defaced. Besides some 12 soldiers of the Norfolk and Cheshire Regiments who are buried here, there are the graves of Major Gordon-Cumming, Cheshire Regiment, Major Stevens, 42nd Gurka Rifles, and Second Lieutenant Mitchell, Norfolk Regiment. (The Chin Hills, Vol. II, Part III, Gazetteer of Villages, p. v).

- See scanned original texts: APPENDICES EE - 2 & 4, and PHOTOS 24 & 25

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**VOKLA [VOKLAAK]**

**Remarks.** - Village inhabited by the Bwenman [Buanman] clan of Siyins. People formerly lived in Bwenman near Toklaing, but when their village was burnt in 1889 they moved to Vokla and Narlip [Ngalpi]. In 1893 Narlip was demolished and all Bwenmans collected into Vokla. The Chief Linkam [Lian Kam] was killed in the fight at Tartan [Taitan or Siallum]** in 1889** and the people there elected Pow Kai [Pau Khai]*. The people were disarmed in 1893. Water plentiful at the village in the Haitsk [Haicik] and Saimwell [Saimual] streams. (The Chin Hills, Vol. II, Part III, Gazetteer of Villages, vi).

- See scanned original text: APPENDICES EE - 2 & 5

* See photos of Chiefs Mang Lun of Limkhai and Pau Khai of Buanman in PHOTO 23 in my Paper. They were among the five Sizang Chiefs who made peace with the British (see 9.13.3 Formal Submission of the Siyins in my Paper).

** It was here that Surgeon LeQuesne got his Victoria Cross on May 4, 1889. For more information on this event, see 9.6.11 Action at Tartan and Footnote on the same page, and 9.13.2 The Battle of Tartan (Taitan/Siallum) in my Paper.

EXPLANATION

° Originally, the ZO CHRONICLES was first published as CHIN CHRONICLES in 1988 by the late Rev. Khup Za Go, with seven Parts in it. (It was printed by the L & P Printing Press, Teddim Road, Chuarachanpur, Manipur State, India.) But when he passed away in 2005, a group of young men published it again in 2008 with some new additions and rearrangements under the present title. One among the new additions in the current edition is Acts and Achievements of Hau Cin Khup, K.S.M., Chief of the Kamhau Clan, Chin Hills, Teddim.

° Judging by the way things are so arranged - by grouping Haitsi, Lopa and Fort White together under the word “Also”*, one can only conclude that the authors wanted to deliberately give the impression that Lophei and Fort White were under the jurisdiction of the Kam Hau chieftainship. And the fact that Haitsi is also included here simply shows how ignorant they are about history and geography. (See marked villages in red on p. 74, APPENDIX EE - 1)

° Those who were responsible for these manipulations in question must have had used the single misspelling in The Pacification of Burma for this purpose: “The Haitsi Lope, who live on the eastern slope of the Letha Range bordering the Kabaw Valley...” See No. 6 on page 331, APPENDIX EE - 9.

In fact, LOPA can never be LOPHEI on the following reasons:

° Haitsi and Lopa were two separate villages as it is clearly written in the list of Kam Hau villages. (Lopa is no more in existence nowadays.) People of Haitsi (Haisi) were and still are Thados, whereas those who lived at LOPA were Yo/Zos. (See APPENDICES EE - 7 & 8)

° In all official books and documents published by Carey & Tuck at the turn of the 20th Century, LOPHEI has always been written only as LOPE, never as LOPA.

° There is no reason at all why Carey & Tuck should have put the names of the two villages (Haitsi and Lopa) and Fort White together under the word: “Also”. Crowstwaite, the author of The Pacification of Burma, himself had clearly suggested that for accurate information one should see the book of Carey & Tuck: “For accurate and most interesting information regarding the Chins, their manners, customs, and history, I must refer the reader to the ‘Chin Hills,’ by Bertram S. Carey, C.I.E., and H. N. Tuck (2 vols., RangoonGovernment Press, 1896.), which can be seen at the India Office Library.” (See Footnote on p. 331, APPENDIX EE - 9)

° There were two Fort Whites. The old or first Fort White was located at Thuklai and it was later moved to a new site 9 km away from the original site. “The Siyins and Sagvilains who live in five villages, of which Kosit, Sagvilaing, and Toklaing were the chief. The first Fort White was built on the site of Toklaing, which was afterwards given back to them when the fort was moved.” (see No 1 on p. 331, APPENDIX EE - 9). However, whenever Fort White is mentioned in British documents, it is meant only to be the later one. Fort White and Lophei are located in the heart of what the British called the “Siyin Country” or “Siyin Territory”, not in the Kam Hau territory. And Fort White...
was always only a military garrison, never a village.

- The document on page 74 is dated April 21, 1893. But *The Gazetteer of Villages* was published in 1896! So, had Lophei and Fort White ever been under the jurisdiction of the Kam Hau chieftainship, it would have clearly been recorded in this book.

- In this book (*The Gazetteer of Villages*) a mention is made for every village to which chieftainship it was subordinated - for examples, “They are subordinate to Howchinkup, the Kamhow Chief,” or “The village is tributary to Howchinkup, the Kamhow Chief.” or “Falam is the chief and dominant village, as well as the largest in the Falam jurisdiction. It rules all the other villages, namely those of the Yahow [Zahau], Whonhos [Hualngos], Norn [Ngawn], Tawyan, Minledaung, Kweshin [Khuaasim], Kwunglh [Khuan], Rumkiaa, Minkin, and Laiyo [Laiz]

- The materials on both pages (see pp. 74 & 75 - APPENDIX EE - 1) are supposed to be genuine and thus stamped “True Copy”, but the reader will notice that the spellings of the names of 20 out of 28 villages and that of Chief Hau Cin Khup himself (marked with asterisk in red) on these two pages and the scanned original page (e.g. APPENDIX EE - 6) are different. That means contents of these pages can never be a true copy!

**SECOND MANIPULATED FACT**

**VISIT OF CHINS TO RANGOON** [the original text]

_In April [1891] Myook Maung Tun Win took down the Kanhow Chiefs who had been captured at Tunzan, and four other Siyins to visit Rangoon and Mandalay. It was considered that the sight of our power and possessions would do much to convince the Chiefs of the futility of resisting us, and would also tend to overcome their mistrust of our sentiments towards them. Except that one Siyin died*, the trip was a great success in every way, and the Chins returned well pleased with all that they had seen and the kind treatment which they had experienced throughout their travels“. (*The Chin Hills, Vol. 1, p. 54)._ 

- See scanned original text: APPENDIX EE - 10/3.

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Footnote 2. The Kanhow were Howchinkup, Ninzatang, and two women, and the Siyins were Kamilin, Ya Wum, Hewsun, and Kumlin.


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Below is the above text translated into Tedim dialect which appeared in the Tonzang Jubilee Laibu, p.34

**Mangkang Kumpite’n Yangon ah puak**

_Mangkang Kumpite’n a mat uh 11 teng pen, Tonzang panin Fort White phualpi a 31-3-1891 ni in puak suk uh hi. Tua lai panin Kwalpi ah puak suk leu leu uh hi. Kwalpi ah Thang Za Vung, Zel Cing, Dim Ning, Thang Khaw Pau, Thang En, Ciin Luai te nusia uh hi. Tua ciangin Pu Hau Cin Khup, Pu Gin Za Thang le a zi Pi Vung Mang, a tanu Niang Za Vung leh Pu Khup sawl-taak ding Pu Thual Ngul Jeh Siltzang Hausa 4: Kum Lian, Za Vum, Hau San, Khup Lian, a kigawm mi 9, Yangon dong 1891 kum April kha in puak suk leu leu uh hi. Lophei Hausa Khup Lian pen Yangon a taam sung un si a, tua lo teng hong chiah kik uh hi. (Chin Hills Gazetteer, Vol. 1, 1896). - See scanned original translation in Tedim dialect: APPENDIX EE - 10/2)***
The British Government sent the 11 people, whom they had arrested, from Tonzang to Fort White on 31.3.1891. From there further to Kawlpi [Kalaymyo]. Thang Za Vung, Zel Cing, Dim Ning, Thang Khaw Pau, Thang En, and Ciiin Luai were left in Kalaymyo. Then Pu Hau Cin Khup, Pu Gin Za Thang and his wife Pi Vung Mang and her daughter Niang Za Vung, and to serve Pu Khup [Hau Cin Khup], Pu Thual Ngul and 4 Sizang Chiefs: Kum Lian, Za Vun, Hau Sun and Khup Lian - altogether 9 - were sent to Rangoon in April 1891. Khup Lian, the Lophei Chief, died while he was in Rangoon. Except him the rest returned home.

An honest and true translation of the original English text would read like this:

April, 1891 sung in Myo-ok Maung T'win in Tonzang khua a, a ki man Kamhau Hausa teng, leh Sizhang mi 4 teng zong Rangoon leh Mandalay ah a hawh pih hi. A hang pen ih tha hat na leh ih nei hah lam te hong mhu sak leh u e (Mangkang kumpi) tungi leh hong mhu khialh na te bek tham lo in hong lang pan u hang in bang mah khialt na neito ding cih tel tak a, a theih nang uhe deiho a hi hi. Hih hun sung in Sizhang te Kumlin [Kum Lian] a sih lo ngal, klaw zin na hang in phat tuam na tampi ki ngah hi. Tua Zomi te pen khal zin sung in a tuamtuam a muh na teng uleh Mangkang kumpi te zindo siamna te thei in lungkim tak in a ciah u til hi.

EXPLANATION ON FOOTNOTES FROM VISIT OF CHINS TO RANGOON

° Kumlin, who died in Rangoon, was Chief Khum Lian of Thuklai; Ya Wu was Za Vum of Khussak; Howsun was Hau Suang, also of Khussak, and Kaplyin was Khup Lian of Lophei. He (Khup Lian) returned safely from Rangoon and even founded three more villages, Tamdeang/Suangdaw (village of Dr. Vumson Suntak), Tuivial and Tuisau. He died on 3.12.1962 at Lophei at the estimated age of 90-95. (See PHOTO B in my Paper.) And the fact that he authors of the Tonzang Jubilee Book had mistaken Kumlin for Khup Lian shows their lack of knowledge in local history.

° Lophei had contained 100 houses during Chief Lua Thuam's (Khup Lian's paternal grandfather) time, when it was completely destroyed by a combined force of Tiaisun/Tashons, Hualngos and Zahaus. Only Lua Thuam and seven couples survived the raid. His pregnant wife, Pi Tong Dim, was taken away as captive and kept and treated as a family member at the house of the Tashon/Tiaisun Chief. Later, she and her daughter, Za Ngiak, who was born in captivity, were freed after a very high ransom had been paid. After the village was destroyed the survivors moved back to Khuasak, their mother village, until they were allowed by the British to rebuild their village “in order to weaken the Thuan Taks” as Carey & Tuck had written.

° Lophei was founded by Kim Lel. So nearly all Lophei's residents were his direct descendants. That is why the British had written: “Lophei is inhabited by the Kimlel family, an offshoot of the Twuntak clan of the Siyin tribe.” the chieftainship of Lophei began with him and the last ended with Suang Hau Thang, Khup Lian’s eldest son. Suang Hau Thang was the 12th generation from Kim Lel. (Traditionally, the chieftainship among the Sizangs, Kamhaus and Suktes was inherited by the youngest son. But when Khup Lian decided to “abdicate” the chieftainship, his youngest son was still too young to take the title over. So it was given to Suang Hau Thang. But when the rightful person was old enough to take the title over, Suang Hau Thang refused to “abdicate” in favour of his youngest brother. For more information on these and other related issues, see 9.13 The History of the Siyin Tribe; Tables 2, 3, 5/A; Appendix F; Photo B and Footnote 2 on p. 137 of Carey & Tuck, or under 10.2 Other Forms of Rulership in my paper.
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### PART III.—Gazetteer of Villages.

**Gazetteer of villages in the Northern Chin Hills.**

<table>
<thead>
<tr>
<th>Tribe</th>
<th>Villages</th>
<th>Houses</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Siyin</td>
<td></td>
<td>5</td>
<td>354</td>
</tr>
<tr>
<td>Sokte</td>
<td></td>
<td>12</td>
<td>472</td>
</tr>
<tr>
<td>Sokte (Nwengais)</td>
<td></td>
<td>14</td>
<td>651</td>
</tr>
<tr>
<td>Kanhows</td>
<td></td>
<td>33</td>
<td>678</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>64</td>
<td>2,155</td>
</tr>
</tbody>
</table>

**Also list of villages tributary to Manipur and lying across the northern boundary of the Chin Hills.**

<table>
<thead>
<tr>
<th>Tribe</th>
<th>Villages</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Thado or Kuki</td>
<td></td>
<td>11</td>
</tr>
<tr>
<td>Vo</td>
<td></td>
<td>16</td>
</tr>
<tr>
<td>Nwité</td>
<td></td>
<td>9</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>36</td>
</tr>
</tbody>
</table>

1. Siyin villages.
2. Sokte villages (on the right bank of the Manipur river).
3. Sokte villages (on the right bank of the Manipur river, Nwengai country).
5. Thado or Kuki villages tributary to Manipur.
6. Vo villages tributary to Manipur.
7. Nwité villages tributary to Manipur.

**The Siyin villages.**

<table>
<thead>
<tr>
<th>Village</th>
<th>Houses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Koset</td>
<td>90</td>
</tr>
<tr>
<td>Lope</td>
<td>29</td>
</tr>
<tr>
<td>Sagyilin</td>
<td>90</td>
</tr>
<tr>
<td>Toklaing</td>
<td>80</td>
</tr>
<tr>
<td>Vokla</td>
<td>65</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>354</td>
</tr>
</tbody>
</table>

**Note:** The figures for Siyin villages are for the years 1884-1886.
### APPENDIX EE - 3

#### GAZETTEER OF VILLAGES.

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Name of village</th>
<th>No. of houses</th>
<th>Situation</th>
<th>Communications</th>
<th>Name of resident Chief</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Remarks.—** Village is inhabited by the Twuntak clan of the Siyin tribe. The past history of all the Siyin clans is found in the chapter dealing with the history of the Siyins. Lyin Vun is governor of his own village only and has nothing to say to other villages. Village was disarmed in 1893 and 1894. Kuplwin, the ex-Chief, is in a jail in Burma and his son Kotan is deported to the Andaman Islands and should never be allowed to return to the hills. The present Chief spent some months in jail in Burma in 1894, for assisting his rebellious relation. The Twuntaks fought stubbornly in 1888-90 and again in 1892-93. They should never be allowed to leave their present village-site. Village was destroyed in 1889 and rebuilt in 1895; it has no stockades and is easily attacked from all sides, except from the west. The notorious Aung Paw lives in this village and knows Burma well. Water is abundant in village and below village and there are several camping-grounds.

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Name of village</th>
<th>No. of houses</th>
<th>Situation</th>
<th>Communications</th>
<th>Name of resident Chief</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
## APPENDIX EE - 4

### GAZETTEER OF VILLAGES.

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Name of village</th>
<th>No. of houses</th>
<th>Situation</th>
<th>Communications</th>
<th>Name of resident Chief</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>3</td>
<td>Sgaylina or Limkai.</td>
<td>90</td>
<td>Twelve and a half miles south-west of Fort White in plain view from ridge. Village lies on the Tang-fong spur of the Nikorn range.</td>
<td>From Fort White to Toklaing along mule-road 74 miles; continues on it down to Nattan stream in 2 miles, then up the hill to village along old mule-track in 3 miles. Distance 12½ miles.</td>
<td>Man Lon.</td>
</tr>
</tbody>
</table>

**Remarks**: Village inhabited by the Limkai or Sgaylina clan of Siyin. At our occupation of the hills the Sgaylina occupied two villages; these were both destroyed in 1889 and one was rebuilt in 1890 and the people are collected into this. The Sgaylina were the first Siyin clan to submit in 1890 and the clan was loyal during the rebellion of 1892; consequently only 55 guns were withdrawn from the village, which now possibly possesses 40 guns. Man Lon is Chief of the clan, although his father lives and he has a younger brother; the former is very old and the latter incompetent. Man Lon has visited Rangoon; he has done us most excellent service in capturing rebels and in helping us to disarm the country, and he is therefore treated with more consideration by us than any other Siyin. Of all the thieves in Chinland the Sgaylina are the worst. Sgaylina can be reached in 8 miles from Fort White without mule transport by dropping down on to the spur between Kwan and old Tavak and following it till it dips down to the Nattan stream, and thence up the old mule road to Sgaylina. Water-supply at the village plentiful in the Tarmlui; also in streamlets. The best camp lies above the village and west of the burial-ground.

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Name of village</th>
<th>No. of houses</th>
<th>Situation</th>
<th>Communications</th>
<th>Name of resident Chief</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>4</td>
<td>Teklaing or Mutun.</td>
<td>80</td>
<td>Seven and a half miles east of Fort White.</td>
<td>From Fort White to old Fort White (Toklaing) by an excellent mule-road.</td>
<td>Nokatung.</td>
</tr>
</tbody>
</table>

**Remarks**: Village is inhabited by the Toklaing clan of Siyin. The village was destroyed in 1889 and the site contested for a post; the people then settled down in Pombia, Sherk, and Yo, all of which were destroyed in the expedition of 1891-92. The people were disarmed and settled down on their original site during the next year and Kamlung, the Chief, was deported to Kindat jail, where he died. Nokatung was then appointed Chief and Kamlung's son was rejected on account of his father's villainy. Nokatung has visited Rangoon. The village is in plain view from the ridge above Fort White; it is not stockaded and is easily attacked. Water is brought into village by leads. Camping-grounds available either above the village on the site of old Fort White near the water-supply or near the village by the Madoum and Ne Kui streams. Toklaing village is held responsible that the old Fort White cemetery, which is close to the village, is not defaced. Besides some 12 soldiers of the Norfolk and Cheshire Regiments who are buried here, there are the graves of Major Gordon-Cumming, Cheshire Regiment, Major Stevens, 42nd Gurkha Rifles, and Second Lieutenant Mitchell, Norfolk Regiment.
### GAZETTEER OF VILLAGES

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Name of village</th>
<th>No. of houses</th>
<th>Situation</th>
<th>Communications</th>
<th>Name of resident Chief</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>Vokla</td>
<td>65</td>
<td>65 km south-west</td>
<td>Various paths leading to Old Town and Old Nadi, across the stream south of these villages and then over a spur to the village</td>
<td>Pow Kai</td>
</tr>
</tbody>
</table>

**Remarks.**—Village inhabited by the Bweman clan of Sivina. People formerly lived in Bweman near Toking, but when their village was burnt in 1889, they moved to Vokla and Nadi. In 1893, Nadi was demolished and all Bwemans collected into Vokla. The Chief Linkan was killed in the fight at Tartan in 1889 and the people there elected Pow Kay. The people were disarmed in 1893. Water plentiful at the village in the Hazeik and Salweil streams.
### Gazetteer of Villages

<table>
<thead>
<tr>
<th>Village</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Balbil</td>
<td>...</td>
<td>...</td>
<td>16</td>
</tr>
<tr>
<td>Hainwell</td>
<td>...</td>
<td>...</td>
<td>8</td>
</tr>
<tr>
<td>Haisi</td>
<td>...</td>
<td>...</td>
<td>32</td>
</tr>
<tr>
<td>Hanken</td>
<td>...</td>
<td>...</td>
<td>20</td>
</tr>
<tr>
<td>Halkan</td>
<td>...</td>
<td>...</td>
<td>8</td>
</tr>
<tr>
<td>Hianzan</td>
<td>...</td>
<td>...</td>
<td>60</td>
</tr>
<tr>
<td>Howpi</td>
<td>...</td>
<td>...</td>
<td>20</td>
</tr>
<tr>
<td>Rumai</td>
<td>...</td>
<td>...</td>
<td>8</td>
</tr>
<tr>
<td>Lajo</td>
<td>...</td>
<td>...</td>
<td>25</td>
</tr>
<tr>
<td>Laihui</td>
<td>...</td>
<td>...</td>
<td>25</td>
</tr>
<tr>
<td>Lanyan</td>
<td>...</td>
<td>...</td>
<td>35</td>
</tr>
<tr>
<td>Lemocot</td>
<td>...</td>
<td>...</td>
<td>25</td>
</tr>
<tr>
<td>Lontuk</td>
<td>...</td>
<td>...</td>
<td>10</td>
</tr>
<tr>
<td>Lopa</td>
<td>...</td>
<td>...</td>
<td>28</td>
</tr>
<tr>
<td>Losow</td>
<td>...</td>
<td>...</td>
<td>27</td>
</tr>
<tr>
<td>Luntang</td>
<td>...</td>
<td>...</td>
<td>3</td>
</tr>
<tr>
<td>Lenzan</td>
<td>...</td>
<td>...</td>
<td>3</td>
</tr>
<tr>
<td>Nginnan</td>
<td>...</td>
<td>...</td>
<td>20</td>
</tr>
<tr>
<td>Nom</td>
<td>...</td>
<td>...</td>
<td>3</td>
</tr>
<tr>
<td>Numnai</td>
<td>...</td>
<td>...</td>
<td>30</td>
</tr>
<tr>
<td>Paitu</td>
<td>...</td>
<td>...</td>
<td>20</td>
</tr>
<tr>
<td>Puntong</td>
<td>...</td>
<td>...</td>
<td>3</td>
</tr>
<tr>
<td>Kwunkun</td>
<td>...</td>
<td>...</td>
<td>10</td>
</tr>
<tr>
<td>Salzang</td>
<td>...</td>
<td>...</td>
<td>30</td>
</tr>
<tr>
<td>Savak</td>
<td>...</td>
<td>...</td>
<td>10</td>
</tr>
<tr>
<td>Shielong</td>
<td>...</td>
<td>...</td>
<td>4</td>
</tr>
<tr>
<td>Talzan</td>
<td>...</td>
<td>...</td>
<td>10</td>
</tr>
<tr>
<td>Tunzan</td>
<td>...</td>
<td>...</td>
<td>100</td>
</tr>
<tr>
<td>Twelmu</td>
<td>...</td>
<td>...</td>
<td>8</td>
</tr>
<tr>
<td>Twitum</td>
<td>...</td>
<td>...</td>
<td>30</td>
</tr>
<tr>
<td>Tung Tung</td>
<td>...</td>
<td>...</td>
<td>25</td>
</tr>
<tr>
<td>Vanghui</td>
<td>...</td>
<td>...</td>
<td>7</td>
</tr>
<tr>
<td>Wallawun</td>
<td>...</td>
<td>...</td>
<td>14</td>
</tr>
</tbody>
</table>

Total      | ... | ... | 578 |
## Gazetteer of Villages

### APPENDIX EE - 7

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Name of village</th>
<th>No. of houses</th>
<th>Situation</th>
<th>Communications</th>
<th>Name of resident Chief</th>
</tr>
</thead>
<tbody>
<tr>
<td>44</td>
<td>Lenuk</td>
<td>10</td>
<td>North-east of Tunzan</td>
<td>From Tiddim to Tunzan Route No. 5, and hence to Lenuk by Chin path in 8 miles</td>
<td>Vum Tuen</td>
</tr>
</tbody>
</table>

**Remarks.**—People Yoa, subordinate to Howchinkup. Village lies 8 miles east of Tunzan, is an offshoot of Paitu; village disarmed. Water scarce in holes at village.

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Name of village</th>
<th>No. of houses</th>
<th>Situation</th>
<th>Communications</th>
<th>Name of resident Chief</th>
</tr>
</thead>
<tbody>
<tr>
<td>45</td>
<td>Lopa</td>
<td>23</td>
<td>Twenty-two miles east of Tunzan and 20 miles west of Yazaqyo</td>
<td>See Route No. 5 for route from Tunzan to Yazaqyo and Route No. 6 for route from Tiddim to Tunzan</td>
<td>Vunki</td>
</tr>
</tbody>
</table>

**Remarks.**—People Yoa, subordinate to Howchinkup. Elevation 2,000 feet. Village 5,600 feet above the Tunlai river; village 20 miles west of Yazaqyo. Route from Tiddim to Tunzan, thence through Paitu, thence to a settlement called Ranzan, crosses Tang range and descends through heavy jungle to Lopa; village disarmed; people grow rice and tallow and Bumese; a poor unimportant village. Water at village in two streams at north and south of village. People originally migrated from Kuwngnaing near Tiddim to Lemyang, thence to Lopa.

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Name of village</th>
<th>No. of houses</th>
<th>Situation</th>
<th>Communications</th>
<th>Name of resident Chief</th>
</tr>
</thead>
<tbody>
<tr>
<td>46</td>
<td>Losow</td>
<td>27</td>
<td>Six miles south-west of Tiddim, south of Lamyun and north of Saiyan.</td>
<td>From Tiddim 34 miles along Dinlo road, then sharp west by Chin path and descend to village in 2½ miles</td>
<td>Shim Kam</td>
</tr>
</tbody>
</table>

**Remarks.**—Inhabitants Kanhows under Howchinkup; people originally Sokies of Mobiem, who migrated to Losow and then split up, half remaining and half crossing into NWengal tract to Shelpa village. Village was destroyed in 1889 and disarmed in 1893. Water-supply sufficient in stream which runs through the village. People have recently forsaken village for Tunyang, a settlement in the NWengal tract; they are ordered to return to Losow as we cannot let people move away from our headquarters.
<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Name of village</th>
<th>No. of houses</th>
<th>Situation</th>
<th>Communications</th>
<th>Name of resident Chief</th>
</tr>
</thead>
<tbody>
<tr>
<td>32</td>
<td>Balbil or Bilor</td>
<td>16</td>
<td>On eastern slopes of Tang, west of Khampat.</td>
<td>See Route No. 4</td>
<td>Kamshuek.</td>
</tr>
</tbody>
</table>

Remarks.—Village is situated on a spur, of Tang on the eastern face; it lies west of Khampat and a mile above and on the south bank of the Tuipu or Nnapalow river. Elevation 3,150 feet. The inhabitants are Thados and not Kanhows; they belong to the Yamu and Yumtum families of Thados and are therefore inferior to the Mangvum family, which is found in Lungma, Bwankwa, &c. Village is an offshoot of Hiam and move about on the eastern slopes of Tang. In the past generation; Dolung, Mwuluck, and Lunghauung, Village subordinate to Howchinkup, the Kanhows Chief. Water in Twial stream and Tuipu river.

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Name of village</th>
<th>No. of houses</th>
<th>Situation</th>
<th>Communications</th>
<th>Name of resident Chief</th>
</tr>
</thead>
<tbody>
<tr>
<td>33</td>
<td>Haimwell</td>
<td>8</td>
<td>By road 14 miles, north of Tiddim.</td>
<td>Chin path to Twilmu 9 miles, thence to Numrai 2 miles, and thence by Chin path to Haimwell 1½ miles.</td>
<td>Nunlet.</td>
</tr>
</tbody>
</table>

Remarks.—An offshoot of Numrai village and to the north of it about one and a-half miles distant. Water at village in two streams (see Twilmu and Numrai); people Yos, subordinate to Howchinkup. Village disarmed.

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Name of village</th>
<th>No. of houses</th>
<th>Situation</th>
<th>Communications</th>
<th>Name of resident Chief</th>
</tr>
</thead>
<tbody>
<tr>
<td>34</td>
<td>Haitai or Kumwe</td>
<td>30</td>
<td>East of Tang range, north of Lopa and west of Yangyo.</td>
<td>See Route No. 4. See Route No. 5 to Tumzen, thence via Pata to Lopa in 23 miles; thence to Haitai in 20 miles.</td>
<td>Ormakatung.</td>
</tr>
</tbody>
</table>

Remarks.—People are Thados of the Yamu and Yumtum families. They are subordinate to Howchinkup, the Kanhows Chief. Ormakatung, the headman, spent two years in Myingyan jail in 1890-91; people great traders and can all more or less speak Burmese. Village disarmed; village surrounded by jungle; camp and water in stream on west of village. The people are nomads and jhum paddy is grown at the village. The general name "Tangkai" is given to the country lying on the east of the Tang range, which means "the other side of the range" and the people are spoken of as "Tangkais" in the same way as the Nwaks of the north are called "Maltie" and the trans-river Sektes as the "Numagales."
The Chinese Nationalist, as a result of centuries of development, is a complex combination of both its own national characteristics and the influence of foreign cultures. The Chinese, with their rich cultural heritage, have made significant contributions to the world, especially in the fields of philosophy, science, and technology. However, their cultural identity has been challenged by the influx of foreign cultures, particularly during the period of the late Qing dynasty and the early Republic of China.

The Chinese language, with its unique script and pronunciation, has played a crucial role in transmitting Chinese culture and knowledge. It is a major factor in the development of Chinese literature and culture. The Chinese have a long history of written communication, and their language has been a vital means of communication throughout their history.

The Chinese people have a strong sense of national identity and pride. They are known for their resilience and determination, as evidenced by their ability to survive through centuries of political and social upheaval. The Chinese have always been proud of their cultural heritage and have worked to preserve it for future generations.

The Chinese have also made significant contributions to the world in the fields of science, technology, and philosophy. They have played a crucial role in the development of mathematics, astronomy, and medicine, and their contributions have been recognized worldwide. The Chinese have also made significant contributions to the development of art, literature, and music, and their cultural heritage is a vital part of the world's cultural heritage.

In conclusion, the Chinese have a rich cultural heritage that has played a crucial role in the development of Chinese society and culture. Their contributions to the world have been significant, and their cultural identity is a vital part of the world's cultural heritage.

The Chinese language and culture have been challenged by the influx of foreign cultures, particularly during the period of the late Qing dynasty and the early Republic of China. The Chinese have made significant contributions to the world in the fields of science, technology, and philosophy, and their cultural heritage is a vital part of the world's cultural heritage.
Phawng uh a, Tonzung tawh ki-kaap hi. Mipi zong patau in tai keek hi. Tua kikapa na ah mi 12 si in, pawl khat liam hi. Pu Thang Luan (Khuptong beh) zong thautang in a ngaltaak kap tan in, Kumpi in zatui tawh bawl a, a dam khit ciangin hong khah kik uh hi.

Tua zah aa a buai ciangin. Pu Phut Vum (Hatzaw) le Pu Lian Suann (Suan'te) in, “Mangkangte’ n Kam Hau’ innluahpa bek thugen aa nei a hih teh.” ci-in. Pu Hau Cin Khup zong kawikawi uh hi. Pu Hau Cin Khup pen Pu Vai Kham tawh Pu Tawn Khual te gulltawng ah a buk nading uh dum to in na om hi. Tua ciangin, Pu Phut Vum in, “Hau Cin Khup ka tu aw, ih khua ih tui, ih mipih ih sapih mainmang khin petmah ding, hong pai dih in.” ci-in sam khia a, Pu Lian Suan tawh Mangkangte va ap uh hi, kici hi. (Mangkangte’ lat anah ah, “Hau Cin Khup, Gin Za Thang le Thang Khaw Pau te thu hong lut masa hi,” ci uh hi.) Mangkangte in a dang zion mat beh lai uh a, a vekpi un a nuai aa teng a hi uh hi.

1. Pu Hau Cin Khup (Kam Hau innluahpi), Sukte
2. Pu Gin Za Thang (Hausa), Hatzaw
3. Pi Vung Mang (Pu Gin Za Thang ‘zi)
4. Pu Thang Za Vungh, Hatzaw
5. Pi Niang Za Vung (Pu Gin Za Thang’ tanu),
6. Pi Zel Cing, Hatzaw
7. Pi Dim Ning, Hatzaw
8. Pu Thang Khaw Pau, Sukte
9. Pu Thang En, Hatlang
10. Pi Ciin Luai, Khuptong,
11. Pu Thual Ngul, Naulak

Pu Phut Vum le Pu Lian Suan in Pu Hau Cin Khup Mangkangte tungah a puak khit ciang un, Pu Phut Vum in a nuai aa la a phuak hi.

(a) I teng sanni ngo mei in a zelh lai in, Liu hi cih teng simiie phin bang mai naw’ng e.

(b) Kay sawm mang paal bang kiheek, khua vanuuai ah, sim letuing teng ni bang tang sak zaal hi e.

Mangkang Kumpite’n Yangon ah puak

Mangkang Kumpite’n a mat uh 11 teng pen, Tonzung panin Fortwhite phualpi ah 31-3-1891 ni in puak suk uh hi. Tua lai panin Kawlpi ah puak suk leleu uh hi.

Kawlpi ah Thang Za Vung, Zel Cing, Dim Ning, Thang Khaw Pau, Thang En, Ciin Luai te nusia uh hi. Tua ciangin Pu Hau Cin Khup, Pu Gin Za Thang le a zi Pi Vung Mang, a tanu Niang Za Vung leh Pu Khup sawl-taak ding Pu Thual Ngul leh Sizhang Hausa 4: Kim Lian, Za Vum, Hau Sum, Khup Lian, a kigawm mi 9, Yangon dong 1891 kum April kha in puak suk leleu uh hi. Lophei Hausa Khup Lian pen Yangon a taam sung un si a, tua lo teng hong ciah kik uh hi (Chin Hills Gazetteer, vol. 1, 1896).

Pu Hau Cin Khup pen a kimat laitak in kum 18 bek pha a, tangval no milimeel pan hi. A mel a sa, a siih a teen’ in tawi zi nai lo a hih manin. Nampilte Kam Hau’ innluahpa ahi takpi na hiem? ci-in
could be sent, and that Klangklang should be dealt with by the troops and transport locally available.

On the 2nd May therefore a column \(^1\) of 300 rifles with two guns, but with a very limited supply of transport, left Haka and making a double march occupied Klangklang the same day. The houses of Laiwe and Koizway were found to have been destroyed, but great difficulty was found in collecting the fine in guns, and Tanzag, Hriankan, and other villages openly defied us. The four days’ rations, which were all that could be carried, did not permit of extended operations, and it was found possible to visit only Klangtwa, which with Twaytam paid its fine in full. The column had then to return to Haka, taking with it the eldest son of Yahwit as a hostage. The rains having commenced, further measures against Klangklang were abandoned for the year, and active operations brought to a close. Haka was garrisoned by the 29th Garhwal Rifles and commanded by Colonel Mainwaring, whilst Lieutenant Macnabb, with Mr. Tack as his assistant, was in political charge of the Southern Hills.

**CHAPTER VI.**

**THE EXPEDITIONS OF 1891-92, INCLUDING THE LUSHAI RELIEF MARCH.**

As the 2-4th Gurkas quitted the Chin Hills for India on relief by the 39th Garhwal Rifles, Captain Rundall handed over political as well as military charge of the North Chin Hills to Captain Hugh Rose on the 31st March 1891.

In April Myoik Maung Tun Win took down the Kanhow Chiefs who had been captured at Tunza, and also four Siyins,\(^2\) to visit Rangoon and Mandalay. It was considered that the sight of our power and possessions would do much to convince the Chiefs of the futility of resisting us, and would also tend to overcome their mistrust of our sentiments towards them. Except that one Siyin died, the trip was a great success in every way, and the Chiefs returned well pleased with all that they had seen and the kind treatment which they had experienced throughout their travels.

On the 23rd June Captain Rose, having collected all the Soktes and KanhowS of importance, held a durbar at Fort White, when Howchinkup and all the elders of the clan took the oath of allegiance to the British Government and swore to abstain from raiding in Burmese.

Howchinkup and all the Kanhow prisoners were then released, and they amply repaid the Government for this act of clemency a year and a-half later by staunchly standing aloof from the rebellion which was raised by their relations of the Nwengal tract in common with the Siyins.

---

\(^{1}\) Two guns No. 2 Mountain Battery under Lieutenant O’Leary, R.A.

\(^{2}\) 590 rifles, 39th Garhwal Rifles under Lieutenant Mocatta.

\(^{3}\) 49 rifles, 4th Madras Pioneers under Lieutenant Rainey.

\(^{4}\) Colonel Mainwaring in command with Lieutenant Revitt as Staff Officer.

\(^{5}\) The KanhowS were Howchinkup, Nizantang, and two women, and the Siyins were Kumlin, Ya Wun, Hoasun, and Kapiyin.

\(^{6}\) Kumlin.
APPENDIX EE - 11 (MAP 2)
(map: tonzang jubilee laibu, p. 18)

1891 km. Mangkangte hong lak laitak hun-a
Kam Hau gam lahna gamlim

Khenpi 1

The Chim Hills
A History of the People, their Customs and Manners, and a Gazetteer of their Country
by barram S. Carey CIE and HN Tuck, Vol. 1

1. TIDDIM 2. TUNZAN(TONGZANG) 3. LOPA
Note. Those who have seen this cover of ZO CHRONICLES would surely be surprised and wondering why photos of some people from the Papua New Guinea are depicted on it: I was told by someone who knew the background history that when those who were responsible for the publication of the book missed the deadlines set by the printing house for two times to send it photos of their choice, those at the printing house lost their patience and simply used these pictures from their photo archive.

Thang Za Dal, Hamburg. September 2015
THE PAU CIN HAU SCRIPT: BOOKS I - VI

English words in this Appendix are my own additions. tzd/06.2013

See 18.2.1 INVENTION OF WRITING
APPENDIX H-1

BOOK I:  IBU (168 WORDS)

1. P p^o
   P 2 b y R e x B 3 x 4

2. 2 8 e 7 6 0 0 6 0 0 8 0 5 2 0
   3 7 k 0 H C y 7 H P h 8 0 0

3. 2 e 6 p B 6 9 8 4 2 8 P 2
   2 x 3 0 H M Y 6 0

4. I 0 0 I P 4 2 5 0 0 0 3 3 1
   K 4 6 0 2 0 0 0 8 0 0

5. 2 e K 0 A 0 V A z A 9 8 8
   T e T 0 y n 0 0 0 0 0 8 8
APPENDIX H-1

BOOK II: MIN BU (171 WORDS)

2. $Dr. Per$

2° 0° 2° = 0 C 6 7 H 9

1. 2° 0° 0° 0° 0° 0° 0° 0°

2. 0° 0° 0° 0° 0° 0° 0° 0° 0° 0° 0° 0° 0° 0°

3. 0° 0° 0° 0° 0° 0° 0° 0° 0° 0° 0° 0° 0° 0° 0°

4. = C 6 7 H 9

5. C 6 7 H 9
BOOK III: DONGLENG BU (156 WORDS)

3. g ^ pe

g q i 2° 0 x e g

1. g ^ h c g t o o 30 g e c e
   a 3 0 q t f t 2 f x e g

2. g ^ o s o u e a g g o t t h e
   8 5 2 2 0

3. g 5 k p g f c c h 2° 1 a
   00 5 5 e k j j 5 0 g e

4. h h a 9 7 1 0 1 3 3 1 t
   b b y 6 a 0 6 8 0 e h

5. 2° 5 o t c 3 8 8 6 7 h
   t b a y a 0 t 2 0
BOOK III: DONGLENG BU (156 WORDS)

APPENDIX H-1

1. 2

2. 1

3. 1

4. 1

5. 1

6. 1
4. A $T^*$ p4

1. A $T^*$ $A$ $g$ $\pi$ $\alpha$ $\lambda$ $\alpha$ $\eta$

2. $H_\pi \pi$ $\eta$ $\delta$ $\varepsilon$ $\alpha$ $\rho$ $\sigma$ $\tau$

3. $\alpha$ $\epsilon$ $\zeta$ $\eta$ $\lambda$ $\nu$ $\gamma$ $\kappa$ $\sigma$

4. $\epsilon$ $\eta$ $\eta$ $\rho$ $\chi$ $\rho$ $\pi$ $\kappa$ $\nu$ $\gamma$ $\kappa$ $\sigma$
BOOK IV: LUNSIA BU (246 WORDS)
APPENDIX H-1

BOOK V: THATUK BU (146 WORDS)

1. \[ \text{...} \]
2. \[ \text{...} \]
3. \[ \text{...} \]
4. \[ \text{...} \]
5. \[ \text{...} \]
APPENDIX H-1

BOOK V: THATUK BU (146 WORDS)

6. 7 6

7. 6 7

8. 6 7

9. 6 7

10. 6 7

11. 6 7
APPENDIX H-1

BOOK VI: THUAMZONG BU (164 WORDS)

1. ə Census 46e 57e 8k 8k

2. ṭe 88 90 91 92 93 94 95 96

3. ṭe 88 88 90 91 92 93 94 95 96

4. ṭe 88 88 90 91 92 93 94 95 96

5. ṭe 88 88 90 90 91 92 93 94 95 96
APPENDIX H-1

BOOK VI: THUAMZONG BU (164 WORDS)

8. ปาฏิปโต ปาฏิปโต ปาฏิปโต ปาฏิปโต ปาฏิปโต ปาฏิปโต ปาฏิปโต ปาฏิปโต ปาฏิปโต

9. ปาฏิปโต ปาฏิปโต ปาฏิปโต ปาฏิปโต ปาฏิปโต ปาฏิปโต ปาฏิปโต ปาฏิปโต ปาฏิปโต

10. ปาฏิปโต ปาฏิปโต ปาฏิปโต ปาฏิปโต ปาฏิปโต ปาฏิปโต ปาฏิปโต ปาฏิปโต ปาฏิปโต

11. ปาฏิปโต ปาฏิปโต ปาฏิปโต ปาฏิปโต ปาฏิปโต ปาฏิปโต ปาฏิปโต ปาฏิปโต ปาฏิปโต
APPENDIX H-2

(Three Research Papers of Mr. Pandey on the Pau Cin Hau Script)

* tzd/12.2010
1 Introduction

The purpose of this document is to bring the Pau Cin Hau writing system to the attention of the Unicode Technical Committee. Very little information about this script is available in English, but there appears to be a good number of materials written in Chin languages. This document provides a historical background of Pau Cin Hau, briefly describes its structure, presents tentative character names and glyph shapes, and enumerates several encoding issues. Research on the script is ongoing and the present author is in contact with specialists of Chin languages and culture. The information given here is subject to change. It is requested that any information regarding Pau Cin Hau be submitted to the author at the email address given above.

2 Background

The Pau Cin Hau script is the ecclesiastical script of the Laipian religious tradition, which developed in the Chin Hills region at the turn of the 20th century. The script is named after Pau Cin Hau (1859–1948), a ‘Suikte’ (Tedim) Chin, who founded the Laipian tradition and developed the script in order to convey his teachings. In an account given by J. J. Bennison in the 1931 Census of India report for Burma, Pau Cin Hau stated that the characters of his script were revealed to him in a dream in 1902.¹ Pau Cin Hau revised his script twice and developed the third and final form in 1931.

