This is an excerpt (361 pages) of the 21st Update of my 810-page paper, *The Chin/Zo People of Bangladesh, Burma and India: An Introduction*.

You will be surprised – and even perhaps shocked and irritated – to find that I am profusely using blue and red colors and bold in it. Please see the PREFACE for the reasons behind it.

The full version of it will be uploaded soon on a Website.

Thang Za Dal (Mr)
Hamburg, Germany
August 2021
THE CHIN/ZO PEOPLE OF BANGLADESH, BURMA, AND INDIA: AN INTRODUCTION (XXI)

By

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Note: PDFs of all my papers (several until now on various topics) were made with an old freeware called "Combine PDFs 2.1" by Monkeybread Software Germany. It's extremely user friendly and the quality is excellent.)
THIS PAPER IS DEDICATED TO

– Chief Khup Lian, my paternal grandfather, who led some of the fiercest battles against the British troops under the direct personal command of Gen. (later 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), together with other fellow Siyin Chiefs (Chief Khup Pau of Khasak and his sons Chief Khai Kam and Mang Pum, Chief Thuk Kham of Lun Mun and Chief Kam Lam of Sum Niang of Thuklai; Chief Mang Lun of Lim Khai (Sagyiling), and Chief Pau Khai of Buanman). 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; and then he fought once again together with the mentioned Siyin Chiefs and the following other heroes during the Siyin-Nwengal [Siyin-Gungal] Rebellion of 1892-93: 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 Helei and his son Pau Kho Thang, etc.

– Unknown heroines and heroes of the Chin/Zo people in their wars of resistance against foreigners – among them the victims of the Battle of Taitan (Siallum)

– My Parents, my five sisters and Brother

– Ma Mya Swe, my wife (she was also known as Sao Htwe and Nang Htwe Kham)

– Lt. Colonel Thian Khaw Khai, my mother’s younger brother, who was imprisoned and then forced to resign for his political activities for the Chins (he is the father of Pu Thang Za Pau)

– 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, who were killed in action in fighting against the Burmese armed forces.

“...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)

“... 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 and 18 of the KAM HAU villages had been destroyed, and our troops now occupied the tract...” (9.6.3 Preparations for Operations against the Siyins)

“Sir George White, in a telegram to the Chief Commissioner of Burma, described the action on 27th January 1889 against the Chins as follows:- 1. 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)*

• Note. In these battles 400 Kam Haus and 30 Suktes also took part. Besides them were 1,200 Siyins from the five core Siyin villages and the Khuanos from neighbouring villages such as Pimpi, Thangnuai, Suangpi, Phunom, Zung, and some Vaipheis. Altogether they numbered some 2,000 men.
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, the wife of Khup Lian, was from the chieftain clan of Thuklai. Her younger sister, Vum Cingh, was married to Mang Pum of Khuasak (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 Giang Zam, a daughter of Chief Man Suang, paternal uncle of Khup Lian. As Khat Lian, brother of Giang Zam and the only son of Chief Man Suang, was physically disabled, the clan's hereditary chieftainship was passed on to Khup Lian. He was the 11th generation from Chief Kim Lei and also the 11th Chief in the Kim Lei 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, and the Sizangs, Suktes, Kamhaus, Vaipheis, and Khuanos, Khup Lian fought 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 Saiol chiefs who ruled most parts of present-day Mizoram for centuries was Seam Muang, the younger brother of Kim Lei. See APPENDICES A to A/4; TABLES 2; 2/A, 3, 3/A, and 17.7 CLANS AND SUB-CLANS in my 804-page "paper": The Chin/-Za People of Bangladesh, Burma and India: An Introduction (XXI).

NU CIANG ZAM, My Mother

My mother is the daughter of Chief Man Suang of Lophei. Chief Man Suang's mother was Py Tandim Kimlai [from the chieftain clan of Buanman]. My mother and wife are thus related. At one time after a war the Lopehi Chief's families resided with my grandparents at Luanman. 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 urging 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), and the battles themselves, under the direct command of Gen. [later Field Marshal] Sir White. (Vum Ko Hau, p. 234).

A. Vang khua Suang tu Leido voimang, ni khat pil bang the uge,
B. Al bang that ing Hautoi ing ei-ing Kaucliang tai bang la ing uge,
    Za lai ah Kansaung ing uge

Enemy attempting to capture
My Glorious Land
I scattered like pebbles
I swore that
I am the son of a higborn Noble
And killed enemies like chickens
Besides capturing an enemy gun
I am exalted among the hundreds [figuratively: the multitude]

- Photo credit: Vum Ko Hau (Illustration 67)
- Created in this form by Thang Za Dal. Updated in June 2021.
Field Marshal Sir George S. White, VC., GCB., OM, GCSI., GCIE., GCVO.
(6 July 1835 - 24 June 1912)

Adjusted from http://en.wikipedia.org/wiki/George_Stuart_White &
http://www.britishempire.co.uk/forces/armycampaigns/africancampaigns/boerwar/stuartwhite.htm

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. tzd.

---------------------------------------------------------------------
1833 born 6th July in County Londonderry
1833 entered the 27th Inniskilling Regiment
1837 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.

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

-Created in this form by Thang Za Dal. 01/2015.
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...”

(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 15.8.2. The Outbreak of Civil War and the Crucial Roles of Chin Soldiers and Appendix DD for full text.

STATEMENT OF THE CHIN COMMUNITY (GERMANY) ON RUMORS 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 instil 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...”

* 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...”

- Source: Chinland Guardian
November 22, 2007
* See APPENDIX T for full text!
- Mr. Zaw Htwe Maung is an Arakanese scholar.

Note: The above quotes are from my own 725-page history paper of the Chin people.
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
Note: Mro (M'ro) and Khumi (Khani or Khumi) Chins also live in the Chittagong Hill Tracts in Bangladesh. "Mi" in several Chin dialects means "human" or "person" as in "Laimi", "Mizo", "Zomi".

- thang za dal/january 2019
**Area:** 261,220 sq.mi (676,560 km²)

**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 %); Rakhaing/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. 12/2014)
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- The Rev. Khoi Lam Thang. He presented me his thesis for the degree of Masters of Arts in Linguistics: A Phonological Reconstruction of Proto-Chin; without the knowledge I gained from this thesis, this paper would be wanting.
- Pu Lian Uk (Haka/USA), who is one of my best comrades since 1964.
- Pu Lian Khan Khai, my cousin brother, sent me a copy of my father's Note Book of 1940. Without some contents in it, I would not be able to reconstruct the roots of the Sailos.
- Rev. Dr. Thang Za Kap, my cousin brother, for helping me in many ways for years when we were together back at our native village.

My heartfelt thanks go to the following persons as well:

- Pi Florence Ciang Za Dim (Thukel/Melbourne, Australia), who is well-versed in the genealogies of the Sizangs.
- Pu J. Thang Lian Pau (resident of Aizawl, Mizoram) for his near-professional quality map (MAP 5).
- Pu Taang Zomi (Tedim/Miami, USA) for his charts on the Chin National Day (Appendix I) and the Laipian Hierarchy.
I am deeply thankful to Mr. & Mrs. Fraser for permitting me to use a map (MAP 1) and quote from their excellent book: Mantles of Merit: Chin Textiles from Myanmar, India and Bangladesh; Dr. Anshuman Pandey, Department of Linguistics, University of California, Berkeley, USA, also deserves my heartfelt thanks for permitting me to use his three research papers on the Pau Cin 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 showing how the northern Chins are named (DIAGRAMS 1 & 2). Furthermore, I am deeply grateful to Mr. Pete Starling, Director, Army Medical Service Museum, United Kingdom (ams-museum.org.uk), 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 for another article as well: The Chin Textiles (Appendix ii). Last but not least: I am deeply thankful to Mr. Zaw Htwe Maung for his informative and valuable article on the Chins soldiers' roles in Burma: Were the Chins Made Scapegoats? (Appendix T)

Without the valuable materials, suggestions, and help in many different ways of the people mentioned above, this paper could not be as complete as the present version.

Hamburg, Germany

May 2021
PREFACE

Initially, I started writing this “paper” more than two decades ago under A Brief Introduction to the Traditional Songs and Folk Dances of the Chins. As I was not trained to write a complex paper or book on history, my first humble intention was to write a simple and compact information booklet on the Chins’ traditional songs, which I could distribute to interested parties. But then the circumstances that took place in 1988 in Burma - the bloody nationwide mass uprising against the 26-year old military dictatorship in which government troops mowed down more than 3,000 peaceful demonstrators - forced me to expand it further (see INTRODUCTION for more information about it). I realized then the urgent need to make ourselves – the Chin/Zo people – better known in the outside world. As a result, I changed its title to the present title from Update V upwards.

I have been writing this paper without the supervision or guidance of a single scholar until now. It still, therefore, is provisional, and I have edited it only perfunctorily. Only when I think I have collected enough information will the final editing be done. This paper shall therefore serve until then only as a source of raw information.

Although this work is not perfect, I know that I am the right person (“the right person who appears at the right timing”) to write many crucial parts of it, which nobody else could do. For instances, my search for the roots of the Sailos (Appendix A to Appendix A-4); my explanation of some deliberate manipulated historical facts in two books (Appendix EE (A) to Appendix EE (A) – 11 (Map 2); my explanation of the complex major and sub-clan systems; and the genealogical charts, diagrams, and tables; the creation of Appendix O, etc., to name a few.

Although this paper certainly is already too long to call a paper, I shall keep on calling it paper anyway, just for the sake of convenience. And those who have read it may undoubtedly wonder why I am using blue and red colors and bold profusely. I know that it could be very irritating for many readers. The simple reason behind it is that nowadays, very few young Chin/Zo are interested in their own people’s history; it was found out recently that they thought nearly all the books and academic papers on Chin/Zo history were too dull to read. So it is hoped that, by highlighting some critical information with different colors and bold in this lengthy paper, they, who also happen to be among the “main target groups” of this paper, may find it a bit more interesting to read. I shall, therefore, keep on using colors and bold until the final editing is made.

In May 2016, I got the following book as a present from Dr. Rodina: HISTORY 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.C.C. RIGBY, Wilshire Regiment, Attache, Intelligence Branch, will be integrated. Although I have got several books on the Chin/Zo people, written by colonial officials and modern scholars, I have had never heard of its existence before. This book describes how the British conquered the Southern Chins by four military columns starting from Arakan.

Initially, I wanted to integrate many parts of this book into this Update. But, then I decided to include only its contents and some brief descriptions of three southern Chin tribes as an appendix (APPENDIX JJ) instead because of the lack of enough time for this task on my part these days. I shall perhaps integrate some of it in the future Updates, or if I could not do that, hopefully, some other scholars might do it in the future.

.................................
Abstract

Those who are known to the outside world in the following terms today - CHIN or CHIN-KUKI-ZO or CHIN-KUKI-MIZO-Z OM or CHIN-KUKI-MIZO, etc., - belong 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, YAW (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 popular among several sectors of the society. Hence this term - ZO - is interchangeably used with CHIN or CHIN/ZO throughout this paper.

And they do not have a common language yet until today, but the “Mizo language”, which is also known as the Duhliah or Lusei dialect, is spoken and understood by at least some 2 million Zos. Other major Zo dialects that are spoken or understood by more than 100,000 people are Haka (Lai), M’ro (Khumi/Khmi), Falam or Laizo, 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 by the British. They have now got two internationally recognized federal states: - Chin State in Burma and Mizoram State in India - with a combined population of 2.5 million. Another conservatively estimated 1 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. However, approximately 10 percent of the Zo population inside Burma profess Buddhism and their traditional religion.

As they were warrior tribes, the British needed several decades to suppress and bring them under their complete control with numerous punitive and suppressive expeditions under the command of many outstanding generals; among them, five who would later became field marshals.

The first armed conflicts between them took place as early as 1824. The British made their first official military expedition against them in 1841-42 under the name of the Arakan Frontier Expedition, and several expeditions followed between 1871 and 1897. The British staged two more suppressive expeditions against two rebellions 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 Peshawur Mountain Battery, Captain Blackwood, R.A.; one company Sappers and Miners, Lieutenant Harvey, R.E.; 500 men of the 22nd Panjaub 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 Davidon of the Commissariat; also a Coolie 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 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 Misos attained statehood only after fighting a 20-year old war (1966-86) against the central Indian government. The Chins inside today’s Burma agreed to voluntarily form up a federated union on equal terms and equal status with the Burmans, Kachins, Kayahs (Kareniss), 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 played some of the most crucial roles in saving and maintaining the Union of Burma at its most critical moments during 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. So human rights violations committed against them by the successive governments 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 of roughly nearly 100 tribes and sub-tribes and speak different dialects, the great majority of them are closely intertwined by several major clans and sub-clans. The **PREFACE** and **INTRODUCTION** in the two editions of the 287-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 or SUANTAKA, was the 8th generation from ZO, who is believed to be the progenitor of several major clans. My sub-clan, LUA TAWNG (15th generation from ZO), begins with the great-grandson of KIIM LEL (12th generation from ZO). Kiim Lel was the founder and first chief of Lophei. My paternal grandfather KHUP LIAN was the 22nd generation from ZO, and 11th generation from Kiim Lel. The clan’s chieftainship 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 Sailo clan, who had ruled large parts of the Lushai Hills (present-day Mizoram) for centuries, for example, were the descendants of Seam Muang, the younger brother of Kiim Lel. 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 Photo 12**.)

The Chin/Zo people owe 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)** of the **Genealogy of the Zo (Chin) Race of Burma**

“**Back in 1955, Pu Thawng Khoo Hau [of Thuak 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 about this problem, I realized that I needed to request every clan to send me an approved version of their own.

And another big hurdle that made my work even more difficult was that we did not - and do not - use the female lines in our genealogies from our forefathers’ times to the present time. 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) of the same book above**

“When I retired from Piyi-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 meantime, 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 four 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 12-year hard work (1962-1974), and then the Addendum could be brought to completion only after 16 years (1976-1992). So, altogether I needed 28 years to bring the two works to a complete end. The Addendum was finally ready to be photostatted in 1993 - the year in which I reached 70 years of age:”

The following is Pu Vum Ko Hau’s Foreword for the 1973 Edition of the Genealogy of the Zo (Chin) Race of Burma

**FOREWORD**

by

Ambassador Vum Ko Hau, Ph.D. (Prague), F.R.A.I., F.R.G.S., former Member of Bogoyke 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 Bogoyke 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 communications 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 their original uniformity, and the meaning is generally understood by the hearer regardless of whether he comes from Tiddim, Tuikhiang, Assam, or Manipur states.

The means of preserving knowledge of one’s pedigree among the Zo race are mainly verbal. One instance of its use in 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 their clans’ histories in ceremonial songs that 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 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 acknowledgment. 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; Czechoslovakia, Austria, and Hungary)
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 HAUSUKTE & TIDDIM TRIBES**

Those who are called the *TEDIM TRIBE* today were known as the *KAM HAUS 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 tradition.) 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 (Kam Hau) father, his youngest brother and nephews. See 9.12.2 Rise and Deeds of Kantum [Khan Thuam]

**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), Lopei (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 Pumvas founded Dolluang; the Khuasaks founded Hiangzeng, Theizang, Taingen, Khaikam, Thing-U-Nau or Siyin Ywa; and the Voklaks Zawngkawng, and so on. See APPENDICES EE (A).

**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 Ciimmuai 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 Vokla/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 Siycin 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)

- It is very confusing for non-Zos with the term **ZO** because there is a tribe in northern Chin State and
Manipur State which is also called ZO. Therefore, they add “U” to avoid this confusion. So, ZO is used in the broader sense – covering all the CHIN/ZO tribes. (See 17.5 DEFINITION OF ZO TRIBES AND SUB-TRIBES & 17.5.1 LIST OF ZO TRIBES AND SUB-TRIBES)

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
THANTLANG/KLING KLUNG* = THANTLANG
KOKIE = KOOKIE = KUKI
KWESHIN = KUALSIM
KHUAPI = 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
THETTA = SAKTA
TIDDIM = TEDIM**
VAIPE = VAIPHEI
WHENOH = 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 are using now TEDIM, both for the town and for themselves as well. Author (tzd)
FIELD MARSHALS, GENERALS, SENIOR OFFICERS AND ADMINISTRATORS WHO HAD EITHER TAKEN PART OR PLAYED SOME IMPORTANT ROLES IN CONQUERING THE CHINO-ZO PEOPLE INSIDE PRESENT-DAY BANGLADESH, BURMA AND INDIA (1824-1919) WITH SEVERAL MAJOR AND MINOR MILITARY CAMPAIGNS

(Note: This list is from my 725-page paper - Update XX. See their brief biographical sketches in APPENDIX O. I insert this list here just in order to give the reader a quick overview of the Appendix.)

01. Field Marshal Sir George Stuart White, VC., GCB., OM., GCSI, GCIIE, 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 Walhouse Chetwode, 1st Baron Chetwode, 7th Baronet of Cakley, 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., GMC., 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, GMC., 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 most prestigious 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 [Lushai] 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 Fyotche, 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
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 Taitian/Slialum during the First Chin Expedition 1888-89. The defenders were Siyins.)
61. Surgeon John Crimin (THE CHIN FIELD FORCE (1889-90) AND THE KARENNI EXPEDITION 1888-89) "... 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 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-vc/article/4543061438)
62. Lieutenant-Colonel Henegan, John, DSO**
63. Lieutenant-Colonel Frederick Arthur Rogers, D.S.O.**
65. Lieutenant-Colonel H.Y. Beale, D.S.O**
66. Lieutenant-Colonel. East, Lionel William Pellew, DSO**
67. Surgeon Major William Reed Murphy, D.S.O.**
68. Lieutenant-Colonel Taylor, Hugh Neufville, DSO**
69. Major Edward James Lugard, D.S.O.**
70. Major Owen, Edward Roderic, DSO**

Note. For reason of space only those who had the rank of major and above are listed here.

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/Zo 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/Zo people, 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 Bouchier (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.

Photographers: Contents: Provenance: Unknown 19 prints Most approx. 175X125mm Galentin silver prints Deposited on permanent loan by Lady Napier.

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.

Description: 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 KAM HAU Tribe, Kaptial burning, bivouac on plateau above left bank of Manipur River.

http://www.bl.uk/catalogues/indiaofficeselect/PhotoShowDescs.asp?CollID=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 Mbingyi (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 6. Those who are marked with a single asterisk ( * ) are the ranks that they attained at the end of their careers.

Note 7. 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.

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**SOME OF THE BRITISH ADMINISTRATORS WHO HAD ALSO PLAYED SOME IMPORTANT ROLES IN CONQUERING THE CHIN/ZO PEOPLE**

- Sir Charles Crosthwaite (1835-1915): Chief Commissioner of Burma (March 1887 to December 1890)
- Sir Bertram Saumarez Carey, 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

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**HIGH RANKING BRITISH MILITARY COMMANDERS AND OFFICIALS WHO SEALED THE FATE OF THE CHIN/ PEOPLE ON 29TH JANUARY 1892 AT THE CHIN-LUSHAI CONFERENCE AT FORT WILLIAM, INDIA**

- The Hon'ble Sir Charles Alfred Elliot, K.C.S.I., Lt. Governor General of Bengal
- His Excellency Lieutenant-General the Hon'ble
- Sir. J. C. Dormer, K.C.B., Commander-in-Chief, Madras
- Sir Alexander Mackenzie, K.C.S.I., Chief Commissioner of Burma
- W.E. Ward Esq, C.S.I., Chief Commissioner of Assam -
- Sir Henry Mortimer Durand, K.C.I.K., C.S.I., Secretary to the Government of India, Foreign Department
- Major-General E.H.H. Collin, C.I.E., Secretary to the Government of India, Military Department
- Major-General Sir James Browne, KCSI., C.B., R.E. Quarters-Master-General in India

THE CHIN/ZO PEOPLE OF BANGLADESH, BURMA, AND INDIA: AN INTRODUCTION (XXI)

1.0 INTRODUCTION

I want to explain in a few lines why I decided to prepare this Paper. When the Burmese government troops massacred more than 3,000 peaceful demonstrators throughout the country in 1988, and Daw Aung San Suu Kyi was awarded the 1991 Nobel Prize for Peace, now and then I met people who showed some interest in the Chin/Zo people to which I belong. (To outsiders, we are known as the Chin-Kuki-Mizo- or Chin-Kuki-Mizo-Zomi people. So I began searching for books, journals, booklets, articles, traveler’s guides, etc., on my people in public and university libraries and book stores. After some years of intensive researches, I found out that even in serious academic publications, prestigious encyclopedia and almanacs, and information leaflets published by various Christian churches from the West that have followers in Chinland, either no mention is made at all about us; or even if any mentions are made, the facts are mostly misleading.

And although many Chin/Zo scholars already have written many books on our people, their works are mostly either purely academic or the combination of scholarly approaches and Christian theological outlooks. So, I realized that most of these works do not reflect the true or core essences of our identity as a separate and distinctive ethnic unit. Therefore, my main simple reason for preparing this paper is to give outsiders – and the Chin/Zo people themselves as well - at least a different picture of us from what all the Burmans and outsiders have written about us until today. As I intend this paper to serve as a simple information paper - at least until a final version can be prepared - it may not look like an academic one.

Since we did not have a modern script until the some British colonial officials and American Baptist missionaries created it for us in the late 1800s and the early 1900s, we 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 authenticy. I shall even quote entire paragraphs on several occasions. Although many of these colonial records contain several false information, we simply do not have any better documents other than these records. The so-called documents and records that have been produced and kept by the various Burmese state institutions are not much better than the our own “oral history” either, because the Burmans badly manipulated these documents and records to suit their own historical context. In fact, the history of our people first begins in the mid 18th century when scholars and colonial officials from the West started doing researches and keeping records on us.

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 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 entire contents of this book as well - I include its contents as a 5-page Appendix - APPENDIX X. (Most of the quotations in this paper are from this book unless otherwise indicated.)

And not as the title of this paper implies; in reality, it covers overwhelmingly mainly about events that have had taken place in East Zoram or East Chinland or present-day Chin State. It is because 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, out of the simple reason that I am more familiar with the traditions of these tribes. However, when I get new materials from the Indian side, I will integrate them into this paper. (See Wikipedia for modern information on the Chin/Zo people inside India under Mizoram and Manipur states.)

Initially, we did not call ourselves either Chin or Kuki. These two alien words are believed to have originated in Burmese and Bangali, respectively. We called and still call ourselves in one of the following terms: Asho, Sho/Cho, Laimi, Yaw, Mizo, and Zomi.

Since we all cannot yet agree until today upon a single nomenclature covering all the tribes, “Chin-Kuki-Mizo” or sometimes “Chin-Kuki-Mizo-Zomi” are used by both outsiders and the ourselves. The two words: “ZOMI” and “MIZO”, always confuse outsiders. In fact, both of them 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 term 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 Lusheis 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”. However, 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”. The term “Zomi” was officially used when the “Zomi Baptist Convention” was founded in 1953 by the more than thirty Baptist Associations in Chin State and Kale-Kabaw Valley in Sagaing Division as an umbrella organization.

These days two three terminologies are rapidly gaining popularity. Therefore, they are widely used among several Zo tribes, namely: ZOFATE and ZONAHTHLAK - 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 the same meaning. Since Mizo and Zomi have the same sense anyway, I shall simply mostly use either CHIN or CHIN-KUKI-MIZO or CHIN/ZO or sometimes ZO, and their land: CHINLAND or ZORAM interchangeably in this paper for the sake of convenience. In several Chin/Zo dialects, “Ram” stands for a country. Dr. Vumson Suantak first used the terms “East Zoram” for Chin State and “West Zoram” for Mizoram in his book Zo History. 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, Kwemis, Mros, Chinboks 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 intemperance.  
\textit{(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 Nam taleik 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, Sukte, 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 dieasease is ascribed to spirits and can be driven off by appropriate disinfectants or ceremonies, but a beneficent 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 indefatigible 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.  
\textit{(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...”  
\textit{(The New Encyclopaedia Britannica, 1986)}

1.4 **MIZOS, also called LUSHAI, or 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...”  
\textit{(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 Manipuris 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*, devotes 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 congenerous 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 u, s 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 Tipera), 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 (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). Note. - Italic is mine.

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 the 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).

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* Excerpts from books marked with an asterisk on previous and these pages are my own translations from the original German texts.
** Burmese Economic Life. p. 32. Stanford University Press. USA. 1947. By J. Russel Andrus (Former Professor of Economics, University of Rangoon)
1.11 CHIN-KUKI-LUSHAISS

“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 affectionate 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 LUSHAISS

“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, 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 far south as the Rakhine Range. The highest peak in Chinland, Arterawttlang (Mt. Victoria), is 3,053 meters. Aizawl, the capital of Mizoram, lies at 1,214 meters, and Hakha, the capital of Chin State, is located at 1,800 meters 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 is about 1,000 meters. These gradually rise to 1,300 meters to the east. Some areas, however, have higher ranges which go up to a height of over 2,000 meters.

The Blue Mountain, situated in the southeastern part of the state, is the highest peak in Mizoram. The 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 the Mizo language. It originates 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 in setting up inland waterways 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 Chhintuipui 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 that was submerged remains intact deep under the waters. Tamdil Lake is a natural lake situated 110/85 km 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 that looks like a human heart and is called “Rih”, located at Rikhluadar.

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 the 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 initially covered with rain forests, as the following information will reveal. However, deforestation is a huge 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 plot and forest for both cultivations and firewood. And the people themselves are also partly to be blamed because they do not look for alternative and new ways of living. 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 needs a great deal of firewood, and so on. Concerning the vegetation of Chin inhabited territories and their immediate neighboring regions, see the following quotations (quoted as posted by the Online Burma Library on 24.12.2002/www.burmalibrary.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 with the Chin Special Division Act of 1948, 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, Rihkhuadar, and Cikha, were added. So, altogether there are 12 townships.

Mizoram is divided into eight 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). Ninety-eight 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 1,100,000, according to the 2011 census. About 90 percent is ethnic Mizo. The Zo populations in Tripura, Assam, Manipur
and Nagaland states in India are estimated at some 600,000. In Manipur State alone, there are 480,000 people out of the state’s 2.8 million. The population of Zo in the 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 some anthropologists also regard to be Chin. Pu L. Keivom believes that the Zo population could even be as high as 5 million. See 17.9.3 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 with 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 those 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 grade. However, they could learn their dialects up to the 4th grade 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 program, which is broadcast daily from Rangoon by the state-owned Burma Broadcasting Service. It was changed later to Myanmar Radio and Television (MRT). Contrary to this, the Mizos in India have complete freedom to promote and use the Hualingo/Lusei dialect as their common language. 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 1,200,000 people, and well-understood by another 300,000. (This dialect is also known as the Duhtian dialect.)

“Today, many Mizo varieties have been assimilated into a language identified as Mizo. Chhangte (1993: I), a noted linguist among the Mizo says: Nowadays, the term Mizo refers not only to the Luseis but also to other tribes such as: Chawhite, Hmar, Hnamte, Khawhrin, Khiangte, Ngente, Paite, Baute, Ralte, Rawite, Renthei, Thau, 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 degree thesis, more than twenty major Chin dialects (Asho, Bualkhua, Dai, Falam, Hakha, Kaang, Khualsim, Khuni/Maru, Lautu-Hnaring, Lakher/Mara, Mizo, Matu, Senthang, Siyun, 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)

6.0 EDUCATION AND HEALTH

Under Mizoram University, there are 29 undergraduate colleges, including two 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. One university, one computer college, and another technical college are located in Kalaymar in Sagaing Division which borders with Chin State. Chin State has only 24 hospitals with 500 beds and 45 Health Centres in 2005.
<table>
<thead>
<tr>
<th>Percentage of similarity</th>
<th>Names of languages</th>
</tr>
</thead>
<tbody>
<tr>
<td>95.0</td>
<td>Hakha, Thantlang</td>
</tr>
<tr>
<td>91.0</td>
<td>Siyin, Tedim</td>
</tr>
<tr>
<td>88.0</td>
<td>Bualkhua, Zaniat</td>
</tr>
<tr>
<td>87.0</td>
<td>Falam, Taisun</td>
</tr>
<tr>
<td>86.5</td>
<td>Zo, Siyin, Tedim</td>
</tr>
<tr>
<td>82.5</td>
<td>Hakha, Thantlang, Khualsim</td>
</tr>
<tr>
<td>81.0</td>
<td>Thado, Zo, Siyin, Tedim</td>
</tr>
<tr>
<td>81.0</td>
<td>Lakhir, Mara</td>
</tr>
<tr>
<td>80.7</td>
<td>Falam, Taisun, Hakha, Thantlang, Khualsim</td>
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<tr>
<td>71.8</td>
<td>Mizo, Falam, Taisun, Hakha, Thantlang, Khualsim</td>
</tr>
<tr>
<td>68.1</td>
<td>Bualkhua, Zaniat, Mizo, Falam, Taisun, Hakha, Thantlang, Khualsim</td>
</tr>
<tr>
<td>62.0</td>
<td>Thado, Zo, Siyin, Tedim, Bualkhua, Zaniat, Mizo, Falam, Taisun, Hakha, Thantlang, Khualsim</td>
</tr>
<tr>
<td>58.4</td>
<td>Thado, Zo, Siyin, Tedim, Bualkhua, Zaniat, Mizo, Falam, Taisun, Hakha, Thantlang, Khualsim, Senthang</td>
</tr>
<tr>
<td>58.0</td>
<td>Kaang, Dai</td>
</tr>
<tr>
<td>51.5</td>
<td>Lautu-Hnaring, Lakhir, Mara</td>
</tr>
<tr>
<td>46.4</td>
<td>Thado, Zo, Siyin, Tedim, Bualkhua, Zaniat, Mizo, Falam, Taisun, Hakha, Thantlang, Khualsim, Senthang, Asho</td>
</tr>
<tr>
<td>44.9</td>
<td>Thado, Zo, Siyin, Tedim, Bualkhua, Zaniat, Mizo, Falam, Taisun, Hakha, Thantlang, Khualsim, Senthang, Asho, Matu</td>
</tr>
<tr>
<td>43.2</td>
<td>Thado, Zo, Siyin, Tedim, Bualkhua, Zaniat, Mizo, Falam, Taisun, Hakha, Thantlang, Khualsim, Senthang, Asho, Matu, Kaang, Dai</td>
</tr>
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<td>36.6</td>
<td>Thado, Siyin, Tedim, Bualkhua, Zaniat, Mizo, Falam, Taisun, Hakha, Thantlang, Khualsim, Senthang, Asho, Matu, Kaang, Dai, Khumi</td>
</tr>
<tr>
<td>36.1</td>
<td>Thado, Zo, Siyin, Tedim, Bualkhua, Zaniat, Mizo, Falam, Taisun, Hakha, Thantlang, Khualsim, Senthang, Asho, Matu, Kaang, Dai, Khumi, Lautu-Hnaring, Lakhir, Mara</td>
</tr>
</tbody>
</table>

Table 4. Percentage of lexicostatistics similarity

(Khoi 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
Table 3. Matrix of lexicostatistic percentages in 21 Chin language

(Khoi Lam Thang)

TABLE 20-B

Table 1. Chin languages in the Chin State of Myanmar

(Khoi Lam Thang)

TABLE 20-C
Mizoram boasts a literacy rate of 91.33% in 2011 — the second-highest among all the states of India, after Kerala. (Source: Wikipedia. 2020. 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. The cottage industry and other small-scale industries play an essential role in its current economy. The people of Mizoram have not taken a keen responsibility for industry development due to a lack of raw materials. 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. For the latest information on this sector, the reader is advised to visit Wikipedia under Mizoram.

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” introduced by Japanese Scientist Mr. Hitoshi Yokota and used as a fertilizer.

All the bamboos used in Rakhine State in Burma were 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 (Cinnamonum), are found in abundance in southern Chin State. (“Union 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 the resin is scare in India and commands a high price. 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 [coolie] 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 limestone are of soft formation. Because of this, roads built on the slopes of the mountains in Chin State are difficult to maintain. Ngaw Cin 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 Zoram-Burma border 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 a building material and for road construction work. However, several reports (both from the Geological Survey of India and State Geology & Mining Wing of Industries Department) revealed that minor minerals are available in different places.

7.4. HANDLOOMS & HANDICRAFTS

Zo women typically use a handloom to make clothing and other handicrafts, such as a type of bag called Pawnpui 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 handlooms is also being increased, as the market has been widening within and outside Zoram. Traditional Zo textiles with old and new designs alike are trendy now - especially with tourists from the West and Asia. (For more information on this topic, see 19.9 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 tourist projects can be developed to put Mizoram on the “tourist map” of India. With the development of the Reiek resort center and a number of other resort centers in and around Aizawl and the establishment of tourist huts across the entire state, tourism has been much developed. Tourists, however, require a special permit for a visit called “Innerline Permit”. Anyone who wants to visit Mizoram must apply for 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 a great hydropower potential, 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 adequate 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, only ten hydroelectric plants were constructed by the government, and three more plants were constructed and owned by private investors. In addition, there are some self-constructed and self-financed primitive mini-hydro electricity plants.

8.0. INFRASTRUCTURE

8.1 MOTOR CAR 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 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. When the Aung San Suu Kyi's NLD government came to power in 2015, a number of the existing roads were widened, lengthened and paved, and a few new roads were constructed with a $25 million aid from Japan. But out of this money, a 109 km-road also was constructed in Kachin State. So nobody really knows how much was used for the roads in Chin State due to corruption. Until now the total length of all existing roads is estimated to be some 1,500 km. See the 2021 Google map of Chin State's infrastructure!

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 km. from the state capital of Mizoram. There were only five airports on the edge of Chin State, namely, Kalaymyo, Gangaw, Saw, Kyaukthuk and Hti Lin. But since several years ago, only Kalaymyo is still in use. The rest are too small for 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 WATERWAYS

Mizoram is in the process of developing waterways with the port of Sittwe (Akyab) in Rakhine State, Myanmar, along the Chhimentuipui 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.
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!

- See 21.1 TELEVISION AND RADIO BROADCASTING PROGRAMME

(Created in this form by thangzadal/hamburg/06/2014)
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 live in the neighboring 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 following 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 the said kingdoms had never subjugated them 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 annex them, it may most certainly not have succeeded. Another critical factor was that the Chins were ruled independently by their own chiefs, and there were several such chieftains. Besides, their territories were vast.**

The Burmans attempted a couple of times to invade Chinland, but they were ignominiously defeated on **all occasions** (see 9.6.6 Encounter with Siyin, and the Footnotes; 9.11.7 Haka-Burman War; 9.13.2 The Battle of Tartan and APPENDIX E). So, if one looks back today at their history, their savagery and the existence of several independent chieftainships seem to be, ironically, a blessing in disguise. **As the reader will find out from the following pages, even the world power Great Britain had needed 34 years to completely pacify them after the fall of the Kingdom of Burma in 1885 until the Haka and Kuki rebellions were successfully suppressed in 1919.** See 9.12 The Haka and Thado-Kuki Rebellions (1917-19).

9.2 THE COUNTRY
(Carey & Tuck, pp. 1-4)

9.2.1 Physical Characteristics

“The Himalayas from the north of Assam shoot out a chain of spurs, which, running due south, eventually dive into the Bay of Bengal. Captain Yule, who went as Secretary to the Envoy to the Court of Ava in 1855, thus described this chain and its inhabitants:–

‘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 Arakan, on the east by Burma, 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 (later Gen. 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 Falam; he has, besides a Senior Assistant, three Assistants with headquarters at Tiddim, Falam, 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 Siyins and SUKTEs are controlled from Tiddim, the Tashons and their tributaries from Falam, while the Hakas, Thantlangs, Zokhuas and the Independent southern villages are dealt from Haka.

9.2.3 Boundaries The tract administered from Falam is bounded on the north by Manipur; on the west by a line drawn due south from Lunglen 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 Koladyne [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.*

* Ibid. Footnote 2 (p. 5): “These boundaries are not strictly defined. The question was discussed in Foreign Department Letter No. 1391E, dated 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.”
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 Suprintendent, 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 Chakma 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 [Mara/Lakher], 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

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 Tregear'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 retired at the close of the operation, they left two posts in the North Lushai hills - one at Aijal, the other at Changsil - and a Political Officer was appointed to administer the North Lushai Tract, with headquarters at Aijal.

The quotations below are from Rathbone Low on the same Expedition (ibid, pp. 109-113):

“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. Their country, almost a terra incognita, is situated between the southern extremity of the Cachar district and the northern boundary of the Chittagong Hill Tracts, and consists of a belt of land

* Footnote 1 on p. 16 (Carey & Tuck): “This account is condensed from Mackenzie's 'North-Eastern Frontier of Bengal. pp. 313-316.”
about 100 miles in length, traversed by high ranges of mountains running nearly due north and south. On the Chittagong side of the Looshai portion of the country, these mountains are more or less inhabited, but towards the Cachar frontier the broad and wampy valleys are almost entirely devoid of population, a result due not so much to their unhealthiness as to the raids of more powerful neighbours.