The script was designed to represent Tedim ([ctd]), a northern language of the Kuki-Chin group of the Tibeto-Burman family, which is spoken in Chin State, Myanmar. It is known traditionally as *pau cin hau lai* “script of Pau Cin Hau”. The Tedim word *lai* means “writing” and Pau Cin Hau himself is referred to as *laipianpa* “script creator”.² The name is also romanized as ‘Pau Chin Hau’ and is known in one source as ‘Bow-chinhaw’.³

There appear to be logographic and alphasyllabic forms of Pau Cin Hau. The logographic form is believed to be the original script revealed to Pau Cin Hau (see Figure 6). It is reported that the logographic script consisted of 1,050 characters, which were reduced to a repertoire consisting of 57 characters.⁴ This 57-character repertoire belongs to the alphasyllabic script described in this document. The transformation of the logographic script into an alphasyllabic form was the final revision made by Pau Cin Hau in 1931. Some characters of both the logographic and alphasyllabic scripts resemble those found in Burmese, Latin, and other writing systems, but these occurrances are coincidental. Neither form has a genetic relationship with any other script.

The alphasyllabic script formalized in 1931 was used for writing and printing Laipian and Christian literature. A primer for the script was printed for the purpose of teaching the script (see Figure 3). Books of Laipian ritual songs were written in the script and it is believed that some of these were also printed.⁵ In 1931, the Baptist and Foreign Bible Society printed the “Sermon on the Mount” from the book of St. Matthew in

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the ‘Kamhow’ (now known as Tedim) dialect in the Pau Cin Hau script (see Figure 4). At least one metal font was developed in order to print the materials of the Baptist and Foreign Bible Society. The script charts shown in Figure 2 and Figure 3 appear to be printed using different fonts, but there is insufficient information to ascertain the accuracy of this assumption.

The use of the Pau Cin Hau script diminished with the decline of the Laipian tradition and the rise of Christian missionary activity. Baptist missionaries introduced Latin-based orthographies for languages of the Chin Hills and in many cases developed the first orthographies for these languages. A Latin-based script for Tedim was introduced by J. H. Cope, an American Baptist missionary. This Latin alphabet is the regular script for Tedim and has replaced Pau Cin Hau. Although practice of Laipian and usage of the Pau Cin Hau script have declined, both still survive to an extent. It is reported that both the logographic and syllabic systems are still used in a very limited fashion by the Laipian religious community. Information on the size of the user community was unavailable to Bennison in 1931; the same is true at present. In addition to the religious uses of Pau Cin Hau, the script appears to enjoy scholarly attention, as is evidenced by articles published online by members of Chin-speaking communities and in websites dedicated to the script.

3 Character Repertoire

The alphasyllabic Pau Cin Hau script has a repertoire of 57 characters, which consists of 21 consonant letters, 7 vowel letters, 9 coda letters, and 20 tone marks. A preliminary code chart and nameslist is provided in Figure 1.

Character names are tentatively assigned according to those given in the script charts. The only exceptions are the names of ɤ AA and ɔ AA, which are shown in the charts as ‘á’ and ‘ài’, respectively. Names for the tone marks have been assigned serially based upon the order in which they appear in the charts.

The character names are problematic; please see section 7 for further details.

4 Structure

Pau Cin Hau is written from left to right. It is designed to represent the Tedim language, whose syllable canon may be described as (C₁)V₁(V₂)(C₂)T. The presence of consonant letters that represent phonemes not used in Tedim suggest that the script was intended to represent other Chin languages, such as Mizo, as well.

The onset (C₁) is represented by one of the following consonant letters. Only these letters may appear in the initial consonant position.

<table>
<thead>
<tr>
<th>Character</th>
<th>Sound</th>
</tr>
</thead>
<tbody>
<tr>
<td>ål</td>
<td>/p/</td>
</tr>
<tr>
<td>ɘ</td>
<td>/k/</td>
</tr>
<tr>
<td>ɘ</td>
<td>/ɡ/</td>
</tr>
<tr>
<td>ɘ</td>
<td>/m/</td>
</tr>
<tr>
<td>ɘ</td>
<td>/d/</td>
</tr>
<tr>
<td>ɘ</td>
<td>/v/</td>
</tr>
<tr>
<td>ɘ</td>
<td>/l/</td>
</tr>
<tr>
<td>ɘ</td>
<td>/h/</td>
</tr>
<tr>
<td>ɘ</td>
<td>/q/</td>
</tr>
<tr>
<td>ɘ</td>
<td>/s/</td>
</tr>
<tr>
<td>ɘ</td>
<td>/b/</td>
</tr>
<tr>
<td>ɘ</td>
<td>/r/</td>
</tr>
<tr>
<td>ɘ</td>
<td>/n/</td>
</tr>
<tr>
<td>ɘ</td>
<td>/t/</td>
</tr>
<tr>
<td>ɘ</td>
<td>/th/</td>
</tr>
<tr>
<td>ɘ</td>
<td>/p'/:</td>
</tr>
<tr>
<td>ɘ</td>
<td>/y/</td>
</tr>
<tr>
<td>ɘ</td>
<td>/9/</td>
</tr>
<tr>
<td>ɘ</td>
<td>/f'/</td>
</tr>
</tbody>
</table>

The nucleus (V₁) is represented using the following vowel letters. The letters ɘ and ɘ represent diphthongs, which are coded as V₁(V₂).

---

The coda (C₂) is represented using one of the following consonant letters. These letters may appear only as the final consonant.\textsuperscript{12} The letters AU and AI are glides.\textsuperscript{13}

\begin{center}
\begin{tabular}{lll}
\( \mathcal{A} \) & AB & /p/ \\
\( \mathcal{V} \) & AM & /m/ \\
\( \mathcal{O} \) & AN & /n/ \\
\( \mathcal{U} \) & AD & /l/ \\
\end{tabular}
\end{center}

The tone (T) is represented using one of the 20 so-called ‘tonal signs’, shown below. Script charts show the tone marks arranged into four rows. The significance of this arrangement is unknown. The glyphs of a particular row exhibit a common structure, except for those of the third row:

\begin{center}
\begin{tabular}{cccccc}
\hline
& \hline
\hline
\hline
\hline
\end{tabular}
\end{center}

Christopher Button, a specialist of northern Chin linguistics, has shed much light upon the properties and arrangement of the tonal signs.\textsuperscript{14} He explains that the signs are used to mark vowel length, tone, and syllable-final glottal stop (written in the Latin orthography using ‘h’). His description alludes to a sub-grouping of the signs. The ten signs in the left-most three columns are used for marking “3 basic + 1 sandhi tones with 2 vowel distinctions”; the “remaining 2 are then left for codas ending in a glottal stop” of which one is a “sandhi alternate”. The signs in the right-most three columns have the same features as those in the first three, but are used at the end of sentences. Button suggests that the doubling of lines is borrowed from Burmese, where two vertical lines are used to mark end of sentence. Further research is required in order to determine the tonal features of each sign, but based on the preceding information, these features may be hypothesized as follows:

\begin{center}
\begin{tabular}{lllll|lllll}
\hline
& \multicolumn{3}{c}{SHORT} & \multicolumn{3}{c}{LONG} & \multicolumn{3}{c}{SANDHI} \\
\hline
RISING & \( \downarrow \) & \( \downarrow \) & \( \downarrow \) & \( \downarrow \) & \( \downarrow \) & \( \downarrow \) & \( \downarrow \) & \( \downarrow \) & \( \downarrow \) \\
MID & \( \uparrow \) & \( \uparrow \) & \( \uparrow \) & \( \downarrow \) & \( \downarrow \) & \( \downarrow \) & \( \downarrow \) & \( \downarrow \) & \( \downarrow \) \\
FALLING & \( \downarrow \) & \( \downarrow \) & \( \downarrow \) & \( \downarrow \) & \( \downarrow \) & \( \downarrow \) & \( \downarrow \) & \( \downarrow \) & \( \downarrow \) \\
CODA W/ GLOTTAL STOP & \( \cdot \) & \( \cdot \) & \( \Rightarrow \) & \( \Rightarrow \) & \( \Rightarrow \) & \( \Rightarrow \) & \( \Rightarrow \) & \( \Rightarrow \) & \( \Rightarrow \) \\
\hline
\end{tabular}
\end{center}

\textsuperscript{12} Button 2009: 30. \textsuperscript{13} Button 2009: 27. \textsuperscript{14} Button, February 2010, personal correspondence.
Digits and punctuation are unattested. However, punctuation may be inherently reflected in some tonal signs, as described above. Figure 4 shows the use of Latin digits and punctuation (period, etc.) in printed Pau Cin Hau texts.

5 Source for Glyph Shapes

The proposed glyphs for Pau Cin Hau characters shown in the code chart in Figure 1 are based upon the forms shown in script charts. The font was designed by the present author and is a work in progress.

6 Character Properties

The tentative properties for Pau Cin Hau characters in the Unicode Character Database format are given below. The postulated punctuation properties of some tone marks are not included.

11B00;PAU CIN HAU LETTER PA;Lo;0;L;;;;;N;;;;;
11B01;PAU CIN HAU LETTER KA;Lo;0;L;;;;;N;;;;;
11B02;PAU CIN HAU LETTER LA;Lo;0;L;;;;;N;;;;;
11B03;PAU CIN HAU LETTER MA;Lo;0;L;;;;;N;;;;;
11B04;PAU CIN HAU LETTER DA;Lo;0;L;;;;;N;;;;;
11B05;PAU CIN HAU LETTER YA;Lo;0;L;;;;;N;;;;;
11B06;PAU CIN HAU LETTER VA;Lo;0;L;;;;;N;;;;;
11B07;PAU CIN HAU LETTER NGA;Lo;0;L;;;;;N;;;;;
11B08;PAU CIN HAU LETTER HA;Lo;0;L;;;;;N;;;;;
11B09;PAU CIN HAU LETTER GA;Lo;0;L;;;;;N;;;;;
11B0A;PAU CIN HAU LETTER KA;Lo;0;L;;;;;N;;;;;
11B0B;PAU CIN HAU LETTER HSA;Lo;0;L;;;;;N;;;;;
11B0C;PAU CIN HAU LETTER BA;Lo;0;L;;;;;N;;;;;
11B0D;PAU CIN HAU LETTER TGA;Lo;0;L;;;;;N;;;;;
11B0E;PAU CIN HAU LETTER TA;Lo;0;L;;;;;N;;;;;
11B0F;PAU CIN HAU LETTER HTA;Lo;0;L;;;;;N;;;;;
11B10;PAU CIN HAU LETTER NA;Lo;0;L;;;;;N;;;;;
11B11;PAU CIN HAU LETTER HPA;Lo;0;L;;;;;N;;;;;
11B12;PAU CIN HAU LETTER RA;Lo;0;L;;;;;N;;;;;
11B13;PAU CIN HAU LETTER FA;Lo;0;L;;;;;N;;;;;
11B14;PAU CIN HAU LETTER CHA;Lo;0;L;;;;;N;;;;;
11B15;PAU CIN HAU LETTER AA;Lo;0;L;;;;;N;;;;;
11B16;PAU CIN HAU LETTER AAI;Lo;0;L;;;;;N;;;;;
11B17;PAU CIN HAU LETTER T;Lo;0;L;;;;;N;;;;;
11B18;PAU CIN HAU LETTER AW;Lo;0;L;;;;;N;;;;;
11B19;PAU CIN HAU LETTER U;Lo;0;L;;;;;N;;;;;
11B1A;PAU CIN HAU LETTER UA;Lo;0;L;;;;;N;;;;;
11B1B;PAU CIN HAU LETTER IA;Lo;0;L;;;;;N;;;;;
11B1C;PAU CIN HAU LETTER AB;Lo;0;L;;;;;N;;;;;
11B1D;PAU CIN HAU LETTER AG;Lo;0;L;;;;;N;;;;;
11B1E;PAU CIN HAU LETTER AD;Lo;0;L;;;;;N;;;;;
11B1F;PAU CIN HAU LETTER AM;Lo;0;L;;;;;N;;;;;
11B20;PAU CIN HAU LETTER AN;Lo;0;L;;;;;N;;;;;
11B21;PAU CIN HAU LETTER AL;Lo;0;L;;;;;N;;;;;
11B22;PAU CIN HAU LETTER AU;Lo;0;L;;;;;N;;;;;
11B23;PAU CIN HAU LETTER ANG;Lo;0;L;;;;;N;;;;;
11B24;PAU CIN HAU LETTER AJ;Lo;0;L;;;;;N;;;;;
11B25;PAU CIN HAU TONE MARK ONE;Mc;0;L;;;;;N;;;;;
11B26;PAU CIN HAU TONE MARK TWO;Mc;0;L;;;;;N;;;;;
11B27;PAU CIN HAU TONE MARK THREE;Mc;0;L;;;;;N;;;;;
11B28;PAU CIN HAU TONE MARK FOUR;Mc;0;L;;;;;N;;;;;
11B29;PAU CIN HAU TONE MARK FIVE;Mc;0;L;;;;;N;;;;;
11B2A;PAU CIN HAU TONE MARK SIX;Mc;0;L;;;;;N;;;;;

4
7 Outstanding Issues

Much information is still needed regarding the Pau Cin Hau script. The outstanding issues are discussed below.

1. **Origins**  The exact relationship between the logographic and alphasyllabic forms of the script is yet to be determined.

2. **Allocation**  If deemed suitable for encoding, should the script be encoded in the Basic Multilingual Plane (BMP) or in the Supplementary Multilingual Plane (SMP)? The script may be minor, but there is a user community associated with it.

3. **Character Repertoire**  Although the character repertoire given here mirrors that found in script charts, it is necessary to be determined if any characters have been added to the repertoire since Pau Cin Hau finalized it in 1931.

4. **Character Names**  The character names as given in the charts are problematic for the following reasons:

   (a) The names for letters that represent the onset consonants possess an ‘A’, which is suggestive of Brahmic character names, eg. PA, KA, LA, etc. However, Pau Cin Hau characters do not possess an inherent vowel and the script is not based upon a Brahmic model.

   (b) The ‘presence’ of Latin transliterations of voiced consonants in the character names for coda consonants contradict the basic phonological properties. For example, the letters AB, AG, AD are used only for representing codas. However, codas can be only voiceless, liquid, or nasal consonants.\textsuperscript{15} Moreover, the ‘presence’ of Latin ‘A’ in the names of coda letters suggests a phonological property that does not inhere in the letter.

It is possible that the character names are influenced by names of Burmese characters. Also, it is possible that the ‘A’ was assigned to names of consonant letters in order to assist in the independent pronunciation of the letters.

Should character names reflect the original names as given in the charts or be changed to reflect actual phonetic values and character semantics?

\textsuperscript{15} Button 2009: 30.
5. Character Properties Button suggests that some tonal signs are used only at the end of sentences. If this is the case, then the tone marks must be given punctuation properties. Does this present any technical issues?

6. Phonetic Values Need to determine the actual phonetic values of some consonant letters, eg. นาม TGA.

7. Transliteration Is there a standard transliteration for Tedim and other Chin languages that may be assigned to Pau Cin Hau characters?

8. Glyph Shapes Verify that glyph shapes are representative. Also, determine the nature of the nearly ‘homoglyphic’ letters: حاض CHA and جهاد AD; Pragma RA and Pragma AU. The letters in the scripts charts upon which the digitized glyphs are based are distorted by the low resolution of the images.

9. Tonal Signs The value of each individual tonal sign remains to be identified.

11. Specimens Better reproductions hand-written and printed specimens are required. Is a complete printed version of the “Sermon on the Mount”, an excerpt of which is shown in Figure 4, available anywhere? Also, is the book from which the specimen in Figure 3 was extracted still available?

8 References


9 Acknowledgments

I owe a great deal of appreciation to Christopher Button. He has patiently fulfilled my requests for information and overlooked my ignorance of Chin linguistics. He continues to explain the logic underlying the Pau Cin Hau system and his comments on the tonal signs are especially valuable. Last, but not least, he has provided me with specimens of the logographic form of the script.
Figure 1: Proposed code chart and nameslist for Pau Cin Hau
THE PAU CHIN HAU SCRIPT.

These are some signs:

- po: paa
- lai: la
- ki: ke
- hau: ke
- ho: ke
- man: mi
- maw: mi
- min: mi
- dau: de
- de: de
- dia: di
- vai: ve
- yu: ya
- vaa: ve
- ngi: ngi
- ngi: ngi
- hai: hi
- hai: hi
- ga: go
- saw: go
- go: go
- bei: be
- bei: be
- ma: me
- ei: mi
- hai: hi
- hai: hi
- tai: te
- tai: te
- ma: me
- hau: ke
- hau: ke
- tai: te
- tai: te
- tai: te

Figure 2: The Pau Chin Hau script (from Bennison (1931), reprinted in Go (2008: 94)).
<table>
<thead>
<tr>
<th>Pau Cin Hau Script</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>pa ka la ma da ya va xong ba ga xa hsa</td>
<td>pa  ka  la  ma  da  ya  va  xong  ba  ga  xa  hsa</td>
</tr>
<tr>
<td>ba nga ta hla sa hpa ra fa cha</td>
<td>ba  nga  ta  hla  sa  hpa  ra  fa  cha</td>
</tr>
<tr>
<td>a' ai taw aua ia</td>
<td>a'  ai  taw  aua  ia</td>
</tr>
<tr>
<td>ab ag ad am an ai ang ai</td>
<td>ab  ag  ad  am  an  ai  ang  ai</td>
</tr>
</tbody>
</table>

Figure 3: Characters of the Pau Cin Hau script (from “Pu Pau Cin Hau Lai”: 4).
Figure 4: Excerpt of the “Sermon of the Mount” printed in Pau Cin Hau (from “Pu Pau Cin Hau Lai”: 3).

Figure 5: The Pau Cin Hau text from Figure 4 rendered in a digitized font. There may be errors in the transcription on account of the low resolution of the source image.
Figure 6: A signboard in the logographic Pau Cin Hau script and in the Myanmar script. Photograph taken by Vungh Suan Mang in Tedim Township, Chin State, Myanmar on December 31, 2008.
1 Introduction

The preliminary proposal to encode the Pau Cin Hau script (N3781 L2/10-080) identified the notation system for tones as an issue requiring further research. This document provides additional information about the tone marks and requests advice on defining names and properties for these characters.

2 Background

The alphabetic Pau Cin Hau script has 20 tone marks, which are said to represent the complete tonal system of the Tedim language, spoken in Chin State, Myanmar. There is very little information available about these marks. Charts of the script simply show the tone marks arranged into four rows, as below, but do not explain the logic behind the arrangement or specify the values of the marks:

```
Ⅰ Ⅰ Ⅰ Ⅰ Ⅰ
Ⅰ Ⅰ Ⅰ Ⅰ Ⅰ
・・⇒⇒
↓↓↓↓↓
```

Ongoing research has shed more light upon the above arrangement. At the highest level, based upon glyph shape, the columns may be divided into two groups of three columns, which indicate positional and vocalic features of the tone marks. The rows indicate tone categories. This classification may be imposed upon the traditional arrangement as follows:

<table>
<thead>
<tr>
<th>WORD FINAL</th>
<th>SENTENCE FINAL</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>LONG VOWEL</td>
<td>SHORT VOWEL</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>TONE II</td>
<td></td>
</tr>
<tr>
<td>SANDHI TONE</td>
<td></td>
</tr>
<tr>
<td>TONE I</td>
<td></td>
</tr>
<tr>
<td>TONE III</td>
<td></td>
</tr>
</tbody>
</table>
The marks in the ‘word-final’ class represent (a) basic tone + vowel length; (b) basic tone + syllable-final glottal stop; and (c) sandhi tone + vowel length.

The ‘sentence-final’ marks represent both tone and punctuation. They correspond by column to the ‘word-final’ marks and are semantically identical to them. These marks replace the corresponding ‘word-final’ marks at the end of sentences. There are two exceptions to the correspondences between the two groups: in the tone ɨ category the ‘word-final’ mark for syllable-final glottal stop has no ‘sentence-final’ correlate and the unmarked ‘general’ long vowel is marked in sentence-final position.

The glyph shapes of the ‘sentence-final’ marks are suggestive of their function as punctuation marks. With the exception of marks in the tone ɨ category, the ‘sentence-final’ marks are produced by doubling the basic graphical element of the ‘word-final’ mark. This practice shows the influence of Burmese orthography, particularly borrowing the function of ေ  U+104B MYANMAR SIGN SECTION, which may be decomposed as a doubling of ေ  U+104A MYANMAR SIGN LITTLE SECTION. With the exception of the tone ɨ marks, the ‘sentence-final’ marks could be considered contextual variants of the ‘word-final’ marks.

Although Pau Cin Hau was designed for writing Tedim, not all tone marks have actual representation in the language.¹ For example, in Tedim, the basic syllable-final glottal stop is represented by ɨ and the sandhi variant is marked by ɨ. There is only one possible sandhi variant for syllable-final glottal stop in Tedim, but there are three marks in the writing system for syllable-final glottal stop. The mark ɨ has no real representation in Tedim. It is, therefore, highly likely that the Pau Cin Hau tone mark repertoire was developed for the purpose of representing not only Tedim, but also other northern Chin languages as well.

The contours of the basic tone categories of the northern Chin languages vary by language, as shown below:²

<table>
<thead>
<tr>
<th></th>
<th>MIZO</th>
<th>ZAHAU</th>
<th>THADO</th>
<th>ZO</th>
<th>TEDIM</th>
<th>SIZANG</th>
</tr>
</thead>
<tbody>
<tr>
<td>TONE I</td>
<td>ɨ</td>
<td>ɨ</td>
<td>ɨ</td>
<td>ɨ</td>
<td>ɨ</td>
<td>ɨ</td>
</tr>
<tr>
<td>TONE II</td>
<td>ɨ</td>
<td>ɨ</td>
<td>ɨ</td>
<td>ɨ</td>
<td>ɨ</td>
<td>ɨ</td>
</tr>
<tr>
<td>TONE III</td>
<td>ɨ</td>
<td>ɨ</td>
<td>ɨ</td>
<td>ɨ</td>
<td>ɨ</td>
<td>ɨ</td>
</tr>
</tbody>
</table>

Based upon the differences in the correlation between tone contour and tone category, the semantic value of Pau Cin Hau tone marks is dependent upon the language being represented.

3 Questions

Naming Convention Is there a preferred convention for naming characters that represent tones? Tone characters that are already encoded in the UCS for other scripts have names that include ‘mark’ and ‘sign’, while some names do not contain such descriptors; some characters are named serially, while others are named according to the tone contours they represent, eg.

- U+07EB NKO COMBINING SHORT HIGH TONE
- U+0EC8 LAO TONE MAI EK
- U+1063 MYANMAR TONE MARK SGAW KAREN HATHI
- U+1087 MYANMAR SIGN SHAN TONE-2
- U+1970 TAI LE LETTER TONE-2
- U+19C8 NEW TAI LUE TONE MARK-1

¹ Christopher Button, March 2010, personal correspondence. ² Adapted from Button (2009: 37).
Both U+1063 MYANMAR TONE MARK SGAW KAREN HATHI and U+1087 MYANMAR SIGN SHAN TONE-2 are used for representing tone, have identical properties in the Unicode Character Database, and are part of the same script block, but they are named differently. Are there criteria for distinguishing a tone ‘mark’ from a tone ‘sign’?

**Character Names** In the preliminary proposal the tone marks were given tentative names based upon their serial order in script charts, eg. PAU CIN HAU TONE MARK ONE ... PAU CIN HAU TONE MARK TWENTY. Now that values for the tone marks have been established, should the generic names be replaced with more descriptive names? Are the names given below suitable?

<table>
<thead>
<tr>
<th></th>
<th>PAU CIN HAU TONE-2 LONG VOWEL</th>
<th></th>
<th>PAU CIN HAU TONE-1 SHORT VOWEL</th>
</tr>
</thead>
<tbody>
<tr>
<td>†</td>
<td>PAU CIN HAU TONE-2 SHORT VOWEL</td>
<td>†</td>
<td>PAU CIN HAU TONE-1 GLOTTAL STOP</td>
</tr>
<tr>
<td>‡</td>
<td>PAU CIN HAU TONE-2 GLOTTAL STOP</td>
<td>‡</td>
<td>PAU CIN HAU TONE-1 LONG VOWEL FINAL</td>
</tr>
<tr>
<td>† ‡</td>
<td>PAU CIN HAU TONE-2 LONG VOWEL FINAL</td>
<td>† ‡</td>
<td>PAU CIN HAU TONE-3 LONG VOWEL</td>
</tr>
<tr>
<td>† ‡ ‡</td>
<td>PAU CIN HAU TONE-2 GLOTTAL STOP FINAL</td>
<td>† ‡ ‡</td>
<td>PAU CIN HAU TONE-3 SHORT VOWEL</td>
</tr>
<tr>
<td>† † ‡</td>
<td>PAU CIN HAU SANDHI TONE LONG VOWEL</td>
<td>† † ‡</td>
<td>PAU CIN HAU TONE-3 GLOTTAL STOP</td>
</tr>
<tr>
<td>† † ‡ ‡</td>
<td>PAU CIN HAU SANDHI TONE SHORT VOWEL</td>
<td>† † ‡ ‡</td>
<td>PAU CIN HAU TONE-3 LONG VOWEL FINAL</td>
</tr>
<tr>
<td>† † ‡ ‡ ‡</td>
<td>PAU CIN HAU SANDHI TONE LONG VOWEL FINAL</td>
<td>† † ‡ ‡ ‡</td>
<td>PAU CIN HAU TONE-3 SHORT VOWEL FINAL</td>
</tr>
<tr>
<td>† † ‡ ‡ ‡ ‡</td>
<td>PAU CIN HAU SANDHI TONE SHORT VOWEL FINAL</td>
<td>† † ‡ ‡ ‡ ‡</td>
<td>PAU CIN HAU TONE-3 GLOTTAL STOP FINAL</td>
</tr>
</tbody>
</table>

**Character Properties** What is the appropriate way to describe the properties of tone marks that are also used as punctuation?

**Joining Behavior** Should the tone marks be treated as combining characters?

**Ordering** Should the tone marks be ordered according to the traditional arrangement given in script charts or by tone contour?

## 4 References


## 5 Acknowledgments

I am indebted to Christopher Button for his explanations of the Pau Cin Hau tone notation system and his analysis of the correspondences between the tone marks and the Tedim tone system.
1 Introduction

The purpose of this document is to bring to the attention of the Unicode Technical Committee (UTC) the logographic script developed by Pau Cin Hau. This script is related to the alphabetic script of Pau Cin Hau, which is proposed for inclusion in the Universal Character Set in the document N3960 L2/10-437. The present document provides a list of character names and some specimens of the logographs. Research on the script is ongoing and additional information will be provided.

An allocation for these characters should be made in the Roadmap to the Supplementary Multilingual Plane (SMP), as was requested in N3865R L2/10-073R1. The block should be named ‘Pau Cin Hau Logographs’. For the present, at least 1,056 code points should be reserved for the script.

2 Background

The Pau Cin Hau Logographs belong to a writing system used by the Laipian religious tradition, which is practiced in Chin State, Myanmar. Pau Cin Hau (1859–1948) was the founder of the Laipian tradition and the developer of the script.

There are two distinct writing systems associated with Pau Cin Hau and the Laipian tradition. They were designed for representing Tedim [cld], a northern Chin language of the Tibeto-Burman family. One is a logographic script, which is described here, and the other is an alphabet (see N3960 L2/10-437). Pau Cin Hau designed the first script in 1902, which was revised twice. The 57-character alphabet is the result of the final revision. It is not known if the logographic script represented in the extant sources is the original script or the second revision. The logographic script is said to consist of 1,050 characters, a number that is based upon a count of the logographs that appear in a Laipian recitation text (see Figure 1). However, a dictionary of Tedim that provides a list of logographs shows 923 distinct characters.

The difference in character count is likely a result of the inclusion of characters in the recitation text that are not atomic characters, but composites of a base letter and a combining mark. These combining marks are used for indicating tone, vowel length, glottal stop, and final consonant. Examples of the use of these combining marks are shown in Figure 3. The dictionary source that lists the 923 logographs does not include characters with combining marks; it shows only distinct characters.

The Pau Cin Hau Logographs are attested in several primary and secondary sources. The script is used in religious works, such as Laipian recitation texts (Figure 1); dictionaries (Figure 2 and 3); inscriptions on stone (Figure 5); and signage (Figure 6). There are also secondary materials about Pau Cin Hau, his scripts, and the Laipian religion written in Burmese in the Myanmar script (see Figure 7).
3 Character Repertoire

Presented below is a serialized list of 923 distinct logographs as identified in a Tedim dictionary (see Figure 2). The names of characters are based upon the Latin transcription of syllabic values given for the logographs. If more than one logograph has the same transcribed name, the name is marked using a serial number, eg. A1, A1-2, etc. The sort order follows that given in the dictionary, which is for the most part based on the Latin alphabetical order.

1. A  52. BIT  103. DAWH  154. EM  205. GUN  256. KA
2. AH  53. BO  104. DAWI  155. EN  206. HA  257. KAI
3. AI  54. BOIH  105. DAWL-2  156. EN-2  207. HAH  258. KAI-2
4. AI-2  55. BU  106. DAWK  157. ENG  208. HAI  259. KAK
5. AK  56. BU-2  107. DAWL  158. ENG-2  209. HAI-2  260. KAL
6. AL  57. BUA  108. DAWN  159. EU  210. HAK  261. KAL-2
7. AAM  58. BUAI  109. DAWNG  160. EU-2  211. HAAK  262. KAM
8. AN  59. BAL  110. DAWP  161. GA  212. HAK-2  263. KAMH
9. ANG  60. BUAN  111. DAWT  162. GAH  213. HAL  264. KAN
11. AT  62. BUK  113. DEI  164. GAI-2  215. HANG  266. KANG
12. AW  63. BUK-2  114. DEIH  165. GAK  216. HANG-2  267. KAP
13. AWI  64. BUL  115. DEK  166. GAL  217. HANG-3  268. KAP-2
14. AWI-2  65. BULH  116. DEK-2  167. GAM  218. HAT  269. KAU
15. AWK  66. BUI  117. DELH  168. GAAM  219. HAU  270. KAWI
16. AWM  67. BUM  118. DEL  169. GAN  220. HAWK  271. KAWI
17. AWN  68. BUNG  119. DEM  170. GAAN  221. HAWI  272. KAWI-2
18. AWNG  69. BUT  120. DEN  171. GAU  222. HAWL  273. KAWL
19. BA  70. CI  121. DENG  172. GAWM  223. HAWI  274. KAWM
20. BAH  71. CI-2  122. DENGH  173. GAWI  224. HAWM  275. KAWN
21. BAI  72. CIA  123. DEP  174. GAWNG  225. HAWNG  276. KAWNG
22. BAIH  73. CIAH  124. DEUH  175. GEK  226. HAWT  277. KEL
23. BAK  74. CIAK  125. DIAH  176. GEL  227. HEH  278. KEI
24. BAL  75. CIAL  126. DIAK  177. GELH  228. HIAM  279. KEI-2
25. BAN  76. CIAM  127. DIAL  178. GEEM  229. HIANG  280. KEK
26. BAN-2  77. CIANG  128. DIAL-2  179. GEN  230. HIT  281. KEN
27. BAAN  78. CIAT  129. DIH  180. GI  231. HII  282. KEN-2
28. BAANG  79. CIAU  130. DIK  181. GIAK  232. HIK  283. KENG
29. BAWH  80. CIL  131. DIM  182. GIAH  233. HIL  284. KEP
30. BAWK  81. CIL-2  132. DIM-2  183. GIAL  234. HING  285. KEU
31. BAWL  82. CIM  133. DING  184. GIK  235. HIANG  286. KEU-2
32. BAWM  83. CIL  134. DINGH  185. GIL  236. HO  287. KEUH
33. BAWNG  84. CIH  135. DO  186. GIM  237. HONH  288. KHA
34. BE  85. CIN  136. DOK  187. GIN  238. HOIH  289. KHA-2
35. BEH  86. CIN-2  137. DOL  188. GIN-2  239. HU  290. KHAH
36. BEI  87. CING  138. DOM  189. GING  240. HUI  291. KHAL
37. BEEK  88. CING-2  139. DON  190. GO  241. HUA  292. KHK
38. BEK  89. CINGH  140. GONH  191. GOIH  242. HUAI  293. KHAM
39. BEL  90. CIK  141. GONG  192. GOLH  243. HUAL  294. KHAM
40. BEL-2  91. CING  142. GONG-2  193. GONG  244. HUAN  295. KHAM-2
41. BEEM  92. CIANG  143. DUIAI  194. GUA  245. HUAU  296. KHAN
42. BEM  93. DAI  144. DUAU  195. GUAU  246. HUHI  297. KHANG
43. BENG  94. DAV  145. DUMB  196. GUAH  247. HUK  298. KHAANG
44. BEU  95. DAI-2  146. DUNG  197. GUAI  248. HUL  299. KHAAT
45. BI  96. DAK  147. DUK  198. GUK  249. HUM  300. KHAP
46. BIA  97. DAL  148. DUGH  199. GUAL  250. HUM-2  301. KHAL
47. BING  98. DAM  149. DIM-3  200. GUANG  251. II  302. KHE
48. BIANG  99. DAN  150. E  201. GUI  252. IN  303. KHEM
49. BIHK  100. DAN-2  151. EI  202. GUI-2  253. IT  304. KHEN
50. BIL  101. DANG  152. EK  203. GULH  254. INGH  305. KHEN-2
51. BING  102. DAU  153. EL  204. GUM  255. IM  306. KHENG
### 4 Graphical Similarity of Logographs

Several characters have graphical similarity to other characters, but have different phonological values. For example, the glyphs for some characters are modeled upon the basic shape B. Distinct characters are created.
from this shape by attaching various appendages to it (see Figure 4). Although these characters have the same basic graphical model, there is no other identifiable commonality between them.

5 Number of Characters

As mentioned, there are two different numbers given for the inventory of logographs: 923 and 1,050. It is not known how many distinct logographs exist. A comparative analysis between the characters in the recitation text and dictionary is underway. It is possible that there are logographs that are not represented in either source.

6 References


7 Acknowledgments

I would like to thank Christopher Button for providing me with several sources on the logographic script, without which this document would not be possible.
Figure 1: A page from a Laipian recitation text written in the logographic script of Pau Cin Hau. Courtesy of Christopher Button.
a = ( 'a' ) = Nuntakna a piapa in Kha ahi hi.
ah = ( 'a' ) = Hisawte Jesu' kiangah peilek kimasak hi.
ai = ( 'a' ) = Pu Tut Za Ai in gäl le sa ai a, a tu min Ai Khen Lian a phuak hi.
ai = ( 'a' ) = Pu Fau Cin Hau in Jesu min tawh bumleng ailenge a notkha hi.
ak = ( 'a' ) = Akyi nokaiteng kantsa kham liailiai uh hi.
al = ( 'al' ) = In meh ci-al lua hi.
amm = ( 'y' ) = Pu Am Thang in nasep amm lua-a,am liang hi.
an = ( 'a' ) = An ne kei leng kigilkial hi.
ang = ( 'a' ) = Na ang-ah na nau taw hi.
ang = ( 'r' ) = Ki-angtansak luat pen boih khin lo thei hi.
at = ( 'e' ) = Iai ka at-at zo kei hi.
aw = ( 'a' ) = Ama a aw ngaih lua hi.
awi = ( 'i' ) = Pi Amzi Za Cing in nau a aw-awi hi.
awm = ( 'e' ) = Mei-awi kawmin la awi-awi uh a, ka awi kei hi.
awk = ( 'i' ) = Ni le kha awk in a valh teh kipautau a thau kila
awm = ( 'e' ) = Awan sung natna neite'n niangtui awm kei un.
awm = ( 'i' ) = Awetkawminin pu amm kawminin, notor a awm hi.
awng = ( 'e' ) = Thadahte nasep ding ki-awng honhon thei uh hi.

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mal 18

ba = ( 'a' ) = Leiba haute mi sawng hi-a, leiba ba uh hi.
bah = ( 'a' ) = Khibah ok kawmin kel ka bah leh ka tawlua a ka
bai = ( 'a' ) = Baibek no a kheba a, a leng zo kei hi.
baih = ( 'o' ) = Nasep a baih om baih nailo ding hi.
bak = ( 'i' ) = Sabak bak hong kitan a, uis-in bak hah a si
bal = ( 'i' ) = Kenbal tawm pona munah bal ciing leng boih hi.
bam = ( 'a' ) = Banak banhbang bel lai ning na ciin leh ka sai
ban = ( 'o' ) = Banak saibang lai ning na ciin leh ka sai
baa = ( 'a' ) = Khut sau baansau hong suaksak kei in
baang = ( 'a' ) = Baang tunga salu kimuak baang-teng paikhia un.
baw = ( 'a' ) = Zawhngu un a baarsa in zusa abawh hi.
bawk = ( 'o' ) = Tawlhawk za amek leh a tawl bawk semsem hi.

Figure 2: A page from a Tedim dictionary showing the Latin transliteration of the phonetic values of the logographs. Courtesy of Christopher Button.
Figure 3: Extract of a page from a list of the logographs. The examples show the use of combining marks to indicate glottal stop and other features. The composite characters shown here are not given in the list of logographs from the Tedim dictionary, which shows only distinct characters.
Figure 4: A chart from a Tedim dictionary showing characters whose glyphs are modeled upon the same basic shape, but whose phonological values are not assigned according to any identifiable system.

Figure 5: A stone inscription produced using the logographs. Courtesy of Christopher Button.
Figure 6: A signboard written in Pau Cin Hau logographs and the Myanmar script. The sign is posted outside a Laipian school in Tedim Township. Photograph taken by Vungh Suan Mang in Tedim Township, Chin State, Myanmar on December 31, 2008.
Figure 7: A pamphlet written in Burmese about the Laipian tradition and the Pau Cin Hau script. The Laipian symbol is shown at top, along with text written in Pau Cin Hau logographs. Courtesy of Christopher Button.
APPENDIX H-3

Manipuri alphabet ໂມງ່າແກ່

Origin
The origins of the Manipuri alphabet, or Meetei Mayek as it is know in Manipuri, are shrouded in mystery as many historical documents were destroyed at the beginning of the 18th century during the reign of King Pamheiaba. Some believe the alphabet has been used for almost 4,000 years, while others think it developed from the Bengali alphabet during the 17th century.

Between 1709 and the middle of the 20th century, the Manipuri language was written with the Bengali alphabet. During the 1940s and 50s, Manipuri scholars began campaigning to bring back the old Manipuri alphabet. In 1976 at a writers conference all the scholars finally agreed on a new version of the alphabet containing a number of additional letters to represent sounds not present in the language when the script was first developed. The current Manipuri script is a reconstruction of the ancient Manipuri script.

Since the early 1980s the Manipuri alphabet as been taught in schools in Manipur.

Notable features

- This is a syllabic alphabet in which consonants all have an inherent vowel /a/. Other vowels are written as independent letters, or by using a variety of diacritical marks which are written above, below, before or after the consonant they belong to.
- Each letter is named after a part of the human body.

Used to write:

Manipuri, or Meeteilon/Meitei, one of the official languages of the Indian state of Manipur in north-east India and has about 1.6 million speakers. It is a member of the Tibeto-Burman branch of the Sino-Tibetan language family and is also spoken in Bangladesh and Myanmar.

http://www.omniglot.com/writing/manipur.htm

- This 3-page APPENDIX H-3 is prepared in this form by Thang Za Dal. Hamburg. September 2015.
### Manipuri alphabet

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### Vowel diacritics (Cheitap Eeyek)

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### Punctuation marks (Khutam Eeyek)

- “joining” underline
- question mark
- comma
- fullstop / period
#### Bengali alphabet for Manipuri

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APPENDIX H-4

The **Burmese script**. Burmese is an abugida used for writing Burmese. It is ultimately a brahmic script adapted from either the Kadamba or Pallava alphabet of South India, and more immediately an adaptation of the Old Mon or Pyu script. The Burmese alphabet is also used for the liturgical languages of Pali and Sanskrit. The earliest evidence of the Burmese alphabet is dated to 1035, while a casting made in the 18th century of an old stone inscription points to 984.[1] https://en.wikipedia.org/wiki/Burmese_alphabet


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[1]: https://en.wikipedia.org/wiki/Burmese_alphabet
Introduction
One of my ambitions is to expand The Unicode Standard as much as possible in order to provide users of all languages and scripts with the ability to express themselves in the digital world. My efforts are focused upon the languages and scripts of south, central, and southeast Asia. I am currently pursuing this goal as a Post-Doctoral Researcher in the Department of Linguistics at the University of California, Berkeley. My position is funded by a Google Research Award granted to the Script Encoding Initiative (SEI) at Berkeley. Through the Google award, I have the ability to work on languages and scripts used by minority communities, as well as to expand support for major languages used by millions of people.

Presented here is an overview and bibliography of documents I have authored related to the development of writing system standards for Unicode, which is formally known as the International Standard ISO/IEC 10646, “Information technology -- Universal multiple-octet coded character set (UCS)”. These documents describe character-encoding models that enable the usage of scripts on computers. They also contain detailed histories of writing systems, descriptions of orthographies, examples of usage, and information related to the technical implementation of the scripts. All work presented here is based upon original research. Several of the documents I have authored are the only English language resources available for various historical and minority scripts. Additional information on script-encoding projects that I am currently pursuing may be found on my blog. Please direct comments to me at the email address provided at the bottom of this page.

Overview of Projects
Listed below are script blocks and individual characters for which I have authored and submitted character-encoding proposals. The section named "Characters Added to the Standard" enumerates scripts and characters that are published as part of the UCS / Unicode; a link to the code chart at the website of the Unicode Consortium is provided. The section "Accepted for Future Inclusion" lists
scripts and characters that are pending publication in a future version of the standard. Scripts and characters for which projects are ongoing are listed in the section "Projects in Progress".