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. The Lushais first raided on British territory in 1850, and, in January of the following year, Colonel Lyster, political agent in the Cossyah and Jyanteah Hills, and Commandant of the Sylhet Light Infantry, marched from Cachar with a small force, and penetrated their country a distance of 100 miles, inflicting severe punishment and releasing 400 captives, but he expressed his “confirmed impression that this robber tribe will not cease to infest the frontier until they shall have been most severely dealt with.” Matters remained tolerably quiet until 1862, when aggressions occurred in Sylhet, culminating in 1868-69 in a series of outrages on the tea-gardens of Cachar, when the Government despatched two columns, under Brigadier-General Nuthall and Manjoor tephenson, 7th Native Infantry, with twenty days’ provisions. But the expedition started too late in the season, and was ill-organized, and returned without with opposition or effecting any of the objects sought to be attained.

The Supreme Government now tried the policy of conciliation, and, on the 20th December, 1869, Mr. Edgar, Deputy Commissioner of the district, accompanied by Major Macdonald of the Survey Department, and a small escort of police, left Cachar and visited Soonai and Beparee Bazaar, the centre of the territory of Sookpital, the most powerful of the chiefs raiding on British territory, who paid him a visit on the 23rd March, and discussed the question of the boundary between the Looshai and British states...

At the time Lord Napier of Magdala, the Commander-in-Chief, accompanied by Brigadier-General George Bouchier, C.B., commanding the eastern frontier, whose name has appeared before in these pages, happened to be on a tour of inspection through the district, and, under his lordship’s instructions, the Brigadier-General proceeded to Shillong to take steps for the protection of the frontier, and despatched a small force up the Soonai river, which succeeded in ensuring the safety of Mr. Edger, then returning from his mission to Sookpital. On the 24th February the Commander-in-Chief, having inspected Dibroogahur and the other stations on the Brahmapootra, reached Cachar, and, as the season was too far advanced for active operations, in conjunction with the General commanding the district, he made arrangements for defending the frontier, forts and stockades being established at suitable point, with roads communicating between them.

Acting on the recommendation of Lord Napier, the Supreme Government, on the 30th June, 1871, directed the Military Department to organize an expedition in the Looshai country, to consist of two columns, starting from Cachar and Chittagong, with the forces of Rajas of Munnpore [Manipur] and Tipperah acting in co-operation, while the services of Sookpital were to be brought in requisition on the north, and of Rutton Pooea, a powerful chief, on the south, from which side the Chittagong column would attack. Lord Napier, in the previous March, had impressed on the Government that all the details connected with the organization and equipment of the force and supply of carriage, should be carefully considered beforehand, so that there might be no chance of failure, such as had lately overtaken some mountain expeditions.
On the 13th July his lordship was definitely called upon to submit his proposals for giving effect to the measures decided upon against the Looshais, and, four days later, the Commander-in-Chief submitted his scheme, the main features of which were that each column was to consist 1,500 picked men from the Regular Native Infantry, half a Peshawur Mountain Battery, with two steel guns, and two 5.5 inches motors carried on elephants, and one company of Sappers and Miners. No tents were to be carried, each fighting man being supplied with a waterproof sheet, and baggage and camp followers were to be reduced to a minimum, everyone being rationed by the Commissariat. These recommendations were adopted, as well as others suggesting that the co-operation of the Munnepore and Tipperah Rajahs should be limited to the protection of their own frontiers, the opening out of roads, and maintaining communications through their own territories. The Commander-in-Chief also strongly insisted on the Political Officers with the columns acting in subordination to the Generals, and Colonel Roberts:-

“This move was attended with the happiest results; indeed, it is not too much to say that it is so, as much as to the efficiency of the troops, the ultimate success of the expedition was due.

The suggestions of the Commander-in-Chief having received approval of the Government, orders were at once issued to the several departments concerned, and, by the beginning of September, the fitting out of the two columns had been fairly commenced... Lord Napier, who had formed, from personal observation in Abyssinia, a high estimate of the energy and professional capacity of Colonel Roberts, placed the entire preparation of the columns in his hands, and the result was that nothing could be more complete and efficient than the organization and equipment of the expedition... Colonel Roberts was appointed Senior Staff Officer of the Force, and, having despatched the stores and equipment of the columns by the 3rd November, joined Brigadier-General BOURCHIER, commanding the Cachar column* (his old comrade at Delhi), at Silchar, the Sudder, or principal station of the district. The Chittagong column was commanded by Brigadier-General Charles Brownlaw, C.B., but with its operations we are not concerned...”

9.3.5 The Arakan Hill Tracts.

In 1826, at the close of the First [Anglo-] Burmese war, the division of Arakan was annexed by the British. On account of the formidable ranges of mountains and the wild tribes which inhabited them on northern boundary of our possessions was fixed, nor was our administration on the frontier anything more than nominal. The hill tracts, from the time of the annexation until a comparatively recent date, appear to have been raided by the same Chins

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* The Cachar, or left, Column consisted of:- Half Peshawur Mountain Battery, Captain Blackwood, R.A.; one company Sappers and Miners, Lieutenant Harvey, R.E.; 500 men of the 22nd Panjaub 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 Coolie 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 Lushais as raided into Chittagong. In 1842 an expedition under Captain Phayre and Lieutenant Fytche was undertaken to punish the border tribes, and between 1863 and 1869 there were 30 separate raids reported, in which 65 persons were killed and 268 carried into slavery...

In 1866 it was decided that the Chief Commissioner of British Burma should assume the direct administration of the hill country and that an inner or administrative boundary should be laid down, within which internal crime could be effectively repressed and protection afforded against aggressions from the exterior. Within this boundary administrative measures were to be introduced, and at the same time friendly relations with the tribesmen outside the border were to be cultivated. In 1870 the first Superintendent of the Hill Tracts was appointed and the country within the inner boundary garrisoned by police posts. These arrangements hold good to this day and have worked well. The administrative boundary has not advanced and, as Arakan played no further part in the final occupation of the Chin-Lushai country, the history of this tract and its relations with the Chins will now drop out of this book.

(Gazette of India, May 4)

Field Force Order by Brigadier-General G. Bourchier, C.B., Commanding Cachar Column, Lushai Expeditionary Force - (No. 65, dated Cachar, the 19th March, 1872)

1. On the breaking up of the Cachar Column, Lushai Expeditionary Force, the Brigadier-General Commanding feels deep pride in the reflection that he has received the congratulations of the late Viceroy, of the Governments of India and Bengal, and of His Excellency the Commander-in-Chief, on its services.

2. The Brigadier-General does not presume to offer an opinion as to whether the success of the column has equalled the expectations of the Government, but he has unfeigned pleasure in recording his belief that its discipline, energy, and devotion to the service could not have been surpassed.

3. From the beginning of November, when the troops were first put in motion, to the present time, every man has been employed in hard work, cheerfully performed, often under the most trying circumstances of heat and frost, always bivouacking on the mountain side, in rude huts of grass or leaves, officers and men sharing the same accommodation, marching day by day over precipitous mountains, rising at one time to six thousand feet, and having made a road fit for elephants from Luckipur to Chipowee, a distance of one hundred and three miles. The spirits of the troops never flagged, and when they met the enemy, they drove them from their stockades and strongholds until they were glad to sue for mercy.

4. The history of the Expedition from first to last has been sheer hard work.

5. On the advance wings of the 22nd Regiment, Native Infantry, under Colonel Stafford, the 42nd Regiment, Native Infantry, under Colonel Rattray, C.S.I., and the 44th Regiment, Native Infantry, under Lieutenant-Colonel Nuthall, the hardest work has fallen. Each has shared in the actual fighting, the 44th more than either of the other corps, but to the officers in the rear most important duties were assigned in protecting a line of communication extending over one hundred and ten miles from Tipai Mukh to Volonel's stronghold of Chamfai, and watching through spies the attitude of the inhabitants of the neighbouring villages, conveying provisions and the post, and keeping the road constantly patrolled. The Frontier Police did equally good service with the troops in this way. Each field-officer in the rear had assigned to him a certain number of posts for which he was responsible, and to their vigilance may be attributed the fact that our communications have not for a day been interrupted.

6. Young officers may especially feel glad at having had such an opportunity of gaining experience in mountain warfare.

7. Before taking leave of the Column, the Brigadier-General would tender his heartfelt thanks to the officers and soldiers, who, for so many weeks, have co-operated with him, and to whom he feels he is entirely indebted for any success which may have attended the operations. He will have much pleasure in bringing their conduct, and that of the officers of the several departments, civil and military, with the Column, to the notice of His Excellency the Commander-in-Chief, for submission to the Government of India.

By Order, (Signed) H. THOMSON,
Captain Brigade-Major.

Source: Woodthorpe. pp. 334-335
9.3.6 The Manipur border.

In the early times occasional communications passed between the British Government and the Manipur State, but our present relations with the State may be said to have originated in the First Burmese war. Manipur had been devastated by the Burmese, and its ruling family had fled to Cachar. The British troops, aided by a Manipuri contingent, drove the Burmese out of the State and, when peace was made with the British in 1826, the independence of Manipur was recognized by Burma in the Treaty of Yandabo. A Political Agent was then appointed to Manipur. The country of Manipur is flat, but it is girded about with mountain chains. The most southern village in the plains of Manipur is Shuganu, the Siberia of the State, to which offenders until a recent date were banished. South of this village the hills spring from the plains and immediately rise to an elevation of 4,000 feet; and in these hills live Chins, who in Nur Singh's time (1834-50) are known to have been raiding and preying on the plains and, as we shall notice, continued to do so up to a very recent date.

Before 1850 the Chins took possession of Mombee, a hill village overlooking the plains of Manipur. In 1857, in consequence of a serious outrage on a hill village in Manipur territory, the Maharajah sent an expedition against the Chins. Although the Maharajah himself accompanied the force, the expedition was unsuccessful...In a memorandum written in 1861, Major Culloch, the Political Agent at Manipur, wrote:-

“South of the Namsailung are some powerful tribes, amongst whom Manipur is nothing; in fact to that part no Manipuri has ever penetrated and even as far as the Namsailung no one but myself has ever attempted to proceed. The people as far as the Namsailung have all submitted to me and will obey my orders, and my name is amongst those to the south of it...Beyond the Manipur boundary are the Sootie [Sukte] and Loosai [Lushai] tribes. These are both powerful and dangerous, but at present they profess friendship, and I encourage them to come and go, though, if it were possible, the Sootie should be attacked. In connection with those people and as a protection to the south of the valley, the Rajah and I have established in the south, villages of Kukis to whom are given arms and whom we call sepoy villages. They are unrestricted as to cultivation and have to send scouts to watch the tribes at the season when they are most able to move about and do mischief.”

Between the years 1857 and 1871 seven raids are recorded against the Kam Haus, besides two more committed during the expedition of 1871-72, and, although several officers have stated that after the expedition in 1857 against them the SUKTEs had remained friendly, Mackenzie points out that this could hardly be the case in the face of the above record of raids. He writes [North-Eastern Frontier of Bengal, p. 155]:-

“Toward the end of 1871, when preparations were being made for the expedition against the Lushais, the Maharajah of Manipur sent for the Chief of the Sooties to ascertain what assistance he could afford towards the expedition. The Chief replied that he was unable to come to Manipur as the Lushais were then collecting in great force and he did not know whether their object was to attack his tribe or to set out in any other direction...

The Maharajah of Manipur supplied a contingent of 2,000 men to assist the Lushai Expedition of 1871-72, which acted under the orders of Major-General Nuthall, who was then officiating Political Agent at Manipur. The contingent occupied an extended line of posts along the southern boundary of
Manipur for the purpose of watching the Lushais, against whom Brigadier-General Bourchier was operating through Cachar. This position was calculated to secure the fidelity of Kam Hau, whilst it enabled the contingent to take full advantage of any assistance he might render. The hostile attitude of the Sooties towards the other tribes was well known, but, in the event of their throwing in their lot with them, the contingent would also have been in a position to attack them."**

...In 1878 Colonel Johnstone, the Political Agent, reported that the Maharajah was anxious to be allowed to subdue the Sooties, but acknowledged that he could not do so without assistance in arms and ammunition. The Government of India, however, did not approve of aggressive action. In 1879-80 the “Sootie Kukis” again committed a number of atrocities on the frontier, but the next year they left Manipur in peace and confined their action to the Kale and Kabaw valleys of Burma...”

9.4 RELATIONSHIPS BETWEEN THE CHINS AND UPPER BURMA

In 1886 the possessions of the King of Burma were transferred to the British, and the next two years were spent in exploring the country, supressing local rebellions, and stamping out dacoity. In due course attention was paid to the Kabaw valley, the Kale State, and the Yaw country, which were the western border tracts of the King of Burma’s kingdom, as we found it. The Kabaw valley was included in the Upper Chindwin district; the Kale State was under the control of the Deputy Commissioner of that district; the Yaw tract was included in the Pagan and afterwards in the Pakokku district.

9.4.1 The Kabaw Valley*** The Kabaw[or Kubo] valley, inhabited by Shans, lying between the Shan States of Taungdut on the north and Kale on the south, was occupied in 1886 by our troops, who advanced from proposed to divide the valley between the Sawbwas of Kale and Taungdut, or to make it over to Manipur, but both proposals fell through, as the Sawbwa of Kale did not attend the meeting which was convened on the 20th February 1887, and the inhabitants refused to be made over to Manipur, doubtless being influenced by the fact that prior to 1834 they had been from time to time under Manipur rule and had by no means appreciated it. The people unanimously declared for British rule and did not wish to be placed under any native form of government. Finally, therefore, it was decided that the valley should be included in the Upper Chindwin district and the Kubo Valley Military Police Battalion**** [which was much later transformed into the 1st Burma Rifles] was raised for its protection.

9.4.2 The Kale Valley The Kale valley, at this time, was ruled by a Swabwa, but the State was paralyzed by the civil war which was waged between two rivals for the Sawbwaship, an uncle and his nephew. In 1886 we found the old Sawbwa, Maung Yit, in power, but he had to be deposed owing to his unscrupulous and corrupt government, and on the 1st January 1887 his rival, the Kya Maing, Maung Pa Gyi, was appointed in his stead. The ex-Sawbwa was sent to Mandalay with his attendants and ordered to reside there. We had found the Kale State in

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* North-East Frontier of Bengal, by Sir Alexander Mackenzie, p. 155 [Carey & Tuck, p. 18]
** North-East Frontier of Bengal, by Sir Alexander Mackenzie, p. 165 [Carey & Tuck, p. 18]
*** See Footnote on next page.
**** See Footnote on next page.
A most unhappy condition, for the country, divided against itself, was fighting either on the one side or the other, and moveover the Siyin Chins, taking advantage of the confusion, descended from the hills and committed a series of such barbarous raids that the valley was partially depopulated.

9.4.3 The Yaw Country  The Yaw country was first approached at the close of 1887, when four columns starting from Pakokku, Kalewa, Alon, and Salin entered the tract, the primary object of the movement being to clear the country of dacoits and to give the Civil Officers an opportunity of learning and settling the country and meeting the Chiefs of the trans-border tribes. Captain Eyre, Deputy Commissioner of Pagan, was associated with the columns which advanced from the south and Captain Raikes, Deputy Commissioner of the Chindwin district, accompanied the column from the north.

There was at this time living in the Yaw country a man who, although he had no pretensions to royal blood, had assumed the title of “Shwe Gyo Byu Mintha” and had succeeded in raising a rebellion in October 1887 on the confines of the Chindwin, Myingyan, and Pagan districts. In the operations which followed, Captain Beville, Assistant Commissioner, and Major Kennedy were killed, and the pretender, being defeated, fled into the Yaw country. The columns which operated in the Yaw country in the cold weather of 1887-88 dispersed the various dacoit gangs, and the Shwe Gyo Byu Prince fled to the Chin Hills.

This season’s work in the Yaw country is important, as comprising our first serious dealings with the Chins from Upper Burma, although Captain Raikes had met some Tashon Chins at Indin when he was paying the Kale Sawbwa a visit in March 1887 and had taken the opportunity of warning them against what had now been ascertained to be the regular annual Chin raids in the valley, they had not yet been formally approached or interviewed.

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- Explanation for previous page: 

 *** The Kabaw valley was ceded to Burma in 1834 by Manipur. The Rajah receives Rs. 500 monthly for his concession.” (C & T, p. 21. Footnote No. 1)

“Manipur relapsed into civil war and Marjit Singh, one of the princes, brought in the Burmese who invaded the country in 1812-13 and, after heavy fighting in which some of the commanders killed, set him on the throne and were rewarded with the cession of the Kabaw Valley” (Harvey, 283)

**** “The 10th Gurkhas started out as a police unit created in 1887 to keep order in the Kubo Valley on the west of Burma. The reason for this was that King Theebaw of Burm had angered the British with some rather provocative acts including the setting up of a French Bank in Mandalay together with a detachment of French troops to guard it. This was too much for the British Viceroy who stepped in, deposed Theebaw and assumed control of the country. There was a breakdown of public order and military police battalions were raised to protect life and property. The Kubo Valley Police Battalion was made up of recruits who had served in the Indian Army, mostly Gurkhas, and they proved to be very good at their job. It may seem odd that these Gurkhas became part of the Madras army, but Burma was at the time in the Madras Military command, so that when it was decided to create a permanent force there the Kubo Valley Police Battalion became a regiment of the Madras Infantry. They were uniformed and equipped like the Gurkha regiments. The Chins and Lushais were primitive tribes who were raiding areas on the east of Burma. Several expeditions had failed to control these guerrilla fighters. The 10th, or the 1st Burma Infantry [Rifles] as they were at first called, constantly patrolled the region, living off the land in many cases for four years. The terrain was hard and the enemy elusive so it was a testing time for the new regiment.” [http://www.britishempire.co.uk/forces/armyunits/gurkha/10thgurkhas.htm]
9.5 NEGOTIATIONS WITH THE CHINS

9.5.1. Negotiations with the Siyins

Captain Raikes was instructed, not only to break up dacoit bands, but also to open up communications with the Chins and to prepare the way if possible for an exploring party through the hills to Chittagong. He was warned to be careful not to frighten or excite the Chins, the Chief Commissioner preferring to put off the exploring party rather than excite their hostility. Captain Raikes arrived in Kale at the beginning of December [1887] and, as the southern column drove no dacoit bands out of the Yaw country into the Kale valley, he was able to devote his whole attention to the Chins.

Arriving at Kalemyo on the 14th he sent messengers to the Siyin tribe, inviting the Chiefs to come to Kalemyo to see him. On the 26th four Chiefs, Tunsun, Howsun, Dowsan, and Htensan, responding, a durbar was held at the Kalemyo pongyi kyaung. The Chins were informed that the British Government had decided to recognize Maung Pa Gyi as Governor of the Kale State. As the Sawbwa had behaved in a loyal manner and had also paid tribute to the British Government the Deputy Commissioner was authorized to inform the representative Chiefs of the Siyin tribe that all raids within the Sawbwa’s territory must cease and that, if in future any raids by members of the Siyin tribe occurred, they would be considered as acts of hostility towards the British Government and the Chiefs of the tribe would be held responsible for them unless they made over the raiders in custody to the Deputy Commissioner and caused all prisoners to be given up free for ransom.

The Deputy Commissioner was most anxious to encourage trade between the Chins and the Shans of the Kale State and informed the Chiefs that, if they ceased to commit raids and other acts of aggression in Kale territory, they might rest assured that the British Government would not interfere with them in any way; on the other hand, the Deputy Commissioner, as representative of the British Government, wished to meet the principal Chiefs from time to time and to maintain friendly relations with them.

As regards prisoners then in the Chin Hills, who were captured in former raids, the Deputy Commissioner did not consider that he was authorized to call up the Chins to make any terms, as they were captured at a time when the Kale country was in a state of anarchy and before the Sawbwa’s authority had been formally recognized by the British Government.

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.

Tunsun did most of the talking during the meeting and was profuse in his promise of friendship with the young Sawbwa. He stated that since the deportation of the old Sawbwa the Siyins had committed no raids in the plains.

Upon being questioned about Chittagong, Tunsun said that none of the Siyin and Sagyilain* people ever went far beyond the western boundary of their tract; that part of the country was occupied by the Liyos [Laizo], who had no dealings with the Siyins, and that any attempt to proceed beyond the Siyin-Sagyilain* western boundary would be certain to result in complication with the Liyo tribe. Tunsun seemed much opposed to any exploration through the Siyin-Sagyilain tracts. He said that, if our column entered the Siyin-Sagyilain tracts and marched as far as the Nankathe (Manipur) river, a general panic, which he and the other Chiefs would be unable to repress,

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* Sagyilain was just another old name of Limkhai village and the “Sagyilain people” also are therefore Sizangs. tzd
would ensue. As far as the Siyin tribe was concerned, he was sure that there would be no hostility, but the panic created by our presence would have a disastrous effect, and he strongly protested against any advance being made beyond the Letha range [the watershed between the Chindwin and Manipur rivers, known to the Chins as Thang or Thangmu].

As regard our visiting the Letha range Tunsun said that, provided we gave timely notice of our approach, there would be no objection to our going up the hill and not proceeding beyond it. At the close of the meeting Captain Raikes gave presents to the Siyin and Sagyilain Chiefs, and the proceedings ended with a military display which seemed to impress the Chins.

9.5.2  Negotiations with the Tashons

Captain Raikes proceeded from Kalemyo to Indin and sent messengers up to Falam to invite the Tashon Chiefs to an interview; Sonpek [Con Bik], the Head Chief of Falam, himself came down to Sihauung at the foot of the hills, but refused to go to Indin. Captain Raikes therefore proceeded to Sihauung and held a durbar on the 3rd January. The interview lasted four hours.

The chief matters of importance then discussed were -

(1) The recognition of the Kale Sawbwa by the British Government.
(2) Raids committed by the Siyin tribe in Kale territory.
(3) The encouragement of trade between Chins and Shans on the east and between Chins and Chittagong on the west of the Tashon tract.
(4) The advance of an exploring party through the Tashon tract to examine and report on trade routes through the Tashon tract to Chittagong.

With regard to the recognition of the Sawbwa Maung Pa Gyi, Sonpek remarked that the whole of Burma belonged to the British Government, and that the British Government could of course nominate whomever they pleased as Sawbwa. He and his people were quite willing to recognize the Sawbwa in possession as ruler of the Kale country. No raids had been committed by the Siyin tribe since some members of his tribe had been interviewed at Indin in March 1887. This cessation of raids was attributed, to a great extent, to the influence exercised by Sonpek over Chins of the Siyin tribe, and Sonpek was congratulated on the success which had so far attended his intervention between the Siyin Chins and the people of Kale. Hope was expressed that he would succeed in preventing all raids in future and that in case the Siyin tribe should recommence raiding he would do his utmost to help the Sawbwa to resist. Sonpek replied that he had not sufficient authority over the Siyins and the Sagyilains to stop raids and that he could not undertake to restrain them, but that in case raids should recommence he would willingly give all assistance in his power to the Sawbwa.

Captain Raikes explained to Sonpek that we were anxious to encourage trade not only in Burma, but also in Chittagong and now that the British owned all the country on the east and west of his tract, it would undoubtedly be a good thing, and advantageous for all parties concerned, that trade should be equally maintained with Chittagong on one side, and with Kale and the Chindwin on the other. With a view to ascertaining how this trade could best be developed, Captain Raikes was anxious to learn all particulars about the existing trade route and to visit it himself. Sonpek remarked that the question of a trade route between Kale and Chittagong through his country had never been raised by Burmese officials sent by the King of Burma or by the Kale Sawbwa. Captain Raikes replied that he knew that to be the case, and that the reason why no such proposal had previously been
made was easily explained. When the last interview was held several years before, the Kale and Chindwin country belonged to the Burmese, while Chittagong belonged to the British; now, however, the whole country on both sides belonged to us and it was only natural that we should wish to open our trade.

Sonpek said that he was not prepared to answer any questions about the route; that such a route existed he had no doubt, but he knew nothing personally about it, and he considered it unadvisable that any advance should be made through the Tashon hills at present. He wished for time to consider the matter and he wished to consult the other Tashon Chiefs who were not at the durbar. He did not intend actually to object to the British Government sending a party through his country, but it was impossible for him to guarantee the safety of that party; his territory was extensive, the people wild, and he had no means of ensuring safety to life and property. If he gave any promise to the effect that a party sent by the British Government through his country would not be molested, he would be accused of treachery if afterwards the party met with any opposition. He therefore declined to say anything except that, so far as he was personally concerned, he had no objection to a party passing through his country, provided that he were relieved from responsibility in case the party met with opposition. He protested, however, against any advance being made immediately, or until he had had time to consult with the other Chiefs and to thoroughly prepare his people for our visit.

Sonpek also said that he was not in a position to give any particulars as to the country to the west of the Tashon tract. He did not know whether the Tashon tract adjoined Chittagong, or whether there were other tracts and tribes between Tashon and Chittagong, and he begged that no more questions might be asked as he was not accustomed to long interviews. The proceedings then terminated with a large distribution of presents, which Sonpek at first refused to 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 SUKTEs and Kam Haus]

After this interview Captain Raikes marched down the Kale valley intending in like manner to interview the Haka and Zokhuas 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 Sukte and Kam Hau 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 Zokhuas 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  A combination of circumstances now occurred which completeland
the Shwe Gyo Phyu Prince* 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 Zokhuas 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 Khai Kam[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 Khai Kam 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 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 Suktes 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 Kam Haus one. Within 12 days 122 Shans were carried off, 12 killed, and 14 wounded; moreover, the ancient town of Kampat was entirely destroyed and Kalemko 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 Operations 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 .................................................................

* 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.
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 Kam Haus 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 operations. On the 7th December [1888] the Siyins commenced the fighting by mortally the 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 [1888] 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. tzd] 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 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.

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 villages such as Thanguin, Phnom, Zung, Dimlo, Suangpi, Pimpri and Vaiphei warriors), 400 Kamhaus (Tedim) and 30 Sute. (Vumson 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 6.

* Footnotes 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).
9.6.9 **Dealings With the Sukte and occupation of Tiddim**  
Meanwhile the Sukte and Kam Haus 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 Sukte country with a large force, accompanied by Major Raikes, to attack the tribe. The first objective was Wunakath [Vangteh] and Saiyan [Saizang]. After a very difficult march and in the face of determined opposition, Wunakath, 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 Wunakath 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 Nankan. After destroying Saiyan, the force marched on to Tiddim. The village was the home of Khocin [Khua Cin], at this time the Chief of Kam Hau 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 Kam Haus 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 punishing the Kamhows, the troops returned to Fort White and Major Raikes opened negotiations 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 Siyins and Kam Haus, 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.

* & ** See Footnote on next page
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 the neighbouring jungle, the column retired, burning the villages 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 height. 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 Le Quesne received the Victoria Cross for conspicuous coolness and gallantry displayed whilst dressing Lieutenant Michel's wound.

9.6.12 Arrangements after the close of the expedition

The expedition now closed and the garrison of Fort White settled down for the rains... Fort White was connected with the Kale valley by a mull-track and telegraph line. The line of communication was held by four stockades. Major Raikes remained in the hills as Political Officer and Colonel Skene in command of three troops. The Siyin and Kam Hau Chins were now living in encampments near their respective cultivations and, though beaten and driven from village sites, they maintained a dogged demeanour, showing no signs of surrender, and worrying us whenever opportunity offered.

9.6.13 Events in the Yaw country

Whilst General Faunce was engaged in fighting his way up in the Chin Hills, a very serious state of affairs had existed in the Yaw county, for the inhabitants, who were armed, broke out into open rebellion, and, assisted by the Southern Chins, espoused the cause of the Shwe Gyo Byu Prince...Troops, however, were quickly sent to the front, marching down the Kale valley as well as up from Pakokku, and, after some sharp fighting, the rebellion was quashed and the inhabitants of Yaw disarmed.

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 and 18 of Kam Hau villages had been destroyed, and our troops now occupied their tract. The Tashons were harbouring the Shwe Gyo Byu Prince and would not comply with out demands, and the Zokhuas and Haka Chins were still unmolested and unvisited, and had in no way suffered for warring on our troops and raiding in our plains.

* 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.”

- See this link https://en.wikipedia.org/wiki/Si.llum_Fort. There are 10 more links in 10 languages, namely German, Czechish, French, Polish, Italian, Dutch, Russian, Turkish, Norwegian, and Portuguese.
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
9.7. THE CHIN-LUSHAI EXPEDITION (1889-90)

9.7.1 Introduction

“Thus the Government of Bengal had good reason for wishing to settle the Lushais once and for all at exactly the same time as the Burma Government found it imperative to face the Chin question in the interests of the newly acquired province of Upper Burma. It therefore happened that the Chins were dealt with from the east and the Lushais from the west at the same time, for while a column from Burma was being pushed forward into the Siyin country in December 1888, Colonel Tregear in command of a column of 850 strong, with two mountain guns, entered the Lushai country from Chittagong via Rangamutti and Demagiri. The Lushais took the offensive, and at the very time that this column was advancing they swooped down into the plains and attacked and burned 24 villages, killing 101 persons and carrying off 91 captives.

The result of the 1888-89 expedition was the punishment of several villages and the establishment of Fort Lungleh in the heart of the South Lushai tract...As soon as the country was again practicable Colonel, now Brigadier-General Tregear marched a second time into Lushai from Chittagong to complete the work of the former expedition and was placed in command of 3,400. The expedition is called The Chin-Lushai Expedition of 1889-90. Forces advancing from Burma and Assam worked in co-operation. The punishment of the Lushais was completed...” (Carey & Tuck, p.13)

“As soon as the rains had begun and the troops had settled down in Fort White the Siyins began to give trouble. The fort was in reality no fort at all, but consisted of houses, scattered on the side of a hill and surrounded by an abattis of kaingbrush and sticks. The Chins, who are cat-like in their movements, soon learnt that their power to annoy us lay in their skill into the fort between the sentries, and night after night the cattle-pens inside the piquets and abattis were found to have been visited and cattle stolen. On one occasion the whole heard of 70 head was carried off, but was recovered. Another time a drabi was shot and decapitated in the middle of the fort, the Chins escaping through the sentries. On one night in June a determined attempt was made by the Chins to set fire to the house in which the Myook [township officer] and the interpreters were living. The Chins crept into the post and set fire to the roof of the house; the damp thatch, however, only smouldered and the Chins, being discovered, decamped after firing a volley through the house and into the sepoyos who were attracted by the shouts of the Burmans. The intention was to shoot all the guides and interpreters and the plan was to reserve fire until the Myook and his people should rush out of the burning house, when by the light of the fire they could be easily picked off...” (p. 32)

Throughout the rains Major Raikes kept up negotiations with the Suktes, Siyins, and the Tashons, and although he succeeded in recovering 186 Burman captives from the two former tribes, he was unable to get intouch with the people who, refusing to surrender guns and the majority of their slaves, never lost an opportunity of ambushing convoys, cutting telegraph wire, and firing into the post. The Tashons, throughout the rains, had shown a desire to be friendly, but quietly and studiously evaded our demands for the surrender of the Burman rebels living in their tracts...(p. 32)

In August 1889 Sir Charles Scrosthwaite visited the Chindwin, and after discussing matters with Major Raikes issued a
proclamation to the Tashons. The Chief Commissioner declared his intention of sending a force to their chief village; and promised the Tashons immunity from punishment and an amnesty for past offences on condition that they assisted the troops in their march and did their best to compel the Siyins and Kamhows to surrender their captives. The Chiefs were required also to meet the officer in command of the British force at the chief village, to deliver up all captives in possession of the tribe, and to pay a fine of Rs. 10,000. The payment annually of two elephant tusks and ten silk sheets as tribute was made a further condition. Failure to comply with these terms would involve the severest punishment. Being unwilling to drive the Tashons to extremities, the Chief Commissioner waived the condition previously imposed which required the surrender of the Shwe Gyo Byu Prince and made no mention of the demand for the delivery of guns by the Sukte and Siyins. (pp. 32-33)

9.7.4 Organization and Objects of the Expedition “...Orders for an expedition from Burma and Chittagong, to be styled the Chin-Lushai expedition, were issued from Army headquarters on 5th September 1889. The troops operating from Burma were to be divided into two columns, one called the Fort White column operating from Fort White as a base against the Siyins and the tribes between the base and the Manipur river, the other called the Gangaw column starting from Gangaw as a base and advancing via Zokhuas on Haka. A force called the Chittagong column was to march from Lunglei to Haka, ma8. king the road as it advanced. After the arrival of the force at Haka, flying columns were to move northward against the Tashons and in such other directions as the General Officer in command might decide in consultation with the Political Officer. The objects of the expedition were declared to be the punishment of tribes which had committed raids in British territory and had declined to make amends, the subjugation of neutral tribes which had come within our sphere of dominion, the exploration of the country between Burma and Chittagong, and the establishment, if possible, of semi-permanent posts in the hills to ensure complete pacification and the recognition of British power. Brigadier-General W. P. Symons was placed in command of the expedition with full control in political as well as military matters...The Southern column which was to advance from Kan into the southern Chin Hills under General Symons, consisted of 1,869 men. The Northern column, which was to operate from Fort White, consisted of 1,622 men under Colonel Skene... (Carey & Tuck, pp. 33-34). And the Chittagong Column under the command of Brigadier-General Tregear consisted of 3,380 men, plus 400 men of the Cachar Military Police. In this Column, besides the 3380 + 400 men, 2,511 Punjabi coolies; 782 local coolies; 2,196 mules, and 71 elephants were also included as transport. Altogether 7,271 fighting men were deployed in the Chin-Lushai Expedition.“He [Gen. Symons] has worked hand in hand with the commanding officers at Fort White and in the Kale Valley, and has been most successful, under my instructions, in bringing about the surrender and submission of the proud and obstinate Northern Chins.” (See Footnote below and APPENDIX FF)
9.8 PROGRESS OF THE NWENGAL COLUMN (THE EXPEDITIONS OF 1891-92, & C)  
(pp. 67-68)

9.8.1 Trouble in North Lushai  
The good progress made by the Kam Hau column showed that it could, if necessary, assist the NWengal column by visiting the northern NWengal tract and thus set the NWengal column at liberty to push its explorations further into the interior than was originally intended. When therefore Mr. Carey received news of severe fighting in the North Lushai Hills, he telegraphed proposals to assist the Lushai officers by advancing into Lushai from the east. His plan was to destroy the border Lushai villages, and thus draw off the eastern Lushais, who, in combination with their western neighbours, were attacking Mr. McCabe, the Political Officer of the North Lushai Hills. Sanction was duly given to the proposed manoeuvre, but not to the destroying of villages unless attacked. (p. 67)

9.8.2 Plan of Operations  
The details of the plan of campaign were now arranged to include the visiting of the southern NWengal villages, and the exploration of the northern WHENOH and YAHOW tract as far as the western border. It was then proposed to cross over into the Lushai country and punish the notorious Chief Nikwe, the ravages of whose people extended far into Chinland as well as amongst the Lushais. They had recently killed five Thangtlang Chins and had carried off their heads in a raiding expedition into the Haka jurisdiction. It was hoped by penetrating to Nikwe's village, 20 miles across the frontier, that we should draw off the border Lushais from Mr. McCabe. From Molbem Captain Rose sent out a party and established an advance post at Botung, which was to be the base of the explorations in the WHENOH country and the manoeuvre against the Lushais.

9.8.3 Advance of the column  
On the 27th March the column marched from Molbem to Botung and thence via Taungshwe, Seyat, and Punte to the Tyao river; thence the column pushed north-west through Tatun and Kwanglyin to the Tuipi river, and, continuing through the now deserted country around Champhai, the objective of the Lushai expedition in 1871m eventually reached Nikwe's village after a march of 84 miles from Fort White on the 3rd April. The column camped close to the village and Nikwe was summoned before the Political Officer to account for the conduct of his village.

9.8.4 NIKWE [NIKHUAI]  
He was a stout, squar-built man, a YAHOW Chin by birth, who had migrated into Lushai and surrounded himself with Chins and Lushais of every tribe and clan. He was very honest in explaining his position, and said that as every man's hand was against him, his hand was against every man, and he pleaded guilty to the charge of his people having killed five villagers of Dawn in the Haka jurisdiction some 15 days previously. But he contended that it was continuation of a feud of long standing. He admitted that his men had on this occasion made a successful raid, but fortune often favoured his enemies, who had killed and carried off no less than 65 of his people during the previous seven years...

9.9 MARCH TO THE LUSHAI COUNTRY (THE EXPEDITIONS OF 1891-92, & C)  
(pp. 69-71)

9.9.1 Necessity of return to the Lushai country and Events in North Lushai Hills  
Being short of provisions, it was necessary to commence the return march at once. On the 5th April [1892], when the column was four days' march from Botung and had but three
days' rations left, Mr. Carey received a mail bag from Rangoon, informing him that Captain Shakespear was in a critical position at Vangsanga, and that the Bengal Government urged that the Burman column should push to his assistance with all speed.