- **Characters published in Unicode**
  - **Script blocks**
    - Common Indic Number Forms (U+0A830..0A839)
    - Coptic Epact Numbers (U+102E0..102FF)
    - Kairali (U+11080..110CF)
    - Khojki (U+11200..1124F)
    - Khudawadi (U+112B0..112FF)
    - Mahajani (U+11150..1117F)
    - Modi (U+11600..1165F)
    - Multani (U+11280..112AF)
    - Pau Cin Hau Alphabet (U+11AC0..11AFF)
    - Sharada (U+11180..111DF)
    - Siddham (U+11500..115FF)
    - Takri (U+11680..116DF)
    - Tirhuta (U+11480..114DF)

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**Pau Cin Hau Alphabet**
- Preliminary Proposal to Encode the Pau Cin Hau Script in ISO/IEC 10646 (N3781 L2/10-080)
- Defining Properties for Tone Marks of the Pau Cin Hau Script (N3784 L2/10-092)
- Allocating the Pau Cin Hau Scripts in the Unicode Roadmap (N3865 L2/10-073)
- Preliminary Proposal to Encode the Pau Cin Hau Alphabet in ISO/IEC 10646 (N3960 L2/10-437)
- Proposal to Encode the Pau Cin Hau Alphabet in ISO/IEC 10646 (N4017 L2/11-104R)
- Proposal to Change the Names for Some Pau Cin Hau Characters (N4129 L2/11-287)

**Pau Cin Hau Syllabary**
- Introducing the Logographic Script of Pau Cin Hau (N3961 L2/10-438)
- Preliminary Code Chart for the Pau Cin Hau Syllabary (N4412)

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**Appreciation**

- **Unicode Bulldog Award**

  The Unicode Consortium has recognized my contributions to the development of the Unicode Standard. In October 2011, at the 35th Internationalization and Unicode Conference in Santa Clara, California, I was presented with a "Bulldog Award" for "outstanding personal contributions to the philosophy and dissemination of the Unicode Standard".
APPENDIX O

SOME OF THE BRITISH FIELD-MARSHALS, GENERALS, SENIOR OFFICERS AND ADMINISTRATORS WHO HAD PARTICIPATED OR PLAYED SOME IMPORTANT ROLES IN CONQUERING THE CHIN/ZO PEOPLE INSIDE PRESENT-DAY BANGLADESH, BURMA AND INDIA (1841 - 1919)

British Light Infantry Regiments
Thursday, 24 November, 2005 19:20

INDIA GENERAL SERVICE MEDAL 1854 95
"... The remaining clasps were issued for services during expeditions to nearby countries — Persia, Malaya and Burma... In addition, most of the expeditions were undertaken in very difficult terrain against determined and often fanatical resistance from tribesmen. Whilst some of the clasps are quite common, others are very scarce and some rare. The three rarest clasps in the series are "Kachin Hills 1892–93", "Hunza 1891" and "Chin Hills 1892–93". The medals were issued in silver to British and Indian troops, although from 1885 onwards bronze awards were issued to native transport personnel and followers. Medals with three or more clasps are very scarce..."
Source: http://www.lightinfantry.org.uk/graphix/medals/india_general_service_medal_1854-1895.htm

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MILITARY HONOURS WON DEFENDING THE RAJ

Posted in Bravery, Historical articles, History, War on Wednesday, 17 August 2011
This edited article about military honours in the Raj originally appeared in Look and Learn issue number 1024 published on 24 October 1981.

For over a century a force of 75,000 British soldiers and 150,000 Indian troops commanded by British officers governed India for the British. This was no mean achievement. India was a sub-continent with a population of some 400 million. During the whole of the British imperial influence in India, there were no really large wars, merely hundreds of tiny uprisings and punitive expeditions. Yet, for the typical British man in the ranks doing his duty under the most arduous conditions, soldiering was hard. Most men served the minimum of ten years in the country, and many their complete military service, perhaps as long as 30 years. Thousands died there, their neglected, lonely graves occupying the Christian plots in cemeteries all over India.

In recognition of each man’s service, a General Service Medal for India was struck. There were four different issues of this medal, each one covering a particular phase in the history of Britain’s relationship with India. The original purpose of the medal was to commemorate the successful campaign which took place in Burma between March 1852 and June 1852, but during the life of the medal, 23 campaign clasps were awarded.

Here they fought against the Pathans, one of the fiercest warrior races on Earth. There were also the Afridis, the Ghilzais, Baluchis, Waziris, Chitralis and Kafirs, all formidable adversaries — ruthless, courageous and cunning.

The 23 clasps are as follows:- Pegu, Persia, North-West Frontier, Umbeyla, Bhootan, Looshai, Perak, Jowaki 1877-8, Naga 1879-80, Burma 1885-7, Sikkim 1888, Hazara 1888, Burma 1887-89", Chin-Lushai 1889-90, Samana 1891, Hazara 1891, N.E. Frontier 1891, Hunza 1891, Burma 1889-92, Lushai 1889-92, Chin Hills 1892-93, Kachin Hills 1892-93, Waziristan 1894-95.[For more information on other related campaigns see APPENDIX Y]

The rarest of these clasps are, Kachin Hills, Hunza 1891, and Chin Hills 1892-93. There were no British regiments present in the Hunza campaign: only a few soldiers from the Yorkshire Regiment served in the expedition to the Kachin Hills; and about 200 men from the 1st Battalion, Norfolk Regiment received the Chin Hills clasp.

http://www.lookandlearn.com/blog/12392/military-honours-won-defending-the-raj/

Note: It’s an excerpted version. tzd
During the years 1889-90-1-2 a series of expeditions was organised to put down disturbances in Burma and Lushai; for the services rendered by the various forces the India Medal 1854, with bars for BURMA 1889-92 and LUSHAI 1889-92, were issued to the troops who took part in the following expeditions: The Pokhau expedition from April 16th to May 16th 1889; Touhon Expedition from September 17th 1889, to April 1890; Chinbok Column, January 1st to 20th, 1890; Thetta Column, January 1st to 4th 1891; Moneik Column, January 27th to March 28th 1891; Wuntho Field Force, February 18th to May 7th 1891; Tlang-Tlang[Klang-Klang] Column, March 29th to April 3rd 1891; Baungshe Column, December 25th 1891, to February 29th 1892; Irrawaddy Column, December 15th 1891, to April 18th 1892; North-East Column, December 15th 1891, to April 7th 1892.

Source: WAR MEDALS AND THEIR HISTORY
by W. Augustins Steward

* Note: Columns marked in red were against the Chins. tzd

http://cgi.ebay.com/ws/eBayISAPI.dll?ViewItem&item=350244648956

LUSHAI 1889-92

LUSHAI, 1889-92. - The medal with bar LUSHAI 1889-92 was awarded to the officers and men campaigning the Lushai Expediionary Force from January 11th to May 5th 1889; the relieving force under Lieutenants Swinton, Cole, and Watson, which went to the assistance of the forts Ayal and Changsil when attacked by the Lushais, September 9th to December 9th 1890; the expedition under Captain Hutchison against the Jacopa Village to avenge the attack on Mr. Murray, February 20th to March 3rd, 1891; the expedition under Captain Lock from March 1st to June 1892, nescessitated by the general rising of the Eastern Lushais, and the attack at Labura upon a force under Mr. M. Cabe; also the force under Captain Shakespear, which advanced into the South Lushai hills between March 16th and May 13th, 1892. All dates are inclusive. Two divisions took part in this campaign, and European troops participated only with the Burma section. 1st King's Own Scottish Borderers, and detachments of 1st Batt. Cheshire and Norfolk Regiments. The native troops were: 2nd Batt. 4th and the 42nd Goorkas; twocompanies of the Queen's Own Madras Sappers and Miners. The troops engaged with the Chittagong column were: 2nd Goorkas, 3rd and 9th Bengal Infantry; 28th Bombay Pioneers, and a company of Bengal Sappers and Miners.

(pp. 224-225)

WAR MEDALS AND THEIR HISTORY
by W. Augustins Steward

“Chin Lushai 1889-90’: Again, this bar was for punitive expeditions. Two expeditions were mounted, one against the Chins and the other against the Lushais. Few soldiers who took part in the actions remembered them with pleasure - they were fighting in the thick, unchartered jungle most of the time.” Source: Collecting Military Medals: A Beginner’s Guide, by Colin Narbeth; The Lutterworth Press, 2002. Cambridge. p. 61

Special Note: Starting from this Update (XVII) all the contents of APPENDIX Y have been integrated into this Appendix. Author (tzd). January 2015.
THE CHIN FIELD FORCE (1889-90) AND THE KARENNI EXPEDITION 1888-89

Following the British victory in the Third Anglo-Burmese war, many native Burmese refused to accept the authority of the British army of occupation and resorted to guerrilla action. The guerrillas were mainly led by former officers of the disbanded Burmese royal army, village headmen and even royal princes. To the British they were not patriots but rebels and bandits, and the measures to suppress the rebels were severe and ruthless. Even those who aided the rebels were punished and British troops were responsible for many atrocities, including mass executions. The British adopted a punitive strategy; families of the village headmen were packed off to the secure territory of Lower Burma and their villages were burned, then new villages, led by strangers loyal to the British cause, were established. The guerrillas targeted these villages, and by 1890 more than 3000 British troops were involved in the battle to maintain order and suppress the rebels’ activities...Action against the Chin rebels continued when 3500 men [actually 7300 men -TZD] were sent to avenge raids in the Chin and Lushai areas [beginning] on the 15th November 1889, and eventually only the sheer weight of numbers brought the military struggle to an end. Two VCs were awarded during this campaign. One of the recipients was Irish, this being Surgeon John Crimin.

http://www.irishregimentsandhistory.com/#/irish-vcS/4543061438

The Distinguished Service Order (DSO) is a military decoration of the United Kingdom, and formerly of other parts of the British Commonwealth and Empire, awarded for meritorious or distinguished service by officers of the armed forces during wartime, typically in actual combat.

Instituted on 6 September 1886 by Queen Victoria in a Royal Warrant published in the London Gazette on 9 November,[3] the first DSOs were awarded were dated 25 November 1886.[4] It is typically awarded to officers ranked Major (or its equivalent) or higher, but the honour has sometimes been awarded to especially valorous junior officers. 8,981 DSOs were awarded during the First World War, each award being announced in the London Gazette. The order was established for rewarding individual instances of meritorious or distinguished service in war. It was a military order, until recently for officers only, and normally given for service under fire or under conditions equivalent to service in actual combat with the enemy, although it was awarded between 1914 and 1916 under circumstances which could not be regarded as under fire (often to staff officers, which caused resentment among front-line officers). After 1 January 1917, commanders in the field were instructed to recommend this award only for those serving under fire. Prior to 1943, the order could be given only to someone Mentioned in Despatches. The order is generally given to officers in command, above the rank of Captain. A number of more junior officers were awarded the DSO, and this was often regarded as an acknowledgement that the officer had only just missed out on the award of the Victoria Cross.[5] In 1942, the award of the DSO was extended to officers of the Merchant Navy who had performed acts of gallantry while under enemy attack.[6]

Since 1993, its award has been restricted solely to distinguished service (i.e. leadership and command by any rank), with the Conspicuous Gallantry Cross being introduced as the second highest award for gallantry. It has, however, thus far only been awarded to senior officers as before.[7]

Recipients of the order are officially known as Companions of the Distinguished Service Order. They are entitled to use the post-nominal letters "DSO". A gold bar ornamented by the Crown may be issued to DSO holders performing a further act of such leadership which would have merited award of the DSO.[7]

( http://en.wikipedia.org/wiki/Distinguished_Service_Order )
Field Marshal Sir George Stuart White (4 July 1835-24 June 1912) VC., GCB., OM, GCSI., GCIE., GCVO., was an officer of the British Army and recipient of the Victoria Cross, the highest and most prestigious award for gallantry in the face of the enemy that can be awarded to British and Commonwealth forces.

The Victoria Cross

He was 44 years old when the following deed took place for which he was awarded the VC. On 6th October 1879 at Charasiah, Afghanistan, Major White led an attack on a strongly fortified hill where the enemy force outnumbered the major’s by about eight to one. When his men became exhausted and immediate action seemed necessary, he took a rifle and, running forward alone, shot the enemy leader. This decided the issue and the enemy fled. Again, at the battle of Kandahar, Major White led the final charge and personally captured one of the two guns held by the enemy, immediately after which the latter retired...

“Educated at Sandhurst, entered the Army in 1853; served in the Indian Mutiny with the 27th Inniskilling Fusiliers, and in the Afghan War of 1879-80 with the 92nd Gordon Highlanders...From 1886-1889, he commanded the forces in Upper Burma, his operations against the armies of daocils and banditti and his expeditions into the Hill recesses of the Frontier tribes did much to secure the pacification of the province. On the 8th of April 1893, he succeeded Lord Roberts as Commander-in-Chief in India, a post he held until his return to England in 1897, when he was appointed Quartermaster-General of the Forces in England. In 1899 he was selected to command the British forces in Natal, South Africa. His name is especially associated with the defence of Ladysmith[The British lost 850 killed and wounded and another 800 as prisoners in this battle]...In 1885 war broke out with Burma, and White was appointed to the command of the Madras army detailed for service in the region. The capture of Mandalay was easily effected by the troops under the command of General Prendergast, and at the conclusion of the war White was placed in command of the forces left for the protection of the province...

Heartily co-operating with the civil authorities, he organized a system of movable columns which gave the enemy no rest, and at the close of the first two years the country was sufficiently pacified to allow the substitution of an organized police and military troops in the maintenance of internal order. White then directed his attention to the Frontier Tribes in the north and east and south, and was able by a series of well-planned expeditions to bring under the settled influence of British rule a tract comprising 50,000 square miles - a territory, that is to say, almost as large as England. "The success of these operations", said the Government despatch, "which has involved great hardship and labour on the troops, and the satisfactory progress made towards the pacification of the country must be ascribed in a very large measure to the skill, judgment, and ability of Sir George White..."


(Sir George White, after having conquered the Sizangs and some Kamhau villages in the immediate vicinity of the Sizang region, and built a base at Thuklai village called FORT WHITE, returned to Mandalay in mid February 1889. The base was later moved to what the Chins call “Thangmual”, about 9 km east of Thuklai on the Letha Range. See MAP 6 for its location. txd).

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“Having learnt from Major Raikes, C.I.E., that it had been determined to leave a post in these hills for the rest of the year, and having on consultation with him come to the conclusion that our several reconnaissances north, south and west showed this to be the most central position, I select a site some 400 feet above and to the south-west of Tokhlaing (4,800 feet), which occupied not only so much ground as to make it necessary to have a large number of men on duty, but was also commanded on three sides, notably from the site where the present post is, which with the permission of Major-General Gordon, C.B., and the concurrence of the Chief Commissioner, I have called "Fort White"..."-Brigadier-General E. Faunce, C.B., Commanding Officer, Chin Field Force [First Chin Hills Expedition, 1888-89].
Source: Vum Ko Hau, p. x)
Napier was the son of Major Charles Frederick Napier, who was wounded at the storming of Meester Cornelis (now Jatinegara) in Java on (26 August 1810) and died some months later. Robert was born in Ceylon on 6 December 1810.[1] He was educated at Addiscombe Military Academy from which he joined the Bengal Engineers at North-West Frontier... Napier was appointed military secretary and adjutant-general to Sir James Outram, whose forces took part in the actions leading to the first relief of Lucknow on 25 September 1857. He then took charge of Lucknow's defence until the second relief, when he was badly wounded while crossing an exposed space with Outram and Sir Henry Havelock to meet with Sir Colin Campbell.[1]... In January 1860 during the Second Anglo-Chinese War, Napier assumed command of the 2nd division of the expeditionary force under Sir James Hope Grant. Napier took part in the action at Sinho, the storming of the Taku (Peiho) Forts, and the entry to Peking. For his services he received the thanks of parliament, and was promoted major-general for distinguished service in the field.[1]... He achieved his greatest fame as an army officer when he led the expedition of 1868 against Emperor Tewodros II of Ethiopia. The Ethiopian ruler was holding a number of Protestant missionaries hostage, in his mountain capital of Magdala, as well as two British diplomats who had unsuccessfully attempted to free them... After the Ethiopian campaign, Napier received many honors. The Royal Society of London for the Improvement of Natural Knowledge inducted him as a member in 1869.[6] He received a parliamentary pension, was made Grand Commander of the Order of the Bath and a Freeman of the City of London and by way of victory title was given a hereditary peerage, Baron Napier of Magdala.[1]

Napier became Commander-in-Chief in India (1870-1876), being promoted to general in 1874. From 1876 to 1883 he served as Governor of Gibraltar. In 1877, during a tense period in European politics, he was appointed commander-in-chief of a proposed force which was to be dispatched to Constantinople.[1] On 1 January 1883 Napier was promoted to Field Marshal, and in January 1887 appointed Constable of the Tower of London.[1] He died in London on 14 January 1890, receiving a state funeral and being buried in St. Paul's Cathedral. His eldest son, Robert William Napier (born 1845) succeeded to his barony.[1]


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**FIELD MARSHAL FREDERICK SLEIGH ROBERTS, 1ST EARL ROBERTS, VC, KG, KP, GCB, OM, GCSI, GCIE, PC**

by Edmund Francis Sellar

Field Marshal Frederick Sleigh Roberts, 1st Earl Roberts, VC, KG, KP, GCB, OM, GCSI, GCIE, PC (30 September 1832 – 14 November 1914) was a distinguished British soldier and one of the most successful commanders of the Victorian era. He was affectionately known as 'Bobs' by the troops he commanded. Born at Cawnpore, India on 30 September 1832, Roberts was the second son of General Sir Abraham Roberts a member of the famous Waterford city family that contributed so much to the city. At the time, Sir Abraham was commanding the 1st Bengal European Regiment. Roberts was named Sleigh in honour of the garrison commander, Major General William Sleigh. His mother was Isabella, daughter of Abraham Bunbury of Killeacle, County Tipperary. He was educated at Eton, Sandhurst and Addiscombe before entering the British Indian Army as a Second Lieutenant with the Bengal Artillery. He fought in the Indian rebellion, seeing action during the siege and capture of Delhi, and was present at the relief of Lucknow. In January 1858, at Khudaganj, he won the Victoria Cross...

After serving with the British Army in the Umbeya and Abyssinian campaigns of 1863 and 1867–1868 respectively, Roberts fought in the Lushai campaign (1871–1872), for which he was appointed Companion of the Order of the Bath (CB). After a very short interval as Governor of Natal and Commander-in-Chief of British forces in South Africa, Roberts (having been promoted to Lieutenant-General in 1883) was appointed Commander-in-Chief in Madras, a post he held for four years. In 1885 he succeeded this appointment as Commander-in-Chief throughout the whole of India, and two years later was appointed Knight Grand Commander of the Order of the
Indian Empire (GCIE). This was subsequently followed by his promotion to General in 1890, and in 1892 he was created Baron Roberts, of Kandahar in Afghanistan and of the City of Waterford.

After relinquishing his Indian command and becoming Knight Grand Commander of the Star of India in 1893, Lord Roberts two years later returned to his homeland as Commander-in-Chief of British forces in Ireland, becoming Field Marshal in 1895 and receiving the Order of St Patrick in 1897...

Lord Roberts served as the last Commander-in-Chief of the British Army for three years before the post was abolished in 1904, and for the last ten years of his life was showered with yet more honours, including numerous honorary degrees and the Colonelscy of the National Reserve. He was a keen advocate of introducing conscription to Britain in order to prepare for a Great European War. He died of pneumonia at St Omer, France, while visiting Indian troops fighting in the First World War. After lying in state in Westminster Hall (one of two non-Royals to do so in the 20th century, the second being Winston Churchill in 1965), he was buried in St Paul's Cathedral, London...

...The military achievements of the gallant officer [Sir Roberts] are great and undeniable, "as a mountain open, palpable." They have received the unstinted acknowledgments not only of all classes of his countrymen, but of the highest professional authorities of the Continent. Count Von Moltke and the German generals expressed their unbounded admiration of the great march from Cabul to Candahar; and the heroic Skobeleff, whose untimely death was such a crushing blow to the army he adorned, as well as to the cause of Panslavism, though the pace of Europe was the gainsier by his removal from the scene - was enthusiastic in praise of the military genius displayed by Roberts throughout the two years he was the central figure of the war in Afghanistan...Roberts's dispositions for the capture of the Peiwar Kotul were most masterly, and his rapid march on Cabul with only 8,000 men, his skill in forcing the enemy's position at Charasia, and his seizure of Cabul were brilliant feats of arms worthy the best days of British prowess. On the abdication of Yakoob Khan he was, for a time, the de facto ruler of Afghanistan... (Source: Rathbone Low, pp. iii-iv)

FIELD MARSHAL SIR CHARLES HENRY BROWNLOW. C.B., K.C.B.

1857-1878

The regiment was created as part of efforts by John Lawrence, Governor of the Punjab, to recruit men from the province he governed for service against rebels during the Indian Mutiny in 1857. The 20th were formed from elements of the 4th Punjabis and 5th Punjabis as the 8th Regiment of Punjab Infantry. It was formed in Nowshera by Charles Henry Brownlow, who became the regiment's first commanding officer (CO). He remained associated with the regiment into the 20th Century and became a Field Marshal in 1908.

The regiment's first overseas service came during the Second Opium War against China. After landing it was present at the successful assault on the Taku Forts on 21 August 1860. The regiment advanced with the rest of the British/Indian force, arrived at Beijing (Peking) in late September which was captured on 6 October. In 1861 it was brought into the Bengal Army line as the 24th Regiment of Bengal Native Infantry, replacing the previous 24th which had mutinied in 1857. It was renumbered the 20th later in the year.

The 20th Punjabis last overseas service before World War I came during the Boxer Rebellion. The regiment, along with many other Indian units, took part in the Allied intervention in China during the Boxer Rebellion in 1900. Its title was shortened to the 20th Duke of Cambridge's Own Punjab Infantry the following year. In 1904, the regiment was retitled in honour of Field Marshal Charles Henry Brownlow becoming the honorary colonel of the regiment, becoming the 20th Duke of Cambridge's Own Infantry (Brownlow's Punjabis).

(Source: Wikipedia)

*Sir Charles Brownlow was born in 1831, a son of Colonel George A. Brownlow. He served in the Punjab campaigns in 1848, the Hazara campaign in 1852-53, the expedition against the Momund tribes the following year, in which he was badly wounded; the Bozdar, Eusoal expedition, the China war, the Ambeyla campaign, and commanded
a column in the Looshai expedition in 1871. He was decorated several times and was aid-de-camp to the Queen from 1860 to 1861, and Assistant Military Secretary at Horse Guards from 1879 to 1889. He was knighted in 1887 and appointed a Field Marshal in 1908.* (The New York Times. April 6, 1916)

FIELD MARSHAL PHILIP WALHOUSE CHETWODE, 1st Baron Chetwode, 7th Baronet of Oakley, GCB, OM, GCSI, KCMG, DSO (21 September 1869 – 6 July 1950) was a British cavalry officer who became Commander in Chief in India.

Chetwode was the son of Sir George Chetwode, 6th Baronet, and Alice Jane Bass daughter of Michael Thomas Bass the brewer. He was educated at Eton, where he was an athlete of some distinction, and entered the army through the Militia with his first commission being in the 3rd battalion the Oxfordshire and Buckinghamshire Light Infantry. He then received a regular commission with the 19th Hussars in 1889,[1] giving him early acquaintance with both light infantry and cavalry.

Field Marshal Chetwood

Chetwode first saw active service in the Chin Hills expedition in Burma from 1892 to 1893[1] and later in the Second Boer War[1] where he took part in the defence of Ladysmith. In 1906, he became assistant military secretary to Sir John French and in 1908 was given command of a regiment in a cavalry brigade under the command of Edmund Allenby. In World War I, he served on the Western Front in smaller cavalry commands with little distinction. His 5th Cavalry brigade[1] helped cover the retreat from the frontier, and checked the pursuing Germans at Cerizy. Later in the First Battle of the Marne, Chetwode's Brigade joined with Sir Hubert Gough to become the 2nd Cavalry division,[1] Gough had been behind the Curragh incident of March 1914 and Chetwode's willingness replace him on his temporary resignation had caused some ill feeling... With the war in Europe become bogged down in trench warfare, Chetwode was lucky to be transferred to the near East in December 1916 commanding the Desert Column[1] in the Egyptian Expeditionary Force under Sir Archibald Murray. In 1917 he commanded a Cavalry Division at the First Battle of Gaza and the Second Battle of Gaza.

He married Hester (Star) Alice Camilla Stapleton Cotton and had a son and daughter. Their daughter, Penelope married John Betjeman the poet (later Poet Laureate) and had a son Paul and daughter Candida Lycett Green. Chetwode's sister Florence was married to General Birch.

British
* Knight Grand Cross of the Order of the Bath (1929)
* Member of the Order of Merit (1936)
* Knight Grand Commander of the Order of the Star of India (1930)
* Commander of the Order of St Michael and St George (1917)
* Knight Commander Order of the Bath (1918)
* Distinguished Service Order (1900)
* Honorary DCL from Oxford University

Foreign
* Croix de guerre 1914–1918 (France)
* Order of the Nile, 2nd class (Egypt)
* Silver Cross of the Virtuti Militari (Poland, 15 February 1942)
* Order of the Sacred Treasure, 1st class (Japan)
* Commander of the Legion of Honour (France)
COMMANDER-IN-CHIEF OF INDIAN ARMY.
AIR TRIP FROM CALCUTTA.

Field-Marshal Sir Philip Chetwode, Commander-in-Chief, Indian Army, and Lady Chetwode will arrive in Java on July 15, by air from Calcutta (writes our Batavia Correspondent).

Sir Philip, who is on the outward K.L.M. plane due in Singapore on Sunday, is to retire in November when he will be 66 years of age. He is succeeded by General Sir Robert Cassels, whose appointment to the Northern Command, the stepping stone to C.-in-C., was made in 1930.

Sir Philip has had a most distinguished military career. He served at Chin Hills, Burma, 1892-93, and in the South African and European Wars in both of which he was frequently mentioned in despatches.

Sir Philip has been C.-in-C., India, since 1930. For two years before that he was Chief of General Staff, India, and between 1923-27, C.-in-C., Aldershot Command.

Source: The Straits Times, 12 July 1935, Page 12
http://newspapers.nl.sg/Digitised/Article/straitstimes19350712.2.73.aspx

(Prepared in this form by Thang Za Dal/April 2012.)
critical table for the correction \( m \) to be applied to the latitudes of the end points of the loxodrome. He also discusses the errors introduced by the use of Meridional Parts as published in standard collections of navigation tables, when the further correction to the latitudes is omitted, and shows that they may in certain cases, exceed the error that would arise from treating the earth as a sphere. He evinces a somewhat uncritical preference for Hayford's Figure of 1910 over Clarke's Figure of 1880 on which most of the published tables are based; though there is certainly something to be said for using a figure that is now accepted as international.

As an aid to the graphical measurement of loxodromic distances in air navigation, the author suggests that the meridians on Mercator charts should be divided in nautical miles rather than in degrees and minutes, both to avoid the mental arithmetic that the conversion entails and to eliminate the small differences in the lengths of degrees in different latitudes.

F. G.

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**OBITUARY**


By the death of Field-Marshal Lord Chetwode the Society has lost a valued friend and supporter. In India the late Field-Marshal had a most distinguished career, beginning with active service in the Chin Hills as a subaltern in 1892–93, Chief of the General Staff 1928–30, and ending his active Indian career as Commander-in-Chief of the Army 1930–35. In the South African war he attained his majority. He served with great distinction in the First World War, not only on the Continent but also in Egypt, Palestine and Syria. He became a full General in 1946 and Field-Marshall in 1933.

But to a later generation he became equally well-known in the arts of peace and particularly for his Chairmanship of the Executive Committee of the Red Cross and St. John Joint War Organization during eight difficult years, 1940–47. Throughout his career, his breadth of vision, his courtesy and unfailing kindnesses, won him many friends.

As Sir Philip Chetwode he succeeded Professor Balfour as President of the Royal Geographical Society in 1938. His first year of office was somewhat interrupted by absence abroad on Government business connected with the exchange of Spanish Civil War prisoners, but this was not allowed to lessen his close attention to the affairs of the Society. He was always anxious that young travellers and scientists should be encouraged and adequately supported, and it was on his initiative that the Expedition Fund was re-established.

Discussion of the best way in which the Society could adapt itself to changing times led to the setting up of a Committee on the future of the Society, which made a number of recommendations since carried out. During that year, 1938, the approach of war was increasingly apparent. As he eloquently expressed it in his speech at the Annual Dinner of 1939, he found the struggle between two opposed ways of life tremendously stimulating, and when war eventually broke out, he was determined that the Society should play its part worthy. In this spirit it was resolved that the Society's work should be maintained in London; only the more valuable books and maps were evacuated to the country, and at
GENERAL SIR GEORGE BENJAMIN WOLSELEY, GCB.(1907); KCB (1891), CB
Born 11 July 1839; son of Major Garnet J Wolseley, and brother of Field Marshal Viscount Wolseley, KP., GCB., GCMG., D.C.I., LL.D.; educated privately...Major-General by selection 1892; served with 84th Foot in Indian Mutiny (medal); Asst. Adj. Gen in Afghan campaign (medal and Brevet Lieut-Col);...Brigadier-General in Burma campaign, held the first Durbar in the Chin Hills for the formal submission of the following Siyin Chiefs: Chief Khup Pau of Khuasak; Chief Thuk Kham of Lumnun; Chief Kam Lam of Sumniang; Chief Pau Khai of Buanman, and Chief Mang Lun of Sakhiling [Lim Khai], "On the 1st September 1890, at a Durbar held by Brigadier-General Wolseley, who was on inspection duty in the Chin Hills, the Siyin Chiefs formally took the oath of submission and friendship to the British Government and accepted Captain Rundall's terms, which included the surrender of all slaves and a promise to cease raiding on the plains and cutting telegraph wires..."(Vum Ko Hau, p. 400).
- See also 9.13.3 FORMAL SUBMISSION OF THE SIYINS, and Footnote.

GENERAL SIR JAMES WILLCOCKS, GCB., GCMG., KCSI., DSO
(1 April 1857–18 December 1926) was a British Army officer.

Willcocks was born in Baraut, Meerut District, United Provinces, India, the son of an officer in the East India Company's army. He was educated in England and passed out from the Royal Military College, Sandhurst in January 1878 (having only got in on the third attempt), being commissioned into the 100th Foot in the Punjab.[1]

In 1884 he was seconded to the newly-formed Army Transport Department and posted to Assam...In 1889 he served as an intelligence officer in the Chin-Lushai expedition and in 1891 in the Manipur expedition...In June 1897 he was appointed assistant adjutant-general of the Baluchistan field force and in November 1897 second-in-command of the new West African Frontier Force as a Temporary Lieutenant-Colonel.[6] He was appointed Companion of the Order of St Michael and St George (CMG) in the 1899 New Year Honours.[7] In November 1899 he was promoted substantive Lieutenant-Colonel[8] (having received his Brevet in May[9]) and became Colonel-Commandant of the Frontier Force, being granted the local rank of Colonel in January 1900.[10] For his relief of Kumasi during the Ashanti War of 1900 he was appointed Knight Commander of the Order of St Michael and St George (KCMG) and promoted to Brevet Colonel.[11]

After briefly serving in the South African War in 1902, he returned to India. He was promoted substantive Colonel in March 1902, although at this time he was serving as a Brigadier-General.[12] He was promoted Major-General and given a brigade in 1906[13], commanded the Bazar Valley Field Force in February and March 1908, was given command a division in March 1908[14] and promoted Lieutenant-General for distinguished service in the field following his command of the Mohmand Field Force in July 1908.[15] He was appointed Companion of the Order of the Bath (CB) in the 1907 Birthday Honours.[16] In 1910 he was appointed to the command of the Northern Army.[17] In the 1913 New Year Honours he was appointed Knight Commander of the Order of the Star of India (KCSI).[18] He was appointed Knight Commander of the Order of the Bath (KCB) in 1914.

In 1914 he was given command of the Indian Corps in France. He was appointed Knight Grand Cross of the Order of St Michael and St George (GCMG) in the 1915 Birthday Honours[19] and was promoted General in May 1915,[20] but resigned in September 1915 after friction with Sir Douglas Haig, who commanded the First Army...

* This page was last modified on 16 June 2009 at 11:30.

The University of Texas at Austin
University of Texas Libraries,
Collection Travel at the Turn of the Century
Work Identifier urn:utl:travel.1627206

Title From Kabul to Kumassi

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**GENERAL SIR ARTHUR POWER PALMER, GCB GCIE.**

Photographs Album details for shelfmark MSS Eur F108/50

Field Marshal Sir George Stuart White Collection: Photographic copies of sketches of the Chin Hills Campaign, Burma.

Photographers: Unknown
Provenance: Deposited on permanent loan by Lady Napier.

Description: Collection of 19 prints, guarded and filed. The collection comprises photographic copies of sketches made during the Chin Hills Campaign of 1892-93 and sent by General Sir Arthur Power Palmer, Commander of the Expedition, to Sir George Stuart White, Commander-in-Chief in India. Most of the prints are briefly captioned by the artist, with more extensive notes, presumably by Palmer, written on the reverse. Among the subjects are: view of Fort White, a halt on the road to Fort White, Christmas dinner at Fort White, cantilever bridge erected by the Madras Sappers across the Manipur River, views on the Chindwin River, signalling station above Kaptial, Nwengal Column crossing the Manipur River, Howchinkoop (Chief of the Kanhow Tribe, Kaptial burning, bivouac on plateau above left bank of Manipur River.

http://www.bl.uk/catalogues/indiaofficeselect/PhotoShowDescs.asp?CollID=2486

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A P Palmer joined Hodson's Horse in 1858 and took part in the actions at Nawbganj, Barabanki and in the Oudh campaign. As adjutant with the 10th regiment he went to Abyssinia.

In 1880 Palmer was appointed Assistant Adjutant-General but in Feb 1885 the regiment was ordered to Egypt so he immediately relinquished his staff job to command the 9th on this expedition which brought them the battle honour of Suakin. He was to be their CO until 1888. Afterwards his career went from strength to strength until he was appointed Commander-in-Chief in India.

25th June 1840 Born at Karnal
20th Feb 1857 Entered Bengal army
1857-9 Ensign 5th European Regiment (Indian Mutiny medal)
1858 Joined Hodson's Horse
1858 2nd Regiment of Hodson's Horse
Aug 1862 - Mar 1869 Adjutant 10th Bengal Cavalry
1869 transferred to 9th Bengal Cavalry
1885-1888 Commandant of 9th Bengal Lancers
1885 Suakin (Medal with clasp, Kedive's Star, dispatches, and CB)

Extra-Regimental duties

1874-5 Dafla expedition
1876-7 Dutch war in Achin (Dutch cross with 2 clasps)
1878-80 Afghan War - Poiwar Kotal, Khost Valleyt
1879 QMG with Kuram Field Force (Medal with clasp)
1880-5 Assistant Adjutant-General, Bengal
1892-3 Commanded force in North Chin Hills, Burma
8th May 1894 KCB
1897-8 Tirah Expedition (Medal with 2 clasps)
1898-1900 Commanded Punjab FF
27th June 1899 Promoted to General
Mar 1900 - Dec 1902 Commander-in-Chief in India
9th Nov 1901 GCIE (Order of the Indian Empire)
26th June 1903 GCB
28th Feb 1904 Died in London

http://www.britishempire.co.uk/forces/armyunits/indiancavalry/9thbpalmer.htm
GENERAL PALMER CONFIRMED IN THE OFFICE.

[PRESS ASSOCIATION.]

(Received March 22, 9.8 a.m.)

LONDON, 21st March.

King Edward has confirmed the appointment of General Sir Arthur Power Palmer as Commander-in-Chief in India.

[General Palmer has been provisionally in command of the Indian Army for some time past—since the death of General Sir William Lockhart. He entered the Indian Army in 1857, and served in the Mutiny campaign with Hodson's Horse; also on the North-west Frontier in 1863; in the Abyssinian War in 1867-68; in the Duffla Expedition of 1894-95; in the Dutch War at Acheen, 1876-77; the Afghan War, 1878-9; the Soudan War, 1885; commanded the Chin Hills Expedition, Burmah, in 1892-93; and also took part in the Tirah campaign of 1897-8, where he commanded first the line of communications, and then the second division of the expeditionary force. He attained the rank of Major-General in 1895, and Lieut.-General in India in 1898, and finally became full General.]
LEUTENANT-GENERAL SIR RICHARD HARTE KEATINGE, VC., CSI

Richard Harte Keatinge VC CSI (17 June 1825 – 25 May 1904) was an Irish recipient of the Victoria Cross, the highest and most prestigious award for gallantry in the face of the enemy that can be awarded to British and Commonwealth forces.

Keatinge was born in Dublin. He was 32 years old, and a major in the Bombay Artillery (Bombay Army), Indian Army during the Indian Mutiny when the following deed took place for which he was awarded the VC.

On 17 March 1858 at the assault of Chundrai, India, Major Keatinge voluntarily led the column through the breach which was protected by heavy cross-fire. He was one of the first to enter and was severely wounded, but the column was saved from serious loss which would probably have resulted but for the major's knowledge of the area. Having cleared the breach, he led the column into the fort where he was again wounded.

In 1868, he founded Rajkumar College, Rajkot, which opened its doors as a school for boys in 1870. From 1871 to 1873 he was Chief Commissioner of Ajmer-Merwara, and from 1874 to 1878 was Chief Commissioner of Assam. He later achieved the rank of lieutenant general. In retirement, he settled at Horsham, Sussex, where he died in 1904.(Retrieved from "http://en.wikipedia.org/wiki/Richard_Harte_Keatinge")

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LIEUTENANT-GENERAL SIR BENJ. LUMSDEN GORDON, RA., KCB.

GORDON, Lt Gen Sir Benj. Lumsden RA KCB,  
third son of late Capt James Gordon of Ivybank, Nairnshire

Born at Revack 08 July 1833  
bap. Jul. 31, at Abernethy, Moray;  
Educated at Edinburgh and Addiscombe;  
nominated for "Honourable East India Company Service",  
by W. J. Eastwick on recommendation of his mother.

Married 1860, Feb. 2, to  
Laura Sophia Caton (b. 1839, May 2),  
dau. of R. R. Caton, of Binbrook, Lincolnsh.,  
children: James Redmond Patrick Gordon b.1860  Brig Gen Commanding 1 Cavalry Brigade

MILITARY SERVICE

Sir Benjamin Lumsden Gordon  
1852, Jun. 12, 2nd Lt., H.E.I.C.S. (Madras Art.)  
1857-8, Hopsre Artillery in the Indian Mutiny, present at relief of Lucknow, including operations at the  
Martiniere and Dilkooasha, Dec. 6, action and defeat of Gwalior Contingent at Cawnpore, and pursuit (Medal with clasp).  
1858, Apr. 27, sen 2nd Lt to 1st Lt : source Bombay Times  
1860, Feb 02 Married Laura S, daughter of R R Caton, of Binbrook, co Lincoln  
1863, Jun. 5, 2nd Capt., R.A.  
1868, May 28, Capt.  
1872, Jul. 5, Maj.  
1875, Apr. 1, Lt. Col.  
1880, Apr. 1, Bt. Col.  
1879-80, served in Afghan war, battle of Charasiah, and operations round Kabul (Medal, two clasps).  
Commander R.A. in Sir Roberts' advance on Kabul  
1881, Feb. 22, C.B.  
1883, Mar. 31, Col.  
1884, Mar. 31  Brig. Gen. (temp.), Madras; Jun. 10,
LIEUTENANT-GENERAL SIR ARTHUR PURVES PHAYRE, GCMG, KCSI, CB

(7 May 1812 - 14 December 1885) was a career British Indian Army officer who was the first Commissioner of British Burma, 1862-1867, Governor of Mauritius, 1874-1878, and author.

Phayre was born in Shrewsbury and educated at Shrewsbury School. He joined the Indian Army in 1828. In 1846 he was appointed assistant to the commissioner of the province of Tenasserim, Burma, and in 1849 he was made commissioner of Arakan. After the Second Anglo-Burmese War (1852), he became commissioner of Pegu. He was made a Brevet Captain in 1854 and in 1862 he was promoted to Lieutenant-Colonel.

In 1862 Phayre was made commissioner for the entire province of British Burma. He left Burma in 1867.

He served as 12th Governor of Mauritius from 21 Sep 1874 to 31 Dec 1878.[1]

He was appointed a CB in 1864, promoted to Colonel in 1866 and was knighted with the KCSI in 1867. In 1871, he was promoted to Major-General and was promoted to Lieutenant-General in 1873. He retired to Bray in Ireland and was appointed a GCMG in 1878.

http://www.worldstatesmen.org/Myanmar.htm

LIEUTENANT-GENERAL SIR HENRY D'URBAN KEARY, KCB., KCIE., DSO.

Lieutenant-General Sir Henry D'Urban Keary, KCB, KCIE, DSO
(28 April 1857-12 August 1937) was a British Indian Army officer, who served in a number of colonial conflicts before commanding an Indian division during the First World War.

Early life

Henry D'Urban Keary was born on 28 April 1857, the fourth son of William Keary, the manager and agent of the Holkham Hall estate in Norfolk, and his wife Anna (née Anna D'Urban Rodwell).[1] He was educated at Marlborough College before attending the Royal Military Academy, Sandhurst; on passing out from Sandhurst in 1876, he was commissioned into the 2nd Battalion of the Suffolk Regiment as a second lieutenant. Later the same year, he was transferred to the Staff Corps and posted to India, where he took up a commission in the 1st Madras Native Infantry.

Indian service

Keary was promoted to Lieutenant shortly after his arrival, in 1877, and served with his regiment in the Second
Anglo-Afghan War in 1879-8 and the Third Anglo-Burmese War in 1885. From 1887 to 1892, with a promotion to Captain, he raised and then commanded a battalion of military police in Burma, as part of the operations to secure British control in the newly annexed country. During this time, he was involved in the operations against Wuntho in 1891, where he was awarded the Distinguished Service Order as well as being mentioned in despatches.

In 1892, he was given a brevet promotion to Major and appointed to command the 31st Madras Light Infantry, which was involved in suppressing a rebellion in the northern Chin Hills in 1892-93. It later served in China (renamed the 31st Burma Light Infantry) as part of the Western relief force during the Boxer Rebellion, where Kearney was again mentioned in despatches.