The events which led up to Captain Shakespear's predicament originated in the North Lushai Hills in February 1892, when Lalbura refused to supply transport to Mr. McCabe, the Political Officer, and followed up the refusal by attacking the small force which, with the Political Officer, was halting in the village. Mr. McCabe drove the Lushais from their village and, stockading himself, set to work to quell the outbreak, which, however, soon

NORTHERN COLUMN (also known as Fort White Column) Chin-Lushai Expedition under COLONEL C. McD. SKENE, DSO against the Chins (1,622 men)
* 1st Btn Cheshire Regiment (300)
* 42nd Gurkha Light Infantry (477)
* No 5 Coy Queen's Own Madras Sappers and Miners (95)
* 10th Bengal Infantry (460)
* 38th Bengal Infantry (290)

SOUTHERN COLUMN (also known as Gangaw Column). Chin-Lushai Expedition under BRIG-GEN. W. P. SYMONS against the Chins (1,869 men)
* 1st Btn King's Own Scottish Borderers (500)
* 1st Bengal Mountain Battery (84)
* No 6 Company, Queen's Own Sappers and Miners (151)
* 2nd Battalion, 4th Gurkhas Regiment (410)
* 2nd Madras Infantry (630)
* Burma Company Queen's Own Sappers and Miners (94)

Note: The above two columns were also known as the CHIN FIELD FORCE
Source: Carey & Tuck, p. 34.

CHITTAGONG COLUMN (also known as Chittagong Field Force), Chin-Lushai Expedition under BRIGADIER-GENERAL V. W. TREGEAR against the Lushais (3,380 + 400 men of the Cachar Military Police)
* No. 2 Company, Bengal Sappers and Miners (177)
* 3rd Bengal Infantry (821)
* Detachment 9th Bengal Infantry (301)
* 2-2nd (P.W.O.) Gurkha Regiment (779)
* Half Battalion, 2-4th Gurkha Regiment (369)
* 28th Bombay Infantry (Pioneers) (731)
* Detachment, Chittagong Frontier Police (202)

- Cachar Column. Four hundred men of the Cachar Military Police
- The transport consisted of -
  2,511 Punjabi coolies
  782 local coolies
  2,196 mules
  71 elephants

  - Source: The London Gazette, September 12, 1890. (see APPENDIX FF)
assumed serious proportions, for not only did the eastern Lushais rebel, but also the large villages south of Aijal, which had only just been handed over by Bengal to Assam.

9.9.2 Captain Shakespear's Operations

Captain Shakespear advanced north to ensure the neutrality of the group of villages of which Vansanga, Daokoma, and Kairuma are the Chiefs, and thus aid the troops in the North Lushai Hills. He, however, was attacked and, although he succeeded in repulsing the enemy and in capturing Vansanga's village, he was so beset that he was unable to advance north with the small force at his disposal, and had he retired, the Lushais would have followed him up and invested Fort Lunglei and the garrison would have been in a state of siege. It was now that the Government of Bengal informed Burma of the serious state of affairs which existed and applied for assistance, and it is not necessary to enlarge on the feelings of the officers of the Nwengal column when they only received this information after they had made half their return march from Lushailand and when the transport was worn out and rations all but exhausted, and the food-supply taken from Nikwe's village partially consumed.

9.9.3 March of the Nwengal column to Captain Shakespear's aid

Mr. Carey, in a letter which he wrote at Chittagong on the 25th May, thus describes how the news reached him too late to go at once to Captain Shakespear's aid, the arrangements which were made to relieve, and the subsequent relief of Captain Shakespear. “I [Carey] was returning to Fort White well pleased with the successful march, when a letter-carrier came into camp. The news we received was a great blow to us. The Chief Secretary informed me by telegram that Captain Shakespear and his force were in a very critical position, and that Bengal urged that the Burma relieving column should push to their assistance with all speed. To right about turn and relieve Captain Shakespear was for the moment perfectly impossible. We were still four days' march from our outpost, Botung, and had three days' rations only. Eighteen miles behind us was Chief Nikwe's village, which I had already fined all the live-stock [60 goats and 300 fowls] in the village, and to have marched to relieve the Lushai force with three days' rations was out of the question. Besides these difficulties we had several sick men, and the ordnance and transport animals were dead-beat. There was but one thing to be done - to push to Fort White, obtain rations and fresh transport, and return to Lushai.”

“After fourteen hours’ continuous march the column reached Botung, and the next day Captain Rose and I proceeded to Molbingyi and arrived the next afternoon (10th April) at Fort White, and had to good fortune to find there the General Officer Commanding Burma [General Stewart, C.B]. The column remained at Botung. The General Officer Commanding had already directed that rations be pushed out to Botung, and all along the road from Botung I had ordered the Chins to come in at once to Fort White, and so well did the people reply to the summons that 30 days' rations for the entire force were transported from Fort White in two days and a-half. In the meanwhile Captain Rose and I had the advantage of representing our plans to the General Officer in Commanding in person and receiving his orders. Of the 130 mules some 90 only were announced fit enough to attempt the march, General Stewart authorized that one gun should be taken on the expedition, and ordered 12 fresh mules to replace the crippled ordnance mules and promised to supply whatever mule transport was necessary from the line of communication. In return I guaranteed that Mr. Sherman, Assistant Political Officer, would obtain sufficiency of Chins and Burmans and continue the rationing of hill posts...”

“The Commander-in-Chief having suggested, and Captain Shakespear advised, that the column should march through Lunglei to Chittagong and thence to Burma by steamer, the General Officer Commanding left the matter
with Captain Rose and myself..."

9.10  THE EVENTS OF 1894-95 [FINAL STAGES OF BRITISH ANNEXATION]  
(pp. 114-117)

9.10.1 Expedition against Sakta  
During the rains of 1894 peace reigned in the Chin Hills, broken only by Sakta village, which decoited some buffaloes on the Kan-Haka road. This village, which had during the previous cold weather recommenced the prosecution of blood feuds, now became restless and the Chiefs refused to recognize our right to summon them and to control the actions of their people.

After a full enquiry has been held concerning the conduct of the village, the Government of India sanctioned an expedition against Sakta. The force consisted of 150 rifles of the 6th Burma Battalion and 50 rifles of the 1st Burma Rifles, and also two guns of No. 7 Bombay Mountain Battery, which were sent from Mandalay. The expedition was commanded by Major Keary, D.S.O., 6th Burma Battalion, and Mr. H. N. Tuck was entrusted with the political control. The expedition left Haka on 1st January 1895 in two parties. Major Keary’s force, consisting of 150 rifles and two guns, advanced on the village, whilst Lieutenant Henegan, with 50 rifles, made a detour and, marching via Rawwan, took the village in the rear. The Saktas offered no opposition and the village was occupied on 2nd January, being the fourth anniversary of the previous attack. Mr. Tuck at once convened an assemblage of the villagers and publicly announced that the Government had ordered the total disarmament of the village. The Chiefs promised to comply with the terms and were held as security for their own promises.

The villagers were prepared to pay a small fine in guns, but they had not expected total disarmament and they now tried by every passive means to evade the demands. The troops therefore, adopting the tactics which had been learnt in the Northern Chin rebellion, moved out and laid waste the fields and burned the grain supplies, which soon had the effect of bringing in 80 guns, the full number demanded.

9.10.2 Surrender of guns by Zokhua  
Meanwhile Mr. Carey, the Political Officer, who was watching events at Haka, was approached by the Zokhuss, who brought in 33 guns and promised to increase this number to 80, at the same time begging that they might not be punished by the troops for any mistakes which they had committed in the past. It had not been intended to punish Zokhuas or to disarm the tribe, but now the chance was too good to be lost and Zokhuas was ordered to pay a fine of 100 guns.

9.10.3 Disarmament of southern villages  
It is now probable, as Zokhuas was in such a satisfactory frame of mind, that other villages in the immediate vicinity of Sakta would also lay down their arms, and it was therefore proposed that the column should leave Sakta and march south to Surkhua to disarm as many villages as might appear willing to peacefully surrender their guns. The Local Government sanctioned this proposal and Mr. Carey then joined the column at Sakta. Sakta had now completed its fine and therefore the Political Officer released the Chiefs and in open durbar degraded them from their position, dissolved the council forever, and appointed Radun, an hereditary and well-disposed Chief, to be the sole recognized Chief of the village. The column then marched south to Surkhua and during the next 10 days the surrounding villages brought in their guns to our camps and broke them up themselves in our presence...

Further progress of disarmament  
A further grant of Rs 5,000 was now obtained to continue the work and messengers were sent to the powerful Naring group ordering them to
bring in a portion of their guns and they unhesitatingly complied. Messengers were next sent to the two Haka villages of Dongvar and Bwelon, demanding their guns, and these villages, after reference to the Haka Chiefs, meekly obeyed the order. The column returned to Haka on 15th February, having taken 936 guns from the 37 independent villages, the Zokhuas tribe, and two Haka villages. It was evident, by the surrender of the Bwelon and Dongvar guns, that the Hakas were not prepared to to fight for their guns, and so the Chiefs were summoned and informed that it was decided to disarm the tribe forthwith. They made no protest, but merely begged that the disarmament should be partial and not thoroughly, as their guns were really necessary to protect their crops from wild animals and had never, like the Sakta, Thangtlang, Zokhuas, and Surkhuas guns, been misused for firing on the troops.

9.10.5 Disarmament of the Hakas and Zokhua

The assessment on the Haka villages was fixed, as in the case of the independent southern villages, at two-thirds of the total number of guns, which we believed, and not what the people themselves asserted, that they possessed. Curiously enough the Zokhuass, who had voluntarily come forward and surrendered guns, now cavilled at paying up the 100 demanded of them, and so Mr. Thruston accompanied by Captain Hehegan marched to Zokhuas and brought pressure to bear on the Chiefs, which resulted in the full amount of 100 guns being surrendered, in addition to a further number of 32 out of the extra 50 now demanded for procrastination. Mr. Carey now left the Southern Chin Hills and Mr. Tuck [Assistant Political Officer] continued the work of disarmament.

9.10.6 Disarmament of Thangtlang and villages on the South Lushai border

On 7th March, with a party of 100 rifles commanded by Lieutenant Geoghegen, he left Haka to disarm the Haka and Thangtlang villages which lie to the west of Haka and which border the Southern Lushai Hills. The party remained out for 20 days and dealt with 24 villages, withdrawing 224 guns from the Thangtlang country and 84 from the western Haka villages. The Thangtlang tribe was thus practically disarmed for, in addition to the 224 guns now received, 266 had been withdrawn prior to the trip, and thus 490 guns had been taken from a tribe which contains but 975 houses. While Mr. Tuck was collecting guns on the Lushai border, Mr. Thruston remained at Haka and received the guns brought in by the surrounding Haka villages, which amounted to two hundred in the three weeks. On 1st April the gun register showed that we had disarmed the Chin Hills to the following extent:

<table>
<thead>
<tr>
<th>Village</th>
<th>Guns</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thasons</td>
<td>255</td>
</tr>
<tr>
<td>Yahau</td>
<td>40</td>
</tr>
<tr>
<td>Hualno</td>
<td>76</td>
</tr>
<tr>
<td>Haka</td>
<td>605</td>
</tr>
<tr>
<td>Thantlang</td>
<td>490</td>
</tr>
<tr>
<td>Surkhuas</td>
<td>140</td>
</tr>
<tr>
<td>Independent villages</td>
<td>940</td>
</tr>
<tr>
<td>Siyins</td>
<td>433</td>
</tr>
<tr>
<td>Sukte</td>
<td>340</td>
</tr>
<tr>
<td>Sukte-Gungal</td>
<td>533</td>
</tr>
<tr>
<td>Kamhau</td>
<td>307</td>
</tr>
<tr>
<td>Thados</td>
<td>123</td>
</tr>
</tbody>
</table>

\[ \text{Total: 4,302} \]
9.10.7 Tour in the Yahow and Tashon tracts

In the Central Chin Hills Mr. Biggwither, Assistant Political Officer, accompanied by Captain Keate, 6th Burma Battalion, made a tour in the Yahow tract, visiting 24 villages. The trip was entirely successful and peaceful; an increase of 739 houses was discovered and cordial relations were established with Vannul, the Chief of the Yaway tribe, who up to this time had held somewhat aloof of us, and had not visited us in our houses. Mr. Biggwither also made other tours in the Tashon tract which were of a friendly and peaceful nature.

9.10.8 Final settlement with the Siyins

In the beginning of December [1894] the Political Officer, accompanied by Mr. Fowler, made a tour in the Siyin country for the purpose of appointing Chiefs of the various clans, for, with the exception of Mang Lon, Chief of Saguilain, all the Chiefs had died or been deported during the rebellion of 1892. Strict enquiries were instituted as to the hereditary rights of the various claimants and durbars were held at Tavak [Khuasak], Lope [Lophei], and Toklaing [Thuklai], when the Chiefs of each clan were formally appointed, each receiving a parchment sanad. This incident closes the rebellion of 1892-93.

In January [1895] Mr. Fowler, with a small escort, made a tour in the Siyin country, his primary object being to remove the two villages of Tannwe[Thangnuai] and Shwimp[Suangpi] which had been built by the Siyins in proscribed country. The houses were demolished by the people themselves, who were then taken back by the Assistant Political Officer and settled down in the authorized villages inhabited by their respective families.

9.10.9 Tour in the Nwengal country

In February [1895] Mr. Fowler made an extended tour in the Nwengal country, visiting several new villages which were being started under the auspices of Howchinkup; the people were found to be rebuilding houses and settling down comfortably. In March Mr. Fowler made a tour in the Kam Hau tract, marching through Tunzan [Tongzang] and Lenacot to the northern boundary at the mouth of the Yangchaung stream. Here he unsuccessfully attempted to recover a box of treasure which had been lost in the Manipur river the previous year. Mr. Fowler was met not only by all the Kam Hau Chiefs, but also by the trans-border Kuki Chiefs, one and all of whom were friendly and polite. During the trip 50 guns were stamped and licensed...

9.10.10 Substitution of military police for troops in the Northern Chin Hills

In December 1894 a Military Police Battalion relieved the 1st Burma Rifles in the Northern Chin Hills. The Police Battalion consists of six police companies and the sanctioned strength of officers is six. The battalion is furnished with two guns (7 lb., 150 pounders); also with 30 mounted infantry, signalling apparatus, and mule transport. It is intended in the future that the battalion shall be composed of Gurkhas and Garhwalis only, but at present Sikhs, Pathans, Garhwalis, and Gurkhas are found in the ranks.

* Explanation of previous page: Author's (tzd) Note: The Chins everywhere did not surrender all the guns they actually had; but when it became too dangerous to keep them without licence they destroyed these guns themselves, because the British did not pay any compensation for surrendered guns anyway. The conservative estimate of hidden guns among the Sizangs alone were some 500. This author has no reliable information as to the amount of unsurrendered guns among other Zo tribes, but it could also surely be a couple of thousands. See Footnote on next page for more information.

- See the following British record, for example: "The Chief Manh Suang [of Lophei] deported as a Political prisoner for urging 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 three Sikh companies which were transferred from the Mandalay Police Battalion are a particularly fine set of men. The battalion is fully capable of doing the work required of it, which up to last December was performed by the military. Captain Whiffin, 18th Bengal Lancers, was the first Commandant of the Battalion. During the year no offences were committed by Chins against the telegraph wire, no shot was fired throughout the year in earnest, no raids were committed by our tribesmen across any of our borders, and no murders of our people committed in the hills.

9.11. HISTORY OF THE LAIS (HAKAS, THANTLANGS, ZOKHUAS, KHUAPIS AND SAKTAS)
(Carey & Tuck, pp. 152-163)

9.11.1 Origin of the Lais
The clans which claim the title of Lais are the Hakas, Thantlangs, Zokhuas, Saktas, and Khupis, as well as certain other independent southern villages. The first two are universally acknowledged as Lais, and refuse to admit that the others belong to their race, asserting that they are of a different origin. The tradition is that there was a village of huge size called Yoklang, which covered the hill upon which Kwarwa now stands, and that thence two brothers, Seo Hle abd Hlwa Sha, sons of grandsons of Chiefs, started south and eventually founded a village which they called Pailan, 3 miles north of Haka and just below where the Falam mule-track now runs. Seo Hle, the elder, asserted his right to be Chief of the newly formed village and insisted that Hlwa Sha should give him a pig once a year in token of his overlordship. To this Hlwa Sha pretended to agree and only asked that he should be allowed to kill the animal while Seo held it. The pig was therefore produced, but as Seo Hle stooped down to seize it, Hlwa Sha stabbed him to the heart with the bamboo pike which had been prepared for killing the pig.

9.11.2 Legendary information of Lai communities
Hlwa Sha was now in undisputed possession, but believing that the place where he had slain his brother would bring ill-fortune to his village, he removed to the hillside upon which Haka now stands, and allowed his people to build in scattered hamlets. Several generations after, Tan Hle, Yatang, and Bong Long, three brothers in direct descent from Hlwa Sha, began to collect the scattered people into villages, and about the same time two Chiefs of Yoklang and Mwel Lun and Ting Lon, founded Thantlang, while villages began to form at Zokhuas, Sakta, and Khupi, the three later tracing their descent to a wild goat which conceived and gave birth to a man on the top of a precipice called Boi Hrum (the Chief's jungle) close by...

9.11.3 Distribution of territories
There was now an enormous tract of country at the disposal of the Haka Chiefs, and certain portions appear to have been allotted to each, and it became the custom for the younger branches of the chief families to leave the mother-village and found villages in the newly acquired territory under the protection of, and paying tribute to, the Hakas. Thus the sons of Tat Sin were settled in Aibur, Bwe, Dongvar, and other villages; Lyen Hnon with the aid of the Shanpi family made his sons Chiefs of Bwelet, Hrein Hrein, and Nyerlon, and the younger branches of the Nuhntha Sun family occupied Klangkwha, Lonzert, and the country from which the Kwe Hring people had just been driven. The Darkwa Sun and Kenlaut families, although very numerous, appear to have taken but little part in extending the influence of the tribe, and their present inferior position among the Haka families may be attributed to this cause...
9.11.4 *Extension of Haka territory*  
The Chiefs of the Haka-tribe claim supremacy over villages containing in the aggregate nearly 3,000 houses, having an estimated population of 15,000 persons, 4,000 of whom are fit to bear arms. Their northern border runs in the longitude of Haireon; the Pao stream dividing them from the Tashons, whilst the Shimu Tlang, with its continuations, is their frontier with the Yahows. No natural features divide the Hakas, Thangtlangs, and Zokhuas, and most of the southern villages on these borders are influenced by two or even all three clans...Their territory on the west was curtailed by us when we made the Boinu the division between the Chin and South Lushai Hills...

9.11.5 *Haka Chiefs*  
The Haka territory was acquired more by colonization than by force of arms, and less than one-fourth of the villages now tributary to the Haka Chiefs are the result of conquest. Apparently in the time of Yahmon and Tat Sin the territory then belonging to Haka was divided amongst the Chiefs, who sent out the younger branches of their families to form and rule villages which should pay tribute to themselves at Haka. In nearly every case the descent of the Chiefs now ruling villages can be traced back to the old Haka stock, the chief families of which are, - (1) Shanpi, (2) Shante, (3) Nunthwasun, (4) Darkwasun, (5) Kenlaut, and the following pedigrees show how the Chiefs were related to each other, and the names of the villages still ruled by their direct descendants, as well as the relationships upon which the present Haka Chiefs base their claim to levy tribute.

9.11.6 *Attitude of the Hakas*  
The rains of 1890 had been an anxious time at Haka. The garrison was too small to take the field, and Mr. Ross was hampered by having, in addition to his duties in the hills, charge of Gangaw subdivision of the Pakokku district, which necessitated his frequent absence from Haka. The Hakas were convinced that we had to come to stay, and some of the minor Chiefs were openly chafing at our occupation. On more than one occasion the Tashons were approached with a view to the conclusion of an alliance and a distinct plan of attack was at one time actually formulated in Haka-Kotarr, which village looked for support from the west. Only a want of cohesion among the Chiefs themselves made these schemes abortive. The peace of the hills, however, was marred by Haka-Zokhuas feud, which broke out afresh and threatened innumerable complications...(p. 47)

9.11.7 *The Haka-Burman War*  
The Hakas now declared that they were no longer friendly with the Burmans, and commenced a series of raids which were only put to an end by our occupation of the hills. The Burmans seem to have suffered in patience until Lon Seo, the grandfather of Vanlein [Van Lian], was ruling Haka, when they determined to send a punitive expedition into the hills, and an army said to have been 1,000 strong and led by Maung Myat San, apparently the same man as the leader of the Burmans in the attack on the Lushais, advanced into the hills. Bondwa, Zokhuas, Vanhna, and Haka were destroyed in succession, the Lais offering but little opposition to the advance of the force. The Burmans had hoped to find supplies at Haka, but all the grain had been removed, and finding themselves short of provisions they began to retreat by the line along which the Hata road now runs. The Lais swarmed upon their flanks and rear, and at the pass half-way between Haka and Faron a successful onslaught, led in person by Lon Seo, created a panic, and the Burmans fled in all directions. The Hakas boast that only Maung Myat San, who knew the paths, escaped. In any case the defeat was decisive, for the Burmans never again attempted to invade the Haka territory,
while the Lais, emboldened by their success, organized a series of ferocious raids into Burma which were almost invariably successful, and by which they obtained guns, money, and cattle in ransom for captives...(Ibid, pp. 152-156)

9.11.8 THE THANTLANGS

The Thantlangs, after the defeat of the Lushais on the Rongklang, allied themselves by marriage to the Haka Chiefs. They thus secured comparative peace on their eastern border, and were able to use all their available resources against the Lushais on the west. By constant petty raiding they succeeded in pushing their influence as far as the Blue Mountains and the Tipi river, which the southern bend of the Boinu was frequently ravaged by their raiding parties, who even penetrated the territory now within the geographical boundary of the Arakan Hill Tracts. The Thantlangs first came into direct contact with the British on account of Howsata, who wished to marry Ya Hwit's daughter [known in the west as Yahuta]. Yahwit demanded a price which Howsata was unable to pay, but eventually agreed to substitute human heads for cattle and gongs which had been originally demanded. To obtain these heads, Howsata organize the raiding party which accidentally coming upon Lieutenant Stewart's camp killed that officer and the greater part of his survey party.

There is no authenticated case of the Thantlangs raiding into British territory on the west, although there is no reason to doubt that many of the young bloods of Thantlangs have accompanied Lushais raiding parties.

9.11.8.1 Extent of Thantlang territory The Thantlang Chiefs assert that their influence extends as far as Kairuma's village on the north-west, and as far south as Shibaung and the geographical boundary of the Arakan Hill Tracts, while on the west they lay claim to the villages of the Blue Mountain. The Boinu and the Tyao chosen as the boundary between the Chin and Lushai Hills has strictly curtailed their territory; and now recognize only 20 villages as belonging to the tribe. These contain rather less than 1,000 houses with an estimate population of 5,000, among which, on the border villages, we find many Lushais, who are called Mur by the Hakas, and as there has been a good deal of intermarrying, there are many half-breeds who, however, all claim to be Lais...

9.11.8.2 Our dealings with the Thantlangs The Thantlangs were first known on the Arakan and Chittagong frontiers as Shendus and to these borders they confined their raids, for as far as our enquiries go, they appear never to have gone to Burma. Some of them accompanied the raid led by Howsata in which Lieutenant Stewart and his survey party were murdered. The did not oppose the advance of the Chin-Lushai expedition of 1889-90, but directly as the rains of 1890 set in, they appear to have regretted their submission and endeavoured to organize an attack on Haka post. In this they did not succeed, but in the following year the majority of their villages joined in the attack on the Political Officer at the Laawvar, and from that time until the surrender of Lalwe in 1894 our dealings with the tribe were of punitive character. The disarmament of the tribe was completed in 1895, and they now possess only one gun to ever ten houses.

9.11.8.3 Occupation of the Thantlangs Meanwhile news had been brought into Mr. Tuck, Assistant Political Officer at Haka, that the Thantlangs had arranged to attack the column. A strong force under the command of Colonel Mainwaring was therefore at once
organized and proceeded by forced marches. Thangtlang village itself was surprised and occupied without a shot being fired on the morning of the 2nd [April, 1891].

At about the same time the Thanglangs, led by Lalwe and Koizway, attacked Lieutenant Motta's column as they were halting for breakfast at Laawvar stream. The story of the attack is told thus by Lieutenant Macnabb:

“I had not been there two minutes and we were just discussing what the total desertion of Hyrankan might portend, when the question was settled by the Chins, who opened fire on us from all sides. The Military officers ran to their posts, whilst I, thinking the attack was a mere surprise which would speedily be repulsed, took over to finish my breakfast, until I was undeceived by seeing wounded sepoy's staggering to the water, and finding the enemy’s fire maintained. I then went forward to see if I could be of any assistance and joined the advance guard, where I found that Lieutenant Forbes and Jemadar Amara Singh Negi had both been wounded...In accordance with orders from Colonel Mainwaring the column then pushed up the steep ascent to the village some 2,000 feet above, which we reached at about 8 P.M. in the dark and with the greatest difficulty.”

Our losses were five killed and Lieutenant Forbes, Jemadar Amara Singh Negi, and 14 others wounded.

9.11.8.4 Arrangements for the punishment of the Thanglangs  Most of the Thanglang villages were engaged in this attack, and the number present was probably not less than 500 men with some 300 guns; the actual losses of the Chins were never ascertained, but it is known that the Chief of Tunzan and several others were killed. For military reasons, and for the sake of the wounded, it was necessary to return to Haka before undertaking offensive operations, and as some of the Haka friendlies were in the hands of the enemy, the village at Thangtlang was not burnt, but a fine of Rs. 5,000 was inflicted, payable at Haka within 5 days. The troops returned to Haka on the 5th, and the Thanglangs failing to pay the fine, arrangements were made for a punitive expedition.

Before these were completed, however, Yahwit, the principal Chief, came in to Lieutenant Macnabb at Haka and the following terms were imposed and accepted. Lalwe and Koizway, the Chiefs instigated and led the attack, were to be given up and any village which harboured them was to be destroyed. The houses of these men were to be razed to the ground, and the arms and movable property of all engaged in the attack were to be confiscated and made over to the Political Officer.

9.11.8.5 Tender of Submission  As an earnest of his good faith Yahwit handed up 17 guns, six mithun, a large elephant tusk, and a number of brass vessels and gongs. At this period our action was greatly confined and hampered by the Manipur rebellion, and it was the end of April before instructions were received that no reinforcements could be sent, and that the Thanglangs should be dealt with by the troops and transport locally available.

9.11.8.6 Punitive Measures against the Thanglangs  On 2nd May therefore a column of 300 rifles with 2 guns, but with very limited supply of transport, left Haka and making a double march occupied Thangtlang the same day. The houses of Lalwe and Koizway were found to have been destroyed, but great difficulty was found in collecting the fine in guns, and Tanzang, 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 Klangrwa, which with Twaykan 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 the Thangtlangs were abandoned for the year, and active operations brought to a close. Haka was garrisoned by the 39th Garhwal Rifles and commanded by Colonel Mainwaring, whilst Lieutenant Macnabb, with Mr. Tuck as his assistant, was in political charge of the Southern Hills“ (ibid, pp. 51-54)

9.11.9 SAKTA

With Satkta village, however, we had no progress. During the open season General Symons had refused to accept their submission until they had surrendered all their captives. This they had obstinately refused to do, and our relations with them had remained unchanged. The other tribes wishing to test our power and seeing that this might be done without risk to themselves if they could get that village to fight, did not cease to taunt the Satkts, and eventually induced them to believe that in any case we should destroy their village. The Chiefs of Satkta still counselled peace, but some of the younger men, thus urged on and instigated more especially by emissaries from Zokhuas and Kotarr, attempted the life of the Political Officer at Haka and afterwards fired a volley into the Madras guard stationed at Chaunggwa...It was thus necessary to again postpone the expedition [against the Satkts] and a party of 40 rifles under Lieutenant Ducat, 2-4th Gurkhas, with Mr. C.H.P. Wetherell, Assistant Superintendent of Police, was despatched to restore communication. The party reached Chaunggwa, repaired the telegraph line, and returned to Rawvan without opposition, but on the 21st December, when the party was within three miles from Zokhuas, a volley was fired from an ambuscade and Mr. Wetherell, who was in advance of the party, was shot dead...(Ibid, p. 48)

9.11.9.1 Attack on Satkta

On the 30th December a reinforcement of 40 rifles, Burma Sappers, reached Haka, and on the 1st January the Satkta column of 135 rifles, commanded by Captain Carnegy, 2-4th Gurkhas, with Mr. Ross, Political Officer, left for Satkta. On the 2nd, when about two miles from the village, the fighting began, the Satkts taking advantage of the thick jungle fired from ambuscades placed in every favourable position, and we lost two sepoys killed and one wounded before the village was reached and rushed. The Chins met the charge with heavy volleys from their fortifications and the troops, unable to penetrate the hedges of cactus, had to withdraw. An attempt was now made to reconnoitre the village, and, while doing so, Lieutenant James, R.E., was shot dead. It was now decided, in view of the position of the village and the heavy stockading, that the force was insufficient to run the risk of the heavy losses which must occur if the village were forced, and as the Satkts sent messages by the Haka Chiefs who accompanied the party that they wished to surrender, Mr. Ross reluctantly abandoned his intention of destroying the village and accepted a fine in guns and live-stock. The Satkts were then allowed to swear friendship and the column returned to Haka...(Ibid, pp. 48-49)

9.11.10 THE ZOKHUAS

The Zokhuas were able to form a tribe in much the same manner as the Hakas had done, except that the members of the Chief families did not leave the mother-village, and the newly founded hamlets were placed under the charge of trustworthy free-men. It is asserted by the Zokhuass that they were a recognized State in the kingdom of Burma. They say that Lyen Son went to Mandalay to see the Burmese kingd, and that a treaty was made by which the Zokhuass received a Yaw blanket and a viss of salt from all the villages on the border on
the condition that raiding ceased...

9.11.10.1 Organization of the Zokhuas

The Zokhuas tribes contains 13 villages comprising rather more than 500 houses. It population may be estimated at under 2,500 persons. The people claim to be Lais, and although this is disputed by the Hakas, the two tribes intermarry. The two dialects differ, yet intelligent people of both tribes readily understand each other. The Kenmwe family is the most influential, but the hereditary principle is not well developed amongst the Zokhuas, and on several occasions people, unconnected with this family, have led the tribe. Thus Lyen Son, who was Chief of Zokhuas when we first came into the hills, had only the right of a ready knife and a tireless tongue to his position. Now that he is dead Ratyo, who is not in the direct line of the descent of the Zokhuas Chiefs, is perhaps the most influential of all the Zokhuas.

Tinhmon, the son of Karsim, is by right the hereditary Chief, but being a stupid and somewhat weak young man he has been pushed aside, and Ratyo, Kokle, and Shwelaing now rule the tribe. The following pedigree, which does not pretend to be exhaustive, shows the relationship of some of the more important men...Most of our business with the tribe is conducted through Shwelaing, who eight years ago quarrelled with his brothers and fled westward through Arakan, being eventually sent back to Rangoon via Calcutta. He is the only Chin who has ever visited the latter city. Shwelaing was an interpreter at the time of the Gangaw rebellion and accompanied the Chin-Lushai expedition in 1889-90, to the advance of which the Zokhuas offered a feeble resistance. Since then he has been in our employ. He lives in the Zokhuas village and acts as an agent to the Assistant Political Officer at Haka. The Zokhuas tribe was disarmed in 1895 and it is now estimated that there is only one gun to every 10 houses.

9.11.11 THE SOUTHERN INDEPENDENT VILLAGES

(PP. 162-163)

There are some 45 independent villages administered from Haka; these contain nearly 3,500 houses and have an estimated population of 17,000 persons. They are inhabited by Yotuns, Shintangs, Lawtus, Yos, and Lais, and have all more or less intermarried. The Yotuns are the most numerous, while the Lais have the most influence. The majority of the Yos live beyond our frontier twoward Arakan, and Lunsoi, Ngapai and Soipi, which are influenced by the Haka Chiefs, are the only Yo villages, although the Lawtu villages of Nagrin, Kwahrang, Tangaw, and Shurgnен are very closely allied to the Yos.

Satkta and Khuapi are the most important of the Lai villages and have successfully resisted all attempts of the Hakas to bring them under control. Their influence is very wide and some of the most southern villages even now give them peace-offerings. The history of the Khuapis and Satkta is a long continued series of petty raiding, either into Burma, or against any one else whom they thought they could attack with impunity. Their Chiefs seem to have no power of organization and were not of the kind which establishes tribes, so both clans are still confined to their original villages and their surplus of population has for the most part been gathered into the Haka net. Of the Zotung villages Aika, Ravywa, Lungno, and Shirkhai are the most important, and Surkhua, Lotaw, and Tonwa are the largest of the Shintang villages.
9.11.11.1 *Raids in the Plains* Of the independent villages, only the Lais waged a systematic raiding war with Burma. Satkta was the chief offender, but all the Lai villages were involved. Some of the Shintang villages also raided, notably Surkhua and Tonwa, but only in spasmodic way. The Lawtu villages did not raid at all and the Yotuns do not appear to have gone beyond cattle-stealing. Of late years a considerable intercourse has sprung up between the southern villages and Burma, and we find in nearly every village a Burmese-speaking Chin, who conducts the petty trade and acts as an agent for the Burman traders.

9.11.11.2 *Our dealings with the independent villages* If we except the Lais, the inhabitants are a peace-loving people, and it is not only along the southern border, which is harassed by the Chinboks and Chinmes, that the villages are in an unsettled state. With the exception of Satkta, the villages offered no opposition to the occupation of their country, but afterwards several independent villages had recourse to arms. However, the defeats they experienced at Surkhua, Rawywa and afterwards at Satkta, have established our authority amongst the southern villages. All independent villages were partially disarmed in 1895.

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 Satktas 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 Surkhua and two guns of No. 2 Bengal Moutain Battery were pushed on from the Chaunggwa to join the column, which now consisted of 300 rifles. On the 14th Febrary this column, with Colonel Mainwaring in command, moved from Satkta, and occupying Khuapi 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 Surkhua* On the 16th the column advanced by the Paizon road, spied having reported the direct Surkhua road to be heavily stockaded. This manoeuvre turned a strong position held in force at the Boinu ford, from which the Surkhuas 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 Surkhua, 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 Surkhua, 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, Satkta, Thangtlang, Khuapi, and Zokhuas 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, Aitung, Surkhua, Hnaring and Sakt 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 men go to Europe, the Thado chiefs decided to stand against the Manipuris and the British. They refused to send an single 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 only 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 Arakan. 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 Chitta-gong, 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 Abbey, Major Burne, and Mr. Wright, the Superindent Chin Hills. They were engaged frequently, the principal actions being against the Zokhuas Chins at Khuiapi, Aiton, Surkhu, Naring, Saka, 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 guerilla
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 pre-
sented 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 [Ciimnuai], 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 Sukte forefathers left the first village and moved south, thus earning the name of ‘Sok’ Te, so the Sijins moved east and settled near some alkali springs, after which the sept was given the general name of “She” = alkali and “Yan” = side. The “Sheyantee” has been corrupted into “Siyin” by the Burmans and we have accepted their pronunciation for general use. The Sijins are called “Taute” or “Tauce” 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 Sijin 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 Sijins 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 Sijins were divided against themselves and No-man had to face the united forces of the Tashons, Burmans, Suktes, 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 Sijins 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 Sijin tribe paid tribute to Falam. No-man only once carried arms against the Manipuris when he assisted the Suktes to repel the attack on Tiddim in 1857. This fight has been described in the chapter dealing with the Suktes. The Sijins 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 Sijins were chiefly armed with spears, and hence their heavy losses. No-man, however, realized that the Sijins were but a small community and that to hold its own it must be well armed. During his lifetime the Sijins 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 orginally from motives of revenge. But the Sijins 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 Sijins armed themselves by capturing Burmans, whom they exchanged for guns, sulphur, lead and iron...

The Sijins 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 [Thuklai], 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 Suktes 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 Yawob and Whenohs, as well as from the Tashon villages, marched to Sagiilain [Limkhai] where it was joined by the Suktes under Yapow, Kochin, and Yetol. Whilst the allies were awaiting the approach of the Burman force from the east, the Limkais informed Kuppow that he was surrounded, as the Tashons lay on his south, the Suktes would advance from the west, whilst one Burmese force was marching down from the north and another approaching from the east...

Kuppow 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 Sukte and Sagiillains and an expression of submission to the Tashons...Kuppow 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. Kuppow then started out to meet the second Burmese army, which was advancing on Koset [Khusak] from the north; but it had already heard of the overthrow of the eastern force and retreated through the Sukte tract back to the plains, paying the Suktes 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 Sagiilain 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 camping 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. Siyin 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 leido sakluang

- **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:


- Note 2. Source of all telegrams: Vum Ko Hau, 169-170
Tul Luang thing bang hong ki phom
Phung luang lumuang 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. See Photo 30!

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.