His brevet promotion was confirmed in 1897, and he was subsequently promoted to Lieutenant-Colonel in 1903 and Colonel in 1906. He relinquished command of the regiment (now named as the 91st Punjabis) in 1909, when he was appointed to command the 2nd Infantry Brigade of the 9th (Secunderabad) Division; in 1910, he transferred to the Garhwal Brigade of 7th (Meerut) Division. From 1907 to 1912 he served as an aide-de-camp to the King, and in 1911, he was promoted to Major-General and made a Companion of the Bath.


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LIEUTENANT-GENERAL SIR WILLIAM PENN-SYMONS, KCB., CB

Born July 17, 1843; son of William Symons: educated privately; joined 24th Regt. 1863); served in the Kafir and Zulu wars 1878-79; to India 1880; AAG for musketry, Madras 1882; DAQMG in the Burmese expedition 1885-86; commanded mounted infantry; Brigadier-General in the Chin Field Force; commanded the Burma Column in Chin-Lushai Expedition 1889; C.B. 1890; AAG for musketry, Bengal, 1893; commanded as Brigadier in the Panjab 1895; a Brigade in Waziristan 1894; Tochi 1898; and a Division in Tirah 1897-98; commanded the forces in Natal 1899; died October 23, 1899 of his wounds at assault of Talana Hill. (Vum Ko Hau, p. 401)

"The Battle of Talana Hill, also known as the Battle of Glencoe, was the first major clash of the Second Boer War. A frontal attack by British infantry supported by artillery drove Boers from a hilltop position, but the British suffered heavy casualties in the process, including their commanding general Sir William Penn-Symons. Reinforcements sent to Natal by Britain immediately before the outbreak of war had moved into the northern path of the province of Natal, but not far enough forward to occupy the passes of the Drakensberg mountains. As a result, the Boers could invade Natal from three sides. Lieutenant-General Sir George White in command of forces in Natal requested that forces at Glencoe (Dundee) be withdrawn to concentrate his forces at Ladysmith where he held the bulk of the British garrison. The Governor of Natal considered it necessary to hold the position for political and economic reasons, so he dispatched Lieutenant-General Sir William Penn-Symons to take control of the troops at Glencoe. War was declared at 5pm on 11 October with the Boers invading on the 12 October."


...1889/90 nahm er als Führer der Burma-Kolonne an der Chin-Lushai-Expedition teil, wofür er am 14. November 1890 zum Companion (CB) des Order of the Bath ernannt wurde...“

(The above German text is translated into English by Thang Za Dal: “In 1889/90 he took part in the Chin-Lushai-Expedition as the Commander of the Burma Column for which he was appointed Companion of the Order of the Bath”. (http://de.wikipedia.org/wiki/Penn_Symons)
THE DEAD HERO

General Symons, whose skill won for the British the battle at Glencoe, and who our cables this morning report has died from the effects of his wound, has had a fine record. He was created K.C.B last year. He was born in Cornwall in 1843, being the eldest son of the late William Symons, of Hatt. He was educated privately, and entered the army in 1863. Deceased became a colonel in 1887. He served against the Galekas in 1877-78, and in the Zulu war the following year, for which he received the medal and clasp; Burmese Expedition, 1885-89; Brigadier-General Chin Field Force (medal with clasp); Chin Lushai Expedition, 1889-90 (C.B.); commanded a brigade, Waziristan Field Force, 1894-95 (clasp); commanded the 2nd brigade in the Tochi Field Force, and the First Division of the Tirah Expeditionary Force, 1897-98, being decorated for his services in the latter campaign, and appointed commander of the Sirhind District, Punjab. The loss of such a great soldier will cast a gloom not only on the British forces at present in South Africa, but the news will be received with the deepest sorrow throughout the Empire.

http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&d=HBH18991028.2.12.7&dliv=&e=-------10--1----0--
LIEUTENANT-GENERAL SIR GEORGE MACMUNN, K.C.B., K.C.S.I., D.S.O., Royal Artillery, later Commander-in-Chief in Mesopotamia and Quarter-Master General in India

(a) Distinguished Service Order, V.R., silver-gilt and enamels, complete with top suspension brooch
(b) India General Service 1854-94, 2 clasps, Burma 1889-92, Chin Hills 1892-93 (Lieut. G. F. Macmunn, No. 6 Bo. Mt. By.)
(c) India General Service 1895-1902, 3 clasps, Punjab Frontier 1897-98, Samana 1897, Tirah 1897-98 (Lieutt. G. F. Macmunn, No. 1 Kashmir Mn. By.)
(d) Queen’s South Africa 1899-1902, 3 clasps, Cape Colony, Orange Free State, Transvaal (Major G. F. MacMunn, D.S.O. R.F.A.)
(e) King’s South Africa 1901-02, 2 clasps, South Africa 1901, South Africa 1902 (Major G. F. MacMunn, D.S.O. R.F.A.)
(f) 1914-15 Star (Bt. Col. G. F. Macmunn, D.S.O.)
(g) British War and Victory Medals, with M.I.D. oak leaf (Maj. Gen. Sir G. F. MacMunn)
(h) General Service 1918-62, 1 clasp, Kurdistan (Maj. Gen. Sir G. F. MacMunn)
(i) Defence Medal 1939-45, unnamed as issued
(j) Delhi Durbar 1911, unnamed as issued
(k) Jubilee 1935, unnamed as issued
(l) Legion of Honour, Officer’s breast badge, gold and enamels
(m) Royal Artillery Institution, silver prize medal, 47mm (Lieut. G. F. Macmunn, D.S.O., R.A.)
(n) The King’s Medal, Royal Society of Arts, Manufacture and Commerce, G.V.R., silver, 55mm (Lieut-General Sir G. F. MacMunn, K.C.B., K.C.S.I., D.S.O., for the Sir George Birdwood memorial Lecture “The Romance of the Martial Races of India”. Session 1931-32) contained in its fitted presentation case, the first thirteen on original ‘Court’ mounting as worn, some minor enamel chipping but generally very fine or better £5000-6000

Footnote
George Fletcher MacMunn, the eldest son of Surgeon J. A. Macmunn, P.M.O., Chelsea Hospital, and Charlotte, daughter of the Rev. George Mathias, Chaplain Royal, was born on 14 August 1869, and brought up at the Royal Hospital, ‘in the heart of all the glory and pathos of Army tradition’. His nurse was the widow of a Sergeant in the 32nd Light Infantry and had been through the Defence of the Lucknow Residency; and his childhood companions men who had served from Waterloo to Lucknow - ‘old James McKay of the ‘Forty-Twa’, John Irby who had lost a leg in the Quarries at Inkerman, Johnnie Green of the Rifle Brigade, all scars and wounds from the Mutiny ... and so forth’. Educated at Kensington Grammar School and ‘The Shop’, he was commissioned

He was twelve times mentioned in despatches, and given the Brevet of Colonel on 1 April 1915. He became Major-General and a C.B. in 1916; a K.C.B. in 1917; a C.S.I. in 1918; and a K.C.S.I. in 1919. In the latter year he was appointed General Officer Commanding-in-Chief in Mesopotamia. In 1921 he returned to India as Quarter-master-General with ultimate responsibility for all movements and quarterings, supply and transport, and the holding and distribution of all war stores, and remounts. He retired in 1925 and from 1932-38 held command of the Royal Hospital, Chelsea. He served with the Home Guard during 1940-42. Sir George MacMunn was the author of several well known books on Indian and military subjects, most notably The Armies of India published in 1911, Martial Races of India (1933), and History of the Sikh Pioneers (1936). Lieutenant-General Sir George MacMunn died on 23 August 1952, aged 83.

Refs: The Distinguished Service Order 1886-1923 (Creagh); Behind the Scenes in Many Wars (MacMunn).
Dix Noonan Webb
Email: auctions@dnw.co.uk
http://www.dnw.co.uk/medals/auctionarchive/viewspecialcollections/itemdetail.lasso?itemid=42168

MAJOR-GENERAL SIR RICHARD WESTMACOTT, K.C.B., D.S.O

MILITARY MEDALS, GROUPS AND SINGLE DECORATIONS FOR GALLANTRY AND DISTINGUISHED SERVICE, A very good Victorian General Officer’s Chin-Lushai D.S.O. group of 9 to Major-General Sir Richard Westmacott, K.C. B., Indian Army, comprising: The Most Honourable Order of the Bath (K. C.B.), Military Division, Knight
Commander’s neck badge, in silver-gilt and enamel, and breast star, in silver, with gold and enamel appliqu’ centre, in Garrard’s fitted case of issue; Distinguished Service Order, Vic., in silver-gilt and enamel; Diamond Jubilee, 1897, silver; Delhi Durbar, 1903 (both unnamed); Afghanistan, 1878, no clasp (Maj., Tran. Ser.); Egypt & Sudan, 1882, rev undated, 2 clasps, Suakin 1885, Tofrek (Lt. Col., 28th Bombay Infry.); India General Service, 1854, 1 clasp, Chin-Lushai 1889-90 (Colonel, 28th Bo. Infty.); India General Service, 1895, 2 clasps, Punjab Frontier 1897-98, Tirah 1897-98 (Brigdr. G1. Sir, K.C.B., D.S.O., I.S.C.); Khedive’s Star for 1884-6, the group court-mounted for wearing in order as listed, a few contact marks but generally extremely fine and contained in an old case. (9) D.S.O. London Gazette: 14 November 1890. Richard Westmacott, Lieut.-Colonel and Colonel, India Staff Corps. “For services in the Chin-Lushai Expedition.” Major-General Richard Westmacott, K.C.B., D.S.O. (1841-1925) was educated at Rossall and entered the Bombay Army on 19th March 1859. In 1860, he was in action against rebel Bheels in Gujarath and in 1868 took part in the operations against the rebel Naikras, including the action at Warak, for which he received the commendation of the Government of India (G.P.O. 161, 1868). During the Afghan War of 1878-1880, he was appointed Road Commandant in command of troops on the vital Lines of Communication between Quetta and Kandahar, took part in the frequent engagements in the Khwak Pass and was also present at the relief of Kandahar (M.I.D.). He then served in the Sudan in 1885, participating in the operations at Suakin, Hasheen and Tofrek, also taking part in various attacks on convoys and in the advance on Tamaai (M.I.D. London Gazette: 25 August 1885). Made Lieut. Colonel in 1885 and Colonel in 1889, Westmacott served with the Chin-Lushai Expedition of 1889-1890 commanding an advance column on Haka for which he was again M.I.D. and also awarded the D.S.O. Created a Companion of the Bath in 1891, he commanded the 28th Bombay Pioneers, 1889-1895, and the 1st Brigade of the Mohmand Field Force in the action at Bedimanai amongst others on the North West Frontier. Served with the Tirah Expedition in 1897-1898, commanding the 4th Brigade at both actions at Dargai and many other locations, all of which combined to bring a well-deserved K.C.B. when the campaign ended as well as further M.I.D.’s. Promoted Major-General in 1899, he commanded a First Class District at Mhow, 1900-1903, after which he retired from active service. Despite the authors’ statement that Westmacott received a Mutiny medal it seems probable that this was simply an assumption on their part as there is neither evidence nor confirmation that he was entitled to that award and the group offered in this catalogue is just as the recipient wore it until his death. £4000-6000 http://www.artfact.com/auction-lot/military-medals,-groups-and-single-decorations-fo-1-c-1ec0g8xcgr

MAJOR-GENERAL ALBERT FYTCH, C.S.I

General Fytche, later Chief Commissioner of British Burma, was born in 1823 and educated at Rugby and Addiscombe. At the age of sixteen he obtained his commission in the Bengal army, and (like many distinguished men) commenced work in earnest at an early age. Before he was twenty, while serving as a lieutenant in the Arakan Local Battalion, he did credit to Rugby and Addiscombe while gaining his first laurels (1841) by routing out and punishing a wild hill-tribe known as the Walleng (Whualingo Lushai Chin) who had committed several raids on the British frontier. It was a difficult service. The position to be attacked was on a precipious mountain, 4,000 feet high, with sides so steep that the inhabitants of the place could only ascend it by ladders. In the face of strong opposition Lieutenant Fytche dislodged the enemy, and for this gallant attack received the thanks of the British Government. In 1845 he joined the Commission of Arakan...The tribes on the Arakan frontier and region beyond - wild, savage people, of a very primitive type - occupied General Fytche’s attention...” (Vum Ko Hau, p. 404)

MAJOR-GENERAL DONALD MACINTYRE, VC., F.R.G.S.

Born 1832; educated at Addiscombe; entered the army 1850; with the 66th Gurkhas in the Peshwar frontier expedition: 1852-64; with the Gurkhas in the Lushai-Chin expedition 1871-72; gained the V.C., climbed over a stockade 8 to 9 feet high under heavy fire; Brevet Lieut-Colonel; in the Afghan war 1878- 79 commanded 2nd Gurkhas in the Khyber and in the Bazar valley; retired as Major-General 1880; F.R.G.S., wrote Wanderings and
Wild Sports on and beyond the Himalaya Himalaya; died April 15, 1903. (Vum Ko Hau, p. 401)

Donald MacIntyre VC (12 September 1831-15 April 1903) was a Scottish recipient of the Victoria Cross, the highest and most prestigious award for gallantry in the face of the enemy that can be awarded to British and Commonwealth forces. He was 40 years old, and a major in the Bengal Staff Corps, Indian Army, and 2nd Gurkha Rifles, Indian Army during the Looshai Expedition, India when the following deed took place for which he was awarded the VC.

On 4 January 1872 during the Looshai[Looshai] Campaign, North-East India, Major MacIntyre led the assault on the stockaded village of Lalnoora[Loangura]. He was the first to reach the stockade, at that time about 9 feet high, and successfully stormed it under heavy fire from the enemy.[1]

Retrieved from "http://en.wikipedia.org/wiki/Donald_MacIntyre"

* This page was last modified on 13 June 2009 at 08:18.

Major Donald MacIntyre, 2nd Gurkha Rifles, India - 4th January 1872

“For his gallant conduct at the storming of the stockaded village of Lalnoora (in Looshai) on the 4th January, 1872.

Colonel MacPherson C.B., V.C. Commanding the 2nd Goorkha Regiment, in which Lieutenant-Colonel MacIntyre was serving at the time as second in command, reports that this Officer, who led the assault, was the first to reach the stockade (on this side from 8 to 9 feet high); and that to climb over and disappear among the flames and smoke of the burning village, was the work of a very short time. The stockade, he adds, was successfully stormed by this Officer under fire, the heaviest the Looshais delivered that day”.

London Gazette 27 September 1872
http://www.army.mod.uk/gurkhas/14281.aspx

MAJOR-GENERAL SIR THEODORE FRASER, KCB,CSI, CMG

15 June 1865(1865-06-15) – 22 May 1953 (aged 87)

Major-General Sir Theodore Fraser KCB,CSI, CMG was a British soldier of the Royal Engineers, serving for most of his career with the Indian Army. He was born on 15 June 1865 in Inverness, Scotland to parents Rev. Donald Fraser D.D. and Theresa Eliza Isabella Gordon, the fourth daughter of Major-General Alexander Gordon of the Royal Engineers.

Education and career

From University College School he went to Clare College, Cambridge,[1] obtaining his commission direct into the Royal Engineers in February 1886. Indian service soon brought him experience of frontier warfare. He was in the Chin-Lushai expedition of 1889-90 and the Hazara expedition in 1891. In May, 1916, Colonel Fraser was appointed the administrative role of General Staff Officer Grade 1 (G.S.O. 1) of the newly-formed 15th (Indian) Division, stationing on the Euphrates front until October of that same year where he was again transferred to the III Corps as Brigadier-General General Staff. He led the Corps through the Battle of Kut, and the manouevour leading to the occupation of Baghdad, and then the operations on the Adhaim in April, 1917...

He assumed the command of the 15th Division in September 1918, the 18th Division in the following March, and promoting to Major-General in June 1919. He was engaged in the Kurdistan operations of 1919-20, and relinquished the command in October, 1921, From March to November, 1922, he commanded the forces in Iraq, but was not again employed until May 1924, when he was appointed General Officer Commanding (GOC) Malaya. He performed his tour of duty in Singapore for the next three years until his retirement on 9 June 1927, with

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National Library Singapore
NLB I National Library I Public Libraries
(The Singapore Free Press and Mercantile Advertiser (1884-1942), 12 May 1924, page 6)

Major-General Sir Evan Theodore Fraser, K.C.B., C.S.I., C.M.G., who has been appointed to the command of the troops in Malaya, is a distinguished officer who passed his service in the Royal Engineers. He was commissioned in the Royal Engineers in 1886, reached the rank of colonel in 1916, and major-general in June, 1919. His first active service in the Chin-Lushai Expedition, 1889-90 (medal with clasp); followed by the Hazara Expedition, 1891 (clasp); North-West Frontier Expedition, 1897-1900 (mentioned in despatches, brevet majority, Queen's medal with three clasps); and the Great War. He was in India when the war opened, and at first officiated as Embarkation Officer, after which he took the duties of Assistant Adjutant and Quartermaster-General of the Lahore Division, leaving Bombay for Egypt in charge of the advance party for the disembarkation of the Indian troops for France. In succession hewas a brigadier-general and divisional commander in Mesopotamia. Mentioned several times in despatches, 1914 Star, K.C.B., C.S.I., and C.M.G., and promoted colonel and major-general. (http://newspapers.nl.sg/Digitised/Article/singfreepressb19240512.2.29.aspx)

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MAJOR-GENERAL SIR PHILLIP MAINWARING CARNEY, C.B., GOC
Infantry Brigade
(1858-1927)
Dollar Academy, Cheltenham College, RMC Sandhurst
Indian Army

Phillip Mainwaring Carnegy was the son of Major-General P A Carnegy. He was commissioned in the 67th Foot [later 2nd Battalion Hampshire Regiment] on 30 January 1878, but transferred to the Indian Army in 1884. He saw a great deal of active service in the brush fire wars of the Indian Empire, including Afghanistan (1878-80), Burma (1885-6 and 1889), the Chin Lushai Expedition (1888-90). Manipur (1891), Chitral (1895), the Tirah Expedition (1897-8) and China (1900) and was twice wounded. By the time the European War broke out he had advanced to major-general and was commanding the 8th (Jullundur) Brigade, part of the 3rd (Lahore) Division. He was 53.
Carnegy deployed to France with his brigade in September 1914. Indian troops were used piecemeal in the desperate fighting round Ypres and suffered grievously in the wet winter of 1914-15. Carnegy was replaced in January 1915 by a British officer, Peter Strickland. He retired from the army in 1919 and was knighted in 1921.
http://www.firstworldwar.bham.ac.uk/donkey/carnegy.htm

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MAJOR-GENERAL WILSON-WRIGHT OF COOLCARRIGAN, CB., CMG.

In 1649 Cromwell's army landed in Dublin. Among these was a 34-year-old soldier from Royston in Yorkshire, a captain in the army, by name of James Wright (1615 - 1700). Nothing is known of his father John; his mother Margaret Wright was a daughter of Richard Ratcliffe, also of Royston, Yorkshire. At the time of the Cromwellian invasion, Captain Wright had a small son, William, but his first wife Jane Owen had died in 1641, shortly after their marriage. On 1st July 1661, Captain Wright was granted lands at Golagh in Co. Monaghan. However, his connection with Monaghan seems to have run considerably further back for in 1650 he took as his second wife Mary Slacke, daughter of John Slacke of Slacke's Grove in County Monaghan... The Rev. Wright's third son was Sir Charles Theodore Hagberg Wright (1862 - 1940), KBE, CB, FRS, Secretary adn Librarian to the London Library and Assistant Librarian at the National Library of Ireland. He had been educated privately in Russia, France and
Germany before returning to Ireland where he married Constance Lewis but died without issue. The fourth brother was Major General Henry Brooke Haigstromer Wright, CB, CMG, a veteran of Burma (1886-89), the Chin-Lushai Expedition (1889 - 90), the North West Frontier (1897-98), South Africa (1899 - 1902) and World War One. He married Helen, daughter of Sir John Kirk, GCMG, lived at Seaton Down House in Devon, and died in 1948, leaving two daughters...

Ancestry.co.uk
http://boards.ancestry.co.uk/surnames.wilson/12433/mb.ashx?pnt=1

British Awards for Gallantry

MAJOR-GENERAL MONTAGUE PROThEROE, C.B., C.S.I.

Fine Group of Seven, display mounted: The Most Honourable Order of The Bath, Companion’s breast badge, C.B., in Gold and enamels, hallmarked 1887, with gold suspension and ribbon clasp, nearly extremely fine; Companion of the Star of India, in Gold and Diamonds, with finely carved cameo and Brooch Bar) (1881); Jubilee 1897 (Silver Un-named), good very fine; Abyssinia Medal (Embossed: Lieut M PROThEROE. MADRAS SAPPS & MINRS), very fine; Afghanistan 1878-1880: Clasp: Kandahar (officially engraved: MAJOR M PROThEROE. MAD: S.C., near extremely fine; Kandahar Star: (Impressed: MAJOR M. PROThEROE. MADRAS S.C.), India General Service Medal 1854-1895: Clasps Burma 1885-7, Burma 1887-89 and Chin-Lushai 1889-90 (Script Engraved: Colonel M. Protheroe M. S.C.).

Montague Protheroe was born in Pancras, London on 25 Jan 1841, the son of Evan Protheroe, a wine merchant of Haverstock-Hill and Henrietta Foote Protheroe (nee Smith). He attended Blackheath Preparatory School before entering the Honourable East India Company’s Academy at Addiscombe in 1857. Upon graduation, his first unit was the 45th Madras Native Infantry Regiment, where he was appointed 2nd Lieutenant on Jan 1858... During the Afghan War, he served as ADC to Lieutenant-General Sir Donald Stewart, Commanding Kandahar Field Force and took part in operations in the Kama District and Besud. He accompanied Sir Frederick Roberts in the march from Kabul to Kandahar. He took part in the battle for Kandahar, for which he was mentioned in despatches, and subsequently appointed a Companion of the Order of the Star of India (CSI) in 1881. He received the decoration personally from Queen Victoria on 24 Mar 1881.

He was promoted to Lieutenant-Colonel on 4 Jan 1884 and took part in the Burma expedition of 1885-87, for which he was again mentioned in despatches and promoted to Colonel on 17 May 1886, in recognition of his service in Burma. Major-General Sir George White VC commended Protheroe’s service in the Upper Burma Field Force during 1887. Sir George wrote: “Colonel M. Protheroe, CSI has been Assistant Adjutant and Quartermaster-General of Force during the time I commanded it. His zeal, ability and untiring powers of work are well known to all the officers of high rank who have commanded in Upper Burma, and have been invaluable to me and to the force at large. I hope that his excellent service may receive some further mark of approval.” He was subsequently appointed a Companion of the Order of the Bath (CB) in 1887. Colonel Protheroe took part in the Chin-Lushai expedition of 1889-90. As Brigadier-General, he commanded the Haiderabad contingent from 1890-1895. Returning to London from India, he was served as Aide De Camp to Queen Victoria from 1894-1897, receiving the Jubilee medal. Following this appointment he was promoted to Major-General on 30 Apr 1897, and appointed Assistant Military Secretary for Indian Affairs. He returned to India at the end of 1898, and was appointed Commander of Burma District on 4 Jan 1899, an appointment he held until 1903. He retired in Feb 1903, and returned to London. In retirement he was involved with the Royal United Service Institute. He was appointed Honorary Colonel of the 94th Infantry Regiment (Russell’s Infantry) on 13 May 1904. Major-General Protheroe never married, and died on 2 Jul 1905, aged 64... “ (http://www.emedals.ca/catalog.asp?item=BAG194)
MAJOR-GENERAL SIR HERBERT MULLALY, C.S.I., C.B., K.C.M.G.

Major General Herbert Mullaly in The Times
Saturday 15 August 1908 (Honours)

Indian Frontier Operations

The King has been pleased to make the following promotions in and appointments to the Orders of the Star in India and the Indian Empire in connexion with the recent operations against the Zakka Khel and Mohmands:-
C.S.I.
Colonel (Brigadier-General) Herbert Mullaly, C.B.

Wednesday 01 May 1918 (Court Circular)
On arrival Their Majesties were received by the Mayor and the Town Clerk of Chatham, the Mayor and Town Clerk of Gillingham, Admiral Sir Doverton Sturdee, Bt. (Commander-in-Chief at the Nore), and Staff, and Major-General Sir Herbert Mullaly and Staff.

Friday 01 December 1922

Major General Sir Herbert Mullaly, surveying the vital Eastern problem, begs Greater Britain to live up to its faith in peace and good will, especially with the Turks and our Moslem fellow-subjects, and to refrain from offending them and their religious principles.

Monday 13 June 1932

Obituaries

Major General Sir Herbert Mullaly, late R.E., died at La Tour de Peilz, Switzerland, on June 9, at the age of 72. The son of Mr. John Mullaly, of the Honourable East India Company’s Service, he was educated privately, and joined the Royal Engineers from Woolwich in 1878. His first active service was as field engineer with the Chin-Lushai Expedition, 1889-90, when he was mentioned in dispatches. In 1895 he was officiating assistant secretary of the Military Department, India, D.A.A.G. for R.E., and secretary of the Defence Committee, India, and in 1896 he was appointed D.A.Q.M.G. for Mobilization, India. In the South African War, 1899-1900, he served as D.A.A.G., being present at Lombard’s Kop, the defence of Ladysmith, and other operations. He was severely wounded and mentioned four times, and received his brevet of lieutenant-colonel and four clasps. After his return to India he was in 1902-3 officiating deputy secretary, Military Department, India, and was then D.Q.M.G., and in charge of mobilization, India, till 1906, when he was appointed Director of Military Operations in India, a post which he held till 1910. He was made C.B. in 1905. In 1908 he officiated as Chief of Staff with the Bazar Valley field Force and the Zakka Khel Expedition, and was again mentioned and created C.S.I. He commanded a brigade from 1910 to 1913. In the Great War he commanded a division and the East coast Defences, and was mentioned twice and created K.C.M.G. in 1917. He retired on an Indian pension in 1920. Sir Herbert Mullaly married, in 1883, Mabel, daughter of the late Mr. Hastings Read, I.C.S.; she died in 1924.

Source: http://www.kenthistoryforum.co.uk/index.php?topic=1811.30
Death in Switzerland at Age Of 72.

The death took place at La Tour de Peilz, Switzerland, on June 9 of Major-General Sir Herbert Mullaly, K.C.M.G., C.B., C.S.I., late Royal Engineers, at the age of 72.

General Mullaly was the son of Mr. J. Mullaly of the Indian Civil Service. He was educated privately and at the R.M.A., Woolwich. He joined the Royal Engineers in 1878 and became major-general in 1910. He held many high staff positions in India and was Director of Military Operations from 1906 to 1910 at the same time being officiating Chief of Staff. He served in the Chin Lushai expedition 1889-90; the South African War in which he was severely wounded and mentioned in dispatches four time; the Bazar Valley expedition in which he was chief staff officer; and the European War as a division commander commanding the Eastern Coast Defences. He retired in 1920 on Indian pension.
MAJOR-GENERAL R. G. WOODTHORPE, CB., K.C.I.E., R.E.
By Colonel Sir Thomas Hungerford Holdich, R.E., K.C.I.E., C.B.

Robert Gosset Woodthorpe, second son of Captain John Bolton Woodthorpe, R.N., was born at Purfleet, in Essex, on September 22, 1844, and was educated at Mr. John Taylor's school at Woolwich, preparatory to entering the Royal Military Academy as a cadet. He obtained his commission in the Royal Engineers on June 22, 1865, and very early in his career he elected for service in India. He "heard the East a-calling" as others have done, and he responded to that call with the service of a lifetime, finishing his career as Deputy Survey-General at Calcutta, and taking his last long leave on May 26.

Nature intended Robert Woodthorpe to be one of the world's explorers. He was gifted with a short, square figure and sturdy frame, immense capacity for endurance, and a courage that no combination of difficulties and dangers could depress. Thus, when the Indian Survey Department pointed the way to geographical distinction, he accepted the chance with alacrity, and he speedily drafted off to some of the wildest and most inaccessible districts of the Indian borderland on survey duty.

His first surveys were carried through the Khasia and Naga highlands, and it was here that he found himself face to face with a people so exceptional in their physical characteristics, and so entirely aboriginal in their manners and customs, that he at once fell into the habit, which never after left him, of illustrating his wanderings with his pencil... In 1871-72 he was called to accompany the Lushai expedition, which was carried through districts much akin to those of the Khasia community...

Source: JSTOR: The Geographical Journal, Vol. 12, No. 2 (August 1898)
http://www.jstor.org/pss/1774471
Note: He is the author of The Lushai Expedition 1871-1872. tzd

MAJOR-GENERAL MICHAEL JOSEPH TIGHE, C.B., COMB., D.S.O.

Lieutenant, was born 21 May 1864, at Trincomalee, Ceylon, eldest son of Major Michael Joseph Tighe, 70th Regiment. He was educated at a private school, and at Sandhurst, and joined the 1st Battalion The Leinster Regiment 25 August 1883, and the Indian Staff Corps 27 June 1885. He served in the Burmese War, 1886-89, with the Mounted Infantry (Menial with clasp); with the Red Karen Expedition in 1889; served with the Mounted Infantry; was mentioned in Despatches 15 November 1889, and received a clasp, and was created a Companion of the Distinguished Service Order [London Gazette, 12 November 1889]: "In recognition of services during operations in Burma. Michael Joseph Tighe, Lieutenant, Bombay Staff Corps". The DSO was awarded for personal gallantry at the action of Niza Kaing 1 June 1889, when in command of the MI of the AG to Sir N Collet's Force (Field operations, Burma, General Orders, No 17, 6 May 1889): "In this action the MI, under Lieutenant Tighe, attacked and destroyed the Karen Force at Niza Kaing; this officer himself killed eight of the enemy in the hand-to-hand fighting". He served with the Chin-Lushai Expedition in 1890 (clasp); Chin Hills Expedition, 1890-92, as Political Officer (two clasps). He became Captain 25 August 1894. He served in East Africa, 1895-96; operations against the Mazrin Arabs, also with the Naval Brigade in operation on the coast (Medal and Brilliant Star of Zanzibar awarded for distinguished service before the enemy); Ufunda, 1897-99; operations against the Wa Zeita; operations against the Soudanese Muteineers (Despatches, Medal and clasp, Brevet Major, 4 October 1899); Mikron Expedition and operations in East Persia in 1901; storm and capture of Wadisfort, in command; Brevet of Lieutenant Colonel. In 1902 he accompanied the Indian Contingent at King Edward's Coronation (Medal); in 1911 commanded Indian Contingent at Coronation of King George V (CIS and Medal); in 1911 awarded CB; in European War, 1914, commanded Composite Brigade, British East Africa; commanded Expeditionary Force, BEF, in operations against the Germans up to 1 April 1918. He was promoted Major General for Distinguished Service in the Field 3 June 1915; awarded KCMG 28 March 1916. He married in London, 14 June 1900, Katherine Helen Mackay, daughter of Mackay Hugh Bailie Scott, and they had one son, Valentine Michael Vincent, born 14 February 1904. Source: DSO recipients (VC and DSO Book)  Bombay Staff Corps
MAJOR-GENERAL W. H. BIRKBECK, C.B., CMG., Order of the Rising Sun

Colonel W. H. Birkbeck, C.B., C.M.G., who has been promoted to be Major-General, was born in 1863, youngest son of the late Mr. Joseph Birkbeck, of Settle, Yorkshire, and obtained his commission in the King's Dragoon Guards when he was 20 years of age. His first service was in India, where he acted as assistant superintendent of signalling during the Hazara expedition of 1888, receiving mention in despatches; and again obtaining a similar honour in the Chin-Lushai expedition, 1889-90. In October, 1899, on the outbreak of the South African war, Colonel Birkbeck was selected to go to the front as assistant inspector of remounts, his services being twice mentioned in despatches, and rewarded with a brevet lieutenant-colonelcy and the C.B. He remained in South Africa until May, 1903, and two years later was attached to the Japanese army in Manchuria, when he was decorated with the Order of the Rising Sun and the C.M.G. Subsequently he became Commandant of the Cavalry School, and last year was ap-pointed Director of Remounts at the War Office.

Note: The Order of the Rising Sun (勲一等旭日章, K y ō k u j i t s u h ō M ? ) is a Japanese order established in 1875 by Emperor Meiji of Japan. The order was the first national decoration awarded by the Japanese Government, created on April 10, 1875 by decree of the Council of State. It is the second most prestigious Japanese decoration after the Order of the Chrysanthemum.


MAJOR-GENERAL EDWARD PEMBERTON LEACH, VC., C.B.

Rank: Lieutenant, 17-4-1866; Captain, 31-12-1878; Major, 17-4-1886; Lieutenant Colonel, 5-12-1892. Army Rank: Major, 22-11-1879; Lieutenant Colonel, 2-3-1881; Colonel, 2-3-1885; Major General, 1-10-1897. War Service: Looshai, 1871-72; Afghanistan, 1879-80; Sudan, 1885.

REFERENCE:
1. CONNOLLY, T.W.J. Roll of Officers of the Corps of Royal Engineers From 1660 to 1898. Royal Engineers Institute, Chatham, 1898.
2. The Royal Engineers Monthly List, April 1910.

http://www.reubique.com/officers.htm

MAJOR-GENERAL WILLIAM JOSEPH FITZMAURICE STAFFORD, C.B., Bengal Army

1871-72 Looshai expedition CB Medal Group

‘Looshai’ expedition C.B. group of four awarded to Major-General William Joseph Fitzmaurice Stafford, Bengal Army.

The Most Honourable Order of the Bath, C.B. (Military) Companion's breast badge, gold and enamel, hallmarks for London 1858, complete with gold buckle on ribbon, minor enamel damage to wreaths; Indian Mutiny 1857-59, 1 clasp, Delhi (Capt. W. I. F. Stafford, 4th Punjab Infy.) note incorrect initial; China 1857-60, no clasp (Major W. J. F. Stafford, 22nd P.N. Infy.) engraved naming; India General Service 1854-95, 1 clasp, Looshai (Colonel W. J. F. Stafford, 22nd Nat. Infy.)

William Joseph Fitzmaurice Stafford was born at Winscombe, Somerset on 18 April 1819, the son of Colonel John Stafford and his wife Frances Maria Stafford. He received a classical and mathematical education at La Flèche College, France. He was nominated as a Cadet for the East India Company's Bengal Infantry by E.I.C. Director John Thornhill, at the recommendation of his father, then a Major-General. Stafford passed the Military Committee at East India House, London on 29 July 1840 and embarked for India on the Vernon on 31 July 1840. Ranked as an Ensign in September 1840 and posted to the 36th Bengal Native Infantry in February 1841, he qualified as an interpreter in December 1843. Served as Brigade Major with the Hurriana Field Force under General
H. C. van Cortlandt, C.B. and was selected to command a detachment sent to cooperate with Brigadier Showers against Khajiar, at the surrender of which place he was present in October 1857. For his services he was mentioned in despatches and thanked by Sir John Lawrence. Commanded the 22nd Punjab Infantry in the affair at Kukrowle and at the taking of Bareilly - for which he was mentioned in Lord Clyde's despatch, G.O. 8 May 1858.

For his services in the suppression of the Indian Mutiny he was granted the brevet of Major and awarded the medal with clasp. He then served in China in command of the 11th (later 22nd) Punjab Infantry, operating in the vicinity of Shanghai and capturing a number of stockaded villages. He also commanded a mixed force at the relief of Tsinpoo. For his services he was awarded the medal without clasp.

Stafford was promoted to Major in February 1861 and to Lieutenant-Colonel in March 1866. Served in the Looshai expedition, 1871-72, in command of the 22nd Regiment Native Infantry. For his services he received the thanks of the Government of India, was awarded the medal with clasp and was created a C.B. Stafford was then placed in command of the Eastern Frontier District for five years from October 1872, commanding the Duffla expedition, 1874-75 for which he received the thanks of the Government of India.

Stafford retired as a Major-General on 10 March 1878 and died on 29 August 1887.


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MAJOR-GENERAL JOHN MACDONALD

Bengal Staff Corps, head of survey operations on the Looshai Expedition
Punjab 1848-49, no clasp (Ensign, 18th Bengal N.I.); India General Service 1854-95, 1 clasp, Looshai (Major, Bengal Staff Corps)

Footnote

John MacDonald was born in India on 11 March 1829 and entered the East India Company Service in the season of 1846. He served with the Army of the Punjab in 1848-49 as an Ensign with the 18th Regiment Native Infantry. He was twice employed on special duty in the Looshai Country in 1869-70 and 1870-71, and in the Looshai Expedition of 1871-72, when he served as head of the survey operations. He received the thanks of Government in G.G.O.s 1227 of 1870 and 480 of 1872, and in Government Resolution 562 of 1872, in recognition of his professional work in the Looshai Expedition 1871-72. Promoted to Lieutenant-Colonel in December 1872, he became Colonel in December 1877, and retired as Major-General in December 1880. He died in England on 16 February 1892.

http://www.dnw.co.uk/medals/auctionarchive/searchcataloguearchive/itemdetail.lasso?itemid=25507

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BRIGADIER-GENERAL ALEXANDER BEAMISH HAMILTON. C.B.

The Great War C.B. Group of Nine to Brigadier A.B. Hamilton, King’s Own Scottish Borderers, a Veteran of the Chin-Lushai Expedition, and was Mentioned in Despatches. During the Sudanese Campaign 1896-98 as One of Two K.O.S.B. Officers Present
a) The Most Honourable Order of the Bath, Military Division, Companion’s (C.B.) breast Badge, silver-gilt and enamel, with integral silver-gilt riband buckle
b) India General Service 1854-95, one clasp, Chin-Lushai 1889-90 (Capt. A.B. Hamilton 1st. Bn. K.O. Sco. Bord)
c) Queen’s Sudan 1896-98 (Cpt A.B. Hamilton. 2/K.O.S.Bds.)
d) 1914-15 Star (Brig: Gen: A.B. Hamilton. C.B.)
e) British War and Victory Medals (Brig. Gen. A.B. Hamilton.)
f) Hong Kong Coronation 1902, bronze, unnamed as issued
g) Belgium, Kingdom, Order of the Crown, Commander’s neck Badge, 72mm including wreath suspension x 55mm, silver-gilt and enamel
h) Khedive’s Sudan 1896-1908, one clasp, Khartoum, this clasp a contemporary tailor’s copy, unnamed as issued, lacquered, generally nearly extremely fine, with recipient’s Great War Bronze Memorial Plaque ‘Alexander Beamish
C.B. London Gazette 3.6.1915 Colonel (temporary Brigadier-General) Alexander Beamish Hamilton. Belgium, Order of the Crown, Commander London Gazette 24.9.1917 Colonel (temporary Brigadier-General) Alexander Beamish Hamilton, C.B., late Embarkation Commandant ‘For distinguished services rendered during the course of the campaign.’ Brigadier Alexander Beamish Hamilton, C.B., born December 1860, the son of Lieutenant-Colonel Samuel Beamish Hamilton, King’s Own Scottish Borderers; Commissioned Second Lieutenant, King’s Own Scottish Borderers, January 1881; Lieutenant, July 1881; served in the Chin-Lushai Expedition as part of the Burma Column under Brigadier W.P. Symons, November 1889 - April 1890; Captain, December 1889; Appointed Adjutant, March 1890-December 1893; Deputy Assistant Adjutant General, Egypt, December 1893 - December 1898, with the Garrison at Alexandria; Served in the Nile Expedition 1898 (Mentioned in Despatches, London Gazette 30.9.1898) ... died in a nursing home in Weymouth, whilst still on Active Service during the Great War, 30.12.1918, and is buried in Affpuddle (St. Lawrence) Churchyard, Wiltshire.

Orders, Decorations, Campaign Medals and Militaria including the Collection of the Late Lee E. Bishop, Jr. Thursday 23 July 2009.
For more information about Spink services, forthcoming sales and sales results you can access the Spink web site at www.spink.com

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BRIGADIER-GENERAL COLIN ROBERT BALLARD, C.B., C.M.G

The Great War C.B., C.M.G. Group of Ten to Brigadier C.R. Ballard, Norfolk Regiment, Who Commanded Variously Three Infantry Brigades on the Western Front 1914-17; a Veteran of the Burma Campaign 1891-92, the North West Frontier, South Africa, and Somaliland; Mentioned in Despatches on Seven Occasions

a) The Most Honourable Order of the Bath, Military Division, Companion’s (C.B.) neck Badge, silver-gilt
b) The Most Distinguished Order of St. Michael and St. George, Companion’s (C.M.G.) neck Badge, silver-gilt and enamel
c) India General Service 1854-95, one clasp, Burma 1889-92 (Lieut. C.R. Ballard 1st. Norfolk Regt.)

Brigadier Colin Robert Ballard, C.B., C.M.G., born Lasswade, Scotland, July1868, the second son of General J.A. Ballard, C.B., Royal Engineers; educated at United Service College, Westward Ho!; Commissioned Second Lieutenant, Norfolk Regiment, February 1888; Lieutenant, April 1890; served in Burma as part of the Baungshe Column as Intelligence Officer under Major R.H. Gunning, 25.12.1891-29.2.1892; served during Operations in Chitralt with the Relief Force, March to August 1895, and subsequent Operations on the North West Frontier of India in the action against the Khel Waziris, and with the Tirah Expeditionary Force as Transportation Officer under the command of General Sir W.S.A. Lockhart, K.C.B., K.C.S.I. (Mentioned in Despatches, London Gazette 7.6.1898); Captain, May 1898... Brigadier Commanding, 95th Infantry Brigade, New Armies, British Expeditionary Force, 17.8.1915-19.7.1916; Brigadier Commanding, 57th Infantry Brigade, British Armies in France, 31.12.1916-6.4.1917 (Four times Mentioned in Despatches, London Gazettes 19.10.1914, 17.2.1915, 15.6.1916, 6.7.1918; Brevet of Colonel, 18.2.1915); Colonel, 12.1.1917;
Served as Military Attaché, Romania, 6.5.1917-16.9.1919 (Appointed Knight Commander, Order of the Star of Romania, Military Division; and Commander, Order of Carol I); General Officer Commanding, Lowland Area, Scottish Command, 10.10.1919- 10.2.1920; President, Allied Police Commission, Constantinople, 11.2.1920; retired, 1.9.1923. Brigadier Ballard died 20.6.1941. www.spink.com
BRIGADIER-GENERAL GERALD EDWARD HOLLAND, C.B., C.M.G., D.S.O.


(a) The Most Honourable Order of the Bath, Companion's (C.B.), Military Division, neck Badge, silver-gilt and enamel
(b) The Most Distinguished Order of St. Michael and St. George, Companion's (C.M.G.), breast Badge, silver-gilt and enamel, with usual swivel-ring suspension and ribbon buckle
(c) The Most Eminent Order of the Indian Empire, Companion's (C.I.E.), breast Badge, gold and enamel, complete with upper suspension brooch
(d) Distinguished Service Order, V.R., silver-gilt and enamel
(e) India General Service 1854-95, three clasps, Burma 1885-7, Burma 1887-89, Chin Lushai 1889-90 (1st Gde. Officer, H.M. I.M.S.)
(f) Queen's South Africa, one clasp, Natal (Commdr., Rl. Ind. Mar.)
(g) 1914-15 Star (Lt. Col., C.I.E., D.S.O., R.E.)
(h) British War and Victory Medals (Brig. Gen.), officially re-impressed
(i) Belgium, Order of Leopold I, Military Division, Officer's breast Badge, silver-gilt and enamel
(j) Belgium, Croix de Guerre
(k) Italy, Order of St. Maurice and St. Lazarus, Knight's breast Badge, gold and enamel, enamel work chipped in places, otherwise generally good very fine (11)

Lot Notes C.B. London Gazette 4.6.1917
C.M.G. London Gazette 14.1.1916
C.I.E. London Gazette 25.7.1901
D.S.O. London Gazette 14.11.1890 'In recognition of services during the late Chin-Lushai Expedition.'

Brigadier-General Gerald Edward Holland, C.B., C.M.G., C.I.E., D.S.O., served on the Naval Transport Staff at Durban 1899-1900, while a Commander in the Royal Indian Marine. His appointment as the Disembarkation Officer during the heady days of the arrival of first White's and then Buller's force was rewarded with three Mentions and a unique Boer War award of the C.I.E. Holland was also responsible for the preparation of the Hospital Ships.

White mentioned him in his Despatch dated 2.11.1899 and Buller twice recording in his of 30.3.1900:

'Commander G.E. Holland, D.S.O., Indian Marine, has also been employed at Durban throughout. His genius for organisation, and his knowledge of transport requirements is, I should say, unrivalled. He undertook the alteration of the transports which were fitted at Durban as hospital ships, and the result of his work has been universally admitted to have been a conspicuous success. I strongly recommend him to your consideration' (London Gazette 8.2.1901 refers).

Holland had been created a Companion of the Distinguished Service Order for the Chin-Lushai Expedition but was probably better known as the Captain of the ill-fated Warren Hastings (see below). He was Court-Martialled for her loss but received only a simple reprimand and this simultaneously with receiving a commendatory order containing warm praise issued by the Viceroy and Governor-General in Council of India for his fine conduct and saving of life.

At the outbreak of the Great War, Holland (who had retired from the Royal Indian Marine in 1905) became a Lieutenant-Colonel, Royal Engineers and Assistant Director of Inland Water Transport. He was appointed its Director in 1916, a Brigadier-General in 1917, created a Companion of the Order of the Bath and the Order of St. Michael and St. George, two Foreign Orders and Mentioned in Despatches thrice. He died of sickness contracted in France while on leave in England in 1917.

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HOLIDAY.

ments serving in the Colonies, 1904; 2nd Indian Army Transport, 1915; Member of the House of Laymen; has spoken and written extensively on matters relating to the Church and education. Address: Walden Abbott Whitwell, Herts.

Holland, Com. Gerald Edward, C.I.E., (1909), D.S.O. (1890), retired Marine Superintendent, L. and N. W. Railway, Holyhead; b. Dublin, 1860; 2nd s. of late Denis Holland of Dublin; m. Mary, c. d. of late Edmund Dwyer Gray, 1896; educ. Ratcliffe College, Leicestershire; joined Royal Indian Marine, 1880; Lieutenant, 1882; served with Burma Expeditionary Force, 1887-89 (medal, 2 clasps); Commander, 1895; Chin-Lushai Expedition, 1889-90 (clasp, despatches, D.S.O.); commanded Royal Indian Marine troopship "Warrington" when that vessel was lost on Reunion Islands 1897; tried by Court Martial, was reprimanded; Viceroy's Commendatory order containing warm praise published simultaneously with Court-Martial finding; served on Naval Transport Staff, Durban, 1899-1900; Divisional Officer, Naval Transport Staff, (despatches thrice, medal, clasp, c.i.e.), 1900; Principal Port-Officer, Rangoon, 1904-4. Recreations: cricket, golf, yachting, motoring. Address: Bryn-y-Mor Holyhead, Club: Oriental.

Holland, Major-General Henry William, C. B. (1869), Indian Army, (retired); c. s. of late Major Henry Cobon Holland; b. at Bombay, 1825; educ. Cheltenham, and Woolwich; m. twice; joined the Army in 19th Bombay Native Infantry, 1841; S. A. Commissary-General, 1847; became Captain, 1856; Major, 1891; Lieutenant Colonel, 1867; Controller of Supply and Transport in Abyssinian War, 1867-68 (despatches, Brevet of Colonel, medal, and C. B.); Commissary-General, Bombay Army, 1870-77; Major-General, 1877; retired, 1877. Address: 21, Havelock Road, Croydon.

Holland, Robert Erskine, B. A., 1. C. S. Political Agent and Consul at Muscat since 1908; b. London, 1873; s. of Prof. Holland, K. C. ; m. Gwendoline, c. d. of Francis E. Crow, 1910; educ. Winchester, and Oriel Coll. Oxford; joined I. C. S, 1895; served as Assistant Collector and Magistrate; transferred to Bombay, 1900; served there for a short period, and was transferred to Madras, 1902; Secretary, Board of Revenue, Madras, 1903; Foreign Department, Government of India Secretariat, 1904-8. Recreations: riding, shooting, tennis, photography. Address: Muscat, Arabia. Clubs: East India United Service, Bengal, Calcutta.

Holland, Sir Thomas Henry, K. C. I. E., (1908) D.Sc., F.R.S., (1904), F.G.S. Professor of Geology, Manchester University, since 1909; s. of late John Holland Sprigge, Canada; b. 1818; m. Frances Maud, d. of late Chas Chapman; National Scholar, 1885; Murchison Medalist and Prizeman, 1887; Assoc. Royal Coll. Science 1888; Berkley Fellow of the Owens College, 1889; joined I. C. S., 1859; Deputy Superintendent, Geological Survey, 1894; President, Asiatic Society of Bengal, 1909; President, Mining and Geological Institute of India, 1906; Director of Geological Survey, India, 1903-1909; Chairman of Trustees, Indian Museum, 1905-09
BRIGADIER-GENERAL HERALD PEMBERTON LEACH. C.B., D.S.O.

Major and Brevet Lieutenant Colonel, late RE, 4th son of Lieutenant Colonel Sir George Archibald Leach, KGB, RE; born 1851; first commission 1871; promoted Colonel by Brevet in 1894; retired in 1908 and became Honorary Brigadier General in 1912. Served with 1st Division Khyber Field Force in command of Company, Bengal Sappers and Miners, 1878-79; was present at capture of Ali Musjid, action at Deh Savak and the operation in the Bazar Valley (Despatches). Subsequently in the Kurrum Valley, 1879-80, when he took part in Zaimuckt Expedition, including the taking of Zowa (Despatches, thanks of Government of India, Medal with clasp). Lent to Home Government for service with Camel Transport during the Nile Expedition, 1884-85; present at the actions of Abu Klea and Gabat; Senior Transport Officer on withdrawal of Force from Metemneh (Medal with two clasps; Bronze Star; Brevet of Major). Senior RE with Lushai Expedition 1888-89 (honourably mentioned; Medal with clasp). CRE with Chin-Lushai Expedition 1889-90 (Despatches, clasp, Brevet of Lieutenant Colonel); Created a Companion of the Distinguished Service Order [London Gazette, 30 May 1891]: "Harold Pemberton Leach, Major and Brevet Lieutenant Colonel, Royal Engineers". CRE (Colonel on the Staff) with Chitral Relief Force, 1895. Present at taking of Malakand and action on Panjkora River (Despatches, Medal with clasp; CB). Commandant Bombay Sappers, 1890-91. Military Secretary to C-in-C Bombay, 1891-93. Commandant Bengal Sappers, 1893-1900; Brigadier General commanding Presidency District, 1900-05 (thanks of Government of India for despatch of China Expedition from Calcutta); also officiated in command of Peshawar District in 1896, and again in 1898; Lahore District in 1901 and as DQMG Army Headquarters, India, in 1898. During the Great War commanded the 89th Brigade, 4th Army (subsequently turned into 1st Training Reserve Brigade), 1914-1917 (Secretary of State's List, CBE). Subsequently served as Group Commander, Surrey Volunteers. Source: DSO recipients (VC and DSO Book)

BRIGADIER-GENERAL ALEXANDER CADELL

A Fine Campaign Group of Four to Brigadier-General A. Cadell, 38th Bengal Infantry, Late 26th Punjab Infantry India General Service 1854-95, two clasps, Chin-Lushai 1889-90, Waziristan 1894-5 (Lieutt. A. Cadell 38th Bl. Infy); Queen's Sudan 1896-98 (Capt. A. Cadell. 26th/Pun: Infr.), suspension claw re-affixed ; India General Service 1895-1902, one clasp, Punjab Frontier 1897-98 (Brevet Major A. Cadell. 38th Bl. Infr.); Khedive's Sudan 1896-1908, no clasp (Captain A. Cadell. 38th Bl. Infr.).

Brigadier-General Alexander Cadell, born 1867; Lieutenant 38th Bengal Infantry, 1885; Captain 1896; served with the Indian Contingent at Suakin during the Dongola Expedition under Sir H. Kitchener 1896 (Brevet Major); served in the campaign of the North West Frontier of India under Sir W. Lockhart (1897-98) with the Malakand Field Force, including the night attack at Markhaini, the operations against the Mamunds and the engagements at Agraft and Gut (Mentioned in Despatches 22.4.1898); Lieutenant-Colonel and Commandant 38th Dogras, 1910; Colonel 1.1.1914; Deputy Adjutant-General in India, Headquarters Staff, from 1.3.1915; Brigadier-General 27.12.1916; served during the Great War in operations in Mesopotamia, February-August 1917; General Officer Commanding 41st Infantry Brigade (M.I.D. London Gazette 28.7.1919); retired 21.1.1921.
http://www.invaluable.com/auction-lot/a-fine-campaign-group-of-four-to-brigadier-general-1-c-u59spgs8h

BRIGADIER-GENERAL D.C.A. ANDREW

Brigadier-General David Clapham Adrian Andrew (1866-1942), Commissioned Second Lieutenant, Royal Warwickshire Regiment, January 1886; transfered Indian Army, April 1887, and posted 21st Bengal (Punjab) Infantry; Appointed Assistant Commandant, Burma Military Police Battalion, Mandalay, November 1890; served with the Momeik Column in operations against the Kachins, January-March 1891; saw action at Thanga and Montok in operations against the Chins, November 1892; Captain, January 1897; present at the defence of Malakand, and the actions at Landakai, Utman Khel, Buner, and Tanga Pass, 1897-98; Appointed Second in Command, 21st Punjab, December 1902; Major, 30.1.1904; Company Commander, 55th (Cokes) Rifles, January 1907, and saw action with them in the North West Frontier, 1908; Lieutenant-Colonel, 22.10.1911; Commandant 55th (Cokes) Rifles, 22.10.1911-21.10.1916; Brigade Commander, Bannu, 1.6.1914; Brigadiere-General, 14.3.1917. Brigadier-General Andrew retired 3.4.1920.
BRIGADIER-GENERAL C.H. ROE, Royal Engineers,
The Most Distinguished Order of St. Michael and St. George, Companion's (C.M.G.)

A Great War C.M.G., C.I.E. Group of Seven to Brigadier-General C.H. Roe, Royal Engineers, The Most Distinguished Order of St. Michael and St. George, Companion's (C.M.G.) neck Badge, silver-gilt and enamel; the Most Eminent Order of the Indian Empire, Companion's (C.I.E.) neck Badge, gold and enamel; Kaiser-i-Hind, V.R., silver; India General Service 1854-95, three clasps, Chin Hills 1892-93, Burma 1887-89, Burma 1885-7 [in this order] (Lieutt., R.E.); British War and Victory Medals (Brig. Gen.); Delhi Durbar 1911, the fourth with edge bruising and contact wear, otherwise good very fine or better (7)

Brigadier-General Cyril Harcourt Roe, C.M.G., C.I.E., was born in Dorchester in October 1864 and gazetted to the Royal Engineers as a Lieutenant in February 1884. Arriving in India in March 1886, he participated in the operations in Burma until the following year, being employed in 3rd Brigade, under General Anderson. Advanced to Captain in August 1892, he next served as a Company Commander in the Sappers and Miners during the Chin Hills Expedition, when he was employed in building new forts in the North. By the outbreak of hostilities in August 1914, Roe had risen to the rank of Colonel, and two months later was granted the rank of Temporary Brigadier-General, his subsequent 1914-18 services incorporating the Mesopotamia operations and resulting in two 'Mentions' (London Gazettes 21.1.1919 and 5.6.1919 refer) and the award of a C.M.G. and C.I.E. He retired to Worcestershire and died in November 1928.

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BRIGADIER-GENERAL F.W. TOWSEY, C.M.G., C.B.E., D.S.O.

The Great War C.M.G., C.B.E., D.S.O. group of ten including the India General Service with clasp Lushai 1889-92, and Ashanti Star 1896 to Brigadier-General F.W. Towsey, West Yorkshire Regiment, who Commanded the 1st Battalion of his regiment on the Western Front in the Great War, and was Mentioned in Despatches five times.

BRIGADIER-GENERAL F. A. SMITH, Indian Army, latterly commanding the 2nd Rajputs

INDIA GENERAL SERVICE 1854-95, 1 clasp, Chin-Lushai 1889-90 (Lieut. F. A. Smith, 3d Bl. Infy.);
INDIA GENERAL SERVICE 1895-1902, 3 clasps, Punjab Frontier 1897-98, Samana 1897, Tirah 1897-98 (Capt’n., 2d Bl. Lt. Infy.) unofficial connections between clasps; CHINA 1900, no clasp (Capt’n., 2d Rajput Lt. Infy.); NAVAL GENERAL SERVICE 1915-62, 1 clasp, Persian Gulf 1909-14 (Lt. Col., 2nd Rajputs, H.M.S. Pelorus)
Frederick Alexander Smith was born on 18 March 1864. First commissioned in the Yorkshire Light Infantry on 7 February 1885. Appointed to the Bengal Staff Corps, Indian Army, in March 1888. Posted to the 2nd Rajput Light Infantry as a Wing Officer in September 1888. Served on the N.E. Frontier of India, Chin-Lushai 1889-90 (medal with clasp). Appointed Adjutant in 1894 and Captain in February 1896. Served on the N.W. Frontier of India 1897-8, with the Kohat Kurrum force and in Tirah, 1897-98, including the actions of Chagru Kotal and Dargai (medal with 3 clasps). Appointed a Double Company Commander in May 1900 and was present with the 2nd Rajputs in the campaign in China, 1900 (medal). Smith was promoted to Major in February 1903, was ranked as 2 l/c of the 2nd Rajputs in August 1907 and became a Lieutenant-Colonel and their commander in February 1910. Smith qualified
for the Naval General Service medal as Commanding Officer of the detachment of 2nd Rajputs, borne for duty on H.M.S. Pelorus in June 1913 for services during the punitive operations against the Tangisti. Only 17 army officers received the Naval medal for the Persian Gulf operations. During the Great War he was promoted to Colonel (Hon. Brigadier-General in February 1915 and was appointed Brigadier-General & Commandant of the Secunderbad Infantry Brigade in June 1916. Smith served in Egypt between 15 November 1914 and 12 February 1916, for which he was mentioned in despatches (London Gazette 21 June 1916) awarded the brevet of Colonel and awarded the Serbian Order of St. Sava, 5th Class. Additionally awarded the 1914-15 Star trio. Smith retired on 1 March 1921 but was Colonel of the 1/7th Rajput Regiment (late 2nd Rajputs) from August 1921 until his death on 12 August 1945. (Source: www.dnw.co.uk. 11 May 2011)

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BRIGADIER-GENERAL ELLIOT PHILIPSE JOHNSON, C.B.

b. 21 November 1866, d. 26 November 1925

Elliot Philipse Johnson was born on 21 November 1866.1 He was the son of Charles Cooper Johnson and Jemima Anne Frances Martin. He married Mary Inkson, daughter of Surgn-Maj-Gen James Inkson, on 4 July 1892. He died on 26 November 1925 at age 59.

He was Companion, Order of the Bath (C.B.) in 1918.1 He was Colonel RE, Honour Brigadier-General (ret), served in Chin-Lushai Expdn 1889–90 (medal), NW Frontier India 1897 (despatches twice, medal), Somaliland 1903–04 (medal), WW I 1914 on staff in Mesopotamia (despatches three times, Commander Star of Roman in 1920. ( http://thepeergage.com/p48883.htm )

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LIEUTENANT-COLONEL F.S. LEQUESNE, VC.

Lieutenant-Colonel F.S. LeQuesne, V.C., who won the decoration in 1889 for conspicuous bravery while serving as a surgeon during the attack on the village of Tartan, Upper Burma, died on April 14, 1950 at the age of 86. Ferdinand Simeon LeQuesne, who was the third son of the late Lieutenant-Colonel Giffard N. LeQuesne, Royal Jersey Artillery, was born in Jersey on Christmas Day, 1863. After being at school in the Channel Islands he received his medical training at King’s College Hospital, London. Preferring a career in the service to that of a private practitioner, he joined the army medical service, and in 1889 was called upon to serve in the Burma Expedition. On May 4 of that year he was with a column of the Chin Field Force attacking the village of Tartan. In the course of the operations Second Lieutenant Michel, of The Norfolk Regiment, was lying wounded within five yards of the loopholed stockade from which the enemy was maintaining a continuous fire. Surgeon LeQuesne, notwithstanding the fire, with perfect coolness and self-possession, went to the aid of Michel and remained with him for 10 minutes dressing his wounds. LeQuesne then turned his attention to other wounded and while attending to another officer was himself severely wounded. In addition to being awarded the Victoria Cross, which was gazetted on October 29, 1889. LeQuesne was mentioned in dispatches and received the medal and clasp for the campaign. He saw further service the next year with the Chin-Lushai Field Force and in 1891 with the Wuntho Field Force.

LeQuesne reached his majority in 1898, just before the outbreak of the South African War. He continued to serve and he was promoted to lieutenant-colonel in 1906. Lieutenant-Colonel LeQuesne, who retired in 1918, was in his younger days a fine shot and an able player at rackets and lawn tennis. He was unmarried. - Time. London. (Vum Ko Hau, p. 399)

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NAVAL AND MILITARY MEDICAL SERVICES

THE VICTORIA CROSS.

“The Queen has been graciously pleased to signify her intention to confer the decoration of the Victoria Cross upon Surgeon Ferdinand Simeon LeQuesne (Medical Staff), whose claim has been submitted for Her Majesty’s approval for his conspicuous bravery during the attack on the village of Tartan, Upper Burma, by
a column of the Chin Field Force on May 4th last. The act of courage for which he has been recommended is recorded as follows: - "Displayed conspicuous bravery and devotion to duty during the attack on the village of Tartan by a column of the Chin Field Force on May 4th last, in having remained for the space of about ten minutes in a very exposed position (within five yards of the loopholed stockade from which the enemy were firing), dressing with perfect coolness and self-possession the wounds from which Second Lieutenant Michel, Norfolk Regiment, shortly afterwards died. Surgeon LeQuesne was himself severely wounded later on whilst attending to the wounds of another officer."
(Source: The British Medical Journal. Nov. 2, 1889. 1015)

Medal entitlement of:
Lieutenant Colonel Ferdinand LEQUESNE
Medical Staff ( Royal Army Medical Corps )
* Victoria Cross
  * India General Service Medal ( 1854-95 )
    o 3 clasps:
      o "Burma 1887-89"
      o "Chin Lushai 1889-90" - "Burma 1889-92"
* Queen's South Africa Medal ( 1899-1902 )
  o 3 clasps:
    o "Cape Colony"
    o "South Africa 1901" - "South Africa 1902"
* 1914 Star
* British War Medal ( 1914-20 )
* Victory Medal ( 1914-19 )
* King George VI Coronation Medal ( 1937 )
( http://www.victoriacross.org.uk/puleques.htm )

Note: The following is my correspondence with Mr. Starling, Director of the Museum, concerning a misunderstanding on my part with regard to a sub-title in his article below.

from: museum <armymedicalmuseum@btinternet.com>
reply-to: museum <armymedicalmuseum@btinternet.com>
to: Thang Za Dal <thangzadal@googlemail.com>
date: Mon, Mar 19, 2012 at 10:09 AM
subject: Re: THE MEDICAL VICTORIA CROSS(F.C. LeQuesne)
signed-by: btinternet.com

Dear Sir
Thank you for your email. I feel you may have misread the paper because the Kachin Hills expedition refers to the 1893 expedition and then the paragraph goes on to refer to the many other 'minor troubles for some years'. This leads into the Le Quesne and the Chin Hills expedition of May 1889.

I will access your paper.

Regards,

Pete Starling
Army Medical Services Museum
Keogh Barracks
Ash Vale
GU12 5RQ
01252 868612
THE MEDICAL VICTORIA CROSSES

WAR IN BURMA - THE AWARD OF THE VICTORIA CROSS TO
FERDINAND SIMEON LEQUESNE

PH Starling

Director, Army Medical Services Museum, Keogh Barracks, Ash Vale Aldershot

Introduction

Britain had been engaged in fighting in Burma on a small scale since the late 18th century but fighting intensified in the 19th century into what became known as the First, Second and Third Burmese Wars, after which Upper Burma was annexed by the British on 1st January 1886. The Third Burma War had taken a heavy toll on the combined British and Indian force, mainly from sickness with epidemics of malaria, dysentery and typhoid fever resulting in heavy wastage. The terrain dictated that the method of evacuation of the casualties was initially by hand but later by pony and elephant. Where possible rivers were used and large steamers were employed as floating hospitals [1]. The rate of admission for disease per 1000 strength in 1888 was 2367.45 and a death rate of 48.49; the following year things were slightly better with 2144.55 admissions per 1000 and 30.19 deaths [1].

After the Third Burma War there were further expeditions, conducted in the main to control the hill tribesmen, and it is one such expedition, the Kachin Hills Expedition of 1893, that is detailed here.

Kachin Hills Expedition

The Kachin Hills form a mountainous district of Upper Burma inhabited by the Kachin people who had been raiding columns and settlements for some years. Numerous small actions and two large expeditions were mounted against the Kachins to bring the major troubles to a halt, which happened in March 1893. There re-occurred some minor troubles for some years after, necessitating a strong police force remaining in the area for some years.

One such expedition was sent to destroy the village of Tartan which had been rebuilt by the rebels after its destruction in February 1889. The force consisted of 2nd Norfolk Regiment and sixty men of the 42nd Ghurkha Light Infantry. The whole force was commanded by Captain Otway Mayne, 2nd Norfolk's with 25 year old Surgeon Captain Ferdinand LeQuesne as the medical officer [2].

Ferdinand Simeon LeQuesne

LeQuesne was born in Jersey on the 25th December 1863, the third son of Lieutenant Colonel Giffard N LeQuesne, a retired Royal Jersey Artillery officer and Augusta W LeQuesne, née Simeon. He was initially educated in the Channel Islands and later underwent medical training at Kings College Hospital. He qualified as a licentiate of the Society of Apothecaries in 1885; MRCS in 1886 and a Licentiate of the Royal College of Physicians, also in 1886. Commissioned as a Surgeon Captain on 28th July 1886 he was attached to the 2nd Norfolk's and proceeded with them to Burma [3].

LeQuesne's presence on the return to Tartan on the 4th May was regarded more as a morale booster than a necessity. The Chins were not expected to fight but to follow their practice of abandoning their village on the approach of the column. By 0930am the column was above what looked like the abandoned village and Captain Mayne deployed his forces and the final advance into the village began. When almost at the bottom of the hill the troops discovered two fortified stockades which immediately came to life as heavy fire poured from them. One of the first to fall was 2nd Lieutenant Michel, leading the main party forward. Forced to withdraw, the troops pulled back with Michel's body but he still remained exposed to the Chin fire. A Private Charles Crampion went and fetched LeQuesne to treat Michel's wounds [3]. Here he dressed the wounds aided by Crampion and two Gurkhas, all the time under constant Chin fire (Figure 1). After about ten minutes LeQuesne and his helpers brought Michel's body under cover. Observing this brave act, from a position about thirty yards away, was Captain Mayne, who himself was wounded. LeQuesne now dashed across the fire swept hillside to Mayne's side and commenced dressing his wounds at which point he himself was wounded. Mayne's own statement testifies to the bravery of LeQuesne.

"...the splendid coolness and gallantry displayed by Surgeon LeQuesne in attending to the wounded, he himself being exposed during the whole time to a very hot fire, under which several men dropped; this was more especially the case while attending to 2nd Lieutenant Michel, owing to his extremely exposed position. I consider that Surgeon LeQuesne's conduct is deserving of the highest possible recognition" [4]

By now some eleven officers and men had been killed and with only two doolies, Captain Westmoreland, on whom command now rested, decided that withdrawal was the only option [5]. This, the force did, leaving Tartan burning once again. Some days later a force returned again to the scene of the action and destroyed the now unoccupied stockades.

At 9th October 1889 LeQuesne's name appeared in the London Gazette with notification of the award of the Victoria Cross.

"displayed conspicuous bravery and devotion to duty during the attack on the village of Tartan, by a column of the Chin Field Force, on 4th May 1889, in having remained for the space of about ten minutes in a very exposed position (within five yards of the loopholed stockade from which the enemy was firing), dressing with perfect coolness and self-possession the wounds from which Second Lieut. Michel, Norfolk Regiment, shortly afterwards died. Surgeon LeQuesne was himself severely wounded later on whilst attending to the wounds of another officer".

The Victoria Cross was presented to him by General BL Gordon at Rangoon in December 1889.
LeQuesne recovered from his wounds and took part in further actions in Burma including with the Chin Lushai Field Force in 1890, the Wuntho Field Force in 1891 and the Kauksee Expedition. He was awarded the Indian General Service Medal 1854-95 with three clasps and was further ‘Mentioned in Despatches’. After a year in England from 1893 to 1894 India beckoned again and service in Bengal until 1900 and then the Punjab until 1901, during which time he was promoted to the rank of Major, in May 1898. In November 1901, with the Anglo Boer War almost three years old, LeQuesne found himself in South Africa, where he served until 1902 and was awarded the Queens South Africa Medal with clasps for Cape Colony, 1901 and 1902 and was once again ‘Mentioned in Despatches’.

After a further two years in England he returned to Bengal until 1909, being promoted Lieutenant Colonel in 1906. With the outbreak of war in 1914 LeQuesne joined the BEF, serving in the war until 1918, when he retired. On retirement he took up the post, amongst others, of Honorary Surgeon to the Metropolitan Hospital London. His recreations were shooting, racquets and lawn tennis; presumably he developed his love for the former whilst in India. He remained a bachelor throughout his life [6].

Ferdinand Simeon LeQuesne died on 14th April 1950, aged 86 at 6 Victoria Square, Clifton, Bristol. He was buried at Canford Cemetery, Westbury-on-Trym, Bristol, on 19th April 1950.

References
4. Statement by Captain O Mayne 2nd Norfolk Regiment regarding operations on 4th May 1889. The National Archives, WO32/7404
5. Copy of the report by Captain CH Westmoreland, 42nd Goorkha Light Infantry, Fort White, dated 5 May 1889 to District Staff Officer Chin Field Force. The National Archives, WO32/7404
6. LeQuesne VC File, Army Medical Services Museum
The Burma and Chin-Lushai campaign medal awarded to Colonel Sir Ronald ‘Mosquito’ Ross, K.C.B., K.C.M.G., late Indian Medical Service, whose discovery of the mosquito cycle in malaria won him the Nobel Prize for Medicine and universal acclaim as one of the greatest benefactors of mankind.

India General Service 1854-95, 2 clasps, Burma 1885-7, Chin-Lushai 1889-90 (Surgeon R. Ross, 9th Madras Infy.) Ronald Ross was born at Almora, a hill station in the Nort-Western provinces of India, on 13 May 1857, the eldest child in the family of ten of General Sir Campbell Claye Grant Ross, of the Indian Army. At the age of seven he was sent to England to begin his education, initially in Ryde and then at Springhill, near Southampton. He became fond of nature studies as well as of drawing, music, writing verses and mathematics.

In 1874 he became a medical student at St Bartholomew’s Hospital in London. The extraordinary thing about Ross was that he never really wanted to be a doctor. His real ambition was to be an artist, and he had given evidence of his ability when he came first in the Oxford and Cambridge Local Examination in Drawing. But his father wanted him to go into the Indian Medical Service, so he obeyed. He failed his first examination and, to save his father money, he went to sea as a ship’s doctor until the next examination. He eventually passed and entered the Indian Medical Service, arriving at Bombay in October 1881. For the next several years he held temporary appointments either attached to various Madras regiments or doing duty at station hospitals. Some six months were spent at Vizianagram, and a short time at Pallaveram, both in the Madras Presidency.

From September 1882 to August 1884 he was at Madras itself. In September 1884 he brought a detachment of Madras Pioneers from Quetta to Madras, and in January 1885 spent a week in Burma taking a regimen to Thyetmyoo. On two occasions he was with detachments of Indian troops at Port Blair in the Andamans. From May 1885 to May 1886 he was at Moulmein during the operations in Burma, and later took part in the Chin-Lushai operations of 1889-90, for which he received the India medal with two clasps.

During a visit on leave to England in 1894, Ross was introduced to Patrick Manson, the famous tropical diseases doctor, who had made the discovery that a mosquito carried the parasite which caused elephantiasis in man. Manson suggested to Ross that the mosquito could also be the carrier of the malaria parasite, which the Frenchman, Laveran, had recently discovered in the blood of people suffering from malaria. However, no one had any idea yet how the parasite got there and Ross determined to find out. He began his search as soon as he got back to India. Two years and four months later, on 20 August 1897, he saw the first significant sign of success in the discovery of the pigmented oocysts of the malaria parasite in an unusual kind of mosquito, Ross’s ‘dapple-winged mosquito’, now well known as the anopheles mosquito.

It was not until the following year, however, that the discovery that malaria was an infectious disease transmitted from man to man by the mosquito was fully and for all time established. On 28 July 1898, when Manson announced Ross’s results at the Edinburgh meeting of the British Medical Association, the whole astounding cycle of development had been demonstrated for bird malaria and hence by very obvious probability for malaria in man. In February 1899, Ross left India to take up the position of lecturer at the Liverpool School of Tropical Medicine, and in July of the same year he retired from the Indian Medical Service.

His mind was now turned almost wholly to the application of his discovery to the eradication of malaria by the destruction of the anopheles mosquito. Success was not at first so great as had been anticipated, for although the method was clearly logical enough, difficulties in carrying it out were at first underestimated. Ross, nevertheless, lived to see his methods applied with increasing success all over the world and, as organization and experience increased, universally recognized as the way in which man might eventually rid himself of this most deadly of all diseases of the tropics which, even today, is reckoned to claim some three million lives every year.

Within a few years of his discovery honours of every kind were conferred upon Ross by scientific institutions of many countries. In 1901 he was elected a Fellow of the Royal Society, which awarded him a Royal medal in 1909. In 1902 he was awarded the prestigious Nobel prize for medicine. He was appointed a Commander of the Bath in 1902, a Knight Commander of the Bath in 1911, and received honorary degrees from several universities. Whilst in Liverpool, Ross organized and led expeditions to Sierra Leone (1899-1900), West Africa (1901-02), Mauritius (1907-08), Spain, Cyprus and Greece (1912), his chief concern being the prevention of malaria. During 1912 he moved to London and became physician for tropical diseases at King’s College Hospital.

In 1908, Ross received a commission as Major in the R.A.M.C., Territorial Force, became Lieutenant-Colonel in 1913, and Consulting Physician for tropical diseases to the Base Hospitals for Indian Troops in England in December 1914. In 1915, he was sent to Alexandria to investigate dysentery prevailing in the Dardanelles. He
became Consultant for Malaria to the War Office and in 1917 was sent to Salonika on a malaria survey. The ship he was on was torpedoed “in a landlocked bay close to the Leucadian Rock (where Sappho is supposed to have drowned herself)” - Ross gives a dramatic account of the incident in his ‘Memoirs.’ In 1918 he became temporary Colonel in the R.A.M.C., and in June of that year was appointed a Knight Commander of St Michael and St George. In 1925 he became Consultant in Malaria to the Ministry of Pensions, and when, in 1926, the Ross Institute and Hospital for Tropical Diseases at Putney Heath was founded in his honour, he became its first director-in-chief.

Sir Ronald Ross died on 16 September 1932, at the Ross Institute after a long illness.

The medal is accompanied by a substantial quantity of additional research and six related books, including Ross’s Memoirs (London 1923) which contains an autographed letter of thanks from Ross to James Tait Black for the memorial prize won by Ross for this same book.

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CIVILIAN AWARDS (John Tamplin Collection)
Collection: CIVILIAN AWARDS (John Tamplin Collection)
Category: SINGLE CAMPAIGN MEDALS

Note: Highlighting in blue colour has been done by myself. tzd
( Source: http://www.dnw.co.uk/medals/auctionarchive/viewspecialcollections/itemdetail.lasso?itemid=36374 )

LIEUTENANT-COLONEL JOHN SHAKESPEAR, CMG., D.S.O.

SHAKESPEAR, JOHN, was born at Indore 1 September 1861, youngest son of Colonel Sir Richmond C. Shakespear, CB, Bengal Artillery, and Marion Sophia Thompson. He was educated at Wellington College, and the RMC, Sandhurst, and gazetted to the 100th Regiment 22 January 1881; became Adjutant, 1885; served as Intelligence Officer with the Lushai Expeditionary Force, 1888, and with the Chin-Lushai Expedition, 1889 (Medal), and created a Companion of the Distinguished Service Order [London Gazette 14 November 1890]: “John Shakespear, Captain, The Prince of Wales’s Leinster Regiment. In recognition of services during Chin-Lushai Expedition”. He was Assistant Police Officer, 1890; Superintendent, South Lushai Hills, 1891-96. He married, in 1892, Charlotte F B, daughter of Arthur Disney Dunne. He became Major, 1895; admitted to ISC, 1896; Assistant Commissioner, Assam Commission, 1896; Deputy Commissioner, 1897; Police Officer, North Lushai Hills, 1897; First Superintendent, Lushai Hills, 1898; was transferred to Supernumerary List, 1 May 1900, after ten years’ permanent civil employment; became Lieutenant Colonel 22 January 1907; became Deputy Commissioner, Assam, and Political Agent in Manipur in 1905. Lieutenant Colonel Shakespear wrote ‘The Lushais and the Land They Live in’ (Silver Medal of the Society of Arts), 1894, and ‘The Lushai Kuki Clans’, 1912. He commanded the 18th Battalion Northumberland Fusiliers at the time of the European War, and was created a CMG in 1917.

Source: DSO recipients (VC and DSO Book)
Prince of Wales's Leinster Regiment (Royal Canadia)

SIR ALEXANDER MACKENZIE. K.C.S.I.

Death of Sir Alexander MacKenzie

The Scotsman

12th November 1902, pg. 11

The “Birmingham Daily Post” of yesterday says: Much regret will be felt in Birmingham at the announcement of the death of Sir Alexander Mackenzie K.C.S.I. who though not born within the borders of the city and for many years absent from it is still remembered as one of the brilliant band who have made King Edward’s School famous throughout the land... Sir Alexander was born at Dumfries in 1842 but he came to Birmingham at an early age on his father the Rev. J.R. Mackenzie M.A., D.D., accepting the pastorate of the Presbyterian Church, Broad Street... His school career was distinguished, the Lea, Chance, and Keary prizes falling to him, and in 1859 he secured a founder’s exhibition, with which he entered Trinity College, Cambridge...He determined to enter the Indian Civil Service and at the examination in June 1851, he obtained second place, and probably would have been first but for an attack of illness during the examination. His B.A. degree was taken in 1862, and in the same term he also
carried off one of the Hooper Silver Goblets for English declamation.

He landed in India in December 1862, and was soon after selected to work in the legislative and home departments of the Secretariat of the Government of India. While thus engaged Sir Alexander studied the native languages, and won large rewards for passing in Hindustani and Bengali within four months of his arrival, and subsequently for high proficiency in Bengali. He was thereupon selected by Sir Henry Harrington, legislative member for Bengal, to act as his private secretary, and assist in the revision of the great code of civil procedure. Later – February 1865 – he was appointed Under Secretary to the Bengal Government, and a year or so later Junior Secretary. In September 1861, he was appointed by Lord Ripon to be Home Secretary to the Government of India, and in 1884 Lord Ripon offered him the Chief Commissionership of Assam in view of the fact that he had in the Bengal Office made the frontier affairs of that province a special study. His “History of the North-east Frontier” is, indeed, the standard official work on the subject... He continued to fill the post of Home Secretary under Lord Dufferin, and in 1885 was selected by that Viceroy to be the next Chief Commissioner of the Central Provinces. In January 1886 he accompanied Lord Dufferin to Mandalay to assist in the task of organising the newly-conquered territory of Upper Burma, whence he left for England on a year’s furlough. In May 1886 Queen Victoria pinned on his breast the jewel of a Companion of the Star of India... In November 1890 he was chosen by Lord Lansdowne to succeed Sir Charles Crosthwaite in the government of Burma... In January 1891 he was created a Knight Commander of the Star of India. He returned to his Indian work, and in 1895 became Chief Commissioner in Burma.

URL: www.brebner.com/obituaries/alex_mackenzie_obit.pdf


Person Sheet

Name Bertram Sausmarez Carey
Birth 21 Jan 1864
Death 14 Jul 1919 Age: 55
Ref Number Hh11a
Father Alfred Henry Carey (1831-1880)
Mother Emily Ellen Hunt (1834-)
Spouses: Mary Harriet Chepmell
Birth 12 Nov 1865
Ref Number Hh11a
Father Dr Isaac Dobree Chepmell
Mother Isabella Morrison
Marriage 6 Jun 1895

Children: Bertram Chepmell (1897-1918)
Mary Judith De Beauvoir (1900-1901)
Rupert Sausmarez (1904-1981)

Notes for Bertram Sausmarez Carey
Educated at Bedford Grammar School, went out to Burma as Inspector of Police in 1886, promoted in 1887 to the Burma Commission for good work in connection with Dacoit hunting. Political Officer in the Chin hills from 1889-1895; twice officiated as Superintendent Political officer in the Southern States; went to Delhi, as attaché for Burma, at the Coronation Durbar, 1902-3; was Deputy Commissioner at Myingyan, Mogok (Ruby Mines) and Rangoon; Commissioner in Mandalay, Akyab and Sagaing.

War Services: Burma Expedition, 1885-7, Frontier Medal and clasp; ditto, 1887-9, clasp; Chin Lushai Expedition, 1889-90, clasp; Lushai Expedition, 1889-92, clasp; Chin Hills, 1892-3, clasp; took part in the march to Manipur, 1891, and later to Lushai to relieve Captain Shakespeare, who was invested; mentioned in despatches many times, and received the congratulations of the Government of Burma, and thanks of Governments of India, Bengal and Assam. He served in the Upper Burma volunteers, from 1889 to 1913, commanding the regiment in 1913, when he retired as Major on account of his ill heath, he gained the Volunteer Officer's Decoration, 1908. Invalided home in 1910, and at one time his life was despaired of, but he recovered at last sufficiently to return to Burma in 1911, and put in nine years of good work.
During the Great War he worked hard at recruiting Labour Corps for service in France, consisting of 1000 Burmans and the same number of Chins, thereby releasing 2000 Europeans for the fighting line. He was again seriously ill in 1917, but he continued in harness until Aug 1918, when his doctor insisted on his retirement. As it was still war-time, he could not return to England at once, but went to the Hills at Maymyo where, in Sep, he heard of the death in France of his soldier son. He returned to England in Feb 1919, and died at Worthing in July of the same year.

For the services he was thanked by the Government of India, receiving in addition the following Medal honours: C.I.E, Jun 1893; C.S.I. June 1914 and K.C.I.E. Jan 1919.

Last Modified 3 Mar 2002 Created 14 Aug 2008 by Paul Dobree - Carey
http://www.careyroots.com/PS03/PS03_491.htm
http://www.careyroots.com/medals.html#India1852

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**THE COMMANDANT**

**COLONEL ARTHUR HENRY MORRIS C.M.G., D.S.O.**

MORRIS, ARTHUR HENRY, Lieutenant, was born 3 January 1861, at Ryde, Isle of Wight, eldest son of Reverend Henry Morris and Eliza Jemima Morris (nee Broughton). He was educated at Canterbury, and joined the Royal Irish Regiment 27 January 1883, from the Yorkshire Artillery Militia; took part in the Soudan Expedition, 1884-85 (Medal with clasp, and Bronze Star); served in the Burma Campaign and Expedition against the Red Karens, 1885-87 (Despatches; Medal with two clasps); was Chief Transport Officer to Chin-Lushai Expedition (Despatches; clasp; thanked by the Government of India, and created a Companion of the Distinguished Service Order [London Gazette, 14 November 1890]. "Arthur Henry Morris, Lieutenant, The Royal Irish Regiment. In recognition of services during the Chin-Lushai Expedition". He became Captain in 1891, commanded two expeditions against tribes in the Northern Territories of the Gold Coast, 1900; (Despatches twice); West Africa, 1900; operations in Ashanti, commanded column which forced its way into Kumasi from the north (severely wounded); defence of Kumasi, commanded garrison, and later on commanded the column which cut its way out of Kumasi (Medal with clasp; Brevet of Lieutenant Colonel; Despatches); commanded Expedition against the Tiansis, 1902 (Despatches); Chief Commissioner, Northern Territories, Gold Coast, 1899-1904; created a CMG, 1904. Lieutenant Colonel Morris married, in 1902, Dorothy Mary Wilkie, niece and adopted daughter of Walter Laverton, of Manchester, and they had one son, John Henry Morris (born 4 October 1908). He commanded the Duke of York's Royal Military School, 1908-13; became Colonel, 23 November 1908, and retired in July 1913. He was Commandant of an internment camp from 1915. His favourite recreations were hunting and shooting.