(Source: X-Sender: khoiksm@hotmail.com[Rev. Khoi Lam Thang]
To: suuntak@us.net
Cc: zoni@yahoogroups.com, Zoni@onelist.com, ciimmuai@yahoogroups.com,
Date: Thu, 24 May 2001 11:45:34 -0000
Subject: [ZONET] May ni 4 ni leh SIALLUM KULH)

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 with 10 sepoys and Kuppow and Khai Kam surrounded by a large armed following, the Siyins agreed to surrender the 17 Burmans. On the 1st September [1890], at a durbar held by Brigadier-General Wolseley [see Appendix O], who was on inspection duty in the Chin Hills, the Siyin Chiefs* [Khup Pau, Chief of Khuasad; Thuk Kham, Chief of Lumnun; Kam Lam, Chief of Sumniang; Mang Lun, Chief of Sakhiling/Liimkhai; Pau Khai, Chief of Buuan] 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 wire. The yearly tribute fixed for the tribe was Rs. 200
in cash or kind and an elephant tusk and Rs. 100 in case were accepted as tribute for the first year. After the Burmans had made over to Captain Rundall he released the two Siyin prisoners. (C & T. p. 43)

9.13.4 THE SIYINS (THE EVENTS OF 1893-94)

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. This, however, is now accomplished and the inhabitants are completely cowed and the country ripe for more regular and less forcible administration than has been the rule during the first six years of our occupation. Four hundred houses comprise the tribe, which is divided into four clans. These clans occupy six villages only and these six villages are now built on approved sites, at once removed from the plains of Burma, and near our posts. The Siyin clan inhabits three of these villages, whilst Toklaing, Sagyilain, and Bweman clans severally occupy the remaining three villages. Each clan is ruled by its own Chief and each Chief is directly responsible to the Assistant Political Officer at Tiddim. Of all the clans Sagyilain alone retains guns. Only 55 guns were withdrawn from its 90 houses, the rest being left as a reward for remaining loyal during the rebellion of 1892 and for the subsequent assistance given us whilst disarming the other three clans. From the 400 Siyin houses we have withdrawn 431 guns...The Siyin is now thoroughly thrashed and the tribe will now sink into insignificance.” (C & T. p. 111)

9.13.5 Manner of dealings with Siyins _ Experience has taught us that we should not allow the Siyins to scatter in small hamlets, and for years to come it will probably be necessary to confine them to large villages placed near our posts and out of sight of their once happy raiding grounds in Burma. We have also learned that the Siyin is a thief by nature and must not be trusted. Owing to the great difficulty in detecting offences it is very advisable to hold the whole tribe responsible for every theft which is committed in the Siyin country, unless the offender is handed up for punishment...To Political Officers of the future the following advice is ventured. Never pardon a Siyin for any offence, never allow Khai Kam [Khai Kam] to return to Chinland, and never forget that we owe a deep debt of gratitude to Mang Lon [Mang Lun], the Sagyilain [Sakhiling/Liimkhai] Chief, who stood by us and assisted us during years of great anxiety and when the Siyins were armed and formidable... (Ibid. p. 134)

9.14 THE HISTORY OF THE SUKTE TRIBE
(Carey & Tuck, pp. 118-126)

9.14.1. Origin of the Sukte _ The Sukte, in common with all the Northern Chins, believed that their original progenitors commenced life at Chin Nwe [Ciim Nuai] and they affirm that their tribal name of Sukte bears out this theory. “Sok” or “Shok” means “to go down” or “below” and “te” is the plural

*Explanation for previous page: The Lophei people were still residing at Khuasak, their original mother village. So at this time Khup Lian's hereditary chieftainship was not yet restored. It was restored when he and the Lopheis were permitted to move back to their former village in 1894 (“in order to weaken the Twantaks”), which was completely destroyed by the Tashons. See Remarks on Khuasak and Lophei villages in APPENDICES E & F. For photos of Chiefs Mang Lun of Limkhai and Pau Khai of Buanman, see PHOTO 23.
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 Helei 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 Illustration: History by Vumson Suantak (created in this form by thangzaal. 01.2015)
Sitting (from left to right): Pu Kim Suang of Limkhai, Elder; Pu Thu Nge, 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

Source of Photo: Vum Ko Hau, PV 39

[Portrait of the Siyin Chin Chief Mang Lon of Sagylain.]
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 Sagylain, 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); Portraits: BURMA, Mang Lon, Sagylain 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)
affix applied to persons, and the tribal name therefore Sukte, implying those who went south or below the parent village to settle. Molbem, which lies south of Chin Nwe, is, we know, the original capital of the Sukte tribe...The Suktes trace back their pedigree for six generations. Of the first two Chiefs, Mang Pyim and Mang Kim, tradition tells us but little. They are supposed to have fostered the little settlement at Molbem [Mualbem], which became a large and flourishing village in Mang Kim’s time. Both these Chiefs are buried at Molbem...

9.14.2 *Rise and Deeds of Kantum*  “The first name of real note in the history of the Sukte is that of Mang Kim's son, Kantum [Khan Thuam]. As a young man, Kantum quarrelled with his father's people and lived in the south till Mang Kim's death. He then returned, accompanied by followers from the Tashon country, and placing himself at the head of the Sukte family proceeded to conquer the Northern Chin Hills. He carried his arms right up to the plains of Manipur; and all the tribes he met with on the way either paid him tribute without fighting, or paid him tribute after having defeated. The great work of his life was the conquest of the Northern Hills...The tribes conquered by Kantum were the Nwites [Guite], who then occupied the tract we now know as the Kam Hau tract; the Yos, who are still found dotted about the Northern hills and in the hills south-east of Cachar; the Thados, who then, and still, inhabit the hills fringing the plains of Manipur and the Kabaw valley; and the Vaipeis [Vaipheis], a tribe which has entirely disappeared from the Chin Hills...We may, therefore, fix the approximate date of the Sukte conquest as 1840...Kantum died and was buried at Mobem. He had six sons: the eldest was Kam Hau and the youngest Yapow [Za Pau]. According to the tribal custom Yapow inherited his father's house at Molbem and the chieftainship of the tribe...Kam Hau, however, had already founded a village called Tiddim in the midst of his father’s conquests and although by right of custom he was subordinate to his younger brother, he nevertheless ruled his villages so absolutely that the Sukte tribe became known as two separate communities; those villages directly under Yapow adhering to the tribal name of Sukte, whilst those ruled by Kam Hau took the name of Kam Haute or Kam Hau's people, who are known to this day as the Kam Hau clan of the Sukte tribe...At his father’s death Kam Hau at once adopted an aggressive policy, and although his father earned the title of “the conqueror,” to Kam Hau belongs the credit of consolidating the aliens into one tribe, whose name became fully terror to Manipur, Lushai, and Burma...(pp. 118-19)

9.14.3 *Expedition of Manipur against the Sukte*  In 1856 the Suktes committed a serious raid on a hill village in Manipur. The result of the expedition undertaken in consequence of this raid has already been noticed. Suktes and Siyins tell us that the Maharajah, who was carried in a palanquin, led his army right up to Tiddim, Kamhow allowing it to advance in peace. Kam Hau meanwhile collected all his forces at Tiddim. Here Yapow joined him with the Suktes, and the Siyins under their Chiefs also came to Tiddim to fight the common enemy. When the Manipuris were within a few miles of Tiddim, Kam Hau let out his force against them, and after a few minutes of heavy fire the Manipuris broke and retreated, leaving heavy baggage and the Maharajah's palanquin in the hands of the Chins. The Manipuris tried to return home along the course of the Manipur river and the Suktes state that more were drowned in the river than were killed by the Chins. Tradition so exaggerates the catastrophe of the Manipuris that the Chins now believe that so many bodies floated down the river as to poison the water, and that the Burmans sent a message up to the hills begging the Chins not to defile the river as it was used for drinking purposes. The Suktes assert that they captured forty guns, and the reward for the Siyins for their assistance was three Manipuris heads.* After this and during the rest of Kam Hau's reign his people from time to time raided Manipur. (pp. 120-21)
9.14.4 Aid afforded by Kochin in Lushai Expedition  The first event of interest in Kochin’s reign was the part he played as our ally in the Lushai campaign of 1871. As already related, he furnished assistance at the instance of the Maharajah of Manipur. The Sokes say that the Manipuris sent a large brass pot to Kochin at Tiddim, and asked him to help them in their war with Vanolel. He joyfully assented, collecting a huge raiding party, which numbered severa hundred men and, accompanied by his brothers, set out from Tiddim, and marching two days and one night reached Champai. They found the village heavily stockaded and therefore decided not to attack, but to fight from a large stockade which the Lushais had constructed on the road to the village, which they quietly occupied at night. The next day they opened fire on the Lushais, killing three, but the Lushais surrounded and fought them all day, and at night the Kam Haus considered it advisable to retire. This they succeeded in doing with a loss of three killed and four wounded.

The next day General Bourchier’s column marched into Champai, and the following extract from the Pioneer of the 7th May 1872 bears out the Chin story: -

“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 Sukte 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 Kam Hau. Lalbura it 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 Lalbura 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 Kam Haus...(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 Kam Hau 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

* Explanation for previous page: According to the Sizangs' record the Sizangs captured 12 guns for themselves.
experienced throughout their travels.

On the 23rd June Captain Rose, having collected all the Suktes and Kam Haus 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 Kam Hau 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 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 Zahu chief, who ruled a mixture of Lusei, Zahu and Paite tribes, rebelled against the British.

Also Lalbua 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...

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* Author's (tzd) Note 1. There had always been a very unique relationship between the Sizangs and the Suke/Kamhau 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 Suke/Kamhau expanded their territory even as far north as the Manipuri Kingdom they remained the allies of the Sizangs who lived in their immediate neighbourhood. The Sizangs had even fought together with them as their ally against the Manipuri when the later invaded the Suke/Kamhau territory. Or they (Suke/Kamhau) remained mostly neutral during the several tribal wars of the Sizangs and the combined forces of the Tashon/Tlausuns, Hualngos, Zahuas and Khuanglis. (For more information on these subjects, see 9.13 The History of the Siyin Tribe, and 9.14 The History of the Sukte 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 (A).

Note 2. Chin Chiefs and Elders were invited to Rangoon in 3 batches: In the 1st batch were the Sizang and Sukte Chiefs as mentioned above (Footnote 2, p. 54: **The Kam Haus were Howcinkhup [Hau Cin Khup], Ninzathang [Neng Za Thang], and two women, and the Siyins were Kumlin [Khum Lian], Ya Wum [Za Yum], Houssun [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 Siyn Chiefs: Mang Lun of Sagyilain and Ngo Kho Thang of Thuklai, and 6 Elders were also in this batch. (Carey & Tuck, p.101-102)
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 Heilei, decided to send messengers to Lusei, Haka, Tlasun 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 Suangbum 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 British finally took family members of resistance fighters as
hostages...Thum 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) No sooner had Captain Rose crossed the Lushai border than the villages around
Botung conspired to attack the post. Twum Tong [Thum Thawng], Chief of
Kaptayl [Kaptel], was the originator of the scheme; but his project was approved
not only by the Nwengal, but also by Yawoh 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 Sukte 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
unostentatiously, so as not to rouse the clans to combined resistance, which
would undoubtedly have followed had a general disarmament been attempted. Twum 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, Taunghwe, Shellum, Shinshi,
Yamwel, and Saimon, as well as from all Tashon, Yawoh, 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 “Whilst engaged on this tour in the south, Twum Tong, the Chief of
Kaptayl [Kaptel],* succeeded in inducing the Twuntak [Thuantak] and
Toklaing [Thuklai] 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 Kam Haus as satisfactory, all the Chiefs with the exception of Karmlung of Pomba and Kuppow of Pimpi having come into wish me good-by, 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 it 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 Yahows 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 knowledge 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 Sute 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 [Thangnau] was destroyed and on the same day a large combined force of Siyins and Sute 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 examplified 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 at 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)

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 Sukte 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, Thangtlang, Zokhuas, and the independent southern tribes. Mr. Tuck remained as assistant to Mr. Carey. The

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. Khai Kam, 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. Khai Kam and Twun 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 Kam Hau 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: (?) The Sukte Tribe: the last paragraph on page 111)
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 report is, 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 Sakte 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, Khai Kam, Wumlyin, and Sumshun, were still at large.
  3. One hundred and seven guns were still uncollected.
  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], Phumum [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 Siyins were 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, Phumnun, and Montok; and on the 2nd January 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

* 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), Phnom, Zung, Thangnuai, etc. These villages are located in the immediate vicinity of these present-day Siyin villages: Toklaing (Thuklai), Koset (Khusak), Bweman (Buanman), Sayglain (Sakhiling/Limkhai), Lope (Lophie), Pumba (Pumva), Voklak, Douluang, Tamdeang/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.
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.

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 Siyin 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)

_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 Kam Haus, who have taken the severest punishment with courage and obstinacy that have excited our wonder and admiration._

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

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)

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 Suktes, 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, Sukte 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 secures in 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 Kweshin (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 Kweshin and Minledaung
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 Suktes. 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)

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 Steevens, 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)

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 harbouring 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 Whensohs were conspicuous by their chignons, which contrasted with the lofty head-dresse of their neighbours, the Yahows, who were present carrrying the strange “Shendu” chopper-shaped da in basketwork scabbards. Scattered around in bunches were scowling Siyins, the half-breeds from Tawyan and Minledaung, the semi-independent clique of Kwungli, and the trans-Nankathe tribesmen of Sukte 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 Whensoh and Yahow 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 Whensohs would be independent of the Tashons and directly subordinate to the Assistant Political Officer at Falam. (Ibid, p. 151)

9.17.8 Occupation of Falam  Marching from Haka on the 10th March [1892] the column was met on
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 Yahowas and Whensors*, Carey & Tuck, pp. 141-152, and 9.17 *THE TASHON TRIBE* in *The Chin/ʔo People of Bangladesh, Burma and...*)

![Photo of Chiefs](https://example.com/image.jpg)

- 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.

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, having hoped 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 [ZAHAU] TRIBE

The Yahow tribe is apparently as distinct from the Shunklas as is the Siyin tribe from the Suktes. 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 Hlungsa0 settled at Kairon, the second went to Tosum, the third to the village of Khanron, whilst the youngest named Yahow founded Klao 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 Rumkla0, Minkin and Kwungli. The last village was formidable, for the Norns an offshoot of it. They now reside on the left bank of the Manipur river, their villages stretching from Bawlaw 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 [HUALNGO] TRIBE

The Whenoh community 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 Whenohs 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)

9.20 THE THADO TRIBE

The hillmen, known as the Kukis or Khongjais, live for the greater part north of the Chin Hills boundary line and in the hill territory belonging to Manipur, but as they are our northern neighbours, and also because we have six Kuki villages in the Kam Hau jurisdiction, it many be interesting to give a short account of these people. The
Manipuris call the Kukis Khongjais, and class them as either “old” or “new” according to the date when they settled down under Manipuri rule. The Chins, however, know them only by the name of their original progenitor, Thado, though they divide them into various families, the chief of which is the Mangvum family, which is at the present day found inhabiting the villages of Lormpi (Mombee), Twelbung, Ewankwa, Sinnun, Saivum, and Shimwell, all under Manipur. Other and less aristocratic families are Vumlul and Vumptam, which are found in Kainzoi and Kwun Kam (Savum Kwa) in Manipur territory, and in Hianzan, Balbil, Haitsi, Hanken, and Halkum int he Chin Hills. There can be no doubt that the Chins and the Kukis are one and the same race, for their appearance, manners, customs, and language all point to this conclusion...(More information contain on this tibes on Ibid, pp. 135-140.)

9.21 THE YO [ZO/ZOU] TRIBE

The Yo tribe three generations back occupied the tract of country now inhabited by the Kam Hau clan of Suktes, and many of the Kam Hau villages are inhabited still by Yos, whose tribal name has given way to that of the “Kam Hau”. As has been shown in a previous chapter, Kantum, the Sukte, conquered all the inhabitants right up to the borders of Manipur, and Kam Hau, his son, founded Tiddim village and ruled the newly acquired conquests of his father. The conquered Yos thus became known as “Kanowte”, Kam Hau's men, and as they intermarried with the Suktes who settled north with Kam Hau, there is now no real difference between the conquerors and the conquered. Suktes, Yos, and Kam Haus are practically one people, though no Sukte Chief would admit that he is not of superior birth to a Yo. The Yos who still live in the Chin Hills are treated as Suktes. The great majority of them live in the Kam Hau tract and are subordinate to Howchinkup. For many years past, as is shown in the Manipur records, number of emigrants crossed the Northern Chin border and settled down along the south of Manipur plain, west of the longitude of Howbi peak and in the hills south of Cachar. These Yos as well as the Thados and Nwites are called by the Manipuris Kukis or Khongjais, who only made their acquaintance after they had migrated north, but the people call themselves by the name of Yo, and those who belong to the “Man Lun” family consider that they have a right to be proud of their birth...(Ibid, p. 140)

9.22 THE NWITE [Gnite] TRIBE

The Nwites, in common with the Northern Chins, believe that they are the descendants of the man and woman who fell from the clouds on the earth at Chin Nwe. From Manipur records and from the lips of old tribesmen we know that formerly the Nwites owned large villages around the present posts of Tiddim. But now these village-sites are either deserted or occupied by Kam Haus, and the Nwites have left Chinland and have settled down on the southern border of Manipur and the north-east concern of Lushailand. The Nwites were conquered by Kantum, the Sukte Chief, and the greater portion of them quietly submitted to his rule, and after his death to that of his sons.

But the land appears to have been incapable of feeding both the conquerors and the conquered, and therefore the later had to give way...The Nwites have not totally disappeared from the Chin Hills. The large village of Wunkathe [Vangteh] is inhabited chiefly by Nwites who, however, are subordinate to the Sukte Chief and who for all intents and purposes are Suktes. About 1870 the great exodus of the Nwites from around Tiddim occurred, the people moving by two routes, one party going north and settling down at and around Mwelpi, the site of an old
Thado village, and the other party migrating into Lushai and settling down amongst the Lushais under the Chief Poiboi. The Torngorns, or Nwites, were visited in 1892 by the Chin Hills Political Officer, who also met several of their Chiefs again whilst engaged on the demarcation of the Chin-Manipur boundary...(Ibid, pp. 140-141)

10.0 SYSTEMS OF GOVERNANCE IN ANCIENT CHIN/ZO SOCIETIES

INTRODUCTION

Hereditary chieftainship was common in central, northern and western regions of Chinland with the exception of the Tashon area in the central region as were already mentioned earlier. A number of those chiefs ruled over several villages stretching over vast areas and many of them had both political, military and judiciary powers over their subjects. And although some Chiefs may have had ruled just a few villages, their influence could reach far beyond their own jurisdiction. Here is an example. “The Siyan Chiefs and for that matter all the Chin Chiefs were never under foreign sovereignty and they all wielded the powers of kings and monarchs from time immemorial. They waged war any time they chose and kept any number of slaves in their own house or in other distant villages collecting feudal levies as the occasion demanded. These feudal allies or in a few cases slaves were acquired in various ways. Feudal allies were acquired in times when strangers requested for food or clothings from the richer feudal lords in times of war, defeated or oppressed persons came to the stronger lords for protection and alliance; the third category consisted of slaves who were actually prisoners of war but who were never redeemed…” (Vum Ko Hau, pp. 178-179) The following passages will reveal more about how the Chins were ruled in olden days.

10.1 THE POSITION OF CHIEFS

(Carey & Tuck, pp. 200-203)

10.1.1 The Kuki, Siyin and Sukte Chiefs

The Kuki race is characterized by its respect for birth, and, as the Chin are but a family of that race, we find in them a natural reverence for him who by right of birth is Chief of the tribe, or clan, or family. The Chief may be wanting in qualifications and there may be many of other families his superior in ability; but, unless he is physically or mentally quite unfit for his position, there is no danger of his being supplanted, and the usual course is for elders and advisers to assist him in his rule. The position of the Chin Chief in regard to the people is very similar to that of a feudal Baron. The Chief is lord of the soil and his freemen hold it as his tenants and pay him tithes, whilst they in common with the slaves are bound to carry arms against all his enemies. If a fugitive or an outcast takes refuge in a village, he pledges himself as vassal or slave of his protector.

We found that the Siyin and Sukte Chiefs in particular were in a familiar position to the Barons of old who ruled their tenants and were subordinate, both they and their tenants, to the King. The Sukte Chiefs ruled their tenants, received their tithes, and fought their own private quarrels, and at the same time they paid tax to the Tashons and obeyed their summons to collect their forces to fight in the Tashon interests.
10.1.2 Haka and Southern Chiefs

At Haka and in the south an intricate state of affairs exists, for the Chiefs of several clans, presumably for the sake of strengthening their position and controlling powerful dependents, in times gone by founded the village of Haka and peopled it with their several families and immediate followings. The position of the Haka and other Southern Chiefs in common with that of the Northern Chiefs is that of hereditary and lawful rulers, but as already shown in previous chapter, the Tashon custom is different.

In the Northern Hills a Chief, when he becomes too old to lead the clan on raids, naturally leaves these arduous duties to his sons, but he does not abdicate in his son’s favour, and he continues to the end as the head of the clan. It is a custom for no man in the north to eat the liver of any animal whilst his father is alive as it is deemed disrespectful to do so. Amongst the Hakas the very marked respect of age, which is so noticeable in the north, is entirely wanting.

10.1.3 Falam Chiefs

The Falam Chiefs pretend that all on the council are hereditary Chiefs; such, however, is not the case, though it is possible for a man of common extract to become connected with the hereditary Chiefs by marriage; and this is how the Tashons promote a commonder to the rank of Chief. The Chiefs are elected to the council by the people, but as a general rule they belong to the old families, and only when a common man is particularly conspicuous as a soldier, a diplomatist, or as a rich merchant, is he promoted to the council. The Tashons say that a man must have slain another before he can attain to the council. If this is the fact, there must have been many cold-blooded murders committed as the Tashons are not warriors.”

10.1.4 Mizo Chieftainship*

“The people lived in villages, each of which was ruled by a Chief (Lal) who was entirely independent. The first known clan which introduced the Chieftainship was the Hname clan of the Lusei sub-tribe while they were in Khawrua and Tlangkhua in the Chin Hills of Burma. At that time the powers and position of a Chief were said to be trivial in nature. It was originally not hereditary one but voluntary to be a head of the clan. It is said that the people had adopted the Chief system so that they could be guided and governed in all activities of life. In course of time the eldest son of the former Chief became a Chief. In case there was no male issue in the family it was a custom for a younger brother of the former Chief to succeed.

In course of time the Mizo Chief became the real centre of authority in Mizoram. He may be best described as a Maharaja of a petty separate state. In times of war or in the Council the Chief was the head and his word carried


Footnote 2 (Carey & Tuck, p. 137): “Amongst the Siyins and Suktes the reverse is the rule [from that of the Thados]: The elder sons go out into the world and found their own villages, whilst the youngest stays at home with his father and helps him, and at his death the youngest son inherits almost all the father's property and the chieftainship of the tribe or clan, his elder brothers becoming subordinates to and paying him the tribute which is due to the head of the tribe.”
weight. Theoretically, all that in the village belonged to the Chief. He could call upon people to furnish him with everything that he needed. He administered the village as advised by the Elders of Council who were appointed by him from the common citizens of his village.

To assist him, each Chief appointed some elder men known as Upa (s) (Advisors or Elders). Furthermore, there was gradation among the Upas or Advisors. The regular government of the the Mizos consisted of a Lal or Chief, Khawnbawl Upa or Upamin (Chief Advisor), and Upas and the people. The basis of selection and appointment of Khawnbawl Upas or Upamin was believed to be the confidence and support people had in them. Once selected the appointment of the Upa became hereditary unless an exceptional case intervened...”

10.2 OTHER FORMS OF RULERSHIP

Among other tribes in southern parts of Chinland, which were called by the British as independent southern Chins, the status of rulership was determined by merits - that is, people elected their leaders every three years or more depending on the duration of the shifting cultivation practiced in the area. The candidate should either be wealthy (having abundant surplus of harvest, for instance), or a victorious warrior or a highly skilled hunter. In a way it was a democratic headman system.

The following are terminologies concerning different rulerships among the various Chin/Zo tribes. Among the Tedims, Suke and Sizangs a hereditary chief is called “Ukpi” (Uk=Rule + Pi = main/chief), meaning roughly “main/chief ruler”. Or, he is sometimes also called “Sia Kaai Hausa” (“headman who receives tributes”). And a simple headman is called “Hausa”. Among the Haka and related tribes a hereditary chief is called “Ram-uk Bawi” (“he who rules a country”), and “Khua-bawi” (“village chief”) stands for a normal village headman. Among the Falam and related tribes “Bawi” or “Mi-uk” (“he who rules people”) are used for a hereditary chief. The Mizos terminologies for a hereditary chief is “Lal” (“lord”) and a village headman is “Khualal” (“village lord”). Among all these rulerships the hereditary chief was at the top of the hierarchy. At the second level was the headman, and the “Upate” (“village elders”) were in the third position.

10.3 FEUDALISM AND ANCIENT CUSTOMARY LAWS

Most Zo tribes had their own customary laws - or some tribes may share some or a large part of their customary laws and they were ruled according to these laws. Many chiefs in fact were just executing the customary laws that were practiced by their specific tribes with the help of village or community elders. Several of these customary laws were still in use until very recently in nearly the entire Chin State with the exception in matters of capital offences.

The following excerpts from Pu Lian Uk’s article will reveal how much the Chins put value on their ancient customary laws:

“...The Chins, whose religion was then animism, were ruled by their numerous Chieftains with their customary laws from the time immemorial of their long history...After the annexation of Paletwa area and many other Chin communities which fall today in the Burma proper by the British, the Chin customary law was first compiled by U Tet Pyo which was known as Maung Tet Pho ‘Customary Law of the Chin Tribe
by John Jardine, 1884. A text translation and general note was later made by Dr. F. Forchammer, the then Professor of Pali and Archaeology, British Burma. When the whole of Chinland was eventually annexed after a long and stubborn resistance, a regulation known as the Chin Hills Regulation 1896 was enacted. In this Regulation a provision was made to grant the use of the Customary Laws and the continuation of the system of their local administration. This Regulation was followed in the administration of both the Chin Hills and the Naga Hills throughout the occupation of the British.

When Burma was about to get independence and a Frontier Areas Commission of Enquiry was formed in May 1947, the Chin delegation agreed to amalgamate with the Union of Burma on the condition that the customary laws are retained and respected. The following dialogues between the Chin delegation and the chairman of the Enquiry Commission will illustrate the importance attached by the delegation to the retention of their customary laws:

Chief U Thang Tin Lian: “As we have said in our memorandum, we should like to go into Burma proper. Only as far as the preservation of the Chin customs is concerned we should like to deal with that matter ourselves.”

Chief U Pum Za Mang: “…If we could preserve our ancient customs we should like to join with Burma proper.”

U Sein Lien: “We want to control our internal affairs ourselves and for the rest we should like to join Burma proper.”

Chairman: “What internal affairs do you mean?”

U Sein Lien: “Ancient customs.”

Kanpetlet Chin Representative: “We suggest that the customary law be applied to all legal matters including criminal offences.”

Chairman: to U Lun Pu (Mro-Chin): “What do your people want?”

U Lun Pu (through interpreter U Tha Aung): “We want to amalgamate with Burma, but we want our people to be ruled according to our customary laws.”

Chairman: “What sort of guarantee do you want from the Government of Burma about the retention of your customs?”

U Lun Pu: (through U Tha Aung): “We want to decide all the cases by ourselves.”

...As a result of the presentation made by the Chin delegates mentioned above, the Chin Special 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 ambuscades, 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

* Explanation for previous page: Source: Effect of the Customary Law and Its Importance Upon the Chins, by Pu Lian Uk, B.A., L.L.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; Churachanchanpur - 795128, Manipur, India).

** See Footnote on next page.
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 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.

14.4 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 for 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.

* 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 (tsd).

** About 20,000 men of the Mizo National Army (MNA) and Mizo National Volunteers (MNV), the military wings of the Mizo National Front, which led the Mizo 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 16.4 THE ARMED UPRISING AND ITS CONSEQUENCES for detail.)
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 ambuscades, 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 producive of results. Before the season closed the Siyins and Suktes 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 of the Chin is his food-supply. If that is stopped he must give in, where as he may escape if he is merely hunted; by stopping it you bring him to you, although he can keep ahead of you when you hunt him. Besides preventing all cultivation, the small outpost system is excellent for surprising the Chins. Small parties of a dozen rifles or so can move without coolies and incumbrances, and at night. They are free to follow up tracks, to lay ambuscades, and to hun up nullahs. The Chin cannot keep his eye on all these parties and must necessarily often fall into the traps set for him or allow himself to be surprised in camp.

In 1894 the notorious rebels Kuppow [Khup Pau] and Khai Kam were still at large and it was determined to hunt them down. To effect this several parties were placed in the rebel tract throughout its length, and parties of sepoys carrying twoand four days' ration on their back daily scoured the thick jungle, marching and countermarching. The rebels, although doing their utmost to evade them, found it impossible to do so, and were continually ambushed whilst on the move, or were tracked to and caught napping in their camps. At last, worn out, dispirited, and half starved, the remnants of the band, including the rebel Chiefs, laid down their arms and surrendered.

11.7 Enforcement of Joint Responsibility

In dealing with rebels a Political Officer should be sure to enforce joint responsibility on those villages connected by blood ties with the rebels by stopping their cultivation until they have brought in their relatives. During the 1894 operations Dok Taung was arrested because one of his men was with the rebels. It was notified that Dok Taung’s release could only be procured by the surrender of the rebels, and immediately the whole Sukte tribe and Kam Hau clan arose and hunted the Siyn rebels with enthusiasm and vigour, not because they hate them, but in order to gain the release of Dok Taung...

11.8 Flanking

While villages have still to be attacked and before the rebels are scattered, the troops have found that it is almost impossible to avoid casualties whilst proceeding against or returning from a village. It is impossible to prevent being ambushed both going to and coming from the objective. But by flanking wide on both sides of the path the danger from ambuscades is minimised, and in order to prevent
Chins from slipping round the flankers and firing into the main body at close quarters, it has been found advisable not only for the advance guard to flank, but also the main body and the rear-guard. Eight to ten men flanking on each side of the road have been found ample. The men should be changed frequently as the work is very arduous. They should be taught that the point of the column should never for one moment be in advance of the flankers. After much argument and discussion it has been decided that when Chins fire from ambush the best thing to do is to rush them. They hate being rushed, but they usually keep two or three guns in reserve to fire on the troops as they rush forward. When these are discharged the Chin attempt is over, for they cannot reload in time to fire a second time. The advantage of rushing at an ambuscade is that the Chins pay more attention to effecting their escape than to their aim when they know that they will be rushed. This would not be the case if they knew that their volley would temporarily check the advance of the troops.

11.9. *Care Necessary in Getting Water* When in camp particular care has to be taken that our people are not ambushed at the water-supply. It is a favourite device of the Chins to ambush anyone who may creep out of the camp in the evening for water, and they also very often fire on the water piquet when it starts out in the morning to protect our people during the day.

11.10 *Precaution at Early Dawn* Grey dawn is always a dangerous time for sentries, who are often stalked at this hour. We have often lost men in the early morning who have carelessly wandered outside the piquets for various reasons. If the enemy is stalking the offensive, grey dawn is the time to expect heavy volleys, and at any time if the Chins appear to be restless and to be working up for a fight, all small parties should be warned to be on the alert in the early morning. The Chins know well that at this hour a camp is more likely than at other times to be off its guard. Some are still asleep, some are cooking, some are scattered for various reasons, and the sentries naturally feel that their vigilance need not be so strict as during the hours of darkness. Often we have been attacked at this hour in Chinland, and it was at this time that Lieutenant Stewart of the Leinster Regiment was killed and his party cut up. The men were scattered and the Europeans were either killed in bed or fought in their pyjamas.

11.11 *Necessity of Great Watchfulness On the Part of Sentries* Double sentries have been found advisable at night when operating against the Northern Chins and time and labour should always be spent in providing the sentries with as good a shelter as is possible. Yearly we have lost sentries through their own carelessness and neglect of ordinary precautions and ignorance of the cunning of the enemy. A Chin will wriggle up a sentry on his belly as noiselessly as a snake and shoot him in the back at a distance of a few feet and trust his nimbleness, to the darkness, and to the momentary surprise to escape the volley which is sent after him. We have all heard of the wonderful way in which the north-west border men can sneak into camp and lift horses, camels, and rifles, and experience has taught us that the Chin is in no way inferior to the Pathan as a thief. We have known boxes being cut off from beside of the head of the owner in his bed, of heads being cut off and carried away in our midst, and of herds of cattle being taken out of the pens in the post and driven through the line of piquets.
In 1889 murder and theft were carried on to such an extent at night that in addition to the abatis and the sentries and the outlying pickets a system of “tell tales” was invented which consisted of numerous empty kerosine, ghee, and other tins, being connected with strings and strewn round and close to the post. It was expected that the Chins would become entangled in the connecting strings and so rattle the tins and give warning to the sentries. The “tale tell” system, however, lasted but for a few nights, as every dawn showed that the tins had disappeared, having been carried off under the noses of the sentries by the Chins, who wanted them tins for the sake of converting the solder into bullets.

Spiking a path with bamboo panjies at night is a very excellent plan to keep off thieves for once in a way, but this plan will not answer as a rule, for the Chin will creep up to the panjies, pluck them up, and make his way through bushels of them. The Chin is certainly a very dangerous individual at night, and luckily he rusts so much to silence that thieves only enter posts singly or in pairs. But it is most unpleasant to know that any night an enemy can, if he makes up his mind to do so, creep into one’s house or tent.

The Chin, as already remarked, is always dangerous when taking the offensive, but falls off when acting on the offensive. In order to keep him out of camp it has been found best not to put on countless sentries, but to go out and ambush him. A most successful plan is for Gurkhas, naked, except for dhotie, and armed with their rifles and a dozen rounds, to slip out of camp after darkness, in parties of eight or a dozen, and to lie in wait along the paths, or in any likely place for the coming of the Chins. These little parties are commonly called “Naga parties”, and they have on many occasions ambushed and killed Chins who otherwise would undoubtedly have killed our sentries or stolen from inside the posts. At the commencement of the fighting in 1892-93 the Chins invariably volleyed into camp at night and we occasionally lost men and animal; but the Gurkhas soon stopped this, for as soon as it was dark, they slipped out of camp and stalked the Chins, who had taken up well-selected positions and who only expected answering volleys from camp after every volley which they fired.

Once at Montok a large party of Chins took up a very safe position on a ridge and volleyed into camp at 300 yards distance from the opposite side of a khud. It was found that the piquets could not dislodge them, so 15 Gurkhas under a jemadar slipped out of camp and crept up to within 20 yards and almost simultaneously with the Chin volley fired into the camp, the Gurkhas’ volley crashed into them, killing three. After this the Siyins tried no more to stalk at us at night, for they did not relish being stalked themselves as they found that the Gurkhas could do.

The formation of the mountains is such that only one in every 50 camps is sound from a military point of view as it is impossible to camp on the peaks, and the sides of the hills are always commanded by some ridges, knolls, and hills.

Military Officers found that to prevent the Chins from taking possession of these points of vantage it was necessary to hold them ourselves; for although Afghans would certainly cut off and cut up these somewhat isolated piquets, Chins dare not do so and therefore the men are safe enough. It was found that the Chins, who do not mind entering a camp and then escaping through sentries, do not like running the risk of being cut off by piquets placed at considerably distance from the camp, which would be warned by firing at the camp if Chins were detected in it.
11.15 *Buckshot for Sentries*  
It is practically impossible to disguise from the enemy where the piquets are placed, as they sit on the hill-tops and note everything in the day time, and at night they move round the camp, firing from time to time in order to draw the fire of the piquets, and thus learn their positions. But the enemy’s knowledge of the position of the piquets is of no consequence, as they are afraid to cut them up. The piquets save the camp from being fired into, and, if the Chins elude the piquets and come unpleasantly close, Naga parties can soon clear them off. Buckshot for sentries has been found effective at night in the camp and in the posts.

11.16 *Gateways Not to be Attacked*  
When attacking a village officers should remember that the paths lead to the village gates and that the Chin village gateways are always the most strongly fortified of all the defences of the village; therefore it should be a rule, unless guns accompany the party, to effect an entrance at any point except by the gateway. In no circumstances should troops enter villages by the sunken paths and underground tunnels which are the regular entrances into many villages, especially in the Yawoh country and the independent south. In conclusion, the Chin has so far proved himself a dangerous enemy when taking the offensive, but when acting on the defensive he quickly loses heart and the real way to defeat him is to ambush him and stop all cultivation.

12.0 THE ARMS OF THE CHINS AND THE LOCAL MANUFACTUR OF GUNPOWDER AND BULLETS  
(Carey & Tuck, pp. 220-227)

Sixty years ago the weapons of the Chins were bows and arrows, spears and short das (swords). The warrior also carried a raw hide shield, which was capable of resisting the force of these primitive weapons. At this period guns began to find their way into the country, at first chiefly through Burma and later on the majority through the Lushai Hills until the annexation of Upper Burma and disarming of the border districts, which forced a large number of guns into the hills, for the Burmans preferred to sell their guns for a trifle to the Chins to giving them up for nothing to British Officers.