Source: DSO recipients (VC and DSO Book) Royal Irish Regiment

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**COLONEL FRANK MONTAGU RUNDALL, D.S.O.**

He was born 18 May 1851, son of General F H Rundall, RE, CSI. He was educated at Marlborough, and was gazetted to the 49th Foot, as Sub-Lieutenant, 9 March 1872, becoming Lieutenant, 20 November 1874, and Captain, Indian Staff Corps, 9 March 1884. He served in the 49th (Royal Berkshire Regiment), 4th Bengal Infantry, 9th Bengal Infantry, 3rd Gurkha Rifles, and 4th Gurkha Rifles. Captain Rundall was on the Staff of General Sir William Lockhart, in the Upper Burma Campaign, 28 September 1888 to 2 February 1887, and received the Medal and clasp. In 1889-90 he served in the Chin-Lushai Expedition, receiving a clasp. He became Officer Commanding the Chin Hills, and Political Officer, Fort White, and conducted operations against Kanbow, China, in 1891; received a clasp, and was created a Companion of the Distinguished Service Order [London Gazette, 19 November 1891]. "Frank Montagu Rundall, Captain, Indian Staff Corps. For services in the Chin Hills". The Insignia were presented by the Queen at Osborne 10 January 1893. He was promoted to Major 9 March 1892. In 1891 he served in the Manipur Expedition, commanding in the action of Bapam. He was mentioned in Despatches...
[London Gazette, 14 August 1891], and received a clasp. He again saw active service in the Waziristan Expedition, 1894-95, and received a clasp. Captain Rundall was promoted to Lieutenant Colonel 9 March 1898. He served with the China Field Force, 1900-01 ( Medal). He was created a CB 1901; became Colonel, and was put on the Supernumerary Employed List, Indian Army. He commanded Group A, City of London Volunteer Regiment. Colonel Rundall has published a Manual of the Chin Language. He married, in 1876, Emily Rosa, daughter of the Right Reverend E H Bickersteth and they had two sons and two daughters. (Source: DSO recipients (VC and DSO Book) Army Veterinary Department

( Source: http://www.dnw.co.uk/medals/auctionarchive/viewspecialcollections/itemdetail.lasso?itemid=36374 )

COLONEL R.M.RAINEY-ROBINSON, C.B., WORC.R.
1914/15 Star
British War Medal COL. R.M.RAINEY-ROBINSON
Victory Medal MID COL. R.M.RAINEY-ROBINSON

Robert Maximilian Rainey was born 28 April 1861, son of Major-General A.M. Rainey. Commissioned 1881 in the 24th Foot. To the Madras Staff Corps 1881. Served Zhob Valley Expedition 1884, Burma 1887 to 1889 (wounded, MID), Chin-Lushai 1889-90, Manipur 1891, Chin Hills 1892, Chin Hills 1894. Awarded India General Service Medal with five clasps, his service records state with clasps Burma 1886-7, Burma 1887-9, Chin-Lushai 1889-90, NE Frontier. Burma 1889-92. Captain 1892. In 1897 he adopted the name Robinson. Major 1891. 1903 married Alice Hildebrand. CB 14 June 1912. Retired 14 February 1913. September 1914 he raised the 11th Worcesters. His Adjutant wrote, "Many years before the war he had raised two Indian units, we greatly benefitted from his immense experience. He was an excellent instructor and his natural wit made him a popular CO. Although well over 50 and on the retired list, he at once volunteered for active service," Arrived in France 22 September 1915 and at the end of the year took the battalion to Salonika. MID 6 December 1916, 11 July 1919. CMG 1917. 1928 appointed Colonel of 1/1st Punjab Regiment. He died 20 February 1932. Funeral took place at Upwey, Weymouth.

http://www.qcmilitaria.com/medalsBritArmy1b.htm

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COLONEL JOSHUA ARTHUR NUNN, D.S.O.

NUNN, JOSHUA ARTHUR, 1st Class Veterinary Surgeon, AVD, was born 10 May 1853, eldest son of Edward W Nunn, JP, DL, of Hill Castle, County Wicklow, Ireland. He was educated at Wimbledon School, and at the Royal Veterinary College, London, and became a Barrister-at-Law, Lincoln's Inn, and Advocate, Supreme Court, Transvaal. He was a Fellow of the Royal College of Veterinary Surgeons; an FRCS, FRS Edinburgh; passed through the Royal College of Veterinary Surgeons with Honours; received the Royal Agricultural Society's Prize in 1876; was Lieutenant, Royal Monmouthshire Engineer Militia, from 1871-77; Veterinary Surgeon, RA, 1877. He served with the RA in the Afghan War, 1878-80 (Medal); was Veterinary Surgeon to the Punjab Government, 1880-85; on special duty with the Natal and Cape Governments, investigating South African horse sickness, 1886-88. He served in the Chin-Lushai Expedition, as Principal Veterinary Officer, 1889-90, on the Indian Frontier (Medal and clasp; Despatches); served in the Zulu Rebellion in 1888; was present at the surrender of the chief Somkeli at St Lucia Lagoon; was Principal, Punjab Veterinary College, 1890-96; Deputy Inspector-General, AVD, 1901-4; PVO, Eastern Command, 1904-5; PVO, South Africa, 1905-6; Examiner in Hygiene, Royal College of Veterinary Surgeons; and in Toxicology at Liverpool University. He was created a Companion of the Distinguished Service Order [London Gazette, 12 December 1890]: "Joshua Arthur Nunn, Army Veterinary Department. In recognition of services in the Chin-Lushai Expedition". He was created a CIE for services in Lahore Veterinary College. Colonel Nunn married, in 1907, Gertrude Anne, widow of W Chamberlain, and widow of E Kellner, CIE. He wrote 'Stable Management in India'; 'Lectures on Saddlery and Harness'; a 'Report on the South African Horse Sickness'; a 'Report on South African Horses'; 'Diseases of the Mammary Gland in Domestic Animals'; 'Veterinary Toxicology' and many articles in the various professional publications on veterinary medicine and surgery. He was Editor of the "Veterinary Journal". This distinguished officer died 23 February 1908.

Source: DSO recipients (VC and DSO Book) Army Veterinary Department
COLONEL GEORGE JOHN SKINNER, DSO.

Colonel, was born 16 June 1841, son of James Skinner, JP, and of Mrs Skinner. He was educated at the Scottish Naval and Military Academy, Edinburgh; entered the 100th Regiment 16 September 1859; 38th Regiment, 1860, and BSC, 1865; became Captain, 1871; Major, 1879, and Lieutenant Colonel, 1885. He served during the Afghan Campaign of 1879-80 with 3rd Bengal Infantry (mentioned in Despatches; Medal). He became Colonel 16 September 1889. For his services in the Chin-Lushai Expedition, 1889 and 1890, he received the thanks of the Government of India; the Medal with clasp; and was created a Companion of the Distinguished Service Order [London Gazette, 14 November 1890]: "George John Skinner, Lieutenant Colonel, and Colonel, Indian Army". Colonel Skinner was placed on the Unemployed List 16 June 1908. He married (1) Robina Agnes (who died in 1876), daughter of Reverend W Asher, DD, and (2) Katherine Fox, daughter of Lieutenant Colonel A Baird. Source: DSO recipients (VC and DSO Book)

COLONEL CHARLES HERBERT SHEPHERD, D.S.O.

Major SHEPHERD, was born 4 April 1846, son of Thomas Shepherd, of Beverley, Yorkshire; was educated at Rugby; gazetted Ensign, 9th Foot, 2 May 1865; Lieutenant 15 February 1871; served in the Afghan War, 1879-80: as Transport Officer, Khyber Line, at Bosawal and Jellalabad (Medal); Captain, 1 September 1880; Adjutant, Auxiliary Forces, 28 November 1881; Major, 10 January 1883; served in Burmese Expedition, 1887-89; operations in the Chin Hills; officiated as Deputy Judge Advocate (Despatches, 22 June 1886, and 2 September 1887; Medal with two clasps); created a Companion of the Distinguished Service Order [London Gazette, 12 November 1889]: "In recognition of services during the late operations in Burma. Charles Herbert Shepherd, Major, The Norfolk Regiment". Insignia presented by the Queen 1 August 1890. He served in Chin-Lushai Expedition, 1889-90 (clasp); became Colonel 28 October 1898; retired 4 April 1903. Colonel Shepherd was married. Source: DSO recipients (VC and DSO Book) Norfolk Regiment

COLONEL GEORGE WILLIAM ROGERS, D.S.O.

Colonel ROGERS was born 11 September 1843. He became Lieutenant, RA, 1 September 1852: Lieutenant, Bengal Staff Corps, 22 December 1868. He served in the Lushai Expedition, 1871-72 (Medal with clasp). He again saw active service in the Afghan War, 1879-81), taking part in the action of Ali Khel; operations around Kabul and Sherpur, March from Kabul to the Relief of Kandahar, and battle of 1 September (Despatches [London Gazette, 4 May and 3 December 1880]; Medal with two clasps; Bronze Star; Brevet of Major, 1 September 1882). He was DAAG (Musketry), Bengal, 24 July 1884 to 17 February 1886. He served in the Sikkim Expedition, 1888, and was created a Companion of the Distinguished Service Order [London Gazette, 12 April 1889]; "In recognition of services during the operations at Sikkim. George William Rogers, Lieutenant Colonel, Bengal Staff Corps". He became Lieutenant Colonel 1 September 1885; Brevet Colonel, 19 September 1902, and retired on 19 September 1902, with the rank of Colonel. Colonel Rogers married in 1892, Jane Isabella, daughter of Major General J S Rawlins. He died 27 April 1917. Source: DSO recipients (VC and DSO Book) Bengal Staff Corps

COLONEL EDWARD ROBERT JOHN PRESGRAVE, D.S.O.

PRESGRAVE, EDWARD ROBERT JOHN, Captain, and Brevet Major, was born in London, 29 June 1855, only son of Lieutenant Edward Presgrave, HEICS, and of Margaret Crane. He was educated at Wellington College, and was gazetted to the 21st Regiment, the Royal Scots Fusiliers 11 February 1875, becoming Lieutenant 11 February 1875. On 19 December 1878, he was admitted to the Madras Staff Corps. He was employed in the Rumpa Rebellion in 1879; served in the Afghan Campaign, 1879-80 (Medal); was Adjutant, 15th Madras Infantry, 1882-86; became Captain 11 February 1886; served in the Burma Campaign, 1886-7-9 (Medal and two clasps).
He was Second-in-Command, 12th Regiment 2nd Burma Battalion Mounted Infantry, 1890-93. He served in the Expedition to Manipur, 1891 (Despatches [London Gazette, 14 August 1891], clasp). He again saw active service in Burma, 1892-93-94, with the Tashon Column and in the operations in the Northern Chin Hills. He was mentioned in Despatches, GGO 733 of 1893; was given the Brevet of Major 29 December 1893, received a clasp, and was created a Companion of the Distinguished Service Order [London Gazette, 12 February 1895]: "Edward Robert John Presgrave, Captain and Brevet Major, Indian Staff Corps. In recognition of services during the operations carried on in Burma and the Northern Chin Hills in 1892-93 and 1893-94". The Warrant, Statutes and Insignia were sent to India 25 April 1895. He was Commandant, 10th Gurkha Rifles, 1893-1902; became Major and temporary Lieutenant Colonel 11 February 1895. He was AAG India 20 July 1900 to 24 July 1901, and 3 January 1902 to 31 August 1906; was given the Brevet of Colonel in 1904, and became Colonel 11 February 1904. Colonel Presgrave was put on the Unemployed Supernumerary List 29 June 1912. He was given a special appointment, Military Intelligence, in 1914; became GSO, 2nd Grade, in 1917, and was mentioned for services rendered [London Gazette, 13 March 1918]. Source: DSO recipients (VC and DSO Book)

COLONEL CAULFIELD, GORDON NAPIER, DSO

Captain, was born 27 Jan. 1862, son of the late Colonel Robert Caulfield and Anne Lovell Bury. He entered the Army on 22 Jan. 1881, as Second Lieutenant, 50th Foot; was transferred to the 24th Foot 1 July, 1 1 1; became Lieutenant, ooth Wales Borderers 1 July, 1 1, and Indian Staff Corps 23 April, 1883. He served with the Burma Expedition, 1885-87, and 1887-89, and received the Medal and two clasps; in the Wuntho Expedition in 1891 (clasp), and in the operations in the Northern Chin Hills, 1892-93; received a clasp; was mentioned in Despatch, G.G.O. 733 of '93, and was created a Companion of the Distinguished service Order [London Gazette, 2 Jan. 1894]: •. Gordon Napier Caulfield, Capt., Indian Staff Corps. In recognition of services during the operations in Burma and in the Northern Chin Hills." The Insignia, etc., were sent to India and presented 13 Nov. 1894. He had been promoted to Captain, Indian Army, 22 Jan. 1892, and became |jr 22 April, 1901; Lieutenant-Colonel 1 June, ] 890-1 ; Brevet Colonel 11 ), 1907, and retired a Colonel, Indian Army, 1 Feb. 1913. Colonel Caulfield commanded the 17th (Reserve) Battn. Durham Light Infantry from 1914. He married, in 1902, Mildred, youngest daughter of Philip O'Reilly, D.L., and they have two daughters.

COLONEL TAYLOR, HUGH NEUFVILLE, DSO

Capt., was born 20 Dec. 1 59, at Blackheath, Kent, on of the late Capt. J. H. Tarlow, Jlaster Attendant, Madras Presidency, and of ~lr. J. H. Taylor. He was educated at Carshalton House, Carhalton, Surrey, and joined the 1st Bedford hire Regt. 29 Feb. 1 2; became Lieutenant, Indian taff Corps, 2 May, 1883, and 'apt. 2. Jan. 1893. He served in Burma, 1887-89, and 1899-92 (l Medal with two clasp ; Dipatche); in Burma, 1892-93. Operation in the • 'Northern Chin Hills, in command of a detachment of the 90th Punjabis. He was mentioned in Dipatches, G.G.O. 733 of '93; received a clasp, and was created a Companion of the Distinguished Service Order [London Gazette, 2 Jan. 1 94]: "Hugh Neufville Taylor, Capt., Indian Staff Corp. In recognition of servic during the operations in Burma and the Northern Chin Hills." He became Major 10 July, 1901, and Lieutenant–Colonel 1 June, 1004, and commanded the 20th Punjabis from 1897 to 1905. He was Deputy Inspector-General, Military Police, Burma, and retired 1 Feb. 1914. He has the Delhi Durbar Medal. He married, 17 Dec. 1907, at Colombo, Cicely–lay, daughter of W. R. .ubuthnot, Esq., of Plaw Hatch, East Grinstead.

p. 602 PUBLIC HEALTH. [MARCH 9, 1907

COLONEL WICKLOW, C.B., K.O.B.

February 18th.He joined the Madras Medical Department as an Assist,ant-Surgeon, July 3rd, 1856; became Deputy-Surgeon-General, April 5th, 1885; and retired from the service in 1890. He had charge of the Medical
Department in the Burmese expedition in 1885-6, was twice mentioned in dispatches, and received the thanks of the Government of India. He was also with the Chin-Lushai expedition in 1889-90, being again mentioned in dispatches. Presumably he had received the Frontier medal with two clasps for these services, but the Army Lists do not credit him with these honours. He was made C.B. in November, 1896, and K.O.B. in June, 1906. (www.ncbi.nlm.nih.gov/pmc/articles/.../pdf/bmmedj08003-0062b.pdf)

THE DEATH OF COLONEL WRIGHT

It came as a shock to the foreign community to hear of the death on July 27 at Shanhaikuan, through drowning, of Col. E.G. Wright, CO, of the Indian Infantry, says the P and T. Times. Colonel Wright came to Tientsin in command of the above regiment and was very popular in this port. He leaves a widow and a son at home. Colonel Wright was born on June 20, 1865, and received his first appointment as lieutenant in the Bedford Regiment in 1885, going to the L.S.C next year. He received his captaincy in 1896, his majority in 1908, being made Lieut.-Colonel in 1911. He saw service in the Burmese expedition of 1886-89, the Chin-Lushai expedition of 1889-90, and the Tibetan expedition of 1908-04.

- The Straits Time, 18 August 1919, p. 10

COLONEL E. P. MAINWARING

(a) India General Service 1854-94, 3 clasps, North West Frontier, Looshai, Burma 1889-92 (Capttn. E. P. Mainwaring, 4th Goorkha Regt.)
(b) Afghanistan 1878-80, 3 clasps, Ali Musjid, Kabul, Kandahar (Maj. E. P. Mainwaring, 4th Goorkha)
(c) Kabul to Kandahar Star 1880 (Major E. P. Mainwaring, 4th Goorkha Regt.) the reverse centre also faintly scratched 'Won Sept 1880 - Rec'd Dec 1883'

Footnote

... Between 1868 and 1887, he served with the 4th Gurkha Rifles, being made Captain on 29th June 1869. He took part in the Hazara expedition of 1868 on the North West Frontier, and in the Looshai operations of 1871-72, on the North East Frontier, for which he received the India medal and two clasps. In 1878 Mainwaring took part in the capture of Ali Musjid, rejoined the regiment from sick leave in January 1879 and served with it during the remainder of the Second Afghan War, taking part in the advance to the Sherpore cememnt at Kabul, the fighting at Jagdaik, the action of Shekabad, the Kabul to Kandahar march under General Sir Frederick Roberts, the battle of Kandahar, and the operations against the Maris under General Sir Charles MacGregor...

In 1885 he became Lieutenant-Colonel, the same year Roberts was appointed Commander-in-Chief in India and the decision was taken to raise a second battalion to each of the first five Gurkha regiments. In 1891 his participation in the operations in Burma that year gained him a third clasp to his Indian medal. Mainwaring retired to England in 1893 with his wife, whose own family, in the best traditions of the British ruling caste, had long associations with the sub-continent. She was the granddaughter of none other than Florence Sale. Colonel Mainwaring died in Cheltenham on 13th July 1922.

- Ref: Burke’s Landed Gentry; Particulars of the Life of Colonel Edward Mainwaring; A Journal of the Disasters in Afghanistan, 1841-42 (Lady Sale); The Afhan Campaign of 1878-1880 (Shadbolt); History of the 3rd Queen Alexandra’s Own Gurkha Rifles, 1815-1927 (Woodyatt).

http://www.dnw.co.uk/medals/auctionarchive/viewspecialcollections/itemdetail.lasso?itemid=42152

Dix Noonan Webb
CIVILIAN AWARDS (John Tamplin Collection)

The Looshai campaign medal awarded to District Superintendent Jack Patch, Bengal Police

**MR. JACK PATCH**

India General Service 1854-95, 1 clasp, Looshai (J. Patch, Dist. Supt. Police)

Jack Patch joined the Bengal Police Department on 17 May 1863, as an Assistant Superintendent of Police. He transferred to Assam in January 1869, was promoted to District Superintendent of Police in September 1870, and took part in the Loosha expedition of 1871-72. He continued to serve in Assam until July 1884, when he returned to Bengal, and subsequently served at Cuttack, Lohardugga, Hazaribagh, Hooghly, and finally at Hazaribagh again, by which time he had risen to become a District Superintendent 1st Grade. Patch retired in April 1894 and is last recorded in the India Office List of 1913.

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**MR. T.D. BERRINGTON**

The Chin-Lushai campaign medal awarded to Mr T. D. Berrington, Assistant Superintendent, later Director-General, in the Telegraph Department (India General Service 1854-95, 1 clasp, Chin-Lushai 1889-90 (Asst. Supdt. T. D. Berrington, Tel. Dep)

Trevor Douglas Davies Berrington was born on 5 December 1856, and educated at Clifton College from 1867 to 1874. He then served in the Telegraph Department in India for many years, having received his training as a student at the Royal Indian Engineering College for the Telegraph Department at Cooper’s Hill in 1878. He was posted to the Burma Division and to Rangoon, and subsequently served at Rawulpindi, in the Punjab, in Assam, and at Dacca. During 1889-90 he took part in the Chin-Lushai expedition for which he received the medal with clasp. By 1894 he was Superintendent in charge of the Bellary Division at Belgaum, and was then employed in the Director-General’s office. Around 1900 he became Chief Superintendent of the Postal Department in the Punjab, and in August 1901 he was appointed Chief Superintendent in the Telegraph Department, of which he became Deputy Director in March 1903. He was appointed Director of the Traffic branch in July 1904, and was a Member of a deputation to China from February to July 1905, for the renewal of the Chinese Telegraph Convention of 1894/1904. He was finally appointed Director-General of the Telegraph Department in 1907, and continued as such until he retired on 5 December 1911.

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**MR. S.V. TAYLER**

The Chin-Lushai campaign medal awarded to Mr S. V. Tayler, Assistant District Superintendent of Police in Bengal India General Service 1854-95, 1 clasp, Chin-Lushai 1889-90 (Mr. S. V. Tayler, Asst. Dist. Supt. of Police)

Mr S. V. Tayler was appointed Assistant Superintendent, 3rd Grade, in the Bengal Police, sometime before January 1886, when he is shown as serving at Burdwan. He later served at Backergunge and at Midnapore, and by January 1889 had been appointed to the 2nd Grade, serving at Chittagong Hill Tracts. He took part in the Chin-Lushai expedition of 1889-90, and after a period of furlough, then served in the South Lushai Hills. He is last mentioned in the Indian Army List of July 1892.

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**MR. R.B. McCABE**

The Lushai campaign medal awarded to Mr R. B. McCabe, Political Officer in the North Lushai Hills

India General Service 1854-95, 1 clasp, Lushai 1889-92 (Mr. R. B. McCabe, Pol. Officer North Lushai Hills)
Robert Blair McCabe was born in about 1854, and educated at Victoria College in Jersey. He entered the Indian Civil Service after an open competitive examination in 1874, arrived in India in November 1876, and was posted to Assam. He moved to the sunder station at Dibrugarh in December 1876, and was appointed Assistant Commissioner, 3rd Grade, in January 1877, and as Sub-Registrar of the sunder Sub-Division of Lakhimpore in the following June.

McCabe was in charge of the Sub-Division of Jaiapore in Lakhimpore from March 1878, was shortly afterwards appointed a J.P., and also officiated as an Assistant Commissioner, 2nd Grade. He became Assistant Inspector of Immigrants at Lakhimpore in December 1878. In 1884 he was promoted Deputy Commissioner, 4th Grade; in about 1891 he became 3rd Grade, and 2nd Grade a year later. Finally he was appointed Deputy Commissioner, 1st Grade, in 1896. Also in that year he became Inspector-General of the Police Department, Commissioner of Excise, Superintendent of Stamps, and Inspector-General of Registration.

Shortly after his arrival in India, McCabe was sent to take charge of the savage tribes of the Naga Hills, and he arrived in Kohima immediately after the murder of his predecessor. The Chief Commissioner, who visited the Naga Hills some years later, said that the work which McCabe had done 'in civilising the Angami Nagas and spreading among them a spirit of loyalty and content is unprecedented'. On a number of occasions when an outbreak occurred, McCabe was responsible for restoring order again; notably at the forts of Aijal and Changsii when they were attacked by the Lushais, and the Political Officer, Captain Ulick Browne, was killed... In 'the difficulties with the Lushais' he showed great bravery and judgement. This was in connection with the expedition under Captain G. H. Lock, from March to June 1892, necessitated by the general rising of the Eastern Lushais and the attack at Luibura upon a force under McCabe. For his services here, McCabe received the India medal with clasp 'Lushai 1889-92'... Deputy Commissioner McCabe was killed in the earthquake at Shillong on 12 June 1897, when his house collapsed. He was 43 years of age. In the London Gazette of 29 June 1897, the following notice appeared: 'It had been the Queen’s intention to confer a Companionship of the Most Exalted Order of the Star of India on the late Mr Robert Blair McCabe, Indian Civil Service, in recognition of his services in Assam, and of his work of exceptional merit among the wild tribes of the North-East Frontier of India.' Two memorials were raised to his memory. One in Shillong Cemetery, and the other a memorial drinking fountain at Kohima.

http://www.british-medals.co.uk/british-medals/campaign-medal-groups-pre-ww1/igs-1854-bar-chin-lushai-1889-1890-capt-koob-qsa-3-bars

COLONEL William St. Lucian Chase VC, CB
Born July 2, 1856 in St Lucia, British West Indies
Son of Richard H. Chase and Susan I. Buhot
Brother of Alice H. Chase, Richard H. Chase, Ethel A. Chase, Ernest E. Chase, Lionel B. Chase and Frederick A. Chase
Husband of Dorothy Steele ? married 1901 [location unknown]
[children unknown]
Died June 24, 1908 in Quetta, Baluchistan, India (now North West Pakistan)
Categories: Royal Military Academy Sandhurst | 15th Regiment of Foot | Victoria Cross.

Biography
Chase, William St Lucien (1856–1908), army officer, eldest son of Captain Richard Henry Chase of the control department of the War Office, was born in St Lucia, West Indies, on 21 August 1856. He was educated at the Royal Military College, Sandhurst, and commissioned sub-lieutenant in the 15th foot on 10 September 1875, the unit then being in India.

Promoted Lieutenant he transferred to the Bombay staff corps[1] on 31 May 1878, at that time part of the Bombay Army. He served in the Second Anglo-Afghan War, taking part in the defence of Kandahar. During the sortie from Kandahar on 16 August 1880 against the village of Deh Khoja, he and Private T. E. Ashford (Royal Fusiliers) rescued a wounded soldier, carrying him over 200 yards under fire. For this they both were awarded the Victoria Cross (4 October 1881) and were mentioned in dispatches.
The citation for the Victoria Cross reads - "For conspicuous gallantry on the occasion of a sortie from Kandahar, on the 16th August, 1880, against the village of Deh Khoja, in having rescued and carried for a distance of over 200 yards, under the fire of the enemy, a wounded soldier Private Massey, of the Royal Fusiliers, who had taken shelter in a blockhouse. Several times they were compelled to rest, but they persevered in bring him to a place of safety. Private James Ashford (also of the Royal Fusiliers and likely with Massey at the blockhouse and awarded the VC) rendered Lieutenant Chase every assistance, and remained with him throughout."

Chase served with the Zhob valley expedition in 1884 as deputy assistant quartermaster-general, and was again mentioned in dispatches. From 1 November 1882 to 10 December 1887 he was deputy assistant adjutant-general, Bombay. Promoted captain on 10 September 1886, he was appointed on 28 August 1889 wing commander of the 28th Bombay native infantry (Pioneers). He took part in the Chin-Lushai expedition in 1889–90, and was mentioned in dispatches. Promoted major on 10 September 1895, he served on the north-west frontier in 1897–8 against the Mohmands, and in the Tirah campaign of 1897–8, taking part in the capture of the Sampagha Pass, in the operations at and around Datoi, in the action of 24 November 1897, and in the operations in the Bara valley, 7–11 December 1897.

On 10 June 1899 Chase became commander of the 28th Bombay native infantry, with the temporary rank of lieutenant-colonel. In 1901 he married Dorothy, daughter of Charles Edward Steele, district magistrate of Hyderabad. He was nominated CB in 1903. Later he became assistant adjutant-general, Quetta division, and was on leave when promoted to command the Fyzabad brigade. He returned to Quetta, where he died of brain disease on 30 June 1908.

Medal entitlement of Colonel William St Lucien Chase - 28th Bombay Native Infantry •Victoria Cross •Companion, The Most Honourable Order of the Bath ( CB ) •Afghanistan Medal ( 1878-80 ) ?1 clasp: ?"Kandahar" •India General Service Medal ( 1854-95 ) ? 1 clasp: ?"Chin Lushai"

•India Medal ( 1895-1902 ) ?2 clasps: ?"Punjab Frontier 1897-98" •William Chase was invested with his Victoria Cross by the GOC Bombay at Poona, India, on 23rd January 1882. He is buried at English Cemetery, Quetta Cemetery, Pakistan. His Victoria Cross is held by the Army Museum of Western Australia, Fremantle, Australia.


http://www.wikitree.com/wiki/Chase-21

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**LIEUTENANT-COLONEL CHARLES McDOWALL SKENE, D.S.O.**

Lieutenant Colonel Skene was born about 1844, son of W A Skene, Lethenty, Aberdeenshire, and a kinsman of the Duke of Fife; was educated at Addiscombe, and joined the 43rd Gurkha Rifles (then the 43rd Assam Light Infantry), Indian Army. He served in the North-West Frontier Campaign in 1863. He married, 24 June 1870, atRyde, Isle of Wight, Rosalie Purnell George, eldest daughter of Mr James Thorne-George, and had four children: Charles George; Madeleine; Alice Beatrice, and John Gordon. He was present at the Forcing of the Ambala Pass in the Duffer Expedition in 1874; the Akka Expedition, 1873-74; the Burmese Expedition, 1886-89, when he took the Ruby Mines; was mentioned in Despatches, and created a Companion of the Distinguished Service Order [London Gazette, 25 November 1887]: "Charles McDowall Skene, Lieutenant Colonel, Bengal Infantry. For operations in Burma". He commanded the Northern Column in the Chin-Lushai Expedition, and was repeatedly mentioned in Despatches from the Government of India. Colonel Skene was killed in action at Manipur in March 1891, aged 47, having been transferred to 42nd Gurkha Rifles as Commanding Officer just previously.

Source: DSO recipients (VC and DSO Book)  
(Source: http://www.dnw.co.uk/medals/auctionarchive/viewspecialcollections/itemdetail.lasso?itemid=36374)

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**LIEUTENANT-COLONEL HENEGAN, JOHN, DSO**

Lieutenant, was born 29 Jan. 1865, and entered the South Wales Borderers 6 Feb. 1884; became Captain, Indian Staff Corps, 30 Dec. 1885; served in Burma, 18 6- 9 (Medal with clasp), and in the Chin-Lushai Expedition in 1892,
(clasp). He served in the Northern Chin Hills, 1892-93, when he was mentioned in Despatches, G.G.O. 733· of '93; received a clasp, and was created a Companion of the Distinguished Service Order [London Gazette, 2 Jan. 1894]: "John Henegan, Lieut., Indian Staff Corps. In recognition of services during the operations in Burma and the Northern Chin Hills." He again served in Burma in 1895-96. He became Major, Indian Army, 6 Feb. 1902; Lieutenant-Colonel, Indian Army, 3 Jan. 1909, and is Commandant, 10th Gurkha Rifles. London Gazette, 26 May, 1894. -" War Office, 26 May, 1894. The Queen has been graciously pleased to give orders for the following appointments to the Distinguished Service Order, in recognition of the services of the undermentioned Officers in the recent operations against Fodey Silah, in Combo, on the Gambia. To be Companions of the Distinguished Service Order." http://lib.militaryarchive.co.uk/library/Biographical/library/The-VC-and-DSO-Volume-II/files/assets/basic-html/page54.html

LIEUTENANT-COLONEL M.B. ROBERTS

- An Unusual Great War 'Civil' O.B.E., 'Chin Hills 1892-93' Group of Three to Lieutenant-Colonel M.B. Roberts, 39th Garhwal Rifles
a) The Most Excellent Order of the British Empire, 1st type, Civil Division, Officer’s (O.B.E.)
b) India General Service 1854-95, one clasp, Chin Hills 1892-93 (Lieutt. M.B. Roberts 39th Garhwalis), officially renamed
c) India General Service 1895-1902, V.R., two clasps, Punjab Frontier 1897-98, Tirah 1897-98 (Capt'n M.B. Roberts 39th Bn Bl. Invy.), light contact marks, otherwise very fine or better, scarce to European Officers, mounted for wear (3)...

Lieutenant-Colonel Montgomery Browne Roberts, O.B.E. (1863-1924); commissioned Lieutenant (from Militia) Leinster Regiment, 1885; transferred Indian Army the following year and was posted to 2/3 Goorkhas (three years later to become the 39th Garhwal Regiment of Bengal Infantry), 1887, ‘towards the end of 1889 the Battalion furnished a detachment, under Lieutenants A.H. Battye and M.B. Roberts, which took part in this reconnaissance (also known as the Niti Expedition). The force was composed of 209 men of the two battalions of the 3rd Gurkhas, with six British officers (Major C. Pulley in command), and had for its object the dislodging of a party of Tibetans who had established themselves within our frontier at Barahoti, and were levying tolls, etc. At Tapuban the column was divided...The detachment of the Battalion returned to Kaludanda on December 21st, after an absence of just under two months. The troops engaged were accorded the approval of H.E. the Commander-in-Chief for hard work well carried out’ (Regimental History refers); served with the regiment in the Northern Chin Hills during the Siyun - Nwengal uprising, 1892-93...Thanked by the Lieutenant-Governor United States Provinces (as President of the United Provinces War Board) for his services; in later life he provided the “Introductory ” for the Historical Record of the 39th Royal Garhwal Rifles; died in Malaga, Spain.

LIEUTENANT-COLONEL A.H. BATTYE

- A Fine Indian Campaigns Group of Three to Lieutenant-Colonel A.H. Battye, Part of the Famous ‘Family of Soldiers’, After A Distinguished Career With the Gurkhas, He Raised and Commanded the 14th (Reserve). Battalion Royal Scots During the Great War. India General Service 1854-95, three clasps, Burma 1885-7, Chin-Lushai 1889-90, N.E. Frontier 1891 (Lieutt. A.H. Battye 2nd Bn. 3rd Gurkha Regt.), letter ‘r’ of ‘Regt’ officially corrected; India General Service 1895-1902, V.R., three clasps, Relief of Chitrals 1895, Punjab Frontier 1897-98, Tirah 1897-98, with usual private clasp carriage fitment to accommodate later clasps awards (Lieutt A.H. Battye. 2nd Bn. 4th Gurkhas.); China 1900, no clasp (Captain A.H. Battye. 4th Gurkha Rif.), impressed, light contact marks overall, therefore very fine or better, with an original calling card for ‘Lt. Colonel & Mrs. Arthur H. Battye’ (3)
LIEUTENANT-COLONEL F.E. CARLETON

The India General Service 1854-95 Medal to Lieutenant-Colonel F.E. Carleton, King’s Own Scottish Borderers, who Commanded the 1st Battalion during the Chin-Lushai Expedition, 1889-90 India General Service 1854-95, one clasp, Chin-Lushai 1889-90. (Lieut. Coln. F.E. Carleton K.O. Sco. Bord.), suspension slack, partially officially corrected, Lieutenant-Colonel Francis Edmund Carleton (1844-1900), commissioned Ensign 24th Foot, 1861; transferred Lieutenant King’s Own Scottish Borderers, 1864; served with the Regiment as part of the Peshawar Valley Field Force during the Second Afghan War, 1878-80, and took part in the Lughman Valley expedition, the expedition against the Wazir Kugianis, and the expedition into the Hisserak Valley (medal); advanced Major 1881; Lieutenant-Colonel 1889; Officer Commanding 1st Battalion King’s Own Scottish Borderers during the Chin-Lushai Expedition, 1889-90; during this campaign 21 men of the regiment died of sickness and six officers and 273 men had to be invalided, this amounted to over half the battalion strength at the time; Carleton, and his Second in Command Major G.O. Stoney, were both invalided home, with the latter dying that year; Carleton was forced to retire due to poor health 1893; he lived for another eight years before dying in Plymouth.

LIEUTENANT-COLONEL H.Y. BEALE, D.S.O.

- The Rare ‘Chin Hills’ India General Service Medal to Captain, Later Lieutenant-Colonel, H.Y. Beale[D.S.O.], 2nd Battalion Norfolk Regiment; He Commanded the 3rd Battalion of His Regiment, 1901-02 India General Service 1854-95, one clasp, Chin Hills 1892-93 (Capt. H.Y. Beale, 2d Bn. Norf. R.), D.S.O. London Gazette 31.10.1902 Henry Yelverton Beale, Captain and Adjutant Norfolk Regiment ‘In recognition of services during the operations in South Africa’. Lieutenant-Colonel Henry Yelverton Beale, D.S.O. (1860-1939); educated as Wellington College and Sandhurst; commissioned Second Lieutenant 9th Foot, 1881; Captain 2nd Battalion 9th Foot, 1888; served attached 1st Battalion (as he appears on the medal roll) for the operations in the Northern Chin Hills, 1892-93 (Brevet Major; Mentioned in Despatches G.G.O. of 1893); Adjutant 3rd (Militia) Battalion, 1897; Major 1899; served during the Boer War as a Station Staff Officer; Officer Commanding 3rd Battalion, 20.6.1901-20.3.1902 (D.S.O.; M.I.D. London Gazette 10.9.1901 and 29.7.1902); retired 15.8.1903; reengaged for service during the Great War as Major, Depot, Norfolk Regiment, 5.8.1914; Temporary Lieutenant-Colonel, Officer Commanding, Depot, Norfolk Regiment, December 1916-17.

LIEUTENANT-COLONEL JAMES KIERO WATSON, CMG, CVO, CBE, DSO, IGS

WATSON, JAMES KIERO, Captain, was born 19 June 1855, son of Major General James Watson (late 60th Rifles) and Mrs James Watson. He was educated at Clifton College and Sandhurst, and was gazetted to the King’s Royal Rifle Corps 25 April 1885. In 1891 and 1892 he served in Burma, taking part in the operations in the Chin Hills. He was attached to the Egyptian Army, 1894-99, and served in the Expedition to Dongola in 1896 as ADC to the Sirdar, being present at the operations of 7 June and 19 September. He was mentioned in Despatches [London Gazette, 3 November 1896], received the Egyptian Medal with clasp, and was created a Companion of the Distinguished Service Order [London Gazette, 17 November 1896]: “James Kiero Watson, Captain, King’s Royal Rifle Corps. In recognition of services during the recent operations in the Sudan”. ... Lieutenant Colonel J K Watson served in the European War from 1914; was Military Attache, Egypt, from 1916; was mentioned in Despatches, given the Legion of Honour, and created a CBE in 1919. He married, in 1902, Katherine Emelia, daughter of H C Nisbet, of The Old House, Wimborne, and they had one son. He died in 1942.

CMG, CVO, CBE, DSO, IGS 1854 (1) Burma 1889-92, Queen's Sudan, QSA (3) RoK Paar Joh, 1914-15 Star, BWM, VM, 1911 Coronation, Turkey Order of Osmanieh, Turkey Order of Medjidie, France Legion of Honour 5th Class. Romania Order of the Crown 1st type 5th Class with swords, Egypt Order of the Nile 4th Class, Belgium Order of Leopold II 3rd Class with rosette on ribbon, Khedive's Sudan (7) Firket, Hafir, Sudan 1897, The Atbara, Khartoum, Sudan 1899, Gedid. Miniatures only DNW Apr 03 £650.

Source: DSO recipients (VC and DSO Book)
OCT. 8, 1927 MEMORANDA The British Medical Journal 637

LIEUTENANT-COLONEL WILLIAM REED MURPHY, D.S.O.

Bengal Medical Service (ret.), died in London on August 7th, aged 77. He was educated at Clongoweswood College, co. Kildare, at Trinity College, Dublin, and at the Meath Hospital, where he won many prizes. After taking the L.R.C.S.I. in 1871, and the L.K.Q.C.P.I. in 1872, he entered the I.M.S. as assistant surgeon in March, 1872, passing into the service second out of a very large batch (40). As the first man, the late Lieut.-Colonel Alexander Crombie, C.B., had already gone through the Netley course as a candidate for the Army Medical Department, in 1871, he went straight out to India, and Murphy headed the Netley list and gained the Herbert prize. He attained the rank of brigade surgeon lieutenant-colonel in October, 1896, and retired in July, 1899. His whole career was passed in military employment, and he had a very fine war record...His first active service was in the secoild Afghan war of 1878-80, when he took part in the action at Saifuldin, the occupation of Kandahar, the actions of Ahmed Khel, Arzu, and Patkao Shama, was mentioned in dispatches in 1878, and received the Afghan medal with a clasp. He subsequently served in many frontier campaigns; the Hazara expedition of 1888, was mentioned in dispatches, and received the frontier medal with clasp; the Lushai campaign of 1889 (clasp); in the Chin-Lushai campaign (1889-90) he was principal medical officer, was mentioned in dispatches, and was awarded the D.S.O. and another clasp.- He was in the Chitral campaign of 1895, with the relief force (medal with clasp); the Tirah campaign of 1897-98, with the Kurram-Kohat force, and as principal medical officer of the Kurrum movable column; he was -twice mentioned in dispatches. Nearly twenty years after his retirement he was granted a good service pension, on July 6th, 1918.

LIEUTENANT-COLONEL W. J. “LINGER” LONG

A Great War C.M.G. group of eight awarded to Lieutenant-Colonel W. J. “Linger” Long, King’s Royal Rifle Corps

The Order of St. Michael and St. George, C.M.G., neck badge, silver-gilt and enamels; India General Service 1854-95, 1 clasp, Lushai 1889-92 (2d. Lieut., 4th Bn. K.R.I. Rif. Corps); Queen’s South Africa 1899-1902, 6 clasps, Tugela Heights, Relief of Ladysmith, Laing’s Nek, Belfast, Orange Free State, Cape Colony (Captain, K.R.R.C.) clasps mounted in order as listed; King’s South Africa, 2 clasps (Capt., K.R.R.C.); 1914-15 Star (Major, K.R.Rif.C.); British War and Victory Medals, with M.I.D. oak leaf (Lt.Col.); Delhi Durbar 1911.


Wilfred James Long was born in 1871, son of Rear-Admiral Samuel Long, and educated at Winchester College. He was commissioned into the King’s Royal Rifle Corps in 1889 and served in the operations in the Chin Hills 1891-92, with the Lushai Column (Medal with clasp). As a Captain he served with the regiment throughout the War in South Africa 1899-1902 (Queen’s medal with six clasps, King’s medal with two clasps). At the outbreak of the Great War, “Linger” Long was serving with the 3rd Battalion in India until January 1915, when the battalion went to France, with Long as second-in-command. In the autumn of 1915 when the 80th Brigade of Rifles left France, Long took the 3rd battalion to Salonika where his wide experience on the inhospitable veldt of South Africa stood the battalion in good stead. During the Great War he was wounded twice, Mentioned in Despatches twice, awarded the C.M.G. and a Brevet Lieutenant-Colonelcy. “Linger” Long died on 24 May 1954, aged 82.

http://www.dnw.co.uk/medals/auctionarchive/searchcataloguearchive/itemdetail.lasso?itemid=18274
LIEUTENANT-COLONEL FREDERICK JOSEPH DEWES, I.M.S. (ret.),

Died in a nursing home at Blackheath on July 13, aged 78. He was born on January 3, 1861, the son of Mr. Henry Dewes, was educated at St. Thomas's Hospital, and took the M.R.C.S., L.R.C.P. in 1886. He entered the Indian Medical Service as surgeon on October 1, 1887, became lieutenant-colonel after twenty years' service, and retired on September 12, 1921. He served in Burma in 1884-8, receiving the frontier medal with a "clasp; in the Chin Lushai campaign on the North-East Frontier of India in 1889-90, clasp to the frontier medal; in the campaign on the North-West Frontier in 1897-8, -in the Mohmand expedition, receiving the medal with a clasp; and in Tirah, another clasp. He received the Kaisari-Hind Medal on January 1, 1909. He had been a member of the British Medical Association for forty-nine years.

1078 JUNE 7, 1930. MEDICAL NEWS)

HONORARY SURGEONS TO THE KING.

LIEUTENANT-COLONEL ARTHUR JAMES STURMER, Madras Medical Service (ret.),

Died at Clifton on May 11th, aged 79. He was born on February 1st, 1851, the son of Arthur James Sturmer of the Auditor-General's Office, Calcutta, was educated at Bart's, and took the M.R.C.S. and L.R.C.P. Lond. in 1874. Entering the I.M.S. as surgeon on March 1st, 1875, he became surgeon lieutenant-colonel after twenty years' service, was placed on the selected list for promotion on March 31st, 1901, and retired, with an extra compensation pension, on April 12th, 1905. He served in the Afghan war of 1879-80, and received the medal; on the North-East Frontier of India in the Chin-Hills expedition of 1892-93, gaining the frontier medal with a clasp. For some years before his retirement he held the posts of suipridentent of the Government Maternity Hospital, Madras, and professor of midwifery in the Madras Medical College.

www.ncbi.nlm.nih.gov/pmc/articles/PMC2313456/.../bmedj07495-0048.pdf

LIEUTENANT-COLONEL ROBERT HENRY GUNNING

(Commanding the 1st Battalion King's Royal Rifle Corps)

He was killed in action at the Battle of Talana Hill October 20th 1899. He was the eldest son of Sir George William Gunning, 5th baronet, of Little Horton House, Northampton, was born in 1852, and educated at Eton. He entered the 68th Foot in 1873, was transferred to the 60th Foot 1874, and was promoted Captain 1883, Major 1890, and Lieutenant Colonel 1898. He served with the 60th Rifles in the Zulu War, 1879, was present at the action of Ginginhovo and Relief of Etshowe, and afterwards served as adjutant of the battalion throughout the operations of " Clarke's Column", receiving the medal with clasp. In the Burmese Expedition 1891-92, he was in command of the Baungshe Column during the operations in the Chin Hills, receiving the medal with clasp. At Talana, Lieutenant Colonel Gunning fell while leading his battalion in the attack. Sir A Conan Doyle in writing of this battle states "It was here between the wall and the summit that Colonel Gunning of the Rifles and many other brave men met their end, some by our own bullets and some by those of the enemy" and again "among the killed were many that the army could ill spare. The gallant but optimistic Symons, Gunning of the Rifles, Sherston, Connor, Hambro, and many other brave men died that day". Lieutenant Colonel Gunning was mentioned in despatches by Lieutenant General Sir G White, December 2nd, 1899 (LG February 8th 1901). He was buried in the cemetery just below Talana Hill close to where he fell.

http://www.angloboerwar.com/Casualties/casualties_g.htm
LIEUTENANT-COLONEL E.M. JACKSON

A well travelled Indian Army Officers ‘Chin Hills’ group of 4: Lieutenant Colonel E.M. Jackson, 28th Madras Infantry, late 11th Sudanese Infantry Battalion Egyptian Army, 17th Madras Infantry and Royal Scots - IGS Medal 1854. ‘Burma 1887-89’ ‘Chin Hills 1892-93’ (Ltt. E.M. Jackson, 17th Madras Infy) - Queens Sudan Medal 1896-98 (Capt. E.M. Jackson, 11/Sud E.A.) - China Medal 1900. Silver issue no clasp (Capt'n E. M. Jackson, 28th Mad Infy) - Khedives Sudan Medal 1896. With clasps ‘Firket’ & ‘Hafir’ (Capt. E.M. Jackson, 28th Mad Infy) Note: An extremely rare combination of clasps to a British Officer of the Indian Army, and quite possibly unique, basis presence of the ‘Chin Hills’ clasp together with battle clasps on the Khedives Sudan Medal, this latter medal almost invariably a no-clasp issue named to Indian units. Ernest Montague Jackson was born 3 November 1863. Commissioned Lieutenant in the Royal Scots in August 1884, ad subsequently transferred to the Madras Staff Corps of the Indian Army in January 1887 In January 1887 Jackson was posted as Wing Officer to the 28th Madras Infantry. Six months later he had been posted to the 17th Madras Infantry and saw action during the Burma Campaign 1887-89. Returning to his parent regiment, Jackson next saw service during the Chin Hills expedition of 1892-93. During the Dongola Expedition of 1896, Jackson was seconded to the Egyptian Army and served with the 11th Sudanese Infantry Battalion, taking part in the operations of 7th June and 19th September 1896, as a “Special Service Officer” for which he was was Mentioned-in-Despatches in the London Gazette of 3 November 1896... However, his service in India was short-lived as his regiment was detailed as one of 4 x Madras Infantry regiments to serve overseas in the suppression of the Boxer Rebellion in China. He served in China as Second-in-Command of the 28th Madras Infantry. He was promoted Lieutenant Colonel in August 1910 and assumed the command of the 88th Carnatic Infantry (late 28th Madras Infantry) in the following month. Lieutenant Colonel Jackson retired from the Army in October 1913, a month before his 50th Birthday Provenance: http://www.aberdeenmedals.com/index2.php

LIEUTENANT-COLONEL FREDERICK ARTHUR ROGERS, D.S.O.

Surgeon ROGERS, FREDERICK ARTHUR, was born 7 September 1861, son of Moses Rogers, Deputy Inspector-General of Hospitals, Madras, and Caroline Rogers. He entered the Indian Medical Service, and served in the Burmese War of 1885-89 (twice mentioned in Despatches), and received the Medal with two clasps), and with the Chin-Lushai Expedition, 1890 (Despatches, and created a Companion of the Distinguished Service Order [London Gazette, 14 November 1890]: "Frederick Arthur Rogers, Surgeon, Indian Medical Service". His DSO was awarded "In recognition of services during Chin Lushai Expedition". The Letter and Insignia were handed to Mr Rogers by Mr Hobert, Secretary and Registrar, 3 March 1891). He married, 1892, Janet Felicia, daughter of John Churchill, of Wimbledon. Lieutenant Colonel Rogers retired in 1905, and died 2 November 1912.
Source: DSO recipients (VC and DSO Book)

LIEUTENANT-COLONEL, EAST, LIONEL WILLIAM PELLEW, DSO

He was born 27 July, 1866, son of Rear-Admiral J. W. East, R.N., and of Ruth East (nee Cunningham). He was educated at the Royal Military Academy, Woolwich; entered the Royal Artillery 16 Sept. 1885; became Captain 18 Dec. 1895; served in the Hazara Expedition, 1891, and in the Second Miranzai Expedition, 1891; was mentioned in Despatches [London Gazette, 15 Sept. 1891], and was created a Companion of the Distinguished Service Order [London Gazette, 12 Feb. 1895]: "Lionel William Pellew East, Lieut., Royal Artillery. In recognition of services during the operations carried out in the Northern Chin Hills in 1892-3 and 1893-4". The Insignia were presented on 2 March, 1895. He served on the North-West Frontier of Assam, 1894, and in the Abor Expedition, and was severely wounded. He became Major 18 May, 1904. He was D.A.A.G., India, 12 Sept. 1904, to 11 Sept. 1908, and G.S.O.2, Welsh Division, Western Command, 29 Sept. 1909, to 28 Sept. 1913, and was promoted to Lieutenant-Colonel 15 April, 1914. Lieut.– Colonel East served in the European War, and was four times mentioned in Despatches; was given temporary rank as Brigadier-General, 1916, and given the Brevet of Colonel, 1917, and created a C.M.G. 1916. He was killed in action in France in Sept. 1918. He was a member of the Russian Order of St. Stanislas. He
married, in 1897, Margaret, daughter of Colonel A. Stephen, 1.M.S. (retired), and they have one son, James Arthur Cumming,. born on 21 Oct. 1915, and three daughters, Ruth, Margaret and Elizabeth. London Gazette, 16 July, 1895."

"The Queen has been graciously pleased to give orders for the following appointments to the Distinguished Service Order, in recognition of the services of the undermentioned Officers during the recent operations in Chitral."

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**LIEUTENANT-COLONEL ROBERT BALMAIN LOW, D.S.O.**

LOW, ROBERT BALMAIN, Lieutenant, was born 7 October 1804, son of General Sir Robert Cunliffe Low, GCB, and Constance (who died in 1900), daughter of Captain Taylor; became Lieutenant, Royal Irish Regiment, 7 February 1885; joined the Indian Staff Corps 12 October 1885; served in the Lushai Expedition, 1889 (clasp); in the Hazara Expedition, 1891 (Medal and clasp). He was ADC to Major General, Bengal, 1 April 1892 to 2 November 1895; was ADC to the GOC, Chitral Relief Expedition, 24 March 1895 to 28 August 1895. For his services in this campaign he was mentioned in Despatches 15 November 1895; received the Medal with clasp, and was created a Companion of the Distinguished Service Order [London Gazette, 21 January 1890]: "Robert Balmain Low, Lieutenant, Indian Staff Corps, ADC to Major General Sir K C Low, KCB, Commanding a First-Class District in India. In recognition of services during the operations of the Chitral Relief Force". The Insignia were presented by Her Majesty 24 February 1890. He became Captain 19 February 1896; served in the Tirah Expedition, 1897-98; taking part in the operations in the Bara Valley 7-14 December 1897 (two clasps); was ADC to Lieutenant General, India, 29 October 1898 to 28 June 1905 Commandant, Headquarters Camp, and Provost Marshal, China Expedition, 31 July 1900 to 30 June 1902, and was present at the relief of Pekin and at the action of Peitsang and Yangtsun [Despatches [London Gazette, 14 May 1901]]; Medal with clasp; Brevet Majority, 29 November 1900). He became Major, Indian Army, 7 February 1903; was DAAG, India, 17 September 1905 to 16 September 1909; was promoted to Lieutenant Colonel, Hodson's Horse, Indian Army, 7 February 1911.

On 18 May 1915, Lieutenant Colonel R B Low was given a special appointment (graded DAAG). He married, in 1899, Mabel Violet, daughter of Major General O'Grady Haly, CB [Source: DSO recipients (VC and DSO Book)

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**INDIAN MEDICAL SERVICE.**

**SURGEON-LIEUTENANT-COLONEL W. M. COURTNEY,**

Bengal Establishment

He is permitted to retire from the service from December 7th. He was appointed Assistant-Surgeon, October 1st, 1889, and became Surgeon Lieutenant-Colonel, October 1st, 1889. He served with the Duffia expedition in 1873-74; with the Burmese expedition in 1886-87 in medical charge of No. 18 Field Hospital with the 4th Brigade Upper Burmah Field Force (medal with clasp); and with the Chin-Lushai Force, under Brigadier-General Symons, in 1889-90 as Senior Medical Officer in charge of the General Hospital (clasp).

(Source: Nov. 9, 1895. NAVAL AND MILITARY. [The British Medical Journals, 1201])

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**LIEUTENANT-COLONEL HAMILTON GEORGE MAXWELL, INDIA ARMY**

India General Service Medal 1854-1895, 2 clasps, Samana 1891, Chin Hills 1892-93 (Lt. 19th Bl. Lers.) clasps soldered together; India General Service Medal 1895-1902, 1 clasp, Punjab Frontier 1897-98 (Lieutt., 16th Bl. Cavy.); China War Medal 1900 no clasp, Capttn., 16th Bl. Lers.; 1914-15 Star (Lt. Col., Remount Serv.); British War Medal (Lt. Col.); Victory Medal (Lt. Col.); Delhi Durba Medal 1911 in silver (30, 000); Croix de Guerre 1914-1915 with bronze palm; U.S. Military Order of the Dragon (Capt. Hamilton G. Maxwell, 16th Cavalry No. 167), lacking pagoda top ribbon bar, first seven and last two medals mounted together court styles as worn(9)

Hamilton George Maxwell was born 7 July 1863, grandson of the late General Sir Abraham Roberts, G.C.B. of the Palace Hampton Court and the son of Colonel Hamilton Maxwell, late Bengal Staff Corps. After serving briefly in the ranks, he was commissioned a 2nd Lieutenant in the Connaught Rangers on 7 May 1887.

Dixon-Gazette www.dixonsmedals.co.uk
DEATHS IN THE SERVICES

LIEUTENANT-COL. JOHN CHARLES LAMONT, C.I.E., I.M.S., died on June 19 in Edinburgh at the ripe age of 80. He was educated at the Liverpool College and Edinburgh University, where he graduated M.B., C.M. in 1885 with first class honours. In 1886-7 he was demonstrator of anatomy in the University, an appointment which determined his life's work. In 1887 he entered the Bengal Medical Service and saw active service with the Chin-Lushai Expedition of 1889-90 and the Manipur Expedition in 1891, receiving the Frontier medal with clasp. Three years later he was appointed professor of anatomy in the Punjab University at Lahore, a post that he occupied with distinction until 1906, when he went on leave preparatory to retiring in 1908 from the Indian Medical Service. He immediately took up the post of lecturer on anatomy, University College, Dundee, which he filled from 1906 to 1914, and for three years he was examiner in anatomy at the Royal College of Physicians of Edinburgh. He published a number of papers in the Journal of Anatomy, and was elected to F.R.S.Ed, in 1920. In 1914 he volunteered for military service, was re-employed by the Government of India, and was awarded the C.I.E. in 1919. His recreations were fishing and golf, and he was one of the five original members of council of the Clan Lamont Society, founded in 1895... (Source: British Medical Journal, July 7, 1945, p. 32)

LIEUTENANT-COLONEL W.B. PLGOTT

Commandant, 1st Battalion, Royal Warwickshire Regiment; served in the Chin Lushai Expedition, 1889-90; served with the Tirah Expeditionary Force, 1897-98; won a medal with 2 clasps, served in the South African War and took part in the actions at...

OFFICERS DIED: SOUTH AFRICA 1899 - 1902
(http://glosters.tripod.com/BoerD.htm)

LIEUTENANT-COLONEL LOUIS EUGENE-DU MOULIN


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 _PREFACE._

_Louis Eugène du Moulin was of French descent. By birth he was a New Zealander. He passed through Sandhurst and entered the army in 1879, joining the 107th Regiment—now the Second Battalion of the Royal Sussex Regiment. With this battalion all his service was spent, until his promotion in 1899 as second in command of the First Battalion Royal Sussex Regiment (the old 35th)._ He served in the Black Mountain Campaign of 1888, in the Chin-Lushai and Manipur expeditions of 1889-91, and in the Tirah Campaign of 1897-98. Alike among the dark pine woods of the Himalayas, in the dense jungle of Manipur, or on the bleak, stony ridges of the Hazara country the name of du Moulin became a byword in the Regiment, and far beyond the Regiment, for restless energy, never-failing resource and cool daring. He became known all over India as a musketry expert. Many of his ideas were adopted, and are in universal use by those who may never have heard his name._

LIEUTENANT-COLONEL B. A. JOHNSTONE, O.B.E.

Family group: A Great War O.B.E. group of seven awarded to Lieutenant-Colonel B. A. Johnstone, West Riding Regiment, late Indian Army

Medals | Family group: A Great War O.B.E. group of seven awarded to Lieutenant-Colonel B. A. Johnstone, West Riding Regiment, late Indian Army. The Most Excellent Order of the British Empire, O.B.E. (Military) Officer's 1st type, silver-gilt, hallmarks for London 1919; India General Service 1854-95, 1 clasp, Chin Hills 1892-93 (Capt'n., 21st Madras Pioneers); China 1900, 1 clasp, Relief of Pekin (Major, 1st Mad. Pioneers); 1914-15 Star (Major, W. Rid. R.); British War and Victory Medals, M.I.D. oak leaf (Lt. Col.); Delhi Durbar 1903, together with a set of related miniature dress medals (7), these mounted as worn, the second with officially re-engraved naming and the sixth officially re-impressed, contact marks and edge bruising, generally very fine Five: Captain R. A. Johnstone 1939-45 Star; Africa Star, clasp, 8th Army; Italy Star; Defence and War Medals, contained in original addressed card forwarding box, extremely fine (19) E600- 700 O.B.E. London Gazette 3 June 1919. Beresford Asheton Johnstone, who was born in March 1861, the eldest son of Captain (later Major- General) George Nassau Johnstone, was originally commissioned into the Hampshire Regiment as a 2nd Lieutenant in April 1881. Advanced to Lieutenant in April 1883, he was appointed to the Indian Army in the following year, when he joined the 21st Madras Pioneers as a Wing Officer. Active service followed in the Chin Hills 1892-93, after which he transferred to the 1st Madras Infantry as a Double Company Commander, and, in 1900, was present with the regiment at the relief of Pekin. He was also present at the Delhi Durbar of 1903, when he acted as A.D.C. to General Wolfe Murray, but in April 1905, as a result of contracting malaria, he was invalided out in the rank of Major. The outbreak of hostilities in August 1914 found him quickly recalled to the British Army, when he was 'appointed second in command of the 9th The Duke of Wellington's Regiment, which he eventually commanded in the Ypres salient, being twice mentioned in despatches. He was invalidated home with a strained heart, but without resting continued to train troops' (Times obituary refers). Johnstone, who also commanded battalions of the York and Lancaster and South Staffordshire Regiments, ended the War back in India, as a depot C.O. at Kirkee and Poona, and was awarded the O.B.E. for this latter work in 1919. The Colonel, who retired to Tenterden in Kent, died in January 1930. Sold with a small quantity of original documentation, including M.I.D. certificate, dated 11 June 1920 and original Indian Army Officer's Record of Services. Also see Lot 434 for further family awards.


LIEUTENANT-COLONEL J. M. CAMILLERI,
13th Bengal Infantry, late Royal Malta Fencible Artillery and East Yorkshire Regiment


John Mary Camilleri was born on 26 June 1865, and was first commissioned on 14 January 1885, in the Royal Malta Fencible Artillery. He was appointed Second Lieutenant in the East Yorkshire Regiment in July 1887 and transferred to the Bengal Staff Corps in November 1888, being attached to the 13th (Shekhwati) Bengal Infantry. He took part in the expedition to Manipur in 1891 (Medal with clasp); in Burma 1892-93, operations in the Northern Chin Hills (Despatches G.G.O. 733 of 1893, clasp); on the N.E. Frontier of Assam in 1894, Abor Expedition; on the N.W. Frontier of India in 1897-98, Malakand, as Brigade Transport Officer to 1st Brigade, 2 August-October 1897, including the action at Landakai (Despatches London Gazette 5 November 1897); Operations to Bajaur and in the Mamund country, Buner, including attack and capture of the Tanga Pass (Despatches London Gazette 22 April 1898, medal with clasp); in Tirah in 1897-98 (Clasp). Appointed Second in Command, 13th Rajputs, 8 June 1908, he was promoted to Lieutenant-Colonel and Commandant of the regiment on 13 November 1910. Lieutenant-Colonel Camilleri died in India on 20 September 1912.

www.dnw.co.uk
18 May 2011
A RARE CHIN HILLS PAIR AWARDED TO LIEUTENANT-COLONEL A. B. DRUMMOND, 39TH GARHWALIS INDIA GENERAL SERVICE 1854-95, 1 clasp, Chin Hills 1892-93 (Lieutt. A. B. Drummond, 39th Garhwalis) old erasure between name and unit; Afghanistan, GOLD MEDAL OF THE ORDER OF IZZAT-I-ARFAH, dated AH 1320 [1901].

Arthur Berkeley Drummond was born on 27 November 1869, son of the Rev. Arthur Hislop Drummond. He was first commissioned into the Northumberland Fusiliers on 18 June 1890, and shortly afterwards transferred to the Indian Army. In June 1898 he was appointed Political Assistant in Baluchistan, later becoming assistant to the Resident at Mewar in April 1900, and assistant to the Political Agent at Kalat in October 1903. Promoted to Political Agent in Rajputana, March 1905, he later became Resident in Mewar. September 1906 and Political Agent at Harauoti and Tonk, April 1908. In September 1912 he was appointed Boundary Commissioner in Bhopawar, moving shortly afterwards to the Political Office, Deoli, in January 1913 and becoming Political Agent at Bundi, May 1913. Drummond was the Assistant Agent to the Governor-General in Central India, October 1913, and in November 1914 was posted on special duties to the Governor-General in Rajputana. Assistant Resident at Mewar in February 1915, his final posting was as Political Agent, Kotah and Jhalawar in March 1916. 548

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OFFICERS OF THE ROYAL ENGINEERS
(Listed Alphabetically)

Lieutenant Colonel Edward De Santis Edward Henry de Vere Atkinson. Lieutenant, 16-9-1885; Captain, 29-3-1895. War Service: Lushai, 1889; Chin-Lushai, 1889-90; Zhob Valley, 1890.
- Theodore Fraser. Lieutenant, 18-2-1886; Captain, 13-8-1896. War Service: Chin Lushai, 1889-90; Hazara, 1891; North West Frontier, 1897-8; South Africa, 1900.
- William Albert Harrison. Regimental. Officers. 2nd Lieutenant, 16-3-1887; Lieutenant, 16-3-1890; Captain, 19-12-1897. War Service: Chin Lushai, 1889-90; China, 1900-1901.
- Robert Maxwell Hyslop. Regimental. Officers. Lieutenant, 15-7-1886; Captain, 11-5-1881; Major, 1-10-1887; Lieutenant Colonel, 7-7-1894. Army Ranks: Colonel, 7-7-1898. War Service: Looshai, 1871-2; Egypt, 1882.
- Edward Pemberton Leach, VC, CB. Regimental Rank: Lieutenant, 17-4-1866; Captain, 31-12-1878; Major, 17-4-1886; Lieutenant Colonel, 5-12-1892. Army Rank: Major, 22-11-1879; Lieutenant Colonel, 2-3-1881; Colonel, 2-3-1885; Major General, 1-10-1897. War Service: Looshai, 1871-72; Afghanistan, 1879-80; Sudan, 1885.
- Ricardo Dartnell Petrie. Lieutenant, 23-2-1881; Captain, 17-12-1889; Major, 10-5-1899. War Service: Zhob Valley, 1884; Burma, 1886-8; Chin-Lushai, 1889-90; China, 1900-01.
- Walter Hungerford Pollen. Lieutenant, 6-4-1879. War Service: Egypt, 1882; Looshai, 1889. Died at Chittagong, 26-3-1889.

REFERENCE:
1. CONNOLLY, T.W.J. Roll of Officers of the Corps of Royal Engineers From 1660 to 1898. Royal Engineers Institute, Chatham, 1898.
2. The Royal Engineers Monthly List, April 1910.

LIEUTENANT-COLONEL H. ROSS-JOHNSON

[ Medal ] Five: Lieutenant-Colonel H. Ross-Johnson, Duke of Cornwall's Light Infantry, late Liverpool Regiment India General Service 1854-95, 2 clasps, Burma 1885-7, Chin-Lushai 1889-90 (Lieutt. 2d L'pool. R.); 1914-15 Star (Lt. Col., L'pool. R.); British War and Victory Medals (Lt. Col.); Khedive's Sudan 1896-1908, 1 clasp, Sudan 1899, unnamed as issued, together with a mounted set of five miniature dress medals, very fine and better (10) E450-500 Hastings Ross Johnson was commissioned into the King's Liverpool Regiment in May 1885 and served in the
Burma expedition of 1885-87 and in the Chin- Lushai Expeditionary Force in 1889-90. He was promoted Captain in 1891 and served in the Nile Expedition of 1899 and took part in the first advance against the Khalifa. In December 1900 he was promoted Major. During the Great War he was Major, Temporary Lieutenant-Colonel in command of the 7th (Service) Battalion of the Duke of Cornwall's Light Infantry.

http://www.artfact.com/auction-lot/medal-five-lieutenant-colonel-h.-ross-johnso-1-c-aaucmea7ly

ROYAL ARMY MEDICAL CORPS AND OTHER MEDICAL UNITS (Colonel David Riddick Collection)

ASST.-SURGN. C. J. W. MEADOWS, PESHAWUR MOUNTN.
India General Service 1854-95, 1 clasp, Looshai, recipient's initials engraved, otherwise extremely fine £350-400

Footnote
Charles John Walford Meadows was born on 14 January 1844. Training at Guy's and Westminster Hospitals, he took the L.S.A. in 1866, M.R.C.S. in 1867 and S.S.C. Cantab. in 1882. Appointed an Assistant Surgeon with the Bengal Medical Establishment on 1 October 1869, Surgeon on 1 July 1873 and Surgeon-Major on 1 October 1881, he attained the rank of Brigade Surgeon Lieutenant-Colonel on 1 April 1895. He served in the Looshai Expedition of 1871-72 and was mentioned in despatches. Lieutenant-Colonel Meadows died at Norwood on 2 August 1899, from the effects of an accident when he was knocked down by a bicycle.

http://www.dnw.co.uk/medals/auctionarchive/viewspecialcollections/itemdetail.lasso?itemid=54107
Tel: +44 (0) 20 7016 1700  -  Fax: +44 (0) 20 7016 1799  -  Email: auctions@dnw.co.uk
Lot 206, 22 Sep 06

MAJOR/LIEUTENANT-COLONEL ROSS ACHESON SMYTH

Major, 18th Royal Irish Regiment and Lieutenant Colonel, 10th Battalion Royal Inniskilling Fusiliers. Regimental Number ----  Born: 1917-09-27  Aged: 55  Enlisted: -----
Name commemorated on Glendermott Parish Church World War 1 Memorial. Name also listed on the Diamond War Memorial.
Husband of Mrs Smyth, Ardmore, Londonderry.
Major Smyth was born in 1862. He was the eldest son of Mr John Acheson Smyth, Larchmount, and grandson of Mr Ross T. Smyth, well known in connection with the corn trade in Liverpool. He entered the Royal Irish Regiment in 1885, retiring after eighteen years’ service with the rank of brevet major. He served in the Chin Lushai Expedition in 1889-90, in India, and the Boer War, in which he was wounded and mentioned in despatches. He was married in 1892 to a daughter of Mr Thomas Malcolmson, of Minella, Clonmel, and they had two sons and a daughter. One of his sons died in infancy, and the other son, Second Lieutenant John Ross Smyth, Royal Irish Regiment, was killed in action early in the Great War. Major Ross Smyth was a Deputy Lieutenant for the county of Derry, a member of Londonderry Board of Guardians and No. 1 District Council, and belonged to a family which had resided at Ardmore for over five generations. After retiring from the Regular Army, he took an active part in the Unionist campaign against Home Rule, and was greatly admired in political circles for his frankness and outspokenness. When the Great War broke out, he placed his services at the disposal of the Army authorities, and to him in a great measure was due the formation of the 10th Battalion of the Royal Inniskilling Fusiliers (Derry Volunteers), Ulster Division, his magnetic personality being responsible for drawing many recruits in this regiment. He had the honour of being appointed commanding officer of the battalion, with the rank of lieutenant colonel. The battalion served under his command at Finner, Randalstown, Bramshott, and Seaford from September 1914 to September 1915, when he accompanied them to France... Messrs. Vincent Ward & Son, sculptors, John Street, Londonderry, erected the tablet.

http://www.diamondwarmemorial.com/soldiers/view/1091
LIEUT. COLONEL EDWARD GYLES VAUGHAN, DSO served with the forces in Chin Lushai 1889-90, at Malakand in 1897-8, Uganda 1898-9, the NW frontier of India 1908, Abor 1912 (DSO).

www.britishcolonialafrica.com/

SENIOR BRITISH OFFICERS AND MEDICAL STAFF OF THE CHITTAGONG COLUMN, CHIN-LUSHAI EXPEDITION 1889-90, UNDER THE COMMAND OF BRIGADIER-GENERAL V. W. TREGEAR

1. Colonel C. McD. Skene, D.S.O., commanding the 42nd Gurkha Light Infantry, the Chin Hills, and the Northern Column, has well sustained a reputation previously gained for command.

2. Colonel J. K. Clubley, commanding the 42nd Madras Infantry and lines of communication.

3. Major G. O. Stoney, 1st Battalion King’s Own Scottish Borderers, who commanded the detachment of his regiment, and was second -in-command of the Southern Column for some time before invalidated.


5. Major H. W. W. Burton, Royal Artillery, has been my senior Staff Officer. The ability with which he has supported me has won my warm regard. His advancement would be a distinct gain to the service.

6. Major G. Henry, Royal Engineers. This officer, as my Commanding Royal Engineer, and for some time, second-in-command, has rendered me most valuable assistance. I cannot speak too highly of the ability and devotion with which he has thrown himself into his work. I commend his services for special recognition.

7. Brigade-Surgeon E. C. Markey, Medical Staff, as my Principal Medical Officer, has had responsible duties. I commend him for his administrative abilities.

8. Surgeon Major G.D. Burke, Medical Staff.


10. Surgeon W. H. Bean, Medical Staff.

- Source: THE LONDON GAZETTE, SEPTEMBER 12, 1890; See APPENDIX FF for more information.

(Note: Taken word by word directly from the Gazette. TZD)

LIEUTENANT-COLONEL W. H. HILDEBRAND


http://www.military-medals.co.uk/groups.html

MAJOR EDWARD JAMES LUGARD, D.S.O.

LUGARD, EDWARD JAMES, Lieutenant, was born at Worcester, 23 March 1865, youngest son of the Reverend F G Lugard, MA, and Mary Jane, daughter of the Reverend Garton Howard. He passed first in the military competitive examination from the Militia into the Line; was farming in Manitoba and NWT, Canada, 1883-84; joined the 3rd Worcestershire Regiment, 1885; joined Northumberland Fusiliers 10 November 1886; was transferred to the Bengal Staff Corps (now Indian Army), 1888; served in Burmese Expedition, 1888-89, under Brigadier General Faunce (Medal with clasp); Chin-Lushai Expedition, 1889-90, with the 42nd Gurkha Light Infantry (Despatches; clasp, and created a Companion of the Distinguished Service Order [London Gazette, 14 November 1890]: "Edward James Lugard, Lieutenant, Bengal Staff Corps. In recognition of services during Chin-Lushai Expedition".
Extract from Despatch of Brigadier General W P Symons, dated 1 May 1890: "I beg to submit the names of the following officers, who have rendered specially valuable services: Lieutenant E J Lugard served with distinction in the Chin Expedition of 1888-89, and has displayed conspicuous gallantry and intelligence in leading his men on several occasions during the operations of this season" [London Gazette, 12 September 1890]. He served in the Manipur Expedition, 1891 (slightly wounded; clasp). He served as Second-in-Command with the British West Charterland Company's Expedition to Ngamiland, South Central Africa, and in command of the Expedition, 1897-99; served as a Special Service Officer in South African War, 1899-1900 (Medal with three clasps). Promoted Major 10 November 1904; retired from the Army 10 November 1906; was Political Assistant to the High Commissioner of Northern Nigeria, 1903-6; Secretary to Imperial Institute, 1908-12; Political Secretary to the Governor of Northern and Southern Nigeria, 1912-13, and to the Governor-General of Nigeria, 1914-15; served with Machine Gun Corps, 1915-16, and in Naval Intelligence Department, 1916-18; created OBE, 1918. Major Lugard's favourite recreations were shooting and travel. He married, 1893, Charlotte Eleanor, elder daughter of the Reverend G B Howard, and had one son.

Source: DSO recipients (VC and DSO Book) Bengal Staff Corps

SURGEON MAJOR WILLIAM REED MURPHY, D.S.O.

Surgeon Major Murphy was born 23 October 1849, son of John Doyle Murphy and Rebecca Reed; educated at Clongowes Wood College, County Kildare; Trinity College, Dublin, and Royal College of Surgeons, Ireland. Took all prizes there during student course, and all at Meath Hospital. Took first place and First Herbert Prize at Netley on entering Indian Medical Service on 30 March 1872; served with the Indian Contingent, Malta and Cyprus 1878; in the Afghanistan Campaign of 1878-80 (Despatches; Medal and clasp; received the 'Special thanks of the Brigadier General Commanding the Cavalry Brigade', when with his regiment, 19th Bengal Lancers at the cavalry action of Pat Kao Shana, for conduct in action "at great personal risk" [London Gazette, 22 October 1880]); Hazara Campaign of 1888 (Despatches; Indian Medal and clasp); Lushai Campaign of 1888-89 (clasp). PMO Lushai Column, Chin-Lushai Field Force, 1889-90 (Despatches; Mentioned by the Government of India; clasp). Created Companion of the Distinguished Service Order [London Gazette, 14 November 1890]: "William Reed Murphy, Surgeon Major, Indian Medical Service, Bengal". His DSO was awarded "In recognition of services during Chin-Lushai Expedition". Chitral Relief Force, 1895 (Medal and clasp). PMO Kurram Kohat Force, 1897 (Despatches an 1 two clasps). PMO Kurram Movable Column, Tirah Field Force, 1897-98 (Despatches and clasp). was a Member of the Royal Institution of Great Britain. Promoted Surgeon Major in 1884, and Lieutenant Colonel in 1892. Retired in 1899.

Source: DSO recipients (VC and DSO Book) Indian Medical Service

MAJOR OWEN, EDWARD RODERIC, DSO

He was born on 4 May, 1856, at The Hewletts, Prestbury, Gloucestershire, where his father then resided, son of Hugh Darby Owen, Esq., of Bettws Hall, Montgomeryshire, North Wales, and of Mrs. Hugh Owen. "Roddy" Owen was educated at a private school at Malvern, and at Eton (1869-73), and for a year with a tutor, during which time he began his riding career by winning the Duke of Beaufort's Blue Coat Race at Dauntsey on the late Mr. E. Chaplin's Holland. He entered the Army through the Militia, receiving on the 3rd March, 1875, a commission in the 2nd Battn. South Devon Infantry Militia (11th Foot). On the 11th Sept. 1876, he was transferred to the 1st Battn. of the 20th (East Devonshire) Regt., which, in 1881, became known as the Lancashire Fusiliers. He joined his new regiment at Halifax, Nova Scotia. He shot in the Rocky Mountains; came Edward Roderic OweD. home on leave in 1878; kept a few horses (which were trained by his elder brother Hugh at Cirencester), and rode some races. In 1879 his regiment was stationed at Malta, and in 1881 Roddy hunted to his heart's content, and won many important races. In 1883 he was stationed at Mhow in India, and in March, 1884, was attached to the Staff of the Viceroy, Lord Ripon, as Extra A.D.C. He became well known on all the race-courses in Bengal. In A- 1 84, at the age of 2, he was promoted to Captain, and returned to Ireland, where he migrated from the staff of Lord Ripon to that of Lord Spencer, Lord Lieutenant of Ireland. He won the great Sandown Steeple-chase in 1 84, and in two successive years he rode the
winning mount in the Sandown Grand Prize. Twice he won the great Sandown Steeple-chase on the same horse, Kilworth. In 1899 he had the highest average of wins among gentlemen riders for the year. In 1889 and 1900 he was A.D.C. to 'General Sir Evelyn Wood at Alder hot. In 1891 he was selected for the Mounted Infantry Regt. at Aldershot, which had been raised and was then commanded by Colonel Hutton.

In 1892 he steered Father O'Flynn to victory in the Grand National, and directly after the race he took the train to London, applied at the War Office for active service, and served as Chief of the Staff to General Sir Francis Scott, Inspector-General of the Gold Coast Constabulary; commanded the expedition against Zebus in West Africa, and left England for Lagos. In 1892 he served with Sir Gerald Portal's fission in Uganda. He was cho en as Commandant of the Equatorial Provinces of Torn and Uonyoro, 1893-94, during which time he quelled ingle-handed a Moslem revolt of a critical nature. He was then entrusted with the important mission of planting the British flag under circumstances of extreme difficulty at Wadelai, thus safeguarding the upper reaches of the ile for Great Britain. He received the African Medal, 1892, the Brilliant tar of Zanzibar, and was created a Comr.anion of the Distinguished Service Order [London Gazette, 4 Jan. 1895]: "In recognition of ervic against the Zebus in 1 92, and during the recent operations in Central Africa, Edward Roderic Owen, Captain and Brevet Major, The Lancashire Fusiliers." The Insignia were presented 3 Sept. 1895. In the summer of 1894 he was home on leave, and in Jan. 1905, sailed for India to join his regiment at Quetta. He became Official Correspondent of the "Westminster Gazette" during the North-West Frontier Campaign, and being attached to the King's Own Scottish Borderers, took part in their well-known charge. He and Colonel Sir Younghusband were the first to enter the Fort of Chitalr, after a forty-mile ride in a hostile country, in advance of the Relief Force. Major Owen travelled in the Palnirs; joined the Sudan Expedition, receiving the Medal and the Firket Medal. In the endeavour to stamp out cholera at Ambigol Wells, where he was Commandant, be contracted illness and died there. The Arabs, who loved him, placed circles of white stones round his grave. A Memoir of him has been written by his sister, Lady Owen-Mackenzie. London Gazette, 12 Feb. 1895.—"The Queen has been graciously pleased to give orders for the following appointments to the Distinguished Service Order, in recognition of the services of the undermentioned Officers during the operations carried out in the Chin Hills in 1892-3 and 1893-4."

MAJOR BEVERLY WILLIAM REID USsher
b. 4 April 1853, d. 1916
(Last Edited=31 Jan 2009)

Major Beverly William Reid Ussher was born on 4 April 1853.1 He was the son of Maj.-Gen. John Theophilus Ussher and Annabella Ross. 1 He married Eliza Mary D'Arcy, daughter of Matthew Peter D'Arcy and Christina Margaret Daly, on 9 May 1887.1 He died in 1916.1 Major Beverly William Reid Ussher gained the rank of Captain in the service of the 7th Dragoon Guards.1 He fought in the Ulundi Expedition in 1879.1 He gained the rank of Lieutenant in 1879 in the service of the 80th (South Staffordshire) Regiment.1 He fought in the Sudan Expedition between 1884 and 1885.1 He gained the rank of Lieutenant in 1890 in the service of the 7th Dragoon Guards.1 He fought in the Chin-Lushai Expedition in 1890, where he was mentioned in despatches.1 He gained the rank of Major in the service of the Durham Light Infantry.

http://thepeerage.com/p33276.htm#i332759

MAJOR R.W. JOHNSTON


MAJOR DAVID SIMPTON

MAJOR DAVID SIMPSON, of the Indian Medical Service (Madras Establishment), Superintendent of the Government Maternity Hospital, and Professor of Midwifery at the Medical College, died at Madras on March 19th, at the age of 46; of abscess of the liver. He entered the service as Surgeon on March 31st, 1887, and attained the rank of Major on March 31st, 1899. He took part in the Chin Lushai Expedition, 1889-90 (medal with clasp), and in that to Manipur in 1891 (clasp).

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SURGEON MAJOR S.F. BIGGER, M.B.,

INDIA GENERAL SERVICE 1854-95, one clasp, Waziristan 1894-5 (Surgeon Major S.F. Bigger, M.B., 3rd Punjab Cavy.)

Lot Notes Surgeon Lieutenant-Colonel Samuel Ferguson Bigger was born in October 1854 and completed his education at University College, London. Awarded the Diploma of the Royal College of Surgeons in November 1875 and appointed a Licentiate of the Society of Apothecaries in November 1877, he joined the Indian Medical Department as a Surgeon in the following year. A member of the Zaimukt Expedition in Afghanistan between 1879-80, where he was present at the action of Zawa and won entitlement to the Afghanistan Medal, Bigger was also present in the Chin-Lushai operations of 1889-90, being Mentioned in Despatches.

‘Surgeon Major S.F. Bigger, at Medagiri, had the heaviest work of the Campaign in dealing with the sickness of the followers, and ensuring their satisfactory transit when invalided to the base. His duties were discharged in a most able and admirable manner, and reflect the highest credit on his judgment and ability’ (Governor-General’s Order 677 refers).

Promoted to Surgeon-Major in March 1890, he went on to witness further active service in the Waziristan operations of 1894-95 and the Tirah operations of 1897-98, the latter including the action of Dargai and another Mention in Despatches (Governor-General’s Order 244 refers). Bigger was advanced to Lieutenant-Colonel in March 1898 and placed on the Retired List in September 1903.

(http://www.christies.com/LotFinder/LotDetailsPrintable.aspx?intObjectID=1757270)

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MAJOR ALGERNON M. CAULFE, D.S.O., D.C.M


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MAJOR W. H. WARDELL, 39th Garhwal Rifles

Seven: Major W. H. Wardell, 39th Garhwal Rifles, a veteran of the Chin Hills 1892-93 expedition, for which he was recommended for a D.S.O., subsequently killed in action at Festubert, 24 November 1914India General Service 1854-95, 1 clasp, Chin Hills 1892-93 (Lieutt., 39th Garhwalis) officially re-engraved naming, as often found with this
clasp; India General Service 1895-1902, 2 clasps, Punjab Frontier 1897-98, Tirah 1897-98 (Lieutt., 39th Bl. Infy.); Queen’s South Africa 1899-1902, 2 clasps, Transvaal, South Africa 1902 (Capt., Garhwal Rif.); 1914 Star, with clasp (Major, 1/39 Garhwal R.); British War and Victory Medals (Major); Delhi Durbar 1911 ‘Major W. H. Wardell, 2/39th G.’.