12.1 SPEARS

Spears are universally used as a weapon of war; they are usually 5 feet long, shod at the butt with a long foursided spike and at the other end with spear head, which is sharpened at the sides as well as at the point; the weapon is very heavy as one-half and often two-thirds of its length is iron and the wooden shank is merely used to connect the sharp pointed butt with the razor-edged spear-head. Spear-heads vary considerably in form, according to whim. The handsomest shapes are found amongst the southerners, whilst the very broad-bladed spear-heads is a curiosity found only amongst the Whenoohs and Yahows. It is not the custom, as amongst the Nagas, to decorate spears with human hair or with any ornamentation; occasionally a spear is noticed with a fringe of goat’s hair dyed red fastened below the head.
12.2 **BOWS AND ARROWS**

Bows and arrows are still used for shooting games, but not as weapons of war. The bow is from 2.5 to 4 feet long, is made of bamboo, and the bow string is also made of bamboo; the arrow is 1 foot to 18 inches in length, iron-barbed and feathered. The arrow is usually discharged from the chest and apparently with no great force, but it is astonishing how hard the iron-shod arrow hits, for we have seen an arrow flicked from the bow, drawn only to the chest, penetrate an inch of board.

The people speak of poisoned arrows, and it is blood poisoning which they allude to and not to a vegetable poison. The arrows are said to be stuck into a putrefying carcass before use, and the wounds then inflicted by them are fatal and caused by blood-poisoning. Putrefying kidneys are considered the best portion of the carcass for poisoning arrows. Arrows are not now poisoned as they are only used as a weapon of the chase.

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 Siyins and Suktes 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,

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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.
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 [Vanteh] 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 hell-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 Siyins in 1888-89 and again in 1892-93 need no assurance that the Chin powder is good. The Pimpis made it 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 aunglaik bean, which when burnt gives the charcoal which is used to mix with nitrate. This bean is known as “aunglaik” 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 Aunglaik bean is called in modern term “sulphur bean”.

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
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.
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, vermilion, 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 barp, 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 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 Tsuroru 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
JAPANESE THRUST ON IMPHAL - KOHIMA

To Jorhat and Brahmaputra Valley 80 miles

International Boundary

Roads

Roads fairweather

Areas held during the battle

Areas vacated during the withdrawal

IV Corps Headquarters

Line of advance of Japanese divisions

Jap bases 100 miles.
Communications by fairweather tracks mostly cut by Chindits

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 Singgial at M.S. 102. They formed the first staff officers of the resistance movements which were later known as the Sukte Independence Army and the Siyin Independence Army or in short S.I.A. The organisation of the Sukte 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 Mualbem...

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 Mualbem, Sualim, Suangaktuam and Sakhlaing...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 Seirokuro was very successful when Chin agents were employed.

At first the Masho and Khami Chin 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 Bandarban and Chiranga, 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 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

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, Sumberdar Thaun 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.

Better times soon

P.S. V. Good news just received.

Yours sincerely,

Please ask Mr. Suak Pum.

Thawng Cin Thang

20-9-1944

Author’s (td) explanation for page 84 marked with *: I am inserting Vum Ko Hau’s letter above here to straighten out the records as to the existence of the two separate organizations (Siwin 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 Siwin Independent 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 Siwin Independence Army was formed up much later (the Siyins had used INDEPENDENCE). At the beginning, the short form of the Siwin Independence Army was written in the following way: SIA (Siwin) 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 classmates, or comrades and those who later fomed the Siwin Independence Army; they themselves had had actively participated in the Sukte Independent Army, too, 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 Khuanak, who himself was a founder of the Siwin 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. 3.** 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) of my paper: The Chin/Zo People of...for more information on the SIA, SIA (Siwin) 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 Siwin Independence Army.
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);
2nd Row - Sitting on chairs (L to R): 1. Bo Za Suan; 2. Bo Mang Hau; 3. Bo Thuk On; 4. Bo Lam Khaw Mang (last Chief of Thuklai);
   5. Bo Thian Pum (last Chief of Buanman); 6. Bo Lian Thawng (last Chief of Khuasak); 7. Bo Vum Ko Hau; 8. Bo Thuam Cin; 9. Bo Suang Hau Thang (last Chief of Lophei);
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”. The names of several people in the photo can no more be recalled and whenever I get new ones I will add them here. The names listed above are the ones I have got until the date below.

(Created in this form by Thang Za Dal. November 2015)
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 northerm 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/Kohima 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.”

(CHapter 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

* There are several conflicting information with regard to this political movement that this author (tzd) cannot yet confirm the most reliable one. The information here therefore shall serve only as general information for the time being. See also APPENDIX N administration and with a single nomenclature.

The following are the most important historical papers that document the affairs of the Chin/Zo people from the time of British colonial rule up to the present.

Actually, the British wanted to put the two Zo territories - Chin Hills and Lushai Hills - under a single administrative head at the Chin-Lushei Conference of 1892. However, the implementation of this idea was never realized for a number of reasons. According to Prof. Pum Khan Pau, some of the reasons were personal rivalries among some high ranking officials who attended the conference, and logistic, strategic, communication and geographical considerations.

In accordance with the resolution reached at this conference Mr. Carey, the Political Officer of the Chin Hills, drafted the Chin Hills Regulation 1896 (see APPENDIX AA), which was approved by the British Government and officially promulgated on August 13, 1896.
MEMORANDUM to the British Government in 1947, and the submission of the Paite 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 name and a single country.

14.2 CHIN-LUSHAI CONFERENCE*

Fort William, the 29th January 1892
At the final meeting of the Chin-Lushai Conference held at Fort William, on 29th January 1892.

PRESENT:

The Hon'ble Sir Charles Alfred Elliot, K.C.S.I., Lt. Governor General of Bengal
His Excellency Lieutenan- General the Hon'ble Sir J. C. Dormer, K.C.B., Commander-in-Chief, Madras.
W.E. Ward Esq., C.S.I., Chief Commissioner of Assam
Sir Henry Mortimer Durand, K.C.I.K., C.S.I., Secretary to the Government of India, Foreign Department
Major General E.H.H. Collin, C.I.E., Secretary to the Government of India, Military Department
Major-General Sir James Browne, KCSI. C.B., R.E., Quarters-Master-General in India

The following resolutions were passed: -

1. The majority of the Conference are of the opinion that it is desirable that the whole tract of the country known as the Chin-Lushai Hills should be brought under one administrative head as soon as this can be done. They also consider it advisable that the new Administration should be subordinated to the Chief Commissioner of Assam.

Sir J. Dormer and Sir Alexander Mackenzie would defer any final decision as regards the eastern part of the tract till further information is obtained.

2. The Conference is not prepared to assert that this can be taken immediately. As matters stand now, the difficulties of communication, of supplies, and of transport are very serious, and it will in any case be necessary to suspend action until after the close of the present cold season’s operations in the Chin and Lushai Hills.

3. The first thing to be done for the control of this tract is to improve the communication between the important places such as Cachar and Aijal, Aijal and Lungleh, Aijal and Manipur, and the posts situated respectively on the eastern and western sides of the tract. The opening out of this line is a work of pressing importance. The necessary commissariat staff should also be provided to arrange for transport and supplies, till the track is able to provide them for itself.

4. The Conference is of the opinion that the boundaries of the new administrative area should be, generally speaking, the boundaries of the tract occupied by the savages newly brought under British control, but the details of these boundaries can only be settled after consultation with local officers.


Note. The drive for reunification with the Zo people inside Bangladesh is still somewhat neglected until now. tzd
5. The Conference is agreed that North and South Lushai, with such portions of the Arakhan Hill Tracts may hereafter be determined, should be placed under Assam at once on the condition that:
   a. Complete transport and commissariat equipment for supplies from Chittagong to South Lushai, and from Cachar to North Lushai, are provided;
   b. Funds are granted for road and telegraph from Aijal to Lungleh.

{Signed} C.A. ELLIOTT
{Signed} J.C. DORMER, Lieut. Gen.
{Signed} A.MACKENZIE
{Signed} W.E.WARD
{Signed} H.M. DURRAND
{Signed} E.H.H. COLLEN
{Signed} JAMES BROWNE, Maj. Gen.
(Source: “Foreign Department Report on Chin-Lushai Hills,” September 1892(reprinted 1980/No.3)

14.3 MEMORANDUM SUBMITTED TO HIS MAJESTY’S GOVERNMENT, GOVERNMENT OF INDIA AND ITS CONSTITUENT ASSEMBLY THROUGH THE ADVISORY SUB-COMMITTEE BY THE MIZO UNION MIZO MEMORANDUM

Memorandum of the case of the Mizo people for the right of territorial unity and solidarity and self-determination within the province of Assam in free India submitted to His Majesty’s Government and the Government of India and its constituent Assembly through the Advisory Sub-Committee for Assam and fully excluded areas and partially excluded areas.

Pursuant to the resolution passed by the General Assembly of the Mizo Union at Aijal in September 1946 subsequently supported by the Mizo Conference at Lakhipur (Cachar) in November 1946 this memorandum prepared by the Mizo Union and supported by the Mizos outside the Lushai Hills – Manipur State, Cachar, Tripura and the Chittagong Hill Tracts, etc.

The memorandum seeks to represent the case of Mizo people for territorial unity and integrity of the whole Mizo population and full self-determination within the province of Assam for the realization of which an appeal is made to His Majesty’s Government, the Government of India and its constituent Assembly to make a special financial provision from year to year for a period of ten years or until such time as the Mizos shall assert that they can maintain their self determination without this financial provision.

14.3.1. THE PEOPLE AND THE LAND

The Mizos are a numerous family of tribes, closely knitted together by common tradition, custom, culture, mode of living, language and rites. They are spread over a wider area extending far beyond Manipur State, Cachar, Tripura State, Chittagong Hill Tracts and Burma contiguous with the boundaries of the present Lushai-Hills District which was carved out arbitrarily for administrative purpose.
The Mizo people have been known under different names. They were wrongly identified as Kukis during the time of Lord Warren Hastings when Administrator of Chittagong sought help of the British against the Kuki raiders, and it continued to be applied to the whole group until 1871 when it was supplanted by the term Lushai as a result of the active and prominent part taken by the Lushai, sub-tribe of Mizo race, against the British Expedition known as the First Lushai Expedition. The present Lushai-Hills District was thus cut out of the Mizoland for administrative convenience and the Mizo people living within the District came to be known as Lushais while the other Mizos left out of the Lushai Hills District and annexed to the surrounding Districts, continued to be known as Kuki without their consent. However, the solidarity of the Mizo people as a race and a distinct block is testified by the name of places, mountains, and ranges of the Lushai Hills, Cachar, Manipur, Tripura, Chittagong Hill Tracts, Burma, known and called after the names of them. Shakespear, Stevenson, Liangkhaia, Shaw, Kingdonward and Kim of the Statesman are some of the authorities on this.

The Mizos have nothing in common with the plains nor with the Naga or Manipuri, etc. They are distinct block. The areas now under their occupation are mostly hilly except the eastern portion of Cachar district extending to the Barial range in the North Cachar Hills. Wherever they go and wherever they are, they carry with them their primitive customs, cultures and mode of living in its purest origin, always calling and identifying themselves as Mizo. The nomenclature of the word ‘KUKI’ was and is known to the Mizos; it was a name merely given to them by the neighbouring foreigners.

Again, it was wrong that the word Lushai should be used as covering all the Mizo tribes since it is misrendering of the Lusei, only sub-tribe of the Mizo race. Hence though perhaps, not originally intended, it has created a division. Only the word ‘Mizo’ stand for the whole group of them all: Lusei, Hmar, Ralte, Paite, Zo, Darlawng, Kawm, Pawi, Thado, Chiru, Aimol, Khawl, Tarau, Anal, Puram, Tikhup, Vaiphei, Lakher, Langrawng, Chawrai; Bawng, Baite, Mualthuam, Kaiphen, Pangkhua, Tlangau, Harngkhawl, Bawmzo, Miria, Dawn, Kumi, Khitgte, Khian, Pangte, Khawhring, Chawngthu, Vanchiu, Chawhte, Ngente, Rentlhei, Hnamte, Tlau, Pautu, Pawte, Vangchhia, Zawngte, Fanai, etc, all closely related to one another culturally, socially, economically and physically thus forming a distinct ethnical unit.

14.3.2. TRADITIONAL ORIGIN

Traditionally Mizos claim descent from Sinlung, a mythical rock north of the Shan state. Migration by tribal group seems to have taken place about the beginning of the 5th century, halting at several locations from longer or lesser periods through the Shan state, Chindwin Valley and Chin Hills until they finally came to settle in their present occupied areas and the villages claimed by the various Mizo tribes, wherever their present habitat may be, as their original homes are within or close to the border of the present Falam Sub-Division.

14.3.3. THE MIZO POPULATION

[A] The Mizo people in the Lushai Hills alone number 1,46,900 with an area of 8,143 square miles according to the census of 1941.

[B] The Mizo population of Manipur State contiguous to the Lushai Hills again comes to about 70,000 with an
area of about 3,500 square miles.

[C] The Mizo in the Cachar District contiguous to the Lushai Hills, the Mizo again number approximately 9,000 with an area of about 300 square miles.

[D] In Tripura state contiguous to the Lushai Hills, the Mizo again number approximately 7,000 with an area of about 250 square miles.

[E] In the Chittagong Hill Tracts, contiguous to the Lushai Hills, the Mizo population is generally approximated to be about 15,000 with an area of about 3,000 square miles.

[F] In the Chin Hills (Burma) also contiguous to the Lushai Hills who are now commonly known and termed as the Chins, number not less than 90,000 with an area of about 3,800 square miles occupied by them.

The total Mizo population of the contiguous area alone thus comes roughly 3,38,400 and the areas about 18,993 square miles.

It is a great injustice that the Mizos having one and the same culture, speaking one and the same language, professing one and the same religion, and knit together by common customs and traditions should have been called and known by different names and thrown among different people with their homeland sliced out and given to others.

The whole contiguous area of the Mizo population as detailed above occupies the middle and the most important portion of India’s Eastern Frontiers. It is, therefore, the more imperative that His Majesty’s Government, the Government of India and its constituent Assembly should do the just and proper thing and grant the Mizos their just demand for TERRITORIAL UNITY AND SOLIDARITY.

14.3.4. MIZO HISTORY AND BRITISH CONNECTION

The Mizo people were independent, each village forming an independent unity, and their country was never subjugated by the Maharajas of Manipur, Tripura and Chittagong nor by the Kacharis. However, there had been frontier clashes between the Mizos and the neighbouring people which ultimately brought the British to the scene in 1871. The Mizo country was subsequently annexed to the British territory in 1890, when a little less than half of the country was carved out for the Mizo people and named Lushai Hills while the rest have been parcelled out of the adjoining districts. Since the Mizos have remained loyal, friendly and peaceful. At all time, whenever the British needed help as World War I, Abhor Expedition., Houkip Rebellion, and World War II, the willing services of the Mizo people were readily available.

The Mizos have an efficient system of administration and discipline. Being a distinct block they retain to a considerable degree their ancient and traditional laws, and customs and organizations, beginning from village under the guidance of the Chief and the Elders, while young and old have their respective leaders in all walks of life.

Except in Cachar, the Mizo people are excluded from the Government of India’s Act and the areas inhabited by them are kept as a special responsibility of the Governor of the province in his capacity as the Crown Representative and the Legislature have no influence whatsoever. In other words, the Mizos have never been under the Indian Government and never had any connection with the policies and politics of the various groups of Indian opinion.

Now that the British are quitting these Mizos who have never been under the Indian government and whose
ways are all different from others, cannot be thrown on a common platform with the rest of India. It is therefore, important to the highest degree that the Mizos be given self-determination in its fullest form.

14.3.5 THE PRESENT GENERAL CONDITIONS OF THE COUNTRY

As stated in the foregoing paragraphs, the Mizo areas are mostly excluded. The political officer is supreme in every respect. The Education is mostly carried on by the Christian Missionary groups. The general communication of the country is extremely poor. The land is extremely hilly without good roads; and the people poor and simple, primitive and divided into tribes and clans. The highest education is mostly derived from outside the district; but in mass literacy the Mizo people is highest in Assam. The people are mostly intelligent and as such given equal terms they always outshine their fellow-workers of other community in the fields at home. They are born strategist. Their greatest short-coming is lack of finance as a result of their trade and commerce and limited scope open for them. Their areas stretch from north to south parallel with the Burma border line for defence along the eastern border of India.

This being the background, it is all the more imperative that the Mizoram be given special financial provision by the Central from year to year while allowing them their territorial integrity as anything short of this will be detrimental to their upbringing. In other words, the Centre shall grant financial provision from year to year for the purpose of development of the country while the district shall join autonomous Assam through legislature with adequate representation and be also eligible to the provincial service with due reservations at the same time retaining their territorial integrity and self-determination : as otherwise thrown among forty crores of Indians the 3,38,400 Mizos with their unique systems of life will be wiped out of existence.

14.3.6. OUR CASE

In the light of the facts stated in the foregoing paragraphs and in view of geographical position and the strategical importance of the Mizoram for the defence of India and taking into consideration the unique characteristics of Mizo polity and compact block of Mizoland – this Memorandum is placed with the authority for –

[1] Territorial unity and solidarity of; the whole Mizo population to be known henceforth as Mizo and Mizoram for Lushai and Lushai Hills District, retaining the sole proprietary right over the land.

[2] Full self-determination with the province of Assam:
   [A] With the National Council having the supreme legislative authority and executive body and judiciary within the district the composition and function of which will be prescribed by rules.
   [B] Any concurrent subjects in which the district may be connected with the autonomous province of Assam or India as a whole shall be by negotiation with the national councils which will be set up; according to wishes of the general public, any legislation may be applied to the district only with sanction of the national council with any modification.
   [C] Special financial provision by the Centre from year to year until such time as the Mizos shall assert that they are able to maintain their territorial integrity and self-determination without this financial provision.
ALL ABOVE ITEMS SHALL BE SUBJECT TO REVISION ACCORDING TO THE FUTURE TREND OF EVENTS TO THE EXTENT OF SECREEING AFTER TEN YEARS.

For this end it is to be understood that the democratic system of Government in its purest form shall at the very outset be introduced. Passed and approved by the Mizo Union representatives conferences at Aijal, Lushai Hills, Assam on 22nd April, 1947.

26-4-1947

Sd/- KHAWTINKHUMA
President

Sd/- VANTHUAMA
General Secretary
The Mizo Union, Aijal,
Lushai Hills,
ASSAM
(Source: True Copy/Zogam.Online)

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14.4. MEMORANDUM

Submitted by the Paite National Council
for Re-unification of the Zomis of India, Burma and Pakistan under one Country

To,

The Prime Minister,
Government of India,
New Delhi

Submitted by the Paite National Council to the Prime Minister of India for the Re-unification of Zomis of India and Burma under one country.

We, the undersigned, in continuation of the resolutions passed at the Annual General Assembly of the Paite National Council held at Hanship village from the 10th to 13th October, 1957 and at Mualnuam village from the 6th to 8th February, 1960 and the Memorandum submitted thereof, have the honour to submit this Memorandum of ours again in pursuance of the resolution passed at the General Meeting of the Paite National Council held at Hiangtam Lamka village from the 27th to 29th May, 1960 with a request that Government of India, with good-will and understanding, will take initiative as to group all Chin people inhabiting the Indo Burma border areas within one country as specified and justified herein for the safe-guard of their economic, social, political rights, etc.

The name “Chin”: The word “Chin” is supposed by some Authorities to be a corruption of Chinese word “Jen” or “Man”. It is related to names such as Chingpa, China, Shan, Siam etc. Many leaders have always attempted to interpret the word Chin as analogous to Kuki. There has been no difference of opinion that there are some, of course, Kuki stock of people. But there is a gulf of arbitrary difference between Chins and Kukis in the sense of grading or grouping system. The identity of the Chins can be best verified in the Linguistic Survey of India, Volume III, Part III by G.A. Grierson, I.C.S.; Ph.D; D. Litt; C.I.E. because the Author who collected the Data, Specimen and Records by referring to 30 Authorities, was an authorized one by the British Indian Government. Thus, according to this Book, under Chin, as a genius, come all the Kuki tribes and other various tribes; whereas Kuki as a species is a sub-group of Chin or in other words, Kuki is another grouping system excluding some tribes under Chin. Hence Chin is a wider denotation and Kuki a narrower denotation.


The Chins are believed to be of Chinese origin as supported by Bamboo-reed musical instrument and others. The traditional memory claimed their remote original place as a Cave in China where, for fear of enemies, they hid themselves; which is interpreted in different dialects as Sinlung in Hmar and Khul in Paite and other languages. Thus in view of the tradition and history, the Khul Union as assigned to the place of their origin was once constituted as a political reconciliation by some leaders in Manipur. Nothing of their sojourn is known beyond this cave-period till they settled in Burma. But there is a traditional belief that during their sojourn some of them migrated to Siam and some through the Northern Hilly Tracts of Burma. However, the fact is that the Chins are Tibeto-Burmese origin as also manifested in the Linguistic Survey of India. The fact of their relation with Tibetans is revealed amongst others by some common dialects of which mention may be made of ‘Five’ and ‘three’ which are pronounced as ‘Nga’ and ‘Thum’ respectively in both Tibetan and Chin dialects. Then within the memory of man, some of them migrated through the Chin Hills and settled in the Manipur Hills, Mizo District, Tripura Hills, Chittagong Hill Tracts and North Cachar Hills; and this is still proved by the names of villages which the Chins carried from place to place during the period of their sojourn.

14.4.3. [3] THE PEOPLES OF CHIN

In this respect also, the Linguistic Survey of India is the most reliable source of information which easily and apparently revealed who the Chin are, from the view point of Anthropology. The word “Chin” is synonymous and is used to denote the various hill tribes of Burma, Manipur, Mizo District, Tripura, North Cachar Hills in India and of the Arakan and Chittagong Hill Tracts of Pakistan. Even Manipur language is said to have originated from the Chin stock as Meitei-Chin. Attempts have always been made by some leaders to group all the tribal of Manipur, except the Nagas, into Kuki just to confuse the authorities and some leaders by citing the Government’s records. This is wrong analogy and is conned due to the fact that during the British Regime, some Kuki officials who manned the key posts personally enticed the British officers that no proper, correct data and records could be assessed as to record some tribes to the effect of their genetical existence and to the true picture of their ethnology, with a result that many tribal communities were whimsically misnamed as Kukis. Again emphasis has always been made by some leaders that the same stock of people are called Kukis in the Republic of India, and Chins in the Union of Burma or a Chin becomes Kuki the moment he crosses the Indo-Burma border and vice-versa. This
fickle change of nomenclature, as if metamorphosis, is nothing but too fictious.

Opinions may be differ and leaders may claim as belonging to one group or another, and also published some self interested books like “Thado-Kuki Clan” so as to include all other tribes under their whimsical encirclement. But no other information, data, specimen and records are more accurate and reliable than that of the Linguistic Survey of India by G. A. Grierson. Thus according to page 2 and 3 of this Book, under the Chins of India, over and above that of Burma, come the following tribes: Thado, Ralte, Lai, Bangjogi, Bete, Aimo, Jiroi-Lamgang, Purum, Chinme, Yindu, Khami Sukte, Paite, Lakher, Pankhu, Allam, Anal, Kolren, Hmar, Welaung, Chibon, Siyin, Tashon, Lushei, Rangkhol, Langrong, Chiru, Kom, Cha, Chimbok, Khyang or Sho. These peoples, as Chin tribes, form a distinct ethnological unit and closely related to one another linguistically, traditionally, socially, culturally, physically, historically, etc. The Chins, unlike the Nagas, can converse with a clear understanding in their respective dialects.


According to an unbiased Anthropologist, as manifested in the Book of Linguistic Survey of India, the territory inhabited by the Chin tribes extends from the Naga Hills in the North down into the Sadoway District of Burma in the South, from the Mytha river of Burma in the East almost to the Bay of Bengal in the West. Hence, the territory of Chin had been demarcated as to include some part of India and Burma and their existence of geographical bounds also had been circumscribed by their consolidated ethnological inhabitant of these areas. Moreover, though the territory due to the Divide and Rule Policy of the British, was artificially disintegrated into main Divisions; yet the International Boundary, the Mac-Mohan Line, which is the basic point of Sino-Indo border dispute, still seals Burma as a part and parcel of India.


Mentioned has already been made of their ethnology that all the tribal peoples, other than the Nagas in the Indo-Burma border areas, are called Chins and no sane tribal of this region could deny of their relations with the tribal peoples of Burma and of the recent migration from the Chin Hills of Burma to India. As such, the ethnological unit or origin and the relationships of the Chins of Burma and India have been conspicuously transmitted through their culture, social life, history, tradition, language, poetry and songs and customs as marked by their uniform celebrations of National Festivals, etc. So is the case in many other aspects of their daily life and administration. There may be slight variations in the dialects, but the Chins, unlike the other tribal people, can converse in their respective dialects freely. And the chain of their relationship is circumscribed not only by geographical bounds but more often by racial unity. The Chins of Burma and India have and still maintain a distinctive culture and social life of their own which have been pervaded through ages in poetry and songs with thoughtful and meaningful ideas. The feeling of their blood relationship has been imbibed so much in them that no constitution on earth or no existing law will justify this separation of Chin people who had been living together through ages without bar and segregation.
The Chins lived in a complete independence before the British Regime without any outside interference whatsoever from any quarter, and no part of her territory was ever subjugated under Burmese or Indian administration. They even raised into the plains of Burma. The contiguous area inhabited by the Chins as already mentioned was a compact and homogeneous one. But as far as in the Nineteenth Century, the British came and eventually conquered the Chins (in all nearly 7,000 guns were taken from the tribes between 1893 and 1896) and the area was arbitrarily divided under them for administrative convenience by disintegrating it into Chin Hills, Manipur, Tripura, Arakan, Chittagong Hill Tracts and North Cachar Hills. The land so conquered was annexed to their administration. Even then the Chins in various regions were still knitted together by common tradition, custom and culture, mode of living, language and social life. During the British Regime, the Chins of Burma and India freely mixed together and lived harmoniously. As there was no restriction of movement as is imposed today there was free intermarriage and social and commercial trading intercourse amongst them. They administered themselves in accordance with their own customary laws and ways. It was rather a sovereign land where the people enjoyed a perfect harmony of their own, and their recognition attributed by the Government was the levying of Nominal House Tax by the British. When Burma was partitioned from India in 1937, we were not consulted nor were a chance given to us to explain what we were and are.

When India was in the threshold of Independence from the shackles of foreign domination, the terms were agreed upon that Burma and Pakistan would also be given self domination status. Thus the Chins have undisputable right of regaining their former political status. But, unfortunately, no such provisions were guaranteed to the Chins nor were they given a chance to claim perhaps, due to their ignorance and unconscionableness of their political fate. Inspite, the artificial Indo-Burma boundary demarcated by the British was secretly confirmed between the contracting parties themselves without considering the culture, custom, history, tradition, relation, economic condition, political rights, etc. of the Chin people of these regions. This Division not only leads to the detriment of the people’s weal but deprives of their political, economic and social rights and is quite unfair, unconditional, undetermined and unadaptable because no strong voice as to preserve their fundamental rights can be raised from either side.

Since no part of the Chin Territory was ever subjugated under the Burmese or Indian Government and the Chins enjoyed their self-administration before the British annexation; they after the British let the country, have legitimate right to be free again. But when India achieved her independence in 1947, the Chins in this region were too ignorant and illiterate as to determine what future form of political status would be most desirable and conducive form them and for the Indian independence. They in the true sense were far from being realized, and subsequently some part of the Chin areas were annexed to Burma and some to India without their knowledge. The consequence is that while the other brethren of India, for more than ten years of keen exercising their right to enjoy self-determination to solve their political destiny, the Chins have been neglected too much and given no chance other than the step-motherly treatment as a second rate citizens, to enjoy such status irrespective of their legitimate right and of provision incorporated in Indian Constitution for minorities and tribes. Hence something could be done for their preservation and checking all these shortcomings and maladjustment by re-uniting all the Chin tribes, for they will surely succumb sooner or later to extinction and extermination, and may even cause costly and irreparable loss. Thus for a stable and sound administration of the country and as our legitimate rights, we, for and on behalf of all the Chin peoples, put forth this demand for the reunification of the Chins within one
country where every community can has District or Division or Region for the preservation of their fundamental rights.

Therefore, for all the facts and reasons enumerated above, we approach the Government of India with goodwill and understanding to take initiative step immediately as to re-unite all the Chin tribes into one Territory by rectifying the artificial demarcation of the boundary between India and Burma as specified thereof.

Yours faithfully,
Dated: the 30th May, 1960
Churachandpur

Sd/- T. GOUKHENPAU
President,
Paite National Council

Sd/- S. VUNGKHOM
Chief Secretary
Paite National Council
(Source: True Copy/www.zogam.org)

14.5  **FIRST WORLD ZOMI CONVENTION**

Venue : Champhai: Mizoram
MAY 19 – 21, 1988

13.5.1 DECLARATION

“We, the people of Zo ethnic group,
Inhabitants of the highlands in
The Chin Hills and Arakans of Burma,
The Chittagong Hill Tracts of Bangladesh,
The Mizoram State and adjoining hill areas of India
Are descendants of one ancestor.
Our language, our culture and tradition,
And no, less our social and customary practices
Are clear evidences of the ethnological facts.
Further, our historical records,
And footprints both written and unwritten
In the sands of time testify
To the truth of our common ancestry.
“Much against the interest for preservation, consolidation and promotion of our ethnic identity, the British colonial rulers after subjugating us during the later part of the 19th century, exercised the imperialistic policy of ‘Divide and Rule’. As a result, our ancestral homeland was divided, so were members of the Zo community distributed like cattle sold and separated. “Adding grave insult to injury, the emergence of the sovereign state of India, Burma and Pakistan in 1940s had the administrative fragmentations aggravated and gave birth to deeper agonies of separation. For the constitutional laws of respective countries divided Zo ethnic origin into different nationalities.

“For better part of the century, largely because of our limited outlook, both in terms historical and political, the gravity of our uncertain situation and the danger for our ethnological demise, received no meaningful political response. The genocidal threat of neo-colonialism against our Zo ethnic survival, still remain ever unredeemed. “Now with political consciousness gaining momentum, the spirit of nationalism quickening us, come fuller realization of our human rights and of our political prerogatives. We cannot but feel burdened with the paramount importance of Zo Reunification for preservation and existence of Zo ethnic identity.

“Re-asserting, therefore, our faith and confidence in the code of comity of Nation for redeeming injustices done to Zo ethnic origin, we, the delegates to the First World Zo Convention of Zo Reunification ethnically enshrined on this day“
Twentieth Day of the Month of May
In the year of our Lord Nineteen Eighty-Eight
Upon the altar of Zo Reunification
As under:

14.5.2 CHARTER OF AGREEMENT

I
“We solemnly affirm the truth
That members of Zo ethnic origin
Now living in Burma, India and Bangladesh
Are a people of common ancestry
Speaking a common language,
Blessed with common social,
Cultural and religious background,
And destined to common political fate and destiny.

II
We sincerely pledge and affirm
Solidarity and integration to take on
A just struggle for Zo Re-Unification
Under one Administrative umbrella
In conformity with the resolution of the Chin-Lushai Conference
Held at Ford William, Calcutta
On January 29, 1892.

III
We firmly hold the universal truth
That our political aspirations for Zo Reunification
Regardless of international boundary constraints
Are the inalienable rights of all Zo ethnic origin,
Further, we solemnly acknowledge the claim
For Zo Re-unification to be wholly legitimate.

IV
“We firmly adopt the principle of non-violence
For attaining the Zo Re unification.

V
“We sincerely appeal to the consciences
Of all heads of States and Governments
Under whom Zo Communities are citizens respectively
To recognize and acknowledge
The rightful claim for Zo Reunification.
Further, we appeal to one and all
Believing in the Universal Human Rights
To lend support to the just struggle
For Zo Reunification
At all levels and at different stages.”

14.5.3 ORGANISATION

In order to promote the just struggle
For Zo Re-unification –

I
“We solemnly affirm and resolve
That a loose political forum
Called the “ZO RE-UNIFICATION ORGANISATION” be formed.
(And is hereby formed)
Further, we resolve that
Zo re-unification Organisation (ZORO)
Be a forum covering all political parties

And Individuals –

(i) Acknowledging the rightful claim
For Zo Re-unification;

(ii) Accepting the paramount importance
Of Zo Re-unification
Above and beyond party politics, and
(iii) Willing to subscribe the ideas and views
As may develop time to time
Through the forum of ZORO.

II
“WE affirm and resolve that
(i) ZORO as a forum shall not interfere
In any local political programmes and activities
Of any constituent political party;
(ii) No constituent political unit of ZORO
In absence of consultation with ZORO
Shall organize any local political party activities
As may adversely affect the objectives of ZORO;
(iii) Any of the political parties
Involving and participating in ZORO
Shall enjoy the privilege of exercising certain discretions
As to form frontal organizations
Within the respective party concerned
Primarily for promotion of the just struggle
For Zo Reunification, and
(iv) ZORO, as a forum, shall normally finalise
Important policy decisions
In matters related directly or indirectly
To the just struggle for Zo Re-unification.

“WE, the Undersigned,
For and on behalf of Zo people,
Living and children yet to be born,
Look to God in prayer,
And seal this document with our signatures.

LONG LIVE ZO RE-UNIFICATION.”
SIGNED BY 40 DELEGATES REPRESENTING DIFFERENT ORGANISATIONS AND NINETY EIGHT OTHERS.
(Source: True Copy/Zogam.Online)

14.6 ZO RE-UNIFICATION ORGANIZATION (ZORO)
General Headquarters, Aizawl, Mizoram

MILLENIUM DECLARATION

On this auspicious 108th ANNIVERSARY of the CHIN-LUSHAI CONFERENCE 29th January Millenium year.
We, the delegates of the ZO Re-Unification Convention, according to the Declaration of First World Re-
Unification Convention held at Champhai in May 1988 reaffirmed the commitment anew and proclaim the
following Millenium declaration:

• We the indigenous people of the ZO country proclaim and accept that ZO is our Nationality because we
• are the descendents of a man, whose name was ZO and the ZO inhabited Area is ZO country.
• Our objective is the restoration of the Fundamental Rights of the ZO Nation by re-unifying our people. The ZO people’s Fundamental Rights had been taken away by the divisions of our country into parts of three countries.
• We, hereby affirmed our commitment with solidarity and integrity to take up our struggle for Re-Unification of the Zo people under one administrative head in the spirit of Chin-Lushai (as the British then called us) conference of 1892.
• We salute the freedom fighters of our fathers who courageously stood up against the contingents of the British expeditions which brought the division of our Zo country under the administrations of the then Assam, Burma, and Bengal.
• We strongly protest the British colonial administration’s act of placing the administration of our country under Burma, India, and Pakistan after the Second World War against the wishes of the Zo people.
• We, therefore, appeal to the international community to recognize our basic human rights and support our claim to re-instate the deprived rights of our ZO people in the spirit of Atlantic Charter which manifested against territorial changes contrary to the wishes of the people concerned. We appeal also to restore Zo people’s Fundamental Rights as a national entity, which had been taken away by an colonial alien concerned. We appeal also to restore Zo people’s Fundamental Rights as a national entity, which had been taken away by an colonial alien nation and given to three alien nations in contrary to the Universal Declaration of Human Rights (Art. 15) which forbids the arbitrarily deprivation of a person’s nationality. We signed this declaration in the spirit of the Chin-Lushai (ZO) conference resolution held at Fort William, Calcutta on January, 1892.

(R.W. ROZATHANG)
Chairman
(R.THANGMAWIA)
Secretary General
DATED AIZAWL THE 30TH OCTOBER 1988*

15.0 INDEPENDENCE OF THE UNION OF BURMA

15.1 BACKGROUND HISTORY IN BRIEF

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 Karenis, 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.
The non-Burman peoples have always by tradition mistrusted the Burmans in general that it could even be said that the signing of the historic Panglong Agreement itself could be materialized solely on the grounds of General Aung San’s personal sincerity and honesty. As an attempt to prove this point and, the historical backgrounds that paved the way for the birth of the Union of Burma, I shall quote the following lengthy passages from VuM Ko Hau’s own book, since I, the author, do not have any other more reliable and detailed documents on this topic than this book on hand at the moment. Another important reason for quoting these passages is the fact that modern Burmese history, especially about the most critical hours at its birth, have so badly been manipulated by those in power that it is time to straighten at least some of the untruths out.