Footnote
Warren Henry Wardell was born on 30 August 1866, and educated at King’s School, Canterbury, Kent; and Pembroke College, Oxford. He obtained his first commission through the militia on 21 December 1889, in the King’s Liverpool Regiment; before entering the Indian Army, being appointed to the 39th Garhwal Rifles in July 1891. Most of his service was passed with the 1st Battalion, of which he was Adjutant. He was for nearly six and a half years a Double-Company Commander in the 2nd Battalion, but returned to the 1st Battalion on 21 December 1912.

His first period of active service took him on the Chin Hills Expedition of 1892-93. Here he was recommended for a D.S.O., and mentioned in despatches ‘... for his unceasing activity against some of the most troublesome of the Syin tribe, which resulted in their being the first to surrender their firearms and submit to our terms.’ Afterwards served with the Malakand Field Force in the operations in Bajaur, including the night attack by the enemy on the perimeter camp at Nawagai, and subsequently with the Mohmand Field Force in the attack on the Bedmanai Pass, and in the operations in the Mittaiand Suran Valleys, and on the line of communications Tirah Expeditionary Force. He served in the South African War with the Mounted Infantry from December 1901 to August 1902, ‘being one of only fifteen Indian Army officers asked for by Lord Kitchener.’

MAJOR G. M. HUTTON, D.S.O., R.E.

The death is reported by cable of Major Gilbert Montgomerie Hutton, as the result of an accident. Major Hutton was born in Dublin on June 18th, 1865, being the eldest son of the late Captain F. W. Hutton, F.R.S. He was educated at the High School, Dunedin, and Christ’s College, graduated B.A. of New Zealand University, 1885, was nominated for a commission and gazetted lieutenant in February, 1886. He served in the Chin-Lushai expedition, 1889-90, and throughout General Buller’s Natal campaign, being present at the Tugeln, Spionkop, and at all the actions previous to the relief of Ladysmith. Ater the relief he was appointed Staff-Officer R.E. Natal Army, attached to Sir A. Buller’s Headquarters’ Staff, with his Colonel, C. K. Wood. When General Buller returned to England, deceased volunteered for further active service, and commanded the 9th C.R.E. at Rustenburg, where they were virtually besieged for four months...

( Press, Rörahi LXVII, Putanga 13180, 21 Whiringa-a-nuku 1911, page 9 )


SURGEON MAJOR I. P. DOYLE, I.M.S., Indian Medical Services

A rare ‘Burma 1887-89’ D.S.O. group of three to Major I. P. Doyle, Indian Medical Services
Distinguished Service Order, V.R., silver-gilt and enamel, complete with brooch bar; India General Service 1854-95 clasps, Burma 1887-89, Chin-Lushai 1889-90, Chin Hills 1892-93, Lushai 1889-92 (Surgeon, I.M.S.); Africa General Service 1902-56, 1 clasp, Somaliland 1902-04 (Major, D.S.O., Somaliland F.F.).

D.S.O. London Gazette 12 November 1889; citation London Gazette 15 November 1889 ‘Surgeon I. P. Doyle, I.M.D. (Madras), distinguished himself much by personal courage and care of the sick, On the 9th December, 1888, he was twice wounded. On the 1st January, 1889, during the withdrawal from Kan to Gangaw, he again distinguished himself; and it is greatly in consequence of his courage and bearing that the wounded got safely
into Gangaw. I commend this officer very specially to the consideration of His Excellency the Commander-in-Chief.

Ignatius Purcell Doyle was born in India on 1 June 1863, the son of Surgeon-Major William Doyle. Educated at the French College, Blackrock, Co. Dublin and the School of Physic, Trinity College Dublin, he gained the L.R.C.S.I. and L.K.Q.C.P. in 1884. He joined the Army as a Surgeon on 30 September 1886 and served in Burma, 1888-89, was twice wounded, was mentioned in despatches (London Gazette 15 November 1889) and created a Companion of the Distinguished Service Order. He then served in the Chin-Lushai expedition, 1889-90, in the Chin Hills, 1891-93, the Lushai expedition, 1892 and in the Somaliland Field Force in 1903, having been promoted to Major (Surgeon) in September 1898. Major Doyle retired on 31 December 1903 and died in Dublin on 22 October 1923.

http://www.dnw.co.uk/medals/auctionarchive/viewspecialcollections/itemdetail.lasso?itemid=54142

MAJOR ERNEST HENRY SAMUEL MTWYFORD, DSO

MTWYFORD, ERNEST HENRY SAMUEL, Major, was born 28 October 1863. He joined the Scottish Rifles 5 December 1883, as Lieutenant, from the Militia, and was Adjutant, Scottish Rifles, 20 November 1887 to 19 November 1891. He served in the Chin-Lushai Expedition in 1889, as Transport Officer. He became Captain, Scottish Rifles, 7 March 1894, and Major 3 April 1899. Major Twyford served in the South African War, and was created a Companion of the Distinguished Service Order, 29 November 1900, and the decoration was gazetted oil 19 April 1901: "Ernest Henry Samuel Twyford, Major, Scottish Rifles. In recognition of services during the recent operations in South Africa". Major Twyford was killed 13 April 1901, in the Badfontein Valley, on his way to join the Royal Scots, into which regiment he had been promoted to Second-in-Command for good service in Natal.

DSO, IGS 1854 Chin Lushai 1889-90 (Lt 2/Scot Rifles), QSA (6) CC T-H OFS RoFL Trans SA 01 (Maj, DSO, Scot Rifles).

Source: DSO recipients (VC and DSO Book) (Cameronians) Scottish Rifles

Author's Notes

Note 1. The biographies of other outstanding senior British military officers such as Major-General Nuthall, Major-General R.C. Stuart, Major-General Sir Vincent William Tregear, K.C.B., Brigadier-General Faunce, C.B., Brigadier-General Bourchier, K.C.B., Brigadier-General Macquoid, and also that of other personalities who had played important roles in conquering the Chin/Zo people, will be added here as soon as enough information about them are obtained.

Note 2. Starting from Update XIII only those with the rank of major upwards and a couple of civil administrators are listed in this Appendix for reason of space.

Note 3. K.P.M in APPENDIX W is an acronym or abbreviation for: The KING’S POLICE MEDAL FOR GALLANTRY, and I.D.S.M stands for INDIAN DISTINGUISHED SERVICE MEDAL.

Note 4. This information is collected and prepared in this form by Thang Za Dal January 2015.
On landing at Mingaladon Airport, 2nd Chin Rifles under the command of Commanding Officer Lieut. Col. Son Kho Pau opened Insein second front by attacking the KNDO Insurgents at Sawbwayigone Battle Front, thereby some of the KNDO Insurgents who fought against 1st Chin Rifles at Thamaing Battle Front on their way to capture the capital city of Burma, Rangoon, had divert some of the KNDO’s fighting troops to fight against 2nd Chin Rifles at Sawbwayigone Battle Front.

As such there was less likelihood of the KNDO Insurgents capturing the capital city of Burma, Rangoon, by splitting their fighting force due to 2nd Chin Rifles opening the Insein second Battle Front.

The KNDO Insurgent entrenched themselves in strong defensive bunkers in depth in Sawbwayigone, Kyugon, Thamaing and North Insein areas.

To recapture one foot of the KNDO Insurgents infested areas of Insein battle front, 2 or 3 of our officers and men had to sacrifice their lives in hand to hand fighting in frontal assault of sometimes by snipers shooting.

From the second week of March 1949 to the end of May 1949 2nd Chin Rifles under the tactful command of Commanding Officer Lieut. Col. Son Kho Pau and Battalion Second in Command Major Thual Khup attacked the KNDO Insurgents at Sawbwayigone, U Set Kya Kyaung, Vest Factory and Duck Egg Hill battles with valour and ferocity and sometimes hand to hand fighting without regard for their lives.

On 10.4.1949 alone 1st Chin Rifles under the command of Commanding Officer Lieut. Col. Hrang Thio (B.G.M), and Battalion Second in Command Major Van Kulp and 2nd Chin Rifles under the command of Commanding Officer Lieut. Col. Son Kho Pau and Battalion Second in Command Major Thual Khup attacked and captured Duck Egg Hill which was the last stronghold of KNDO Insurgents in the whole of Insein area.

In the Duck Egg Hill battle, 15 officers and men were killed in action and 36 men were wounded in respect of 1st Chin Rifles and 5 men were killed in action and 15 officers and men were wounded in respect of 2nd Chin Rifles.

During the whole Insein military operations against the KNDO Insurgents. The Commanding Officer of 1st Chin Rifles Lieut. Col. Hrang Thio (B.G.M) was a veteran of the world famous 1st and 2nd General Wingate’s long range expedition in World War II and also a veteran of the Union of Burma Government’s campaign against the multi-coloured Insurgents in Independent Burma.

The photo of Lieutenant Colonel Hrang Thio (BGM) who was directing 1st Chin Rifles Battalion assault against the well-dug in KNDO Insurgents at Duck Egg Hill by Radio Telephone on 10.4.1949 was attached as Appendix "D".

1st Chin Rifles - Honours and Awards

Honours and Awards conferred to the officers of 1st Chin Rifles, by the then Government of the Union of Burma during the whole Insein Military Operations against the KNDO Insurgents in 1949, in recognition of their gallantry, loyalty and faithful service they rendered to the Union of Burma and her Government in time of National Crisis is mentioned below.

Aungsan Thuriya
Lieutenant Tai Chawn

Thiha Thuriya
Lieutenant Ca Thuan

Thura Tazeik
Lieutenant Hniar Tseo
Lieutenant Thang Sui
Lieutenant Ngun Nawl
Lieutenant Run Ling

2nd Chin Rifles - Honors Awards Certificate of Gallantry and Certificate of Honor

During the whole Insein Military Operations against the KNDO Insurgents in 1949, Command Officer of 2nd Chin Rifles was Lieutenant Colonel Son Kho Pau who was, a veteran of the World Famous 1st and 2nd General Wingate’s
long range expedition in World War II and also a venteran of the Union of Burma Government's campaign against the multi-coloured Insurgents in Independent Burma.

The photo of Lieutenant Colonel Son Kho Pau, Commanding Officer of 2nd Chin Rifles who directed all The Military Operations against the KNDO Insurgent at all Insein Battle Fronts in 1949 was attached as Appendix "E".

The then Government of the Union of Burma conferred Honours Awards, Supreme Commander's Certificate of Gallantry and Certificate of Honours to the undermentioned 64 officers and men of 2nd Chin Rifles under the command of Commanding Officer Lieutenant Colonel Son Kho Pau for various acts of heroism and gallantry in actions at Insein Battle Fronts during the whole Insein Military Operations against the KNDO Insurgents in 1949.

**Thura Taziek Award**

The under mentioned Recipients of Thura Taziek awards were publised in Special War office Council order No. 32/S/50 and 34/S/50 respectively.

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Regimental No.</th>
<th>Rank</th>
<th>Name</th>
<th>Remark</th>
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<td>1.</td>
<td>96022</td>
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<td>96109</td>
<td>Corporal</td>
<td>Cin Za En</td>
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<tr>
<td>3.</td>
<td>96141</td>
<td>Corporal</td>
<td>Thang Cin Zam</td>
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<td>4.</td>
<td>96173</td>
<td>Corporal</td>
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<td>5.</td>
<td>96496</td>
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<td>6.</td>
<td>01666</td>
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<td>Ge Sheing</td>
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<td>7.</td>
<td>01683</td>
<td>Rifleman</td>
<td>Hang Bu</td>
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<tr>
<td>8.</td>
<td>01687</td>
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<td>Mang Tam</td>
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<td>9.</td>
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<td>Ling Khui Om</td>
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<td>Posthumous</td>
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<td>12.</td>
<td>96551</td>
<td>Rifleman</td>
<td>Gin Khan Thang</td>
<td>Posthumous</td>
</tr>
</tbody>
</table>

Five survivors and seven Posthumous award = 12 other ranks.

**APPENDIX P**

**Thuyeang Hmat-Htan-Win Award**

The under-mentioned Recipients of Thuyeang Hmat-Htan-Win Awards were published in Special war office Council order No. 19/S/49 and 34/S/50 respectively.

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Regimental No.</th>
<th>Rank</th>
<th>Names</th>
<th>Remarks</th>
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<tbody>
<tr>
<td>1.</td>
<td>BC- 3783</td>
<td>Major</td>
<td>Thual Khup</td>
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<td>BC- 3867</td>
<td>Captain</td>
<td>Tual Khen Pau</td>
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<td>3.</td>
<td>BC- 4050</td>
<td>Captain</td>
<td>Kai Za Dal</td>
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<td>BC- 4051</td>
<td>Lieutenant</td>
<td>Ngun Hei Thang</td>
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<td>5.</td>
<td>BC- 4084</td>
<td>Captain</td>
<td>H. Ngo Zam</td>
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<td>6.</td>
<td>BC- 4079</td>
<td>Captain</td>
<td>Ngul Za Thang</td>
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<td>7.</td>
<td>BC- 5421.S</td>
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<td>Gin Za That</td>
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<td>68843</td>
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<td>96163</td>
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<td>50843</td>
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<td>13.</td>
<td>221</td>
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<td>Du hop</td>
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<td>14.</td>
<td>96129</td>
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<td>24.</td>
<td>00165</td>
<td>Rifleman</td>
<td>Gen Za Lang</td>
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7 Officers and 17 other ranks = 24 Officers and men.
(22)

**Supreme Commander's Certificate of Gallantry Award (SCCOG)**

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<th>Serial No.</th>
<th>Regimental No.</th>
<th>Rank</th>
<th>Names</th>
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<td>5.</td>
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Thian Khaw Khai

(23)

**APPENDIX P**

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Regimental No.</th>
<th>Rank</th>
<th>Names</th>
<th>Remarks</th>
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<tr>
<td>27.</td>
<td>96818</td>
<td>Rifleman</td>
<td>Let Kho Cin</td>
<td></td>
</tr>
</tbody>
</table>

4 officers and 23 other ranks = 27 officers and men

**Certificate of Honour**

96662  WO II/ ORQMS Maung Bo

The Union government troops including the officers and men of 1st Chin Rifles under the command of Commanding Officer Lieutenant Colonel Hrang Thio BGM and officers and men of 2nd Chin Rifles under the command of Commanding Officer Lieutenant Colonel Son Kho Pau saved the Union of Myanmar and her Government by recapturing and re-occupying the whole Insein areas from the KND0 Insurgents at the end of May 1949.

The Government of the Union of Burma conferred Honours, Awards-Supreme Commander's Certificate of Gallantry and Certificate of Honour for various acts of heroism and gallantry in action to officers and men of the Chin Rifles during the whole Insein Military Operations against the KND0 Insurgents proved their gallantry, loyalty and faithful services they rendered to safeguard the Independence of the Union of Myanmar in time of national crisis.

The fiercest and costliest battles I had ever seen, fought and experienced in World War Two and the Union of Burma Government's campaign against the multi colored Insurgents was at Insein Battle Fronts because we fought against the Army trained, seasoned and experienced Ex. Karen Rifles Battalions, most of them were World War II veterans.

300 officers and men of Chin Rifles shed their life blood and sacrificed their lives for the Union of Burma and her people at Insein Battle Fronts.

To replace the dead and wounded soldiers of 2nd Chin Rifles at Insein Battle Fronts 250 Chin Recruits were brought down to Mingaladon from Kalembo by special chartered planes as all riverline and road communications were disrupted by the Internal Insurgents.
APPENDIX R

Special Note. This is a 6-page excerpt of the 22-page original report. I have used this excerpt as a medium in some papers to briefly explain about the background history of the birth of the former Union of Burma, which has long ceased to exist de jure since March 2, 1962, when General Ne Win took state power by force and annulled the 1947 Constitution. Bold, except headings and headings, are mine. A sentence below and PART III: 5.

Right of Secession are marked in red colour by myself. Thang Za Dal/April 2016.

REPORT OF THE FRONTIER AREAS COMMITTEE OF ENQUIRY, 1947

CHAPTER I
THE PROBLEM

1. Origin of Committee
The Committee originated from the conclusions reached in the conversations between His Majesty's Government and the Executive Council of the Governor of Burma in London in January, 1947. Paragraph 8(d) of these Conclusions states:-

"A Committee of Enquiry shall be set up forthwith as to the best method of associating the Frontier peoples with the working out of the new constitution for Burma. Such Committee will consist of equal numbers of persons from the Frontier Areas, nominated by the Governor after consultation with the leaders of those areas, with a neutral Chairman from outside Burma selected by agreement. Such Committee shall be asked to report to the Government of Burma and His Majesty's Government before the summoning of the Constituent Assembly."

2. Terms of Reference
The terms of reference of the Committee were those quoted above. They have, of course, to be considered in the light of the statement of the agreed objective of His Majesty's Government and the Government of Burma with which paragraph 8 of the Conclusions opens:- “To achieve the early unification of the Frontier Areas and Ministerial Burma with the free consent of the inhabitants of those areas.” (p. 1)

3. Scope of Committee
For the purposes of this Enquiry, Frontier peoples have been taken as those inhabiting the areas listed in both parts of the Second Schedule to the Government of Burma Act, 1935. These areas fall into two divisions, Part I administered by the Governor in his discretion and Part II administered by the Governor in his individual judgment. It was also decided that, although the three States of Karenni were not part of the Scheduled Areas and did not therefore necessarily come within the purview of the Committee, they should be invited to send representatives to express their views, on account of their close economic and racial ties with both Scheduled Areas and Burma proper. All three Karenni States duly accepted this invitation.

4. Administrative Units in Scheduled Areas

The Scheduled Areas as defined in the 1935 Act cover 113,000 square miles or about 47% of the total area of Burma. The population, however, is only 2,400,000 or 16% of the total. The main administrative units are the following:-

1) Federated Shan States. The Shan States, though British territory, are a quasi autonomous area ruled by hereditary Shan Chiefs known as Sawbwas, under the general supervision of the Governor of Burma. In 1922 the states were formed into a species of federation for purposes of common subjects and for administrative purposes were divided into southern and northern groups. Within the Federation are the notified areas of Taunggyi, Kalaw and Lashio and the civil stations of Loilem and Loimwe, which were originally carved off from the states and placed under the direct administration of the Government of Burma through the Federation
5. Geographical and Historical Background of Frontier Areas

Reference to the map of Burma shows that the great river valleys of Burma proper are surrounded from the North-West to the South-East by an unbroken chain of mountain and hill country covering all land approaches from India and China and all except the extreme South-Eastern approach from Siam. These hill areas contain more than 100 distinct tribes. The great majority, however, are too small to be of political importance and the four largest, Shans, Kachins, Chins, and Karens, dominate more than 95 percent of the Frontier Areas between them.

Although there is a diversity of languages, dress and customs ethnological research discovers an intimate relationship not only between the races of the Frontier Areas but also between them and the Burmans and the Karens. Most of the races belong to the ethnological group known as Tibeto-Burmans, subdivided into Eastern Tibeto-Burmans and Western Tibeto-Burmans. To the former class belong the Chins, the Kachins and the Nagas of Upper Burma and to the latter the Burmese of the Irrawaddy Valley, the Marus and Lasis of the N'Maikha, the Lisaws of the Salween and the Lahus and Akhas of the Mekong. There are signs of a common ancestry in the languages of the Burmese, the Chins and the Kachins. The Shans, Palaungs and the Was, however, belong to a separate though allied ethnological group known as the Taits. (pp. 5-6)

The relationship between the Burmese and the Kachins was less close. As a race the Kachins originate from the eastern portion of the Tibetan plateau and, as compared to the Burmese, the Chins and the Shan, they are latecomers into Burma, though they have now reached as far south as the Shan State of Kengtung and the concentration of hills in the Myitkyina, Bhamo and Katha districts. The Kachins did not take easily to the idea of submitting to the British on the annexation of Upper Burma in 1886 and several British expeditions had to be sent to the Kachin Hills, the Kachins resisting with considerable success. It was not until 1895 that the Kachins opposition could be broken and British administration introduced in the Kachin Hills by the Kachin Hill Tribes Regulation of that year. As the Kachins are not self-sufficient in their hills they have always been obliged to maintain contact with the plains population through Shan-Burmese villages in the foothills. Some Kachins know Burmese. (p. 7)

Sections of the Chins who have migrated into Burma from the Tibetan plateau almost in a straight line down south are to be found from the Somra Hill Tracts down to Cape Negrais. The Chins, then mostly in north-western Burma, are known to have had social intercourse with the Burmese at the time of the Kingdom of Pagan (1044-1287). There were Chin levies in the armies of King Bayinnaung of Toungoo (1551-81) and of King Alaungpaya of Ava (1752-60).

It is not within tribal memory that any full-scale organised war was ever waged between the Burmese kings and the Chins, but minor hostilities used to occur at times in the foothill valleys, resulting in raids and skirmishes on the border. British troops were in action against the Northern Chins after the annexation of Upper Burma for a continued period of seven months or thereabouts among the foothills now passed by the Kalemyo-Fort White-Tiddim road, at a place called Leisan (now known as the Bashka hill). The Chins resisted the advance of British troops fearlessly till they were subdued. It was not until 1892 that the northern people now inhabiting the Tiddim subdivision were totally disarmed. The central Chins did not offer any full-scale resistance. Further down in the south, the various tribes of the Haka subdivision resisted sternly the advance of the forces from the Gangaw Valley. (pp. 7-8)

The Karens of the Frontier Areas, apart from Karenni, are mostly found in the Salween District, in certain portions of the Southern Shan States and in the hill areas of the Toungoo District. The Karens in the Shan States naturally have close relations with the Shans, while the Karens of the Salween District lived intermingled with the Shans and other races, which form the minority population of this district. They were the earliest settlers in Burma and, after migrating southwards through the hill areas, some penetrated into the plains of the Irrawaddy Delta and the Tenasserim Division and lived peacefully with other races. Peace loving, shy and aloof by nature, many preferred to remain in the seclusion of the hills. The Salween District was ruled by a Chief Sgaw Saw Ku at the time of the British annexation of Tenasserim, who surrendered the district to the British authorities. (p. 8)
In 1875 the independence of Western Karenni was guaranteed as follows, by an agreement between the British and the Burmese Governments: "It is hereby agreed between the British and Burmese Governments that the State of Western Karenni shall remain separate and independent, and that no sovereignty or governing authority of any description shall be claimed or exercised over that State."

After the annexation of Upper Burma in 1886 the British, in view of the Agreement of 1875, left Western Karenni alone for some time. An attempt made in 1887 by the British to secure the peaceful submission of the Myosa of Kantarawaddi in Eastern Karenni was unsuccessful and in 1888 the Myosa even raided the Shan State of Mawkmai which had accepted British suzerainty. A British force despatched to Karenni in December of the same year subjugated the State. The Myosa was deposed and his son Sawdawi, the Kyem-mong was elected by the people Chief of Kantarawadi and subsequently confirmed by the British authorities as Myosa under a sanad or patent of appointment in the same terms as Chiefs of Shan States. The status of the Myosa was later raised to that of Sawbwa.

In 1892 the Chiefs of Western Karenni, of whom there were four at the time, nominally independent, were formally recognised as feudatories by the Government of India and were preentd with sanads appointing them Myosas on terms similar to the Myosa of Kantarawaddi. These four states were later reduced to the present two by amalgamations. The three Karenni States have never been annexed to the British Crown and have the status of feudatory states. The Chiefs, under the sanads recognising their appointment, are required, among other conditions, to pay an annual tribute and accept and act upon any advice given to them by the British political officer concerned. (pp. 8-9)

6. British Administration of Frontier Areas up to 1942

The strategic importance of the Frontier Areas as a buffer between an inland invader and the valleys of Burma proper prompted the British to extend their administration over these areas piecemeal, as necessity or opportunity arose, in the years following 1886. Local advances continued in the far north as late as 1940, when the head-hunting Naga tribes were first brought under some sort of administration. From the late 19th century until the 1935 Government of Burma Act came into force in 1937 the form of administration in the Frontier Areas, other than the Shan States, did not materially change. They were ruled as part of Burma in the traditional manner by local chieftains under the general supervision and control of the Governor of Burma. (p. 9)

8. The Panglong Agreement

The terms of the Panglong Agreement, which regulated relations between Burma and the major portion of the Frontier Areas when the Committee of Enquiry began its work, were as follows:-

THE PANGLONG AGREEMENT, 1947.

A conference having been held at Panglong, attended by certain Members of the Executive Council of the Governor of Burma, all Saohpas and representatives of the Shan States, the Kachin Hills and the Chin Hills: The Members of the Conference, believing that freedom will be more speedily achieved by the Shans, the Kachins and Chins by their immediate co-operation with the Interim Burmese Government:

The Members of the Conference have accordingly, and without dissentients, agreed as follows:-

1. A representative of the Hill Peoples, selected by the Governor on the recommendation of representatives of the Supreme Council of the United Hill Peoples (SCOUHP), shall be appointed a Counsellor to the Governor to deal with the Frontier Areas.

2. The said Counsellor shall also be appointed a Member of the Governor's Executive Council, without portfolio, and the subject of Frontier Areas brought within the purview of the Executive Council by Constitutional Convention as in the case of Defence and External Affairs. The Counsellor for Frontier Areas shall be given executive authority by similar means.

3. The said Counsellor shall be assisted by two Deputy Counsellors representing races of which he is not a member. While the two Deputy Counsellors should deal in the first instance with the affairs of their
respective areas and the Counsellor with all the remaining parts of the Frontier Areas, they should by Constitutional Convention act on the principle of joint responsibility.

4. While the Counsellor, in his capacity of Member of the Executive Council, will be the only representative of the Frontier Areas on the Council, the Deputy Counsellors shall be entitled to attend meeting of the Council when subjects pertaining to the Frontier Areas are discussed. Though the Governor's Executive Council will be augmented as agreed above, it will not operate in respect of the Frontier Areas in any manner which would deprive any portion of these Areas of the autonomy which it now enjoys in internal administration. Full autonomy in internal administration for the Frontier Areas is accepted in principle.

5. Though the question of demarcating and establishing a separate Kachin State within a Unified Burma is one which must be relegated for decision by the Constituent Assembly, it is agreed that such a State is desirable. As a first step towards this end, the Counsellor for Frontier Areas and the Deputy Counsellor shall be consulted in the administration of such areas in the Myitkyina and the Bhamo Districts as are Part II Scheduled Areas under the Government of Burma Act of 1935.

6. Citizens of the Frontier Areas shall enjoy rights and privileges which are regarded as fundamental in democratic countries.

7. The arrangements accepted in this Agreement are without prejudice to the financial autonomy now vested in the Federated Shan States.

8. The arrangements accepted in this Agreement are without prejudice to the financial assistance which the Kachin Hills and the Chin Hills are entitled to receive from the revenues of Burma, and the Executive Council will examine with the Frontier Areas Counsellor and Deputy Counsellors the feasibility of adopting for the Kachin Hills and the Chin Hill financial arrangements similar to those between Burma and the Federated Shan States.

9. The importance of the Agreement lies not only in the fact that it settles the form of association during the interim period, but also in its enunciation of certain principles, notably that the frontier peoples should be entitled to fundamental democratic rights, that they should have the right to full autonomy in the internal sphere, and that they should be entitled to receive a measure of assistance from the revenues of Ministerial Burma, which are relevant to decision of the ultimate form of association. The formation of the Supreme Council of the United Hill Peoples was also a noteworthy step forward in the establishment of representative institutions among the frontier peoples.

9. Limitations of Panglong Agreement

When the Committee began its investigation, the Panglong Agreement had not been accepted by all the frontier peoples. The Shans, Kachins and Chins had ratified it, and their actions may be assumed to cover the small racial units within their areas. The Karens, however, of the Salween District and the Karenni States, who were not represented by delegates at Panglong, were not parties to the Agreement. Others who were not present and whose adherence could not be taken for granted were the Chins of the Arakan Hill Tracts, the Nagas and the Was. Such was the situation when the Frontier Areas Committee of Enquiry began its work. (pp. 11-12)

CHAPTER II.
THE WORK OF THE COMMITTEE

PART II.
THE CONSTITUENT ASSEMBLY.

(1) With the exception of the unfederated Shan States of Taungdut and Singkaling Hkamti, all the witnesses before us expressed without hesitation the desire that representatives of their States or local areas should take part in the work of the Constituent Assembly, the members of which, in respect of such portions of ministerial Burma as enjoy rights of representation in the Legislature under the 1935 Act, have already been elected. We recommend accordingly that their wishes be met and that the following areas be given representation in the Constituent Assembly:-

The Federated Shan States, including Kokang and Mongpai.
The Kachin Hills.
The Chin Hills with the Arakan Hill Tracts.
The Karenni States.
The Somra Tract.
The Salween District.
The Homalin Subdivision.

We have grouped Kokang with the Federated Shan States though its de jure position is not quite clear. We have, however, ascertained from the Federated Shan States that one of the seats to be allocated to them for the Constituent Assembly will be given to a representative of Kokang. We have grouped the Arakan Hill Tracts with the Chin Hills, as the witnesses from the former area have shown a clear desire to be associated with the Chins of the Chin Hills, and we have ascertained that one of the seats to be allocated to the Chin Hills will be given to the Arakan Hill Tracts.
Witnesses from the States of Thaungdut and Singkaling Hkamti not only expressed a desire to be incorporated in ministerial Burma but stated that they are prepared to accept whatever future constitution is drawn up by the Burmese. We found it impracticable to procure witnesses from the Naga Hills and the Wa States, but we have no hesitation in recommending that representatives need not be sought from these areas for the Constituent Assembly on account of the primitive nature of their civilisation and the impossibility of their finding persons who will be able to assist in the drawing up of Burma's future constitution. (p. 16)

PART III.

OBSERVATIONS.

1. The Future of the Frontier Areas
The view of the witnesses from the Federated Shan States and from the Kachin Hills are strongly in favour of a federated Burma in which the Federated Shan States will form a state or unit and the Kachin Hills another. They desire the fullest possible autonomy for the states within the federation but agree that certain subjects of general scope should be entrusted to the federation. On the evidence tendered before us, representatives from the Chin Hills do not desire to federate the Chin Hills with Burma proper but prefer an amalgamation of their area with ministerial Burma, stipulating only that there should be no interference with their tribal customs and traditions and that their chieftains should be allowed to administer their tracts as at present.

The Chin Hills would otherwise become one or more ordinary districts of Burma proper. On the day after they had tendered this evidence, the witnesses submitted a letter saying that they had not understood the point correctly and that they intended to say that the Chin Hills should form a separate state within a federated Burma. The only conclusion we can safely draw is that the people of the Chin Hills are not yet in a position to come to a firm conclusion on this matter and that it will have to be left to their representatives in the Constituent Assembly to define their views precisely. The witnesses from the Arakan Hill Tracts, the majority population of which is Chin, expressed no independent views but desire to follow the lead of the Chin Hills people. The witnesses from the Somra Tract, Thaungdut, Singkaling Hkamti and the Homalin Subdivision expressed categorically the view that their areas should be incorporated in ministerial Burma and should be given the same constituency and other rights as other areas in Burma proper.

The representatives from the Karenni States, while stating clearly that they wished to be represented in the Constituent Assembly, did not definitely commit themselves to any views in regard to the entry of the Karenni States into a federated Burma. A group of witnesses from the Salween District, appearing before us early in our meetings, expressed views in favour of forming a state within a Burma federation.

Another group, appearing before us later, supported by a letter from the leaders of the first group, stated that, after further consideration at a mass meeting of the residents of the district, they now desire the incorporation of the district as a part of ministerial Burma. (p. 18)
4. Common Subjects
The weight of opinion among the witnesses examined by us is that, if there should be a Burma federation, the federal organ should deal with the following subjects:
1. External affairs.
2. Defence.
3. Post and telegraphs.
5. Currency and coinage.
6. Customs.
7. Titles and honours.
There is danger that the anxiety of the constituent states for the fullest possible internal autonomy might lead to the constitution of a weak federal or central government which will be the government in Burma which deals with the outside world. It is not for us to make recommendations regarding federal subjects, but we see obvious omissions in the above list, which makes no mention of foreign trade or of inter-state commerce or of federal finance.

5. Right of Secession
The majority of the witnesses who favoured a federation of Burma asked for the right of secession by the states at any time. Few federal constitutions contain provision for the secession of states. It seems to us that, if any such right is to be contained in the federal constitution for Burma, it will have to be carefully limited and regulated. (p. 20)

Our task, enhanced in difficulty by the time factor, was facilitated by the energy and ability displayed by Mr. W. B. J. Ledwidge of the Burma Office, our Secretary; U Tun Pe, B. Fr. S., our Joint Secretary; and Major Shan Lone, O. B. E., M. C., B. Fr. S., our Assistant Secretary; and by the devoted and efficient services of our staff of reporters, interpreters, typists, clerks and peons, all of whom worked overtime and throughout the Burmese New year holidays. To each and every one of our Officers and Staff we wish to convey our grateful thanks and appreciation.

Signed:
1. D. R. REES-WILLIAMS, Chairman
2. THAKIN NU.
3. SAO SAM HTUN.
4. TIN TUT.
5. HSINWA NAWNG.
6. KHIN MAUNG GALE.
7. VUM KO HAU.
8. MYINT THEIN.
9. SAW SANKEY.
Maymyo,
24th April, 1947.
The signing of the Panglong Agreement by the peoples’ representatives of Burmans, Shans, Kachins and Chins on the 12th February 1947 at Panglong in Southern Shan State gave birth to the Union of Burma. If the Shans, Chins and Kachins had not signed this treaty, only “Burma Proper” or “Ministerial Burma” would have gained independence and there would never be a Union of Burma. The Kayahs or Karennis, who later joined the Union, did not sign this treaty. The four Karenni states, which were later made into Kayah State, were de jure independent sovereign states recognized in a treaty signed in 1875 by both the Burmese kings and the British. p. 82

15.2 THE PANGLONG AGREEMENT
Dated Panglong, the 12th February 1947

A conference having been held at Panglong, attended by certain Members of the Executive Council of the Governor of Burma, all Saophas and representative of the Shan States, the Kachin Hills and the Chin Hills: The Members of the conference, believing that freedom will be more speedily achieved by the Shans, the Kachins and the Chins by their immediate co-operation with the Interim Burmese Government:

1. A Representative of the Hill Peoples, selected by the Governor on the recommendation of representatives of the Supreme Council of the United Hill Peoples (SCOUHP), shall be appointed a Counsellor for Frontier Areas shall be given executive authority by similar means.

2. The said Counsellor shall also be appointed a Member of the Governor’s Executive Council, without portfolio, and the subject of Frontier Areas brought within the purview of the Executive Council by Constitutional Convention as in the case of Defence and External Affairs. The Counsellor for Frontier Areas shall be given executive authority by similar means.

3. The said Counsellor shall be assisted by two Deputy Counsellors representing races of which he is not a member. While the two Deputy Counsellors should deal in the first instance with the affairs of their respective areas and the Counsellor with all the remaining parts of the Frontier Areas, they should by Constitutional Convention act on the principle of joint responsibility.

4. While the Counsellor, in his capacity of Member of the Executive Council, will be the only representative of the Frontier Areas on the Council, the Deputy Counsellors shall be entitled to attend meetings of the Council when subjects pertaining to the Frontier Areas are discussed.

5. Though the Governor’s Executive Council will be augmented as agreed above, it will not operate in respect of the Frontier Areas in any manner which would deprive any portion of those Areas of the autonomy which it now enjoys in internal administration. Full autonomy in internal administration for the Frontier Areas is accepted in principle.

6. Though the question of demarcating and establishing a separated Kachin State within a Unified Burma is one which must be relegated for decision by the Constituent Assembly, it is agreed that such a State is desirable. As a first step towards this end, the Counsellor for Frontier Areas and the Deputy Counsellors shall be consulted in the administration of such areas in the Myitkyina and the Bhamo Districts as are Part II Scheduled Areas under the Government of Burma Act of 1935.

7. Citizens of the Frontier Areas shall enjoy rights and privileges which are regarded as fundamental in democratic countries.

8. The arrangements accepted in this Agreement are without prejudice to the financial autonomy now vested in the Federated Shan States.
9. The arrangements accepted in this Agreement are without prejudice to the financial assistance which the Kachin Hills and the Union Hills are entitled to receive from the revenues of Burma, and the Executive Council will examine with the Frontier Areas Counsellor and Deputy Counsellors the feasibility of adopting for the Kachin Hills and the Chin Hills financial arrangement similar to those between Burma and the Federated States.


(Signed) (Signed) (Signed)
Saohpalong of Tawngpang State. (Sinwa Naw, Myitkyina) (Aung San)

(Signed)
Saohpalong of Yawnghwe State. (Zau Rip, Myitkyina)

(Signed) (Signed)
Saohpalong of North Hsenwi State. (Dinra Tang, Myitkyina)

(Signed)
Saohpalong of Laihka State. (Zau La, Bhamo)

(Signed) (Signed) (Signed)
Saohpalong of Mong Pawn State. (Zau Lawn, Bhamo) (Labang Grong, Bhamo)

(Signed)
Saohpalong of Hsamonghkam State. (Labang Grong, Bhamo)

(Signed) (Signed) (Signed)
Representative of Hsahtung Saohpalong. (Hkun Pung) Chin Committee (U Htun Myint) (U Hlur Hmung, Falam)

(Signed) (Signed) (Signed)
(U Kya Bu) (Hkun Saw) (U Thawng Za Khup, Tiddim)

(Signed) (Signed) (Signed)
(Sao Yape Hpa) (Hkun Htee) (U Kio Mang, Haka)

pp. 88-89
ABOUT ME (AUTHOR OF THE CHIN/ZO PEOPLE OF BANGLA-DESH, BURMA AND INDIA: AN INTRODUCTION

FAMILY PHOTO 1

This photo was taken on May 12, 1949 at about 8 o’clock in the morning in front of our house at Lophei by Edward Ngaw Cin Pau, the youngest of my mother’s 3 younger brothers. He dropped by at our house to say goodbye on his way back to Rangoon, where he was studying. He asked my elder brother and me (we were playing on the terrace in front of our house when he arrived) if we wanted to be photographed and as we said yes, the “photo session” was hastily arranged for he was in a hurry to catch a car for Kalemyo which is located some 30 km away in present-day Sagaing Division. (He still had to walk 9 km from our village to Fort White to get a car which ran between Tiddim and Kalemyo.)

On my leftside in the first photo was my elder sister and on the lap of my mother was my immediate younger sister. On my rightside was my elder brother. My uncle made a notice on the back of the photo and signed it.

“Taken on the 12th May ’49. Printing, developing and enlargement with different colours are made at Royal Photo Studio, Rangoon. (Signed) 28.5.’49.”

I was then only 4 years and 3 months old. (Actually, I was born on February 7, 1945, but when my family moved from Chin State to Kalemyo in Sagaing Division, I enrolled at a Primary School in Kalemyo and my Burmese school teacher made a mistake in converting the Gregorian calendar into Burmese calendar which is called Buddhist Era or BE. Since then I keep on using 1947 or 1308 BE as my birthyear anyway in all my official papers.). My father, chief of the township police in Kalemyo, was on duty in that town at the time.

Note. Mualbem village where Prophet Pau Cin Hau, who had abolished Animism among the Chins and invented a well-functioning script that has absolutely no similarities with the two nearest scripts in the region - that is, Burmese and Manipuri - had lived most of his lifetime and then died and buried in 1948 at the age of 85, is just about 15 km away from Lophei. He was an illiterate when he invented his script which he claimed to have been given to him by the biblical God himself through visions. See Satellite Photos 1, 1a, 2, 2a, 3, 3a.

FAMILY PHOTO 2

This photo was taken 15 years later on July 10, 1964, in Rangoon. In it were my mother, my brother, me and my younger sister, who was on my mother’s lap in the first photo. My elder sister, who was on my leftside in the first photo, had died a few days before on May 2, 1964 in Rangoon, from stomach complications. My mother also died in Rangoon on 22nd September 1964 (about 72 days after this photo was taken) from blood and uterus cancer at the ge of 49. She was born on 23rd June 1915. My father died on July 17, 1964 in Shan State on a journey from an overdose of antimalarial medicine called Quinine.

PHOTO 3 (MY OWN PORTRAIT)

It was taken in Hamburg by a friend in 2005. My wife, who was an ethnic Shan from Northeast Shan State, Burma, and I were fully involved in political activities against the Rangoon regimes from the mid 1960s until we left the country for Germany in mid 1978. We have been living in Germany since then with two daughters and three grandchildren. My wife passed away on December 21, 2015 at the University Hospital of Hamburg from heart failure. My younger sister also died exactly on this date a year later on December 21, 2016 in Kalemyo.

December 2016
MY PARENTS AND ELDER SISTER

Photo taken in Kalaymyo on December 10, 1941.
(He was Deputy Chief of the Township Police then. He later became its Chief.)

PHOTO 12

TWO HISTORICAL VILLAGES: LOPHEI & THUKLAI

What can be seen in this photo is about 20% of what the British called the

“Siyin Country” - Modern usages: Siyin Region or Siyin Valley

- LOPHEI village (foreground) - about two third of it is invisible
  - (The old village site is invisible here, it was far below the present site in this photo)
  - House circled in red was our house in which we lived until I was about 10. We then moved to Kalaymyo.

- THUKLAI village (background) - many parts of it are invisible. This was the original Fort White.
  See also Photos 24 and 25.

- Some other historical Siyin villages such as Khuasak, Limkhai, Buanman, Voklaak, Pumva, etc., are not
  visible here.

- Created in this form by Thang Za Dal/09.2015
A PART (CIRCA 1/5) OF LOPHEI VILLAGE

- Photo credit: Sam Khuasak
- Photo taken on October 1, 2017 at 8:30 am
LOPHEI AND THUKLAI VILLAGES SEEN FROM NORTHERN (THEY ARE ON TOP OF THE MOUNTAIN RANGE ON THE RIGHT SIDE)

Photo courtesy: Suangmung (Buanman)

Photo taken on October 1, 2017.

See: https://www.facebook.com/photo.php?fbid=1567756569930022&set=gm.1689185977805442&type=3&theater

LOPHEI & THUKLAI FROM A DIFFERENT PERSPECTIVE