For the culmination of the last and final independence of Burma the following historical factors are the significant episodes:

1. The Aung San-Attlee Agreement
2. The Panglong Agreement
3. The Frontier Areas Commission of Enquiry**
4. The Provisional Cabinet of Bogoyoke Aung San

*Explanation for previous page:* During 19-21 May 1988 an unusual gathering took place at Champhai, a small town in the Indian state of Mizoram, some 20 kilometres from the Myanmar border. It was the First World Zomi Convention and was attended by a large number of people, estimated at more than 1,000 from parts of Mizoram, Manipur and the contiguous Chin state of Myanmar. On the third day, the convention pledged ‘solidarity and integration to take on a just struggle for Zo-Reunification under one administrative umbrella’. Though it went unnoticed by the Indian press, the convention became the forerunner of the Zo-Reunification Organization with the avowed object of unifying the Indian state of Mizoram and the Chin state of Myanmar where the Zo descendants are predominant. What was significant about the convention is that the Zo people on both sides of the international boundary met for the first time over an issue that they had long been airing separately. The event coincided with the political upheavel in Myanmar, which was triggered by the demonstrations by the townfolk and students of Rangoon Institute of Technology, the minority communities later joined with the people in the Myanmar heartland. Smaller tribal groups in Manipur who see themselves as part of the Zo group too had developed these ideas. The Paite National Council in Manipur, for instance, submitted a memorandum to Prime Minister Jawaharlal Nehru urging him to take steps to re-unite all the Chin tribes into one territory by rectifying the artificial demarcation/boundary between India and Burma. Later in the 1980s, books began to appear emphasizing the common ethnicity of these people. The basis for such assertions had been brought out by the Mizo Union, the first political party in the former Mizo Hills District, in 1947:

It is a great injustice that the Mizos having one and the same culture, speaking one and the same language, professing one and the same religion, and knit together by common customs and traditions should have been called and known by different names and thrown among different people with their homeland sliced out and given to others. The main body of this article examines the underlying problems of the settlements of the Zo people on the Chin-Lushai Hills as it was referred to during colonial rule, with special reference to the colonial period. It looks into the possible factors responsible for the failure of the Chin-Lushai Conference of 1892, which has far reaching effects on the social-economic and political unity of the various tribes of Zo descendants of the Indo-Myanmar border areas in the post-colonial period.”


The full text can be accessed at: *The Indian Historical Review*, Volume XXXIV, No. 1 (January 2007), pp. 187-209. Published by the Indian Council of Historical Research, New Delhi, 2007

**Official Usage: The Frontier Areas Committee of Enquiry

Note: See APPENDIX R for full text of The Report of the Frontier Areas Committee of Enquiry, 1947
The Aung San-Attlee Agreement paved the way for the Burmans and the Frontier peoples for free intercourse and for the frontier leaders to become the Governor’s executive counsellors. The Panglong Conference sealed the fate of the future of the Frontier peoples as well as the people of ministerial Burma. They decided to fight together for the independence of Burma. The Frontier Areas Commission of Enquiry composed of the leaders of the Frontier Areas who had been elected as Councillors to the Governor of Burma to represent their respective races viz the Shans, Chins and the Kachins. For the first time in the history of Burma three Frontier leaders elected by their own races sat as Members of the Executive Council of the Government of Burma. The names of the three frontier leaders were the Hon’ble Sao Sam Htun Counsellor for Shans; Hon’ble Vum Ko Hau Counsellor for Chins and Hon’ble Sinwa Naw Counsellor for Kachins. They took office in March 1947. They led their delegations earlier to the Panglong Conference where they were instrumental in the successful drafting of the Panglong Agreement. The drafters of the Panglong Agreement and other outstanding frontier leaders were:

Authors of the Panglong Agreement

1. Sao Shwe Thaik, later President of the Union.
2. Sao Sam Htun, later Counsellor for Shans.
3. Vum Ko Hau, later Counsellor for Chins.
4. Duwa Zau Lawn, later a State Minister.
5. Duwa Sinwa Naw, later Counsellor for Kachins.

6. On the Burmese side Bogyoke Aung San was advised by U Tin Tut. But the drafting of the Agreement was left to the Frontier leaders. The drafting of the historic document took two days as it had to be amended three times as the first two drafts which included a clause stipulating immediate statehood for the three frontier races - the Shans, the Chins and the Kachins - was not acceptable to Bogyoke Aung San. On the last day of the conference the Chin leader Vum Ko Hau told his opposite numbers that since Bogoyoke Aung San had promised all other things that he had asked for his people, he was prepared to postpone demand for immediate statehood for the Chins for decision at the Constituent Assembly. This decision paved the way for further modification of the Agreement to be signed before the end of the conference. On the successful conclusion of the historic Panglong Agreement uniting the Frontier Areas and ministerial Burma for the first time in the history, the respective Leaders and Chiefspokesmen of the four Delegations were asked to speak at the celebration Banquet. The Speakers at the Banquet on the 12th February 1947 (since gazetted as Union Day) were U Aung San on behalf of ministerial Burma, Vum Ko Hau on behalf of the Chins, Duwa Zau Lawn on behalf of the Kachins and Sao Shwe Thaik on behalf of the Shans. Dr. Maung Maung, Ph.D. sums up the Panglong Agreement in “Burma Constitution” as follows:

“The Panglong Conference attended by Aung San and AFPFL leaders, all the Saophas of the Shan States, and leaders of the Chins and the Kachins and representatives of the SCOUHP (Supreme Council of United
Hill Peoples) started early in February and reached agreement on February 12, celebrated today as Union Day and a national holiday to commemorate the coming together of the peoples. It was a unique occasion. The Kachins asked for an autonomous state within the Union, and the issue was debated hard and long, for the Kachins only had their snow-capped mountains which would not be adequate resources for a separate State. The Chins, led by their young leader Vum Ko Hau, asked Aung San if he would take care that the Chin Hills got good roads and schools; he promised and they decided to join the Union not even bothering for a separate State. The unreserved acceptance of Union by the Chins paved the way for agreement. The Shan Saophas threw in their lot, and the Kachins who were promised that the question of demarcating and establishing a separate Kachin State within the Unified Burma would be studied with consideration."

The author of the “Union of Burma” H. Thinker records: “The Shans were led by Sao Shwe Thaike, Sawbwa of Yawnghwe, and the Sawbwa of Mongpawn. The most prominent Kachin leader was the Sama Duwa Sinwa Nawng of Myitkyina, who had worked for the Japanese. The Chins were represented by Vum Ko Hau, a former leader of the Allied Chin Levies.”

Bogyoke Aung San's personality then was such that his word was sufficient as far as ministerial Burma was concerned and his success in winning the confidence of the three vital Frontier Counsellors helped in no small measure in the deliberations with the Frontier leaders. This was important because it was then the aim of the newly created Frontier Areas Administration to divide the whole Frontier Areas which include the Chin Hills, Kachin Hills, Shan States and the Karenni and Pyapon district from those of the ministerial Burma and attempt to form a separate state should ministerial Burma opt to sever herself from Britain. Since the Frontier Areas form nearly half (47%) of the total area of Burma and compose of all the adjacent boundaries of Burma with China, India, Pakistan, Laos and Thailand, the decision of the three frontier leaders was vital during the crucial pre-independence period...

On the fourteenth anniversary of the Union of Burma the Prime Minister [U Nu] acknowledged the importance of the historic resolutions of the Frontier leaders with Bogyoke Aung San at the Panglong Conference:

“...On February 12, 1947, Bogyoke Aung San and leaders of the indigenous peoples met in conference at Pinlon. Leaders from the hills and the plains and their peoples resolved at the Pinlon Conference to win together independence for Burma. They also resolved to establish after independence the Union of Burma to assure fair shares of all rights and privileges to all the peoples. Leaders from the hills and plains so endeavoured in pursuance of the resolution that they won independence for Burma in 1948. Simultaneously the Union of Burma as we see it now was formed with Constituent States and Special Division. In this manner we have come to observe February 12 as Union Day in order to commemorate that day in 1947 when the peoples resolved in concord and unity to establish a Union of Burma, a day that is valued and cherished. Again it may be said that we have come to observe this day because we value and cherish the unity and concord of the indigenous peoples of Burma. I submit this answer to my blood relations on how the Union Day came to be established.”. (Vum Ko Hau, pp.108-110)
WITH COLLEAGUE AUNG SAN

“...Concerning the Frontier peoples and the frontier areas probably for the first time in the history of a political party in Ministerial Burma the AFPFL (Anti-Fascist People's Freedom League) under the presidency of U Aung San issued a rejoinder to the Governor of Burma’s speech on the reoccupation of Burma:

“AFPFL is fully determined to ensure and safeguard the interests of ‘national’ minorities. Burma is more interested in the hill areas than anyone else; democracy should be established to enable the hill peoples to express their views freely.” U Aung San's interest in the Frontier peoples is manifest from the above statements made in October 1945. From it I realised that he really meant to look after the welfare of the Frontier peoples along with his demand for a future independence of Burma. As was well known in those days the intention of the then Buma government was to divide the whole of the Frontier areas comprising 47% of the total area of Burma from those of ministerial Burma should the latter opt to secede from Britain and the conservative elements thought of administering the Frontier peoples separately...

...Bogyoke Aung San was very sincere. He spoke and behaved well and very kind-hearted from the time he first met us. We all were housed in temporary thatched and bamboo buildings erected temporarily in the valley of Panglong. I shall never forget the afternoon when Bogyoke Aung San accompanied by Bo Khin Maung Gale approached my hut and rather shyly asked if he was welcome. I told him to come in and sit down. It was an all bamboo floor. I boiled the Shan tea supplied by the hospitable Saophalongs and offered it to them with salt. I asked him about his London visit and whether the British government would give Burma independence. He said he expected that they would as the government in power was the Labour government led by Mr. Attlee and not Mr. Churchill. I asked if he had discussed the frontier areas with Mr. Attlee. He said:“We demanded that the Frontier Areas should get independence along with the Burmese, but HMG replied that it would depend on the desires and decision of the Frontier peoples themselves. You will have to choose for independence. I would however like to mention the status of the so-called ‘independent’ Karenni States. The people got no benefit from it.”

...The separation of the Frontier Areas from ministerial Burma had gone a long way not only in Burma but in Britain as could be envisaged by the King's message read by Governor Sir Reginald Dorman-Smith in the City Hall on the 17th October 1945 which I read in the Calcutta Statesman. “Finally, the King's message had a special word for the Hills peoples of Burma who had with such steadfast courage maintained for three long years the fight against the enemy. A separate arrangement would be made for their administration, so that special attention might be given to their welfare and their indigenous institutions be developed.

His Majesty expressed the hope that the day was not far distant when they too would desire of their own free will to take their place in a self-governing Burma. HMG would do all in their power to forward this last step in the historic task of the unification of Burma.” There was a proposal by the Frontier Areas Administration to separate the Frontier Areas from ministerial Burma. In separate discussions among the Frontier Area peoples we said that in case of the necessity to look after ourselves we would do our utmost and also that we might have to make friends with all neighbouring and other friendly countries and ask for assistance in the first instance from foreign countries.
We might also become a Commonwealth country. We discussed the mineral, forest and other likely products of the areas. But Bogyoke Aung San said that he needed us. Without the Frontier Areas forming nearly half the total area of the whole of Burma and without the various Frontier peoples of Burma, comprising the basin of the Irrawaddy river would again be reduced to the size of Upper Burma under King Thibaw. The important foreign countries would be bounded by the Frontier Areas. “We the Burmans need you the Frontier peoples, and you need us the Burmans. One without the other would be like a body without limbs and vice versa. “ These utterances we liked to hear and they penetrated right into our hearts. I mentioned to Bogyoke that at times some Burmese politicians had casually said that only they are the clever ones and that they alone can do everything without the help of the frontier peoples. When such irresponsible persons utter these false words the honest frontier man can hardly forget them. Here then was Bogyoke who thought like a frontier man, who spoke like him; who even claimed to be one of them. No doubt the various diverse frontier races trusted him, a thing they never did before with a single Burmese individual. His transparent honesty and sincerity won the hearts, slow but sure thinking frontier highland races. Great men like him are few and far between in Burma. It was a godsend to the Frontier and Burmese races to have a person of his quality at a most crucial time in the history of Burma...

The Frontier peoples, had they not been so sure of his sincerity and honesty, could rather have remained by themselves for better or worse. They had fought alone at their annexation by the British with great success and again during the invasion by a modern Japanese army without the assistance of any third party. If insulted or if they are convinced about a cause there is no telling what havoc they can do either in individual or collective groups. Bogyoke rather praised them for their various stands made against the enemy and these episodes encouraged them and won their hearts. Any threats would have spoiled any possibility of a union of the Frontier Areas with ministerial Burma. It was a fact that although the valour of the Frontier peoples was recorded in books and gazetteers by the British invaders, a Burman never had a chance ever to acknowledge it to the hill peoples themselves...

Bogyoke Aung San told Mongpawn Sawbwa and myself that in some of his speeches he had said that Ministerial Burma would ask for independence separately if the Frontier Areas would not join it. “But”, he said, “in reality dividing the whole of the already small Burma would be most ridiculous. The adjacent boundaries with all the important foreign countries would be with the Frontier Areas and as such the defence of her borders would be in a hopeless position as the Frontier Areas themselves would not be able to defend themselves against their own neighbours which are also neighbours of Ministerial Burma. On the other hand it would be difficult for most of the Frontier Areas to stand on their legs with regards to finance when they need it most for improvement in almost all fields…” (Ibid, pp 81-97)

(Under: Panglong Memories).

“The first agreement ever to be signed by a Burmese leader with chosen leaders of indigenous races of Burma, viz the Frontier peoples, was executed by Bogyoke Aung San representing ministerial Burma and the various representatives of the Frontier peoples, in a small hut on the 12th February 1947, the day before Bogyoke Aung San’s 32nd birthday.
The place was Panglong, a tiny village a few miles from Loirem. It was selected as the meeting place of the representatives because it is accessible by surface transport from all directions. Loirem would have provided better accommodation but under the rules of the British regime such political conferences in any place notified as a civil station were forbidden.

It took me seven days from the Chin Hills to reach Panglong. It was just after the war and the military-controlled civil affairs service was still functioning. For transport we, the Chin Hills delegation, had to reply on local transport officers at every stage...

The Kachin delegates and we arrived at the conference one day before the start of the meeting i.e. on the 8th February 1947. The Shan Sawbwas were already there and the Mahadevi of Yawnghwe [wife of Sao Shwe Thaik, the first president of the Union] and daughters were busy receiving us. We were given the best food and the local delicacies including pig trotters soup, pe-poke, etc. The Kachin delegates included Duwa Zau Lawn, Duwa Sinwa Naw, Ugyyi Hting Nan, Labang Grong, Duwa Zau Rip, Ding Ratang and others.

The Chin delegation consisted of three tribal chiefs and myself. I was the representative of the wartime Political Organization, the Chin Leaders' Freedom League. On previous occasions also for such meetings only chiefs were nominated by the government. The government would not think of allowing the people to send their own representatives...The chiefs' representatives were Hlur Hmung, Thong Za Khup and Kio Mang. The Burmese Executive Council was led by Bogyoke Aung San. The party consisted of AFPFL members such as Sir Maung Gyee, U Aung Zan Wai, U Tin Tut, Bo Khin Maung Gale, Thakin Wa Tin and a few others. Bogyoke's colleagues were known and respected by us. They were all very sincere people and won the love and admiration of the frontier peoples at no time.

Besides the formal meetings, many discussions formal and informal were carried on in the huts. We, the respective chief-spokesmen of the three tribes used to see and talk with Bogyoke and also with his senior advisors over cups of Shan tea in which salt rather than sugar was used...

The Karens and Karrenis did not send any delegates to the Conference. Therefore the Agreement was between the Burmese government and the leaders of the Shans, Chins and Kachins only.

Up to the time of the Japanese invasion of Burma the Frontier areas namely, the Chin Hills, the Kachin Hills, the Shan States and the Karenni states and the Papun Districts were directly under the Ministry of Defence and External Affairs, the portfolio of which was held by a European Executive Consellor to the Governor of Burma. The post usually went to the most senior European I.C.S. man and carried with it a salary of Rs. 4500 per mensem...

Thus 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. All these had their influence on 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...” (Ibid, pp.115-117)
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 Shan States.

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15.3 THE FRONTIER AREAS ENQUIRY COMMISSION [aka REES-WILLIAMS COMMISSION]

In order to find out the wishes of the peoples of the Frontier areas, a Frontier Enquiry Commission was formed as authorised by the Aung San-Atlee Agreement. The following gentlemen were members of the Commission. Bogyoke Aung San did not sit personally on the Commission but relegated it to Thakin Nu [U Nu].

1. Mr. D.R. Rees-William (now Lord Ogmore), Chairman.
2. Thakin Nu, Vice President, AFPFL.
3. Hon’ble Sao Sam Htun, Shan Counsellor.
4. Hon’ble Sinwa Naw, Kachin Counsellor.
5. Hon’ble Vum Ko Hau, Chin Counsellor.
7. Bo Khin Maung Gale, AFPFL.
8. Saw Myint Thein (who replaced Hon’ble U Kyaw Nyein when the Commission moved to Maymyo)

   Karen youth.
9. Saw Sankey, KNU

This Commission enquired and recommended the best method of associating the Frontier peoples with the working out of the new Constitution for Burma and made suggestions regarding the participation of the Frontier peoples as members of the Constituent Assembly. They reported the fact that the Frontier peoples really wanted to participate in the Constituent Assembly. (Ibid, p. 110)

15.4 AUNG SAN CABINET

The historic Union cabinet of Bogyoke Aung San at the crucial time Frontier leaders first joined the
Burma Cabinet on March 15, 1947 was as follows:

1. Hon'ble Bogyoke Aung San, Counsellor of Defence, Deputy Chairman and President of AFPFL.
2. Hon'ble Sao Sam Htun, Saohpalong of Mongpaw, Counsellor for Shans, President of Supreme Council of United Hill Peoples.
3. Hon'ble Vun Ko Hau, Counsellor for Chins, and Vice President of Supreme Council of United Hill Peoples.
4. Hon'ble Sinwa Naw, Duwa of Sama, Counsellor for Kachins, and Vice President of Supreme Council of Hill Peoples.
5. Hon'ble Thakin Mya, Finance Member.
6. Hon'ble U Kyaw Nyein, Home member.
7. Hon'ble U Tin Tut, member without portfolio.
8. Hon'ble Manh Ba Khaing, member for public works.
9. Hon'ble Pyawbwe U Mya, member for agriculture and forests.
10. Hon'ble U Aung Zan Wai, member for social services.
11. Hon'ble Abdul Razak, member for education.
12. Hon'ble Deedoke Ba Choe, member for information.

U Ba Win, Saw San Po Thin and U Ba Gyan joined the government later. Bogyoke Aung San, Sao Sam Htun, Thakin Mya, Mahn Ba Khaing, Deedoke Ba Choe, Sayagy Mr. Razak and U Ba Win succumbed to assassination on the 19th July 1947. Some of his cabinet members were away and a few had hairy escapes by a few minutes. Out of the 12 original Members of Aung San's Union Cabinet only two are at present serving the government. The Sama Duwa after having been in and out of the government is at present in the government. Vum Ko Hau is permanent envoy of the Union. Another Aung San Cabinet member U Kyaw Nyein is leader of the AFPFL but is at present leading a private life...(Ibid, p. 111)

15.5 THAKIN NU CABINET

Thakin Nu's Cabinet after the assassination in July 1947 consisted of:

1. Hon'ble Thakin Nu, Prime Minister.
2. Hon'ble Sao Hkun Hkio, Shan Affairs Minister.
3. Hon'ble Vum Ko Hau, Chin Affairs Minister.
4. Hon'ble Sinwa Naw, Kachin Affairs Minister.
5. Hon'ble Bo Letya, Defence Minister.
7. Hon'ble Pyawbwe U Mya, Transport & Communications.
8. Hon'ble Henzada U Mya, national planning.
9. Hon'ble Thakin Tin, agriculture and forests.
10. Hon'ble Mahn Win Maung, industry and labour.
11. Hon'ble U Aung Zan Wai, social services.
13. Hon'ble U Ba Gyan, commerce.
Most of the things for the final independence of Burma as well as details for statehoods of the frontier areas were thrashed out during this period. The draft of the Union Constitution was adopted.

15.6 AUTHORS OF THE UNION CONSTITUTION

Unlike the American Declaration of Independence which was written by a frontier man Thomas Jefferson, the Constitution of the Union of Burma was written under the joint authorship of the Constitution Drafting Committee consisting of the following seventeen members of the Constituent Assembly.

1. Hon'ble Sao Shwe Thaikè, president of the assembly.
2. Hon'ble Thakin Nu, successor to Hon'ble U Aung San.
3. Hon'ble Saohpalong of Mongmit, frontier areas.
4. Hon'ble U Vum Ko Hau, frontier areas.
5. Hon'ble U Tin Tut.
6. Hon'ble Thakin Tin.
7. Hon'ble Mahn Win Maung
8. U Lun Baw
9. Thakin Tin Tun, communist party
10. U Ba Thit
11. U Kyaw Myint
12. Mr. A. Rivers
13. Bo Tun Lin
14. Saw Norton Bwa
15. Labang Grong, frontier areas
16. U Tin (Myanaung)
17. U Tun Pe

Eight non-members of the constituent assembly were co-opted. They were Sir Mya Bu, Sir Maung Gyee, Justice Sir Ba U, Justice U.E Maung, Mr. M.A. Rashid, Professors U Wun, U Myo Min, and U Thein Han of the Rangoon University. (Ibid, pp.112-113)

15.7 DELEGATES TO THE NU-ATTLEE TREATY

For the signing of the historic Nu-Attlee Agreement (Anglo-Burmese Treaty) the following Cabinet Ministers represented the Union of Burma.

1. Hon'ble Thakin Nu, Prime Minister
2. Hon'ble Sao Hkun Hkio, Shan Minister
3. Hon'ble Vum Ko Hau, Chin Minister
4. Hon’ble Bo Letya, Defence Minister
5. Hon’ble U Tin Tut, Minister without portfolio
6. Hon’ble Mahn Win Maung, Minister without portfolio

Subjects concerning the Frontier Areas and other minorities of Burma were hotly debated in the British parliament in those days. The Secretary of State for India and Burma Lord Pathick-Lawrence in a Statement in the House of Lords on the 28th Jan 1947 says “With regard to the Frontier Areas we have given very definite pledges to the peoples of these areas. Ultimate unification of the Frontier Areas and Burma proper has always been our policy, but, and in this the delegation are in agreement with us, whatever action is taken must be in accordance with their wishes and with their free consent.”

Frontier Areas peoples were represented by two Cabinet Ministers the Honble Sao Hkun Hkio and the Honble U Vum Ko Hau, the Shan and Chin Ministers respectively. The two cabinet ministers were also nominated for talks with HMG on the Defence and Financial agreements and they both left Burma one month ahead of Prime Minister Thakin Nu. Other officials who accompanied the delegation as advisers were Justice E Maung, U Ko Ko Gyi, Bo Aung, Labang Grong and U Zin.

Burma’s independence treaty was signed at the famed No. 10 Downing Street by Hon’ble Thakin Nu and the Rt Honble Mr. C.R. Attlee in the presence of the above national leaders of the Union on the 17th day of October 1947...And after the lapse of 15 years, among the members of the original Aung San Cabinet, only three persons namely Duwa Sinaw Naw, U Vum Ko Hau and U Kyaw Nyein appear to be still active in the political and public service of the Union...(Ibid, p.113)

Nu-Attlee Treaty Was Signed

Since Padawmu Day [the day the last Burmese King and his family were taken to India in captivity by the British] November 30, 1885, when Burma came under the British the most important agreement to which Burma became a party can be said to be the Nu-Attlee Treaty, signed at the unpretentious but famed No. 10 Downing Street on 17th October 1947.

The treaty’s forerunners were the Aung San-Attlee Agreement and the Panglong Agreement of February 12, 1947, and they both opened the way for the Independence Treaty. The Panglong Agreement united the Frontier peoples of Burma with the Burmese people of the plains in a pledge to fight for the independence of Burma. As a result, the Frontier Enquiry Commission was formed...

The first batch of Burmese delegates to attend the signing of the Anglo-Burmese Treaty consisted four Governor’s Executive Concillors namely, U Tin Tut, Momeik Sawbgwagy, Mahn Win Maung and myself. Other delegates and advisers were: U Ko Ko Gyi, Bohmu Aung, Justice U E Maung, Labang Grong, U Zin, U Chan Htoon and U Khin Maung Than who were on a tour were also present in London. We all came ahead as members of the Financial Mission and were to remain until the arrival of Premier Thakin Nu. Premier Thakin Nu arrived during the the second week of October 1947 with Bo Letya and Bo Tun Lin for the signing of the Treaty.

We went to the Treasury almost daily towards the end of September and early October. We talked with the Chancellor of the Exchequer Dr. Dalton and his colleagues. We requested them to reduce our debt as
much as they could, especially the costs of the Civil Affairs Staff (Burma), which was mainly incurred for
the benefit of the military occupation. Dr. Dalton and his colleagues whom we met at subsequent dates
said that Britain too was in a difficult position and that they could not reduce by any appreciable amount.
We then mentioned the war efforts contributed to the Allied cause by the Patriot Burmese Forces from
Chin Hills down to Rangoon. As a result of our talks the Government of the United Kingdom agreed to
make no claim on the Provisional Government of Burma for repayment of the cost of the Civil Affairs
Administration prior to the restoration of civil government and also agreed to cancel £ 15,000,000 of
the sums advanced towards the deficits on the Ordinary Budget and the Frontier Areas Budget...
(Ibid, pp. 124-125)

15. 8 THE CHIN/ZO PEOPLE IN POST-INDEPENDENCE BURMA

15.8.1 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,

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a regional political party formed the council...

15.8.2 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 (Karen) 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

* The Battle of Insein Never Really Ended by AUNG ZAW. Monday, February 9, 2009

- See APPENDIX DD for his article in full text.
- See APPENDIX 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.)
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, “Thuyeaguaung Hmat-Htian-Win Award” was conferred to 24 (Thuyeaguaung 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 awards.*

15.8.3 CHIN POLITICAL MOVEMENTS INSIDE BURMA

In 1968 the Burmese military government formed up the Internal Unity Advisory Board (IUAB) with 33 members and the massess were encouraged to submit their suggestions and opinions through this board for a new constitution of the country. 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. Several other Chins also submitted a number of proposal papers - in groups or as individuals.


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 Wunthu Hasing from Kanpelet, 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 Ganggaw 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 (Kareniss) 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 (tzd)
Then, the military government once again solicited for suggestions from the general massess in 1970. Suggestions for federalism, for example, were classified under No. 6. Out of the 111 papers that fell under Classification No. 6, 75 were submissions made 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 elections. Starting from 1972 until the new constitution was promulgated 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.

15.8.4 CHIN/ZO ARMED MOVEMENTS

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

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 Btn.

At first he formed with 3 coy; Sivin, Sukte and Falam and added Haka and Gorkha coy s 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 - tuk tum) 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 Bn. Communist and Karen rebellions followed. Saw action in various parts of Burma and later turned into ordinary Rifle Bn as 3rd Chin Rifles as 1st and 2nd Chin Rifles are already formed. Lt. Col Lian Cin 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 Moungpuh-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 Moungpu-on led by Brigadier Chit Myaing. Apart from that 3rd Chins Bn actions in Thazi against the KNDO norther command to join the KNDO southern force saved Rangoon from falling into the hands of KNDO. (Source: Mr. Vum Kho Tual, former Information Officer, Chin State Government.15.1.2007)
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, Falum; Col. Dal Za Kam (Comd No. 2. 1st 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. Comd, 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 Burmah 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 unmissionary character and reactionary mental attitude when he refused to recognise the country-wide uprisings as an insurrection against the legally constituted Government but chose instead to regard them as a racial affair between the Burmans and the Karens in which Chin soldiers should not participate..."

- 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 Falum, 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. 1, 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.

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 3 in order to be able to understand its full background history. tzd.
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.

15.8.5 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 initiated 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)

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, Kamons 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 [Khuangsai or Thado], Whelns [Wualgo] 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; Fortwhite on Kennedy Peak; Weubula near the foot hills; Haka to the West and Falam. The hills are traversed by a fine roading 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.burmastar.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. td. 04.2014.
16.0 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.

16.1 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.
- 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

* "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
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 consciousness 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 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 afamine started in 1959, the Mizos were disappointed by the Assam Government's handling of the situation.

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...” (Lalrimawia, 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 migrating 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)
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 District Council, was made its President, and Zuala its Secretary. The Mizo Cultural Society was transformed into a nationalistic front when Mautam, a famine, struck the Mizo Hills District in 1959. Unhappy with the Assam Government, which did nothing to help the victims of famine, the Mizo Cultural Society organized the largest protest procession ever held in Aizawl when the Assam Minister of Tribal Affairs visited Aizawl. The Deputy Commissioner, L. S. Ingy, thereafter forbade government servants to join the society. Chawnga and Zuala therefore were replaced by R. Dengthuana and Laldenga respectively. The District Council had suspended Laldenga from his position as a civil service account clerk, and he was now free to join any political party. This was the beginning of Laldenga’s political career.”

Lalbiakthanga describes the Mautam as:

‘Reverting to the chronological sequences, the next event of importance was the Mautam in 1959 and the consequential famine in the following year. The Mizos have for ages dreaded the flowering of bamboos. They have noted that the flowering of bamboos was invariably followed by an unprecendented increase in rat population in the countryside, which in turn created havoc on the standing crops and thus leading ultimately to famine. The Mizos named these unusual occurrences after some bamboo species. One is called Mautam and the other is called Thingtam. Mau is the common generic name for bamboos, but it is also usually understood to mean the species of Melocanna baccifera. This is specially good for house construction, walls and fences. Thing is another kind of bamboo - botanically called Bambusa tulda - which is mainly for rough use or used as containers for carrying water. Tam in Lushai means to wither or to die. Mautam and Thingtam are known to recur periodically at intervals of every fifty years; and the Mizo elders have recorded them as having taken place in the following order: Mautam (1862); Thingtam (1881); Mautam (1911); Thingtam (1929); Mautam (1959); Thingtam (1977); Mautam (2007- due).*

In October 1958 the Miizo District Council predicted the imminence of famine following the flowering of bamboos and passed resolution to take precautionary measures. It asked the Governor of Assam to sanction Rs. 150,000 relief money to be expended for the Mizo district, including the Pawi-Lakher region. The Assam Government rejected the request, possibly assuming that the prediction of famine was a

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* See http://en.wikipedia.org/wiki/Mautam for more information on the Mautam

- Bamboos indeed were flowering again in 2007-10 in Central and Southern Chin State and the famine that followed is still causing a havoc in these areas until today. And the Burmese authorities had done nothing to relieve the suffering of the victims. tzd

Note: Lalbiakthanga is the author of The Mizos: A Study in Racial Personality, 1978 General Secretary, founded the Mizo National Council (MNC), and it aimed to achieve independence through non-violent means, whereas the MNF did not rule out the use of violence if necessary.
primitive people's tradition. But tradition proved right. Bamboos flowered in 1959, and the next year rats multiplied in the slow in coming. The people and the members of the District Council were very angry with the Assam Government...To help supplement the government’s relief measures, the Mizo Cultural Society formed a new group called the Mizo National Famine Front to render volunteer services to the people most affected by the famine. They helped villagers by making sure they received their share of government aid.

In doing so they became so popular that the people recognized them as their leaders. On 28th October 1961, after the famine was over, the Mizo National Famine Front converted itself into a political party by the name of the Mizo National Front (MNF). Laldenga became its President and Vanlawma its General Secretary. The aim of the party, as the name implies, was to demand a union of all Zo nationals living in Burma, India and East Pakistan (now Bangladesh).

16.3 THE MIZO NATIONAL FRONT SET UP AN UNDERGROUND GOVERNMENT

“The leaders of the MU, who were pro-Assam and pro-India, were in control of the district administration since independence. However, in 1963 they realized that they had failed to bring the district forward economically and that they had lost their popularity among the people. To regain their popularity and to counter the MNF’s campaign for independence, they took a more nationalistic approach. The MNF was split in 1962 into two factions on the ground of strategies and tactics to be used for the achievement of its goal of independence.

Laldenga, Lalunmawia and Sainghaka secretly went to East Pakistan in the first week of December 1963 for secret talks with Pakistani agents. They were promised arms and financial support in their struggle for independence. However, when they came back to Mizoram they were arrested by the Assam police and jailed for one month. As soon as they were released, the MNF secretly formed up an underground Mizo Government with the following personalities holding various portfolios: Laldenga (President); Lalunmawia (Vice-President); Lalkhawliana (Finance Secretary); R. Zamawia (Defence Secretary); Sainghaka (Home Secretary); and J.F. Manliana (Chief Justice). Rao* describes the MNF government as follows:

The MNF set up its own Government. It had a President and a Council of Ministers in charge of Home, Defence, Foreign, Finance, and Public Information. There was also a Parliament with Speaker and members who were all selected by an Executive Committee. The whole of Mizoram was divided into four administratice divisions, each under a Chief Commissioner. Each division was divided into four sub-divisions and each sub-division under a Deputy Commissioner. There was a national judiciary headed by the Chief Justice. In each administrative area there were judges for the administration of justice. There was also a Mizo National Army under a Chief of Staff who was assisted by others. The pay of all officers was Rs. 15 per month - equal pay for unequal work. (Ibid, p. 277)

The underground Mizo Government then sent a number of young men to Pakistan to work out the arms deal. At the beginning of 1965 a shipment of arms arrived in Mizoram. It was the first outfit for the Mizo National Volunteers (MNV), who made up the Vanapa or V Battalion. In late 1965 and early 1966 the MNF was in frantic

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but secret preparation for the taking-over of the military, and civil administration of Mizoram. The MNF's military wing, which was 20,000-manstrong, was put under the command of General Sawmvela and it was divided into four commands, namely the Eastern, Western, Southern and Northern. The leading commanders of the Mizo forces were Charlie Lalkhawliana, Laihmingthanga, Thangzuala, Sawmvela, Biakchhunga, Bualhranga, Vanlalngaia and Ngurchhina.

16.4 THE ARMED UPRISING AND ITS CONSEQUENCES

...The extremist section within MNF advocated the use of violence to seek independence from India. A special armed wing called the Mizo National Army (MNA) was created for the purpose. The MNA consisted of eight infantry "battalions" organised on the pattern of the Indian Army. One of the battalions was named after Joshua, while the rest were named after the legendary Mizo heroes: Chawngbawia, Khuangchera, Lalvunga, Saizahawla, Taitesena, Vnapa and Zampui Manga. The Lion Brigade (Chawngbawia, Khuangchera, Saizahawla and Taitesena battalions) operated in the northern half of the district, while the Dagger Brigade (Joshua, Lalvunga, Vanapa and Zampui Manga) operated in its southern half. MNA consisted of around 2000 men, supported by another group called the Mizo National Volunteers (MNV), which comprised of an equal number of irregulars.

In the early 1960s, the MNF leaders, including Laldenga, visited East Pakistan (now Bangladesh), where the Government of Pakistan offered them supplies of military hardware and training. Laldenga and his lieutenant Lalnummawia were arrested by the Government of Assam on the charge of conspiring against the nation, but were released in February 1964 after an undertaking of good conduct by Laldenga. However, shortly after their release, MNF intensified its secessionist activities. The MNF members forcibly collected donations from the Mizos, recruited volunteers and trained them with arms supplied by Pakistan. By the end of 1965, the MNF weapon cache consisted of the plastic explosives stolen from the Border Roads Organisation, rifles and ammunition obtained from the 1st Assam Rifles (AR) headquartered at Aizawl, crude bombs and stenguns.

The March 1966 Mizo National Front uprising was a revolt against the Government of India, aimed at establishing a sovereign state for the Mizos. On 1 March 1966, the MNF made a declaration of independence, after launching coordinated attacks on the Government offices and security forces posts in different parts of the Mizo Hills District. The Government suppressed the uprising and recaptured all the places seized by the MNF by 25 March 1966, although the MNF continued its rebellion with less intense attacks over the next few years. The Indian armed forces, fresh from the Sino-Indian War of 1962 and the Indo-Pakistani War of 1965, were focused on the Indo-Pakistan and Indo-China borders. The extremist MNF leaders wanted to take advantage of this situation by starting an armed rebellion to establish an independent Mizo nation. The rehabilitation of the pro-Government Chakma refugees from East Pakistan in the Mizo district further instigated them.

During the Government’s operations to suppress the rebellion, the Indian Air Force carried out airstrikes in Aizawl. The security forces stationed in the Mizo district included the 1st Assam Rifles (AR) headquartered at Aizawl, the 5th Border Security Force (BSF) and the local police. On the night of 28
February/1 March 1966, the MNF launched a series of simultaneous attacks on the 1st AR garrisons at Aizawl, Lunglei and Champhai and the 5th BSF posts at Chawngte, Demagiri, Hnahlan, Marpara, Tipaimukh, Tuipang, Tuipuhi, Vaphai and Vaseitlang.

Government Response

On 2 March 1966, the Government of Assam invoked the Assam Disturbed Areas Act, 1955 and the Armed Forces (Special Powers) Act, 1958, proclaiming the entire Mizo district as "disturbed". Bimala Prasad Chaliha, the Chief Minister of Assam, condemned Laldenga for his "betrayal", while the Indian Home Minister Gulzari Lal Nanda promised "stern action" with "all the force" at the Government's command. A 24-hour curfew was imposed in Aizawl on 3 March, and reinforcements were sent for the 1st AR by helicopters.

Air strikes

When the Eastern Army Commander Lt. Gen. Sam Manekshaw visited the besieged 1st Asam Rifles Battalion, his helicopter was fired at by the insurgents. The IAF was asked to carry the troops in Mi-4 helicopters into the besieged AR camp, accompanied with fighter escorts. The Toofani fighters of 29 Squadron operating from Kumbhirgram and Hunter fighters of 17 Squadron operating from Jorhat undertook independent missions to escort the troop reinforcements and to suppress the insurgents... In the Indian history, this remains the only instance of the Government resorting to air strikes in its own territory...

Ground operations

The overall responsibility for the army operations was given to Major General Sangat Singh (GOC 101 Communication Zone). The 61 Mountain Brigade was moved from Agartala to Silchar on 3 March, and the 8th Sikh battalion advanced from Silchar into the disturbed area on March 3. The forces could reach Aizawl only on 6 March, due to the roadblocks caused by the militants. On 7 March, they linked up with the besieged AR garrison at Aizawl. On 8 March, the 2nd/11th Gurkha Rifles moved towards Champhai and the 3rd Bihar towards Lunglei... To solve the problem, the Government of India resorted to a "grouping" policy in the Mizo district, starting in January 1967. Under this policy, nearly 80% of the rural population was shifted from their villages and resettled along the highways. The old villages were burnt, and the new settlements were kept under the control of the security forces until 1970. The objective was to bring them out of the reach of the insurgents, and to cut the insurgents' supply chain. The Mizo National Front was outlawed in 1967. The same year, the Counterinsurgency and Jungle Warfare School was set up at Vairengte to train the soldiers in fighting with the rebels in the North-East India..."
16.5 **AIR ATTACKS IN MIZORAM, 1966 - OUR DIRTY, LITTLE SECRET**

By Abheek Barman, (The Economic Times, India. ET Bureau | 19 Feb, 2013, 05:08AM IST)

The original villages, crops and granaries were destroyed to deny wandering insurgents shelter and food. One month and four days after becoming prime minister of India, Indira Gandhi was faced with a problem familiar to her father, Jawaharlal Nehru: an insurgency in the north east. On February 28, 1966, the Mizoram National Army (MNA) revolted against India and fighting broke out across the region. In response, the Indian state did two unprecedented things. By March 2, the MNA had overrun the Aizawal treasury and armoury and was at the headquarters of the Assam Rifles. It had also captured several smaller towns south of Aizawal. The military tried to ferry troops and weapons by helicopter, but was driven away by MNA snipers.

So, at 11:30 am on March 5, the air force attacked Aizawal with heavy machine gun fire. On March 6, the attack intensified, and incendiary bombs were dropped. This killed innocents and completely destroyed the four largest areas of the city: Republic Veng, Hmeichche Veng, Dawrpui Veng and Chhinga Veng. Locals left their homes and fled into the hills in panic. The MNA melted away into surrounding gorges, forests and hills, to camps in Burma and the then East Pakistan. The air force strafed Aizawal and other areas till March 13. One local told a human rights committee set up by Khasi legislators GG Swell and Rev Nichols Roy that, "There were two types of planes which flew over Aizawal? good planes and angry planes. The good planes were those which flew comparatively slowly and did not spit out fire or smoke; the angry planes were those which escaped to a distance before the sound of their coming could be heard and who spat out smoke and fire."

This was the first? and only? time that the air force has been used to attack Indians in India. It cleared Aizawal and other cities of the MNA, but did not finish off the insurgency, which would last for another 20 years. Till the 1980s, the Indian military stoutly denied the use of air attacks in Mizoram in 1966. By 1967, the Armed Forces Special Powers Act was in force in the area that is now Mizoram. That year, the eastern military brass, led by the then Lt General Maneckshaw, and government decided to implement the second terrible thing it did in Mizoram. This was called 'regrouping of villages.'

At the that time, there was one road coming south from Silchar in Assam, that traveled all the way down to where the state's limits ended. To the east and west of this road were vast tracts of forests, hills and ravines, dotted with hundreds of villages. The military plan was to gather villagers from all over, and cluster them along the side of this road. These new, so-called Protected and Progressive Villages (PPVs), were nothing but concentration camps, minus gas chambers. The movement was supposed to be voluntary? people in some far off hamlet were supposed to jump with joy when told to give up their land, crops and homes to trek hundreds of miles and live behind barbed wire. Actually, the military told villagers to take what they could carry on their backs, and burn everything else down. Elders signed 'consent' papers at gunpoint. In every case, villagers refused to move. When they were coerced to march, they would refuse to burn down their properties. Then, the military officer and his men would torch the whole place down. They would march in a column guarded by the military, to their designated PPV.

Life here was tough: each resident was numbered and tagged, going and coming was strictly regulated and rations were meagre. In the PPVs' confines, tribal conventions broke down. In the scramble for
scarce resources, theft, murder and alcoholism became widespread. The regrouping destroyed the Mizos' practice of jhum, or shifting cultivation. There was little land inside the PPVs and their original jhum areas had been left far behind in the interiors. Farm output fell off a cliff. Mizoram suffered from near-famine conditions, supplemented by what little the military could provide, for the next three years. Why were the villagers herded into the PPVs? The military reckoned that keeping villagers under their eyes would keep them from sheltering insurgents or joining the MNA. The original villages, crops and granaries were destroyed to deny wandering insurgents shelter and food.

These ideas were picked up by our officers from the colonial British playbook. The British had regrouped villages during the Boer war in the early 20th century, in Malaya, where they interned Chinese in special camps and in Kenya where villages were uprooted to crush the Mau Mau revolt. The British could get away with all this because they were inflicting pain on a subject population. The Indian establishment had no such fig leaf: it was giving grief to its own citizens.

The scale of the Mizoram regrouping was awesome. Out of 764 villages, 516 were evacuated and squeezed into 110 PPVs. Only 138 villages were left untouched. In the Aizawl area, about 95% of the rural population was herded into PPVs. No Russian gulag or German concentration camp had hosted such a large chunk of the local population. The first PPVs were dismantled in 1971, but the last ones continued for another eight years. The MNA revolt ended in 1986. No government has expressed regret for the bombing and regrouping.


On March 2, Mizoram became the centre of world attention as major news media around the world reported the armed uprising. It was a complete surprise and shock for the Indian Government. It declared Mizoram a disturbed area and ordered its armed troops to enter it.

The estimated casualties on both sides (armed personnel of the Indian Army and the MNA/MNV respectively) between 28 February/1 March and March 25, 1966 were 59 amd 95 killed; 126 and 35 wounded. 23 Indian soldiers were missing and 558 MNA/MNV personnel captured.

16.6 THE MIZO NATIONAL FRONT DECLARED INDEPENDENCE ON MARCH 1, 1966

The following is the original declaration in full text:

DECLARATION OF INDEPENDENCE BY THE MIZO NATIONAL FRONT

In the course of human history it becomes invariably necessary for mankind to assume their social, economic and political status to which the law of nature and Nature's God entitles them. We hold this truth to be self-evident that all men are created equal, and that they are endowed with inalienable fundamental human rights and dignity of human person; and to secure these rights Governments are instituted among
men deriving their just power from the consent of the government and whatever any form of Government become destructive to this end, it is the right of the people to alter, change, modify and abolish it and to institute a new government and laying its foundation on such principles and organization its power in such forms as to them shall see most likely to effect their rights and dignity. The Mizo, created and molded into a nation and nurtured as such, by Nature's God have been intolerably dominated by the people of India in contravention of the Law of nature.

The leaders of Mizo nation had, many a time, verbally and in writing, put forward to the government of India, their desire of self-determination for creation of free and independent Mizoram for bringing about protection of Human rights and dignity, which the Mizo, by nature, ought to have, but the Government of India, violating the Charter of the United Nations and its Universal Declaration of Human rights re-affirmed in the Principles of Bandung Conference, have ignored the voice of the Mizo people and are determined to continue domination and colonization ruling over us with tyranny and despotism by instituting self designed administrative machinery with which they endeavour to mislead the world to win their confidence.

Our people are despised, prosecuted, tortured, manhandled and murdered without displaying justice while they preach and proclaim before us and before the world that they have instituted for us a separate administrative set up in conformity with the principles of democracy. To conceal their evil and selfish design of religious assimilation and Hindu indoctrination they preach that have established which we cannot accept as it leads to suppression of Christianity.

To prove this, let facts be submitted:

1. They have instituted Government to rule over us in our own country without any respect for Human Rights and dignity even in the fact of the present candid world which committed to these rights and dignity.

2. They have been pursuing a policy of exploitive measures in their attempt to wipe out Christianity, sole religion, and no consideration has ever been paid to our national way of life.

3. They have been preaching throughout the world as if they have instituted separate administrative machiner in conformity with the principles of Democracy to conceal their policy of degeneration of our national morality and of assimilation while that had been instituted for us is a pattern of colonial administration.

4. They refuse not only to procure supply of food and arrange other forms of assistance in times of famine, but also prohibited us from seeking and receiving assistance from friendly countries which resulted in the death of many people.

5. They have established a multitude of offices and sent hitherto swarms of Indian officers, who had an immoral life cruelly oppressing our womenfolk to commit immorality by taking advantage of their official capacity and of the position they occupy in the administrative machinery.

6. Taking the advantage of economic frustration of the people they subject us to economic slavery and force us to enter into the door of poverty.

7. Curbing freedom of expression, our patriots are arrested and kept in jails without displaying any form of justice.

8. The export facilities which we used to enjoy during the pre-Indian domination, has been totally
closed.

9. Without exploring our country's economic resources in agriculture, industries and mining and giving no consideration for their development, they maintain suppressive measures against our economic right.

10. Realizing the importance of our country to India in its defense strategy, the Government of India is establishing military basis throughout our country and thereby creating an atmosphere of cold war while nothing is done for its economic and social development.

11. In spite of our repeated appeal for peaceful settlement of our rightful and legitimate demand for full self- determination, the Government of India is bringing exploitive and suppressive measures employing their military might and waging war against us as done in the case of the Nagas and the Kashmiris.

12. Owing to absence of medical facilities in our countries our people died without having medical treatment and attention.

For these and all other innumerable causes, we declare to the candid world that India is unworthy and unfit to rule over the civilized Mizo people who are created as such and endowed with territorial integrity by nature and Nature's God.

We, therefore, the representatives of Mizo people, meeting on this day, the first of March, in the year of our Lord, nineteen sixty six appealing to the supreme judge of the world for the rectitude of our intention so, in the name and by the authority of the good people of this country solemnly publish and declare, that the Mizoram is, and of rights ought to be free and independent, that they are absolved from all political connections between them and to Government of India is and ought to be resolved and that as free and independent state, they have full power to levy war, conclude peace, contract alliances, establish commerce and to do all other Acts and Things which independent state may right do. And for the support of this declaration, we appeal to all freedom loving nations and individuals to uphold Human Rights and dignity and to extend help to the Mizo people for realization of our rightful and legitimate demand for self-determination. We appeal to also independent countries to give recognition to the independence of Mizoram.

LALDENG A
(Source: Pu Lalremlien)
16.7 MIZO ARMED TROOPS CAPTURED TWO TOWNS IN EAST ZORAM (CHIN STATE)

At midnight on 1 May 1966 military posts and police stations in Falam and Teddim towns in Eastern Zoram (Chin State) were overrun by the MNA troops simultaneously, and more than 300 rifles and other small arms and about K. 600,000 fell into their hands. The 800-man troops that captured Falam was commanded by Lieutenant-Colonel Lianhnuna; and the troops that captured Teddim were from the Taizesena or T Battalion under the command of Lieutenant-Colonel Zachuala.

The MNA troops were heartily welcomed and assisted in every possible way by the local people in East Zoram. The Burmese government was in a panic and it immediately dispatched the 24th Burma Rifles and the 42nd Burma Regiment to attack the MNA. The 24th Burma Rifles was commanded by Colonel Ngo Zam, a native of Thuklai village, East Zoram. The MNA troops had underestimated the efficiency of battle-hardened Burmese soldiers, so they withdrew towards Mizoram very recklessly. Colonel Ngo Zam later confided to a few trusted friends that had he wanted to, he could have easily inflicted great losses to the Mizo troops. But he delayed his march intentionally in order to let them escape with as few casualties as possible. Even then the T Battalion still suffered a number of casualties in a few armed clashes.

16.8 METHODS USED BY THE INDIAN GOVERNMENT IN SUPPRESSING THE ARMED MOVEMENT

“General Manekshaw of the Indian Army ordered the relocation of most of the villages in the Mizoram in order to cut off the MNA and MNV troops from the masses. People were issued identity cards and told to move to new villages which were not yet built. Relocation sites, called “Progressive Protected Villages” were set up along major highways. In many instances villagers were forced to move out of their villages at gun point for they were reluctant to leave their belongings. And in most cases they had to move out on just a day’s notice. There was no time to pack all their belongings, and it was not possible to carry everything at one time. Animals had to be killed and food grains had to be hidden in the forest. If there was no time to hide food grains, they were burned with the houses. As soon as people left their homes, the Indian Army personnel ransacked the houses, kept for themselves anything valuable, and then burned them down. Hidden food grains in the forest, if discovered, were taken away by the Indian troops and hoarded, or villagers were forced to burn them.

Six hundred villages with a population of 150 000 were force-settled at six sites: Seling-Champhai highway, Seling-Rata highway, Lunglei-Demagiri highway, Lunglei-Lawngtlai highway, and along the western border. The Indian Army could now check every household at any hour for the number of persons living in every house being written on a plate at the entrance of the house. The army controlled these relocation sites for two months, and then the task of controlling was handed over to civilian officers. Men were rounded up to work at construction sites on strategic roads in faraway regions such as Kashmir.

People were thus reduced to depend solely on government rations. The measures used against them were a collective punishment of both psychological and physical. There was a shortage of drinking water and the ration issued for a person was one kilogram of grain per week; the relocation sites did not have doctors, nurses, medicines and no medical facilities; and no arrangement was made for sanitation. Agricultural production was minimal due to the imposed curfew and the resulting reduction of available farming hours. Besides, suitable land for shifting cultivation was not available near the relocation sites; the available land for such purpose was located as far away as 10 to 15 miles, etc. It became thus unbearable for the majority of the people being
relocated that they either fled or moved out secretly and settled in other regions where Zo people were living.” (Vumson, pp. 284-86)

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 Lalnummawia 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 State, but the Indian government rejected the demand as unnegotiable.

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. Lalkhama, 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 Lalkhama 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 [later Lt-General] 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 Nmite, 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 Kam Hau clan of Sutee 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)_

17.1.3 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, uprasing 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 described. 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 hillmen 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 Kaladyne 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 Kaladyne 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 Sukte, Siyins, Tashons, Hakas, Thangtlangs, and Zokhuass. 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 Vaip tribes have almost disappeared from the Northern Chin Hills, and reference need only be made to them when dealing with the Sukte tract. The Sukte 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 Siyins are the Taute and Tautkets of the Manipur records. The Tashon tribe includes the two powerful communities of Yahows and Whenoths, which were formerly known as Pois, Poites, and Pawite. The formidable Shendus, so well known on the Chittagong and Arakan frontiers, are mainly Thangtlangs 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...”

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 Siyin. 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

* (p. 4 [Carey & Tuck]): “We have now identified the tribes and clans and families which are mentioned in Mackenzie's”
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 how a Siyin can creep into a post on his stomach and carry off cooking pots, &c., 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 Kwungli 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 Poitoos, 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, Suktes, 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 retroussé 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 learnt 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

"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 Sukte, 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 Thangtlang 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
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. Fan-ch’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

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** 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)
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, Kambau 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)

“This term Kuki, like Naga, Chin, Shenu, 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 Duhljan, 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 Sakthong’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**.

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 Monywa are mentioned in the inscriptions. By twelfth century the Burmans had occupied the Yaw and

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*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.
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 Shan 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

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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 Yazawin (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)
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 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 Zoos are a Mongoloid 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 8/A; 8/B & 8/C). However, nearly all the other native Tedim-related dialects speakers have great difficulty in understanding - and learning to speak it fluently.

It is due to three big barriers:

- The three varying tones of it which differ from the varying tones of the other dialects;
- The rest of the words - that is the 10 percent of words that are not to be found in any other Zo dialects;
- 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

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)
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-aai; 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 worths 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).

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 inhabitats in Eastern Zoram: Tiddim and Tonzag Townships: Tedim, Zou, Teizang, Sutke, Hualngo, Khuano, Giute, Val, Thado-Kuki, Sizang; Falam Township: Falam, Ngawn, Laizo, Zanit, Hualngo (Mizo), Khualsim, Zahau, Tapon, Sim, Bualkhua, Tlaisin and Lente; Haka Township: Haka, Zokhua, Mi Ei, Senthang, Thawr and Khualsim; Thantlang Township: Thantlang, Zophei, Lautu and Mara/Laker (the Mara/Laker are also found in considerable numbers in the “Pawi-Laker Autonomous Region” of Mizoram); Matupi Township: Matu, Zotung, Daai, Lautu, Mara/Laker, Amlai, Tamang and Wumthu; Mindat Township: Mindat, Muun, Daai, Cho, Kaang (M'kaang) and Rawngtu; Kankanpet Township: Knoktu, Chinpon, Daai, Cho, Kaang and Rah; Paletwa Township: Khami/Khumi, Chinpon, Daai, Khamui, Myo, Asho and Khuangs. 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: Khyong/Khyang, Bawm or Bawmzo, Thado-Kuki, Mizo, Masha (M'ro) and Panku; The Zos 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 Zos in Sagaing 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 abandoned 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 THE SOUTHERN CHINS

(Part IV: Anthropological Notes. Rigby pp. 128-137)

The following notes apply to the inhabitants of the tract of country known as the Chin Hills. Yawdwin subdivision, bounded on the north by the Baungshe country or Haka Chin Hills, on the south by the Minbu and Kyaukpyu districts, on the east by the plains of Burma, and on the west by the Arakan Hill Tracts.

These people have been divided into different sections, known by different names, mostly of Burmese origin and supposed to be distinct tribes, but further investigation has disclosed the fact that they differ but little from one another in language or customs, and do not themselves acknowledge to belong to different tribes. Some of the names have, however, been in use too long to be dropped, and are perhaps the most convenient designation to distinguish the Chins inhabiting certain localities. It should, however, be borne in mind that these names will not be recognized by the natives themselves. In entering the country from the Arakan side much confusion was caused, and a good deal of time was spent, in trying to find out the whereabouts of the “Tribes” of “Yindus” and “Gweyas”, names which perhaps a more intimate knowledge of the Burmese language would have led us to suspect to be of that origin.... (pp. 128-137)

Names used in this report. For descriptive purposes I have divided the Chins of the Southern Chin Hills as follows: -

1. The Chinboks.
2. The Yindus or Chins of the Arakan Yomas south of Zang-im-nu village, who women tattoo the face in spots. A small number of these are also to be found east of the Mon river in the Ding and Kaw and Knaw valleys (the Paukadu-Piedaw group) and the Salin valley.
3. The Cane-belly Chins, inhabiting the country east and west of the Yomas, west of the Mon river and north of Zang-im-nu. This section had never previously been visited, and before this year nothing was known concerning them. The most distinctive feature about them is their custom of wearing coils of red came round the waist...

HABITS AND CUSTOMS

Chinboks, Yindu, and Cane-belly Chins

History

It seems probable that the Southern Chins originally came from the north. The ruddy blush sometimes seen through the dark skin of a Chin woman or child, if it happens to be clean enough, seems to point to a Tartar* origin. They differ from the Northern

*[A member of the Mongolian people of central Asia. tzd]

(Source: The Oxford Dictionaries. www.onelook.com)
Chins completely in language and in some customs, as in the method of disposing the dead (the Northern Chins bury, the Southern Chins burn, a dead body)...

**Chinboks**

*Appearance, dress &c. -Mon*

The Chinboks men are, as a rule, small and puny but quick and active on their native hills. *Always abominably dirty, their faces are often smeared with soot from sleeping* with the head on a burnt log or on the fireplace as a pillow. The only thing a Chinbok takes a pride in is his hair, which is done in a high knot on the crown of the head, bound round tightly with red cloth and strings of cowrie shells. Through this, from the back, is stuck a long brash pin fasterned by a string from its end to the top-knot, and with a pendant of beads or red goat's hair. Into the top of the knot he stick as many feathers as he can acquire, sometimes the whole of the tail of a cock tied to a stick...A wrist-guard made of leather or plaited cane covered with lace is always worn to protect the wrist from the bow-stering when shooting...

**Women**

The women seem, as a rule, to be bigger made than the men, and some of the younger girls are fairly good-looking. They are also several shades less dirty than the men. The face is tattooed on reaching the age of puberty in a pattern of lines and semi-circles, which does not have quite the same beauty-marriage effect as the spot pattern affected by the Yindus and Can-belly Chin women. The hair is worn in a low knot or “bun” on the crown of the head, sometimes bound round with a strip of cloth and fastened with the brass skewer-like hair-pin...

**Yindus. -**

The men differ little from the Chinboks, but are on the whole perhaps rather bigger. The hair is worn in a small knot rather forward on the head, usually bound with strings of small beads, boar's tusks and teeth, or a narrow strip of cloth and often ornamented with feathers...The wrist-guard is nearly always made of thin rope wound round to a breadth of 4 or 5 inches. Unlike the Chinboks, they do not, as a rule, carry their weapons about with them unless on a journey...

**Women**

The women are decidedly smaller than the Chinbok women, more dirty and untidy. The hair is parted in the middle and done up in a rough knot at the back of the head, but always has a dishevelled, mop-like appearance. The face is closely tattooed in indigo blue spots, without any attempt at pattern...

**Cane-belly Chins.-**

The men are far superior in physique to any of the other Southern Chins. They average about 5 feet 7 inches to 5 feet 8 inches in height, and are broad, powerful-looking men. They are also cleaner than the Chinboks, and in fact a superior race in every respect, as well as being, as far as our experience went, a more truthful and altogether pleasant man to deal with...The wrist-guard is made of thin rope, like the Yindus. Except the headmen, who usually turned up with a spear, they do not, as a rule, carry their weapons...*I should say they are as fine and strike-looking a lot of savages as it would be possible to find anywhere out of Africa.*

**Women**

The women appear to be much inferior in physique to the men, and differe little in
appearance from the Yindu women described above. The same hideous method of tattooing if followed, and the same huge gourd-hearings worn...

17.7 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 with the information left behind by the British as some examples to get an idea how confusing these indeed were:

“Neyan [Nei Zan] of Chin Nwe [Ciimmua] is the father of the Siyin tribe; he lived 13 generations ago and he had three sons, Ne Nu [Ngu Ngui], Vamlok [Vang Lok], 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 Khasak village]. Vamlok is the progenitor of the three communities which we classify as the Limkai [Limkhai], Toklaing [Thuklai], and Bwenman [Buanman] 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 [Hang Suak], Toklaing and Limkai. Hansook founded Tavak village, Toklaing founded Vumyang [Vumzang] village, whilst Limkai remained in the original village of that name. Ne Nu had one son named Lamtam, who lived in Twantak [Thuan Tak] the village founded by his father Ne Nu and his uncle Daitong. Lamtam's youngest son Neeal [Nei Zal] moved from Twantak and founded Koset village, which nine generations later was destroyed by the Sijins [themselves] when attacked by General Faunce in 1889. Four generations ago Koset emigrants founded Tannwe [Thangnuai] village...

Besides these villages there was one called Twiyan [Theizang] near the site of our No. 3 Stockgate, inhabited by the last remnants of the Vaipei tribe. General Faunce and Major Raikes destroyed every village in the Siyin Tract. During the next two years the tribe surrendered and settled down as follows. The Limkai clan settled in Sagyilain [Sakhiilin]; the Toklaing clan lived in the three villages of Pumba [Pumva], Shark, and Yo; the Bwenman clan lived in Vokla [Voklaak] and Narlip; while the Twantak family (Siyin clan) was scattered in the six villages of Koset [Khuasak], Nashwin, Tannwe, Laibung, Pimpi, and Montok, and several families settled with the Suktes in You, Phumom, and Kholai. At the close of the Siyin-Nwengal rebellion the Sijins were collected into families and settled down in five large villages: the Limkais remained in Limkai or Sagyilain and the Bwenmans were collected into one village at Vokla; the Toklaings were all settled on the original village-site of Mwiton (Toklaing); and the Twantak family were collected and settled down in Koset and Lope. The (Siyin Clan) Twantak family is descended from Ne Nu, and the Limkai, Toklaing, and Bwenman families are all the descendants of Ne Nu's younger brother, Vanlok, and thus the whole tribe is merely one family. When we occupied the country we found the inhabitants divided into four clans: of Limkai, Bwenman, Toklaing and Twantak (Siyin), each controlled by its own Chief and each Chief independent of the other. We have recognized the custom and have
appointed or recognized the Chiefs of the four clans according to the customs of the tribe.“ (Carey & Tuck, pp. 127-129)

“...From the five men: Nge Ngu, Vanlok, Daitong, Hinnung and Nong Zong [Nun Zong] all the Siyin people descended. Part of the Koset and Lope [Lophei] people descended from Nge Ngu. Vanlok's descendants are the Toklaings, Bwenmans and Limkhais. Hinnung’s descendants are the Hualnams. Nong Zong’s are the Taukon people. Daitong’s descendants have died out”* (Naylor, p 45)

The following were some of the factors that had caused the discrepancies and contradictions between genealogies in the past and at present as well.

- Until the British pacified them completely there were constant tribal wars that social intercourses between different tribes were almost non-existent;
- Even after social intercourses had been to some extent established between different tribes, communications were - and still are - extremely difficult due to Chinland’s mountainous topography and lack of infrastructures in the land that social intercourses were minimal except in the few towns and their immediate neighbouring communities (until 2000 there were only 9 townships and at present with the so-called sub-townships: 12); closer social contacts have become more common only after WW II;
- So far as this author knows not a single Zo had ever attempted to put genealogies in written form until Pu Thawng Khaw Hau did it in 1955;
- Any serious academic study or research has never been done on Zo genealogies even after Khup Za Thang had published his first edition in 1974; Khup Za Thang himself undertook his researches alone without any prior expertise in the field;
- Until today there has never been a single attempt by different clans and sub-clans to iron out the differences between their clans; there were of course a few serious people who would like to make some thorough inter-tribal and inter-clan academic studies to clarify the contradictions, but such wishes were abandoned due to many obstacles.
- Since most clans and sub-clans remember only their own genealogies rather correctly, it was - and still is in many cases - extremely difficult for a researcher to standardize all the contradicting clan systems. Even within some clans there are still different versions of their own genealogies, especially the ones that are divided among several tribes and sub-tribes and spread over wide regions where human contacts were and still are very difficult or almost non-existent.
- Since the first and only book ever compiled by a native Zo, prior to Khup Za Thang’s first own work in 1974,

* “In fact, Daïtawng’s descendants did not die out. Even Carey and Tuck had recorded it. “Daïtawng's descendants are still found; they are, however, of no importance in the tribe and it is not necessary to follow their antecedents.” (Carey & Tuck, p. 127, Footnote 7)

Author’s (tzd) Note. Definition of a sub-tribe among Chin/Zo people: Those who speak a major dialect with just a slightly different accent are simply defined as a sub-tribe. For instance, if this definition is not used, there would be only four tribes, namely Sizang, Thado, Tiddim and Zou, instead of ten, in the Teddim and Tonzang townships in northern Chin State.
was in 1955 by Pu Thawng Khaw Hau of Thuklai village. Khup Za Thang had had no existing written record to rely upon, except that of Thawng Kho Hau's. He had therefore to start his research and data-collecting from almost nothing. That's why he needed almost 30 years to collect all the data for his two books (first and second editions). That was indeed a daunting task if one takes into consideration the great discrepancies and contradictions that he had to overcome between numerous “oral records” passed down from generation to generation in every clan or sub-clan, and that of the records left behind by the British as already mentioned above.

One of his solutions to overcome these great obstacles in standardizing conflicting genealogies was to request every clan or sub-clan to send him its own genealogy. That's why if one reads the “Genealogy of the Zo (Chin) Race of Burma”, for example, one will see this remark: “Approved by...” on the genealogical chart of every clan/sub-clan. He printed many different versions as they were sent to him that exist outside the Sizang region in his books without censoring them for he himself could not double-check them for accuracy.

He concentrated his efforts solely for the standardization of the main genealogical lines and also those that exist among the Sizangs by selecting the ones he thought to be most reliable and related. He has in this way succeeded in standardizing genealogies of many major clans and sub-clans (see APPENDICES K, K-1, K-2 & K-3).

The means of preserving knowledge of one's pedigree among the Zo people are mainly verbal as mentioned earlier. One instance of its use is in 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. 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’ or ‘Pu' according to their genealogical standing. I, for example, addressed the late Vum Ko Hau (Profile of A Burma Frontier Man) Pu Hau or Pu Hau Vum Ko Hau (Uncle Hau) because he was 22nd generation from Zo (mine is the 24th) and he also addressed me in turn as Pu Dal or Puno Thang Za Dal (Uncle Dal or Little Uncle Thang Za Dal) because his mother was the first cousin sister of my paternal grandfather (see TABLE 8/A & 8/B of Vum Ko Hau’s genealogical tree). And since my own mother was also of the 24th from Zo like me, I would have had to call her “U Dim” (“Elder Sister Dim”), If she were not my mother. In like manner Vumson Suantak addressed me as Pa Dal (“Uncle Dal”) for I am one generation older than him, although he was almost 7 years older than me in real life. And I addressed him as U Son (“Elder Brother Son”).

See 17.7 How Northern Zos Get Their Names below and GLOSSARY.

In every clan or sub-clan there were at least a couple of people in every generation who felt obliged or are interested to memorize their clans' genealogies; and also at every festive gathering of the Clan Chiefs and Elders, the Chief Priests formally recited the names of all of the forefathers of the Clans. It was also a tradition among the Clan leaders to record the histories of their clans in ceremonial songs which are largely autobiographical in content. Thus, this knowledge has been orally passed down from generation to generation.

As an example I shall describe my own genealogy. My main clan is called “Thuan Tak” or “Thuan Taka” or “Suantak”. He was the 8th generation from our oldest known ancestor: ZO. And my sub-clan's name is Lua Tawng. But if I am to describe my genealogical tree in detail, I will have to do so in the following way: “My main clan is Suantak, Nge Ngu's generation (he was one of Suantak's six sons), Kim Lei's offspring (he was one of Nge Ngu's great grand sons), Ton Kaai's descendant (Kim Lei had two sons and Ton Kaai was his son with his second wife), Ngiai Hang's great, great... grandson (Ngiai Hang was one of Ton Kaai's four sons); the Lua Tawng Sub-clan (Lua Tawng was one of Ngiai Hang's two sons). I am the 24th generation from Zo or the 17th generation from Suantak or the 9th generation from Lua Tawng.” (The italic genealogical terms in English are the nearest suitable words that I can think of, for we use different genealogical terms for
describing our clans and sub-clans as you have seen above. We have got four different words for sub-clan alone: “phung”, “be”, “te” and “bawng”, for example. The reader may get a rough idea about our clan and sub-clan system by studying the following TABLES 2, 5/A to 5/D, and 8/A to 8/D and the GENEALOGICAL INDEX. TABLES 5/A & 5/B are my own genealogical tree; 5/C & 5/D that of my mother's; 8/A & 8/B that of Vum Ko Hau's, and 8/C & 8/D that of Florence Ciang Za Dim's (see Acknowledgements). My mother and I are descended from Nge Ngu, and Vum Ko Hau and Ciang Za Dim from Vang Lok. The terminological terms used for genealogies among the Sizangs are much more complex than those that are used by several of their other fellow Zo tribes.

All the sub-clans branched out of some major clans. It is, however, no more possible for people of the present generation to find out how their forefathers chose their clan and sub-clan names. While several families of Suantak's descendants still use his name directly as their clan name, many others had chosen his descendants' names instead as their clans' names. One example: the forefathers of those who belong to the SUANTE clan chose Suante, who was one of Suantak's great grandsons, as their clan name. I do not have any knowledge at all how and why our forefathers decided to use sub-clans in the first place. The Sub-clan of Vumson Suantak for example, is THUAM LAM. His direct forefathers chose THUAM LAM as their sub-clan's name. However, my direct forefathers did not use TON KAAI, the younger brother of THUAM LAM, as their sub-clan's name. Instead, my sub-clan started with LUKA TAWNG, the grandson of TON KAAI, or grand nephew of THUAM LAM. And my mother's sub-clan started with MANG YUM, the younger brother of LUKA TAWNG. See TABLES 5/A, 5/B, 5/C and 5/D.

Approximately 80% of those who regard themselves as Sizangs are the descendants of two of Suantak's six sons, namely NGE NGU and VANG LOK, but there are still a number of the descendants of their four brothers, namely NEI LUT, HIN NUNG, NUN ZONG and DAI TAWNG among the Sizangs until today (see TABLES 2, 3 and 9 to 12/A), although most of the rest are now in northern Chinland and Manipur State in India. Besides, there are also a few other clans among the Sizangs that form majorities among some other tribes or sub-tribes - for example, Buan Siing, Hualnam/Gualnam/Ngualnam, Hat Lang, Hat Zaw, Mun Zo, Suum Thang, Lian Zaw, Thawmt, Zil Awn, etc (see below). Several families of the Suantak clan can be found in several other Zo tribes and sub-tribes as well (see TABLES 7/B; 7/C; 7/D-1+7/D-2; 7/E; 7/F-1 +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 33 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 off Suantak are also found among the Sizangs (see TABLES 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/I 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 “Pi”, 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 older 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 - tzd)

17.8 CHIN/ZO NAMES – HOW THE NORTHERN ZOS GET THEIR NAMES

The following quote shows the similarity of giving names to one’s children between the Jews and the 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, Khuano, Tedims, etc. in the Tedim and Tonzang townships in Burma, and the Paite, Vaipheis 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 his paternally 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 name 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 their paternal uncles' names and the rest of the daughters take the last words of either 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 Khat 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) Khat Pau figuratively means he who alone has the say or authority; (6) Khan Khai figuratively means he who uplifts either his own or others' lives or statuses; (7) Langh Pau figuratively means he whose words 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

Note. Suantak/Thuan Tak, the progenitor of a great number of families, is said to have lived at and was a Chief of Ciimmuai (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 Ga...
HOW THE ZO PEOPLE IN TEDIM AND TONZANG TOWNSHIPS IN NORTHERN CHIN STATE (BURMA) AND MANIPUR STATE (INDIA) GET THEIR NAMES

(Diagrams 1 & 2 show how we - my brother, my five sisters and I - got our names from both sides of our paternal and maternal lines. /Thang Za Dal. December 2019)

(See 17.8 ZO NAMES for explanation)

**Note:** 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. See my name***

* How my elder brother Lian Khat Pau got his name, as an example: **KHUP LIAN KHAT PAU**
# DIAGRAM 2
(On My Maternal Side)

<table>
<thead>
<tr>
<th>Khup Khaw Thang (Suan Neam)</th>
<th>Ciang Khaw Cing (Kim Pau)</th>
<th><strong>Khup Khaw Dim (Pau Tual)</strong></th>
<th>Thian Khaw Khai (Ciin Za Cing)</th>
<th>Thawng Za Cin Hau (Cing Za Lian)</th>
<th>Ngaw Cin Pau (Dim Khaw Mang)</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 Khan Cin</td>
<td>Thang Van Pau</td>
</tr>
<tr>
<td>Suak Khaw Cing (f)</td>
<td>Suang Do Lian Lian</td>
<td>Khat Pau</td>
<td>Hau Khan Huai (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>Zam Cing Hau (f)</td>
<td>Thang Za Mung</td>
<td><strong>Hau Cingh Huai (f)</strong></td>
</tr>
<tr>
<td>Mang Khaw Niang (f)</td>
<td><strong>Thang Khaw Pau</strong></td>
<td><strong>Hau Khan Cing (f)</strong></td>
<td>Khup Za Cing (f)</td>
<td>Thang Za Mung</td>
<td>Thang Za Mung</td>
</tr>
<tr>
<td>Vai Do Pau</td>
<td>Kam Cin Kang</td>
<td>Vung Man Cing (f)</td>
<td>Hau Cingh Mang (f)</td>
<td>Dim Khan Pum (f)</td>
<td>Dim Dal Cing (f)</td>
</tr>
<tr>
<td>Vung Ngaw Cing (f)</td>
<td>Cingh Zam Cing (f)</td>
<td>Neam Khan Cing (f)</td>
<td>Thiang Za Mung</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thian Dei Cing (f)</td>
<td>Cingh Khaw Hau (f)</td>
<td>Thang Za Man (f)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pau Khan Khup Za Nang</td>
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<td></td>
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</tr>
</tbody>
</table>
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 “Lal”. 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 “Haungeak”; 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 their 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

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


(Source: Zo People and Their Culture by Sing Khaw Khai, Published by Khampu Hatzaw, Churachanpur, Manipur, India)
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 or Southwest 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 the Hornbill. Issue No.1 Jan, 1997. Chin Students Union/ Website: Chinresource/06.02.2007)

Author's (tdz) 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/Paite or Mizo, or Falam dialects. Clan names marked in red form the great majority among the Sizangs. Since 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 Khai 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 Hau’s book from which Vum Ko Hau apparently had directly taken the said texts and diagrams without checking them carefully first. Thawng Khaw Hau had listed the names of Suantak’s sons correctly but irred on his diagram. (The text and diagram from Thawng Khaw Hau 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.
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, Ngiai, 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 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**), 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 Karen/Chinese name their children 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, Khuano, 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-LUSHEI 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-LUSHEI CONFERENCE – 1892 (Joshua/ZONET)/To:<zomi@egroups.com;From: "Joshua Gin Shoute" <shoute@catholic.org>*

**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.
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 Chin quite generally maintained a system of asymmetrical marriage relations such that the clan or lineage of one's wife-givers (in Lai Hoph patong)* was necessarily distinct from the lineages of one's wife-takers (in Lai, nuzuar). 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.

Sailo chiefs certainly tried to wrest land and jurisdiction from many Mara/Lakhir Chin chiefs and even some Lai and Laizo chiefs, and this much more systematically than any such attempts aimed Northward against Tangkhul or Southern Naga chiefs for instance. Still, it is strikingly clear that this was about land and about people closely related, not about 'countries' or any unified political order! Contrarise, it is clear that, for instance, there was no documented overlap between Mizo/Lushai/Sailo type chieftainship and that of the Chin, such as existed as between Lai and Lakhir, Lai and Falam and so on; not or any organised inter-marriage between the two kinds of chiefly clans and families.** The political organisations were simply too disparate for that.

The generals [Burma's] were then half right and half mistaken. Right because they saw the close kinship and economic interaction and the fact that movement of persons between Mizo and Chin was especially common and relatively easy. They would have capitalised on it as a basis for colonial administration, had they won their case. Wrong, however, because they mistook what they saw for evidence of an indigenous single society or political order - which it was definitely NOT._

FEEDBACK FROM VUMSON SUANTAK ON CHIN-LUSHEI CONFERENCE

[Dear Subscribers, The following is response from Dr. Vum Son on Professor F.K. Lehman's input on ZONET's posting (PS. Further feedback is welcome. Dr. VS's input is, herewith, posted unedited as received from ZONET]

There might be some differences between the people of the Chin Hills and Mizoram because of the forced separation by colonial policies of the British, where the Chin State had to make friends with the Burmans and Mizoram had to make friends with the Indians. The learning of Burmese in the schools and the use of Burmese
as the common language in Burma forced the people in Chin State not only to act like the Burmese but they have to function in the Burmese society if they want to make a living. In India the Chin Hills Regulation Act 1896 is still in application and that keeps the people of Mizoram from being assimilated in the Indian society.

The people of Mizoram are more or less a melting pot of the people from the East, that is from the present Chin State and [its] surrounding [regions]. There are Lai, Mara, including the Sailos, Hmar, etc., who acrosed the Tio as single or in small units and when they came to live there they have to marry women they could find from other clans [tribes] thus it is difficult to keep the tradition of wife-giver wife-taker principle. This does not mean that the people of Mizoram lose their contact with their relatives in the east. Their politics may differ due to the different forms of politics in the west and east, but they welcome each other as difficult times hit one area or the other.

During the fifties over sixty thousand people the then Lushai Hills came over and settled down in Falam, Kanpetlet, and Tahan areas. They were welcome as brothers and sisters and they lived together as one people. Today, because of the cruel Burmese dictatorship and mismanagement of the economy, between fifty and one hundred thousand people from the east come to the west. They were readily accepted by the people in the west as their lost brothers and sisters. The news about eighty or so people expelled from Zoam west last year were those involved in drug trade or committed crimes. Eighty out of fifty thousand is really a small portion remembering that half 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 Pu L. Keivom

The topic given to me by the Convener, Zomi Human Rights Foundation, Delhi Cell, for this seminar was ‘Zo Reunification’ in the line of my article written six years ago for the seminar organized by the Zomi Re-

* Explanation for previous page: Author’s (tdz) Note 1. This “wife-giver, wife-taker” tradition is practised by only some tribes in the Haka area in central Chinland and a few other Zo tribes in Manipur State. Vumson has also made exactly the same mistake on this matter: “Throughout Zo history marriage customs seem to have been uniform, with bride prices and ‘wife-givers’ and ‘wife-takers’ characteristic of the Zo people” (Vumson, p. 14). I wonder why he could have made such a big mistake at all. I could not ask him about it, because when I realized this mistake he was already dead.

Note 2. Among the northern Chin tribes - that is, the Sizangs, Tedims, Suktes, Zous and Khuanos, etc., it's an ancient tradition that a mother would try to find wives for her sons among the daughters of her own brothers - but not her sisters'. It was and still is a tabu for a man to marry his cousin sister from his father's side.

Note 3. So far as I know, Lehman's book has been a standard reference work since its publication in the field of anthropology on Chin. And he is a recognized authority on the Chin people, especially on the various tribes in the Haka region, because his main field of study was done in that part of Chinland.

** Note 4. There were almost no intermarriages between the Chief families of different northern Chin tribes either. And although all the Chin traditions, customs and superstitions are basically closely related there are no such things as standard Chin traditions or customs or religious beliefs as suggested by Sakhong and Lehman in their books. Bride prices among those northern Chins have always been more or less just symbolic. By the way, until very recently - that is, up to about the 1950s - there were very few intermarriages between different tribes.
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 Khül 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 Karens, 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 Anawarahta 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 Mongoloid 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 ethnic 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

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* 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 Tlangkua [Tangkhua], north of Falam (Chin Hills in Burma). From him sprung six lines of Lusei chiefs, namely Rokhuma, Zadenga, Thanglehua, Paliana, Rivunga and Sailoa... The Sailos (the great grandsons of Thangura) were the most important of all the Lusei clans. Lallula, the Sailo, 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. Lallula had five sons, Lalpuiliana, Lallianvunga, Manpawrha [Mangpura], Vuta and Kungliana. In the territory between Manipur and Burma Vuta’s [Vuttaia] descendants became very powerful chiefs... The very famous son of Mangpura was Suakpuilala, 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 Sailo...” (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 Sailo: These chiefs are descended from Sailova, 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, Lallula’s descendants, whose doings fill the records of Silchar for nearly a century; Vonoel, Savunga and Sangvunga, against whom the two columns of the Lushai Expedition of 1871-72 were directed, all these were Sailos...” (J. Shakespear, 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 Lushei chiefs now rule over the country between the Kurnaphuli river and its main tributary, the Tuiliangpi 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 the 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 Lushei 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: Shakespear’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)
carving out of their domain a separate autonomous Lushai Hills District named after their tribe. On this soil prepared by them 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), Railte, 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 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 Lakhipur 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 offshoot Zomi Re-unification Organization (ZRO). Under the banner of ZRO, the First World Zomi Convention on Re-Unification was held at Champai 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.

Note: December 17, 2005, Delhi
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The posted comments, opinions, etc of the posters does not necessarily reflects that of HMAR.ORG.

**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, Asho 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 Zhō.' Literally, 'Zo' means 'the highlanders'. 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 Dulien 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
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 distinctive-ness 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 Kuiks 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.

Note: The above article is a reprint of Dr. S. Haokip's letter to a Mr. Barauh.
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 defination 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 Zohnahthal (groups of Zo).

[2.1.] Lusei/Duhlani Language as the Mizo language

[2.] “MIZO” BECOMING AN EXCLUSIVE TERM: A RETROSPECTIVE

At the time that Lusei was the name of the official language of the Mizoram, I (a Mara) could identify myself as a Mizo. I could accept the idea that we the Lusei, Lai, Mara and Paite, etc collectively belong to a proud people and nation called Mizo. I could also accept using Lusei as the common language of all these Mizo groups. However, when the name of the official language was changed from that of Lusei to Mizo, I began to experience an identity crisis. I pondered, “What does this, changing the name of our lingua franca from Lusei to Mizo, mean to me as a Mara? Does it mean that since the Mizo language is not my mother tongue, am I no more a Mizo? This experience of identity crisis indicates that, both from theoretical and practical aspects, the term “Mizo” does become exclusive whenever the Lusei language is referred to as the Mizo language. This automatically excludes the Mara and other Zohnathlak groups from the Mizo identity, since none of their languages can then be referred to as the Mizo language.

[2.2] Thanga/Thangi as Mizo names

Some Lusei-speaking Mizo people are of the opinion that a Mizo can be known from his or her name, i.e., Mizo male names end with “a” and female ones with “i”. Although Lusei-speaking Mizo academicians may no longer use this as their argument for Mizo identity, for the majority of people, this seems to remain a cornerstone for the modern Mizo identity. I have not done much research about the etymology of these fixed endings of “a” and “i” for the Lusei masculine and feminine names. The other language I know of as having the same system is Hindi “larka/larki”. But I do not assert that Lusei Thanga/Thangi and Hindi larka/larki are cognates. However, in my opinion, Thanga/Thangi naming system is a recent development in the history of the Lusei language and culture. Had the ending of every Lusei masculine and feminine names in antiquity been “a” and “i”, the names of the clan founders would also have been Sailoa (definitely not Sailo), etc. But the Lusei-speaking Mizo people today do not put “a” in their clan names.

As stated, I am not an authority in this area. What I am trying to show is that there are other Zohnathlak people groups who do not use “a” and “i” ending for their masculine and feminine names. For example, for the Mara people, the masculine and feminine names can easily be differentiated without using gendered suffixes of
“a” and “i” owing to the fact that Mara names are gendered conceptual and gender-sensitive. Laizo (my father's name) can never be a feminine name and Pawthlie (my mother's name) can never be a masculine one. Thus, if “Thanga/Thangi” is championed and superimposed as the mark of the Mizo masculine and feminine identities, the Mara people and other Zohnathlak groups would automatically be excluded from the Mizo identity. Even if we suffice “a” and “i” for Mara masculine and feminine names, again, this “Luseinized” form of Mara names do not seem appropriate. For example, to call Laiu, Laiua will sound strange, let alone feminizing it into Laiu-i. It does not simply work.

[2.3] Speaking Mizo language with accent

When Lusei language became the Mizo language and the Mizoness is identified by one's fluency in Mizo language, it created a first class Mizo or Mizo diktak (real/pure Mizo) and second class Mizo (Mizo dik tak ni chiak lo) within the Zohnathlak groups. Names with Thanga/Thangi endings who speak Mizo language without any accent are regarded as Mizo dik tak. Other Zohnathlak groups who speak Mizo language with heavy accent are labeled as “other Mizo groups”

“A naih tawkin i paih el!” This was the comment made by friends and colleagues of Mr. Hiphei, a Mara and former MP, concerning the way the latter speaks Mizo. Mr. Hiphei had transcended the Mizo trawng paih, thanks to his position and status. I too speak Mizo language with a heavy accent (and funny?) accent and write in a funny way. Even so, my educated Lusei-Mizo friends appreciate my effort to speak “their” language and in spite of my heavy accent, some of my best friends are Lusei-speaking Mizo people. They respect and accept me as I am, that is, as a Mara or Mara-Mizo. But for the ordinary Lusei-speaking Mizo people, my very accent and name naturally become my “non-Mizo” identity. It must be remembered that Zohnathlak groups who do not speak Lusei-Mizo language are aware of the habits of some quarters of the Lusei-Mizo speaking communities who love to entertain themselves by making bad jokes about the formers' heavy accent (trawng paih) as well as some of their cultural traits. In this trajec-tory, the Mizo language is becoming a diving force rather than a uniting one.

[2.4] Overt or covert plans to assimilate smaller groups

In the process of the identify formation of a people group, some smaller or sub-people groups within the region are usually taken for granted or even overtly assimilated into a larger group's identity. I do not have any proof that the dominant Lusei-speaking who make and implement policies in our state (Mizoram) had both overt and covert plans to assimilate smaller Zohnathlak people groups, such as the Mara, into the Lusei-speaking Mizo identity. However, if they ever develop such a plan, then, for them, the term “Mizo” would be synonymous with the term “Lusei”, thus excluding non-Lusei-speaking Zohnathlak groups as non-Mizos.

[2.5] Lusei/Duhlian equal to Mizo

From the above discussion, it would appear that the term “Mizo” has practically become an exclusive national name and language for the Lusei/Duhlian speaking Zohnathlak group and others who subscribe to this Luseinized Mizo identity. This then clearly indicates that the definition and application of the name “Mizo” no
longer covers all the Zohnaklak groups. At this point, the question is: Is there a way forward? Can we rediscover the inclusive meanings and nuances of the term “Mizo”? If not, what new identity and name can we negotiate that would include all the Zohnathlak groups?

[3.] **REDISCOVERING AN INCLUSIVE IDENTITY THAT WILL COVER ALL THE ZOHNATHLAK GROUPS: A PROSPECT**

There are at least two ways to go if we want to renegotiate a name that would serve as an umbrella for all the Zohnathlak groups - rediscovering the inclusive meaning and nuances of the term “Mizo” and/or negotiating a new name. First, let us attempt to rediscover the term “Mizo” as an inclusive one for all the Zohnathlak groups.

[3.1] **Definition and Application of “Mizo” as Inclusive Term**

[3.1.1] **Lusei language as the *lingua franca* of Mizoram and all Mizo people groups**

Defining and applying “Mizo” as an inclusive term hypothesizes “Mizo” as a generic name for all the Zohnathlak groups. It goes without saying that, as a language spoken by the overwhelming majority of the Mizoram State in particular and the Zohnathlak people groups in general, the Lusei language should rightfully become the *lingua franca* of the Mizoram State. But that does not make Lusei the Mizo language par excellence, if the term “Mizo” is to be inclusive of all the Zohnathlak groups both within and outside the Mizoram State. Otherwise, there would be many Mizo people who do not speak their own Mizo language. For instance, Hindi is not the Indian language; it is one of the Indian languages. In the same way, Lusei is not and should not be the Mizo language; it is and should be one of the Mizo languages.

Celebrating our distinct ethnic realities within the Zohnathlak groups, we could follow the Nagaland pattern. We could well continue to use Mizos as our collective name but differentiate between different Mizo groups as Lusei-Mizo, Mara-Mizo, Lai-Mizo, Chakma-Mizo, Paite-Mizo, Hmar-Mizo, Biate-Mizo, Kuki-Mizo, etc. In this way, everyone will feel free at home with the Mizo concept and identity. Being a more developed, educated, and established group, the Lusei-Mizo could lead other groups responsibly as our big brother.

Having Lusei as our common language, we could continue to use the term “Mizo” as an inclusive name for all the Zohnathlak groups. In so doing, we must proactively and consciously promote and sincerely practice the inclusive meanings and nuances of the term “Mizo”. I cannot speak for other Mara people; nor can I represent the opinions of other Zohnathlak groups. As for me, I do not want my Mara language, culture, and ethnic identity to become extinct. I am proudly Mara and will not become a Lusei-Mara. But I can become a proud Mara-Mizo. In other words, I can be both a proud Mara and a proud Mizo at the same time if the term “Mizo” is defined and applied inclusively to refer to all the Zohnathlak people groups. In so doing, I would not have problem having Lusei as the common language of all the Zohnathlak groups.

[3.1.3] **Accepting other Zohnathlak people groups as real Mizo (Mizo *dik tak*)**

Our “big brother”, the Lusei-speaking Mizo group, will need to make a conscious effort to accept other
Zohnathlak groups whose names are not Thanga/Thangi as well as those who speak the Lusei language with heavy accent as Mizo dik tak. By their actions, they can either alienate or welcome the rest of the Zohnathlak people groups. They will need to be sensitive to the feelings of smaller groups and to collectively attempt to stop negative stereotyping (name-giving, bad jokes, etc) of other Zohnathlak people groups. Other Zohnathlak groups can be proud of ourselves as being Mizo and own the Mizone.

[3.1.4] Rejecting overt or covert plans to assimilate smaller groups

The Lusei-speaking who are in the majority among the Mizo groups should rest any attempt to assimilate smaller Zohnathlak groups like the Mara either overtly or covertly. Any overt or covert attempt to assimilate smaller groups by the majority Lusei group would be counterproductive as it will simply alienate non-Lusei-speaking smaller Zohnathlak groups. The Lusei-Mizo group could proactively encourage and emphasize the preservation and develop-ment of the languages and cultures of smaller Zohnathlak groups. We must accept the realities of our ethnic diversities, positively taking it as the richness of our Zohnathlak culture. In my opinion, if Lusei-Mizo speaking brothers and sisters are willing to embrace this attitude of the preservation of development of the languages and cultures of Zohnathlak groups, then the rest of Zohnathlak groups would also be willing to learn and use the Lusei-Mizo language as their lingua franca. Reconizing, respecting, and accepting our diversities could well become our Mizo unity and strength. We could achieve our vision of building a grand Mizo nation by celerating our diversity and thus embracing “unity in diversity” model other than imposing uniformity, that is, imposing a uniformed Luseinized Mizo identity for all the Zohnathlak groups.

[3.2] Discovering a New Inclusive Identity

[3.2.1] Mizo as a new name for old Lusei/Duhlian language and people group

As discussed above, to other Zohnathlak groups, the Mizo language and the Mizo people today are none other than the old Lusei or Duhlian. For this reason, it has become very difficult, it not impossible, to promote the name “Mizo” as an inclusive of all the Zohnathlak groups. If we could no longer sell the idea of Mizo as an inclusive name to many quarters of the Zohnathlak groups, the way forward is to categorize Mizo as one of the Zohnathlak languages and the Mizo people as group within the overall Zohnathlak nation/people, and find a new inclusive identity that will cover all the Zohnathlak groups.

It is important to add that the Lusei/Duhlian group has every right to rename their language the Mizo language, and exclusively identify themselves as the Mizo and thus alienating other Zohnathlak people groups from the Mizo identity if that is the way they want to go. In this way they may even save themselves from all the mess associated with the inclusive identity of the term “Mizo”. They have a strong population, a large territory, and adequate resources (both human and material). The Lord will continue to bless them, and they will continue to progres and become a vibrant economy soon. Non-Lusei-speaking Zohnathlak groups do not have any right to complain, as the Lusei/Duhlian people have every right to chart their own course, and decide their own destiny. Other Zohnathlak groups who buy a Luseinized Mizo identity may join them. For the rest of the Zohnathlak groups, they too will be blessed by the Lord as they strive to become significant people groups. And we all can
live side by side peacefully and help each other as brothers and sisters of Zohnathlak.

However, inspite of that option open to the Lusei/Duhlai group who now have become Mizo, it should be noted that the strength of the Zohnathlak people, including the Mizo group, still lies in our “unity in diversity”. With this strength in “unity in diversity”, we need to remind ourselves that identity formation must of necessity entail identity negotiation. It would appear that negotiations have not been adequately made among the name of our *lingua franca* (to call it Lusei, Duhlai, Lusei-Mizo, Mizo), the name of our collective identity (Chinlung, Zohnathlak, Mizo, Zomi, Zo, Zou, Lai, Kuki, Himalayan Foothills Nations, etc), and the name of the state (Mizoram, Zoram, Maraland, Zoland, Federation of Hill Peoples, United Hill Peoples, Union of Hill Kingdoms, etc).

Thus, what I am trying to provoke in this article is a way forward for the Mizo group and other Zohnathlak groups to renegotiate our collective identity.

[3.2.2] **Federation Of Zo or Zohnathlak (FOZ) as our collective identity**

Most of all the Zohnathlak groups use the name “Zo” to refer to themselves or other Zohnathlak groups in its variant renderings - Mizo, Zomi, Zo, Zou, Zao, Zyu, Cho, etc. However, as discussed above, if the term “Mizo” has become an exclusive identity for the old Lusei/Duhlai group, we then need to discover a new and neutral inclusive term that would cover all the Zohnathlak groups. In my opinion, the term “Zo” or “Zohnathlak” would be most inclusive one. We could call it the Federation of Zo or Federation of Zohnathlak (FOZ, pronounced Fawz). I am not saying about a political federation here. In line with the context of geo-political realities of countries where the Zohnathlak groups live today, I am saying in terms of cultural and community federation of the Zohnathlak groups. We live in a global village today. We the Zo people are to relate more and more to the world around us. In so doing, other people would find it difficult to pronounce “Zohnathlak”, but they could pronounce the word “Zo” easily. Therefore, “Federation of Zo” maybe more appropriate name to use. However, I am fine with either of the names - Federation of Zo or Zohnathlak. We do not need to bother so much whether other peoples could pronounce the word “Zohnathlak” properly or not.

[4.] **CONCLUDING REMARKS: THE WAY FORWARD**

As noted above, even if Lusei/Duhlai ist just one of the Mizo languages, being the most developed and widely understood language, we could rightly continue to use it as the *lingua franca* of the Mizoram State and all the Zohnathlak groups. In so doing, if we must use the term “Mizo” as an umbrella name for all the Zohnathlak groups, then we will need to change the name of our lingua franca from “Mizo” back to “Lusei”, “Duhlai”, or a hyphenated form “Lusei-Mizo”. I am afraid that the more the Lusei language is championed and superimposed as the Mizo language, the more alienated non-Lusei speaking Zohnathlak groups will become. It seems that the old saying “better late than never” is still applicable here.

If we go along the trajectory of categorizing the old Lusei/Duhlai being replaced by the present Mizo, then the Lusei language that has now become Mizo language can remain as it is, and thus the Mizo speaking people be regarded as one of the proud members of the Zohnathlak groups. Being spoken and understood by the Mizo group and many other Zohnathlak groups, Mizo could remain as the common language of the “Federation of
In so doing, we could also intentionally and proactively promote the preservation and development of the languages and cultures of other Zohnathlak groups. And you know what? I, a Mara, would be speaking the Miizo language with pride, even with my heavy and “funny” accent, for it would be my beautiful *lingua franca.*

The author, Dr. Laiu Fachhai, DTh., is a minister of the Evangelical Church of Maraland and the Director of Serving in Mission (SIM) North East India based in Shillong. He is also a Visiting Professor of John Roberts Theological Seminary in Shillong. The views expressed in this article are the author's; they neither represent the views of organizations he is affiliated to or of the people group to which he belongs; nor is the article meant to wrong the Lusei-Mizo speaking people. This is an academic paper written from the perspective of the grand politics of the Zohnathlak people in the making; and it should be taken as such...


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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); (19.0 Culture: Marriage Custom); 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 – *tzd*) 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](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 Yeshurun Ngaihte, 50, the chazzan, 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 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 Chhlnlun, 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, Zaithanchhungi, 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. Zaithanchhungi saw other links in musical instruments and household practices. “I was a non-believer, but after my search 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...


19.10.4 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 thought 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 - 142 Palestinian fighting...

19.10.5 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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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 BeT 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:

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.

17.10.8 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 research scholar at 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 Zaithanchhungi, 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 bro] DNA tests prove that Mizo people are descendants of a lost Israeli tribe

https://www.youtube.com/watch?v=X_1zjuZTyns

Bnei Menashe aliyah family reunions - #3
https://www.youtube.com/watch?v=Z_3R9QYJJR1

Bnei menashe aliyah 2018 march
https://www.youtube.com/watch?v=W5UmI18sHko&t=10s
17.10.9 **Israel's Chief Rabbinate Recognizes Mizos As An Israeli Lost Tribe**

SANGZUALA HMAR, TNN - *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), Lalphanhima 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. ([http://timesofindia.indiatimes.com/articleshow/859025.cms](http://timesofindia.indiatimes.com/articleshow/859025.cms))
Tracking the genetic imprints of lost Jewish tribes among the gene pool of Kuki-Chin-Mizo population of India

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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 irreconcilable 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.

17.11.1 STATUS OF MIZO WOMEN

The main objective of this paper is to examine the status of Mizo women in a changing Mizo society from 
historical and sociological perspectives for a worthwhile appraisal of her status today. My basic hypothesis is that 
Mizo society is basically patriarchal in nature which is therefore responsible for the development of hyper-
masculine biasness thereby tending to push the woman to traditional familial roles.

As a result, patriarchal elites in Mizo society continue to dominate the society and politics till today. This is 
also true in the case of East Asian and Southeast Asian societies. LHM Ling, in this connection, argues that this 
patriarchal familial relation extends beyond the nuclear family to include multiple generations within and across 
families, as well as social relations in general.

In other words, this kind of state-society relations corresponds directly to those between parents and children: 
firm benevolence from parents/state in exchange for filial devotion from children/subjects. Endorsing Ling’s 
argument, Rose J Lee and Clark also strongly contend that "in almost all societies, women as a whole are forced 
into subordinate roles and statuses that embedded in and reinforced by a wide array of patriarchal cultures".

Having its ethno-cultural roots in Southeast Asia, Mizo society is not an exception to this. To have a clearer 
perspective on this, let us make a brief survey of the status of the Mizo women through the ages beginning from 
pre-colonial period.

In a traditional Mizo society, the father was the head who was all-in-all over all his family affairs. In a 
developed patriarchal system, the head of the household was also a representative in the inter-clan and community 
relations. The power and authority of the patriarch over his children, young or adult, was often almost unlimited.
In most of the developed communities in which the patriarchy flourished, occasionally an individual woman
would achieve great fame and even became ruler. A case in point was the emergence of Ropuiliani who became chief of Denlungah after the death of her husband, Vandula and established her hegemony over other surrounding nine villages in South Mizoram in 1895. But this was an exception; because Mizo woman, as in other patriarchal societies, seldom participated directly in public life.

In a Mizo family in the past, a woman had no right either in a family or society. As a matter of fact, she belonged in body and mind, from her birth till her death, to her father and brother and to her husband after her marriage. The woman possessed nothing even though she did most of the work within and outside the house. The following sayings, among many others, clearly testify the inferior status of Mizo woman in the past: (1) the wisdom of woman does not extend beyond the bank of a river; (2) woman (wife) and old fencing can be replaced any time; (3) let a woman and a dog bark as they like; (4) woman and crab have no religion; etc. Unlike the male child, by custom and convention, a Mizo woman had no inheritance right or share in the property of her father. The Mizo customary laws were also male-biased and did not at all protect woman's interests. The Mizo woman had no freedom to choose her future partner which was entirely in the hands of her parents.

Two customary practices which inevitably accompanied her marriage were bride-price (mo man) and dowry (thuam) which tended to treat woman as a sort of commodity. In the past, the dowry consisted of any one or more of the following: at least three strings of thival beads; at least one string of thifen beads; and at least one string of old amber beads, etc., plus household belongings commonly used by woman.

Another biasness of Mizo customary law was that a woman could commit adultery either while her husband was alive or even after the death of her husband. If she committed adultery while her husband was alive, the whole of the bride-price paid must be returned to her husband who was also entitled to retain his wife's dowry. If she committed adultery after her husband's death while living in her husband's house, she had to perform compulsorily three ceremonies such as thlaichhiah, thlahual, mithi chaw pek.

Thlaichhiah is a sacrificial ceremony for a dead husband. Because it was once believed that the spirit of the slain animal on the occasion might accompany the departed soul to the other world. Another inseparable ceremony is the thlahual which was performed in general for those who grieved too much over their beloved ones in order to prevent their thla (soul) from following the spirit of the deceased. But in this particular context, the woman's unfaithful behavior was believed to have disturbed her husband's spirit and the ceremony was usually performed in order to quieten her husband's spirit. It was a kind of expression of deep anguish over her immoral act. When this ceremony was performed, the woman had to remain at her father's house at least three months.

During this period, she was to perform everyday another sacrifice called mithi chaw pek - a ceremony of putting aside a portion of the food the woman was to eat at each meal for her dead husband. But the question here is: what happened to the man with whom she committed the act of adultery? The Mizo custom was completely silent on this. Divorce was also so easy. One had to simply say to his wife "I divorce you". Of course there were several ways of divorce in traditional Mizo society (by simply returning the bride-price, by mutual agreement, etc). When divorced, a woman could not claim ownership of the children.

With the coming of Christianity followed by modern education, the position of a Mizo woman had undergone tremendous changes. In the beginning, Mizo parents refused to send their daughters to school, saying "who would work if the girls were sent to school?"

A group of young Mizo men also told the lady missionaries that they did not want to have their girls educated for; they said that women and girls were destined to do the household works. They further argued that women had
no mind and there was no point in trying to bother about their education. Despite this opposition, Mizo girls began to learn the three R's including child care, home nursing, cooking, knitting, sanitation, etc. As a result, there was a great difference in the facial expressions and outlook of educated women and those of uneducated womenfolk. Soon the Mizo young men also began to prefer educated wives and the whole status of women became more respectable than before. The value systems had also undergone sweeping changes. Traditional value systems were being replaced by modern and western value systems. When political consciousness dawned upon the people from the forties of the 20th century, women were no longer confined to the four walls of their kitchen.

Aware of their age-old inferior status and because of the impact of modern education, Mizo women have recently formed the Mizo Hmeichhia Inzawmkhawm Pawl (MHIP) and its counterpart in Manipur- have been spearheading the movement for the overall emancipation and welfare of womenfolk in Mizo society. Among others, the MHIP has been trying to eradicate the commercialization of the bride-price; the dowry system; sexual exploitation of women of any kind; and inequality between man and woman.

At the same time, it has also taken measures to uphold women's values and rights; to promote and bring about a cosmopolitan outlook to the women in general and through various activities like seminars, workshops and conferences; to impart instructions to rural women through demonstrations and lectures; to serve as a channel of communication for the protection of women's interests; to sensitize women for eradication of social evils, economic exploitation and cheap commercialism concerning women; to encourage women's participation in public life including politics; to promote women's education and to take up their mental and moral welfare; and to raise funds through donation, subscription, fees and other contributions from the members of the association, general public and financial institutions including government.

Thanks to the two frontal women's organizations, Mizo women today are having a better place in the society. Marriage is now a matter in which their opinion is sought first. Exploitation in the name of sex has greatly decreased. Unlike in the past, there is no more social stigma on widow or divorced woman. Today a Mizo woman plays a very significant role in all walks of life. A visit to market places reveals that almost all shops are run by women with their neat, tip-top dresses and stylish hairdo like those of the Bold and the Beautiful ones. This picture is not different when one goes to offices or educational institutions which usually have no fewer womenfolk than their male counterparts. Socially and economically, woman has now an honored place in today's Mizo society. A Mizo woman is as free as her male counterpart. She has now a due share in her parental or ancestral property and is even entitled to inherit her father.

This is the general picture of a Mizo women's position today. But when we talk in terms of their political participation, they are still much lagging behind of their male counterparts. Why is this so? On the whole, woman representation in any political decision-making processes is abysmally low in the whole of Asia and else where. In a very developed country like Japan, the percentage of woman representation in the national diet is only 2.3 percent and the highest is in Finland where proportional representation of woman stands at 38.5 percent. Development and modernization are expected to accelerate social and policy reforms regarding the status of woman.

It is also theorized that social and economic changes combined with modernization should help a woman overcome many of the social barriers which are engrained in the patriarchal culture of Mizo society. There are attempts for empowerment of women through legislative reforms. But in so far as the election scenario both at the level of the village council and assembly is concerned, women's participation in political decision-making is still a
far cry away. Why is this so? As it has been pointed out before, Mizo society is basically a patriarchal society which encourages hypermasculinity in all its social, economic and political functions while at the same time, pushing hyper-femininity at the bottom of the society. In spite of their high literacy and competence as civil officers both in the state and central services, their political role has yet to assume noticeable significance.

In the final analysis, overall democratization of Mizo's socio-economic and political structures can be expected to promote women's empowerment and emancipation. This will mean clear-cut reservation of electoral seats right from the grassroots level as it has been implemented in the panchayati raj institutions where even a fixed quota of pradhan (chairperson) in gram panchayats and adhyakshas (Chairpersons) in Zilla Parishads are reserved for elected women. The enhanced political representation will again enable them to enhance their political power so that they can have more equitable share in decision-making for their society. Given this political power, women even within the patriarchal cultural domination, will be able to exercise their political rights for more fulfilling and rewarding roles in the society.

Women's empowerment has become a global issue and the question of the Mizo woman's political empowerment need to be considered in the context of what is being done and implemented in East Asia and South-east Asian regions. Everything said and done, only democratization and empowerment can provide a Mizo woman an avenue through which she can continue her long journey towards her total emancipation. To be more specific, two political mechanisms may be considered in this regard: increased proportional representation of woman in all elected bodies and fixation of a certain quota of offices therein; and the increased political activities by autonomous women's bodies. Then and then only, she can be in policy-making elites and decide for the overall improvement of women's status.

Note: This paper: Status of Mizo Women was written by Prof. Dr. Lal Den, Department of History, Manipur University, Imphal, on the occasion of the Mizo's Women Day two years ago and was published locally in Mizoram. (Source: The Sangai Express & www.zoin.net)

17.11.2 PAITE WOMEN IN THE CHANGING POWER STRUCTURE

A case study of Churachandpur

By: Dr Rita Mairembam

Churachandpur district, situated in the South Western part of the state, is the largest district covering an area of 4,570 sq. kms. The district is composed of 15 different communities such as Hmar, Paite, Thadou, Vaiphei, Zou etc with a population of 2,23,609, according to the 2001 census. Out of this, the female population is 1,13,967. From the early history of Manipur we found that women were not confined within the four walls. They were free to move outside the house. Paite women are hard working. Women not only perform household duties, they contribute a lot in the maintenance of the family economy. Besides household activities they participate actively in Jhum cultivation. They are engaged in weaving, collecting firewood. In a word we can say what not they have contributed. But what credit do they get? Do they have any say in taking major decision for the family and state as a whole? A woman possess nothing though she did most of the work. Their work is not considered as income generating works. In Paite society a woman is regarded as subordinate and inferior to a man in the estimation, concept and treatment of the male members. Why do women become subordinate to men?
Ethnic Dresses of Paite Woman

There are many factors responsible for it. Traditional norms and beliefs placed women in a subordinate and inferior position in the family and society. But the most important factors for making women subordinate are economic dependence and non-participation in the decision making. The Paite society is a patriarchal society and so it is male-oriented and male-dominated society. The society generally based on patriarchal values considers women only as subordinates, not as equals. Moreover they are strictly bound by customary laws. Paite women have no right to participate in the village administration, nor do they have the right to participate in the Indongta (family council). They also have no right to inherit parental property. But with the passage of time there have been some changes in the power structure of the tribal society. Some of the changes can be studied in two aspects i.e. inheritance of property and administrative system. Inheritance of Property: In a patriarchal society generally the right of inheritance of property goes to the father-line (male-line). There are two types of succession and inheritance of parental property in the traditional Paite society, Primogeniture and Ultimogeniture.

According to Primogeniture, the eldest son has the sole right to inherit the property and according to Ultimogeniture, the youngest son inherits the property. Even an illegitimate son can inherit his father’s property in case there is no other male issue of the father. But a daughter is not allowed to inherit the parental property. The only occasion she can get some of her father’s property is in her marriage. At the time of marriage she is given puanpui/panbu (a thick cotton mattress), tools (spade, a traditional agricultural implement), Lalpi (a basket made of cane with cover) and Slambu (tool for weeding) etc. Besides, the daughter of a well-to-do family gets various kinds of things as Moutam (things to be distributed among her husband’s relatives). But now they are given many items like cot, almirah, utensils, television etc and even house and land by well to do families. Moreover, women started inheriting parental properties. e.g. Smt. Kim (not real name) of Salem Veng, inherited her parental properties. But she faced lots of objection from her relatives.

Finally she entered into a negotiation with her relatives to find an amicable solution.

The reason for getting this right might be due to the introduction of the Manipur Land Revenue (MLR) and Land Reform (LR) Act, 1960 which was extended to 89 villages out of 225 villages in Churachandpur district. According to MLR and LR Act, 1960 every person who at the time of commencement of the act, holds only land from the Government for agricultural purposes, whether as a settlement holder on as a pattadar, his successor-in-interest, shall subject to the provisions of sub-section (2) of section 99 became the owner there of as and from such commencements. Before the MLR & LR Act, 1960 was introduced in the hill areas the traditional land holding system was based on the principle of community ownership under the custodianship of the chief and was also based on customary laws of the village community. Therefore it might not be possible to give immovable property to daughters who left the parental house after marriage. Now the system of land ownership has been transferred from community to individual in these 89 villages of Churachandpur district. Women have the right to inherit the property of her husband after the death of the husband. But Smt Lucy (not real name) faced lots of objection from the relatives of her husband as she has no son though she inherited all her husband’s property. She now decided to distribute her property among her daughters since the property is in her name (i.e Pattadar) under the MLR & LR Act, 1960.

Those women who inherit properties are not aware of their legal rights. They inherit with an understanding and negotiation. In fact, if there is any objection from any person they can go to the law court and fight for their rights.
But it is possible only to those areas where MLR & LR act is in force i.e Pattaland. Thus there is a change from the traditional laws of inheritance and gives an opportunity to women.

Administration

Paite administration system is authoritarian. The hill chief is the authority or head of the village and his position is hereditary. The chief is assisted by a Village Council consisting of people appointed or nominated by the chief. No woman is allowed in the family council i.e. Indong-ta and council of members of the village. If the chief has no male issue the nearest male kin will succeed him. Thus women have no right to participate in the village administration. In the hill administrative system there are many changes. After Indian independence, an act for the administration of the hill areas, called the Manipur State Hill Peoples (Administration) Regulation Act 1947 was introduced. The act provided for the establishment and regulation of village authorities in the hill areas. The Village Authority consisted of a Khullakpa (Hill chief), one representative from each clan and the village elders. The Hill Peoples Regulation Act, 1947 also envisaged a higher authority called the Circle Authority. A Circle Authority consisted of a circle officer and a council of five members elected by the village authority in the circle.

The Parliament passed another Act called the Manipur Village Authorities (Hill Areas) Act, 1956. The members were elected on the basis of adult franchise initiating people’s representation and thus introduced the democratic system of election. This act imposed certain limitations on the power and function of the hill chiefs that led towards the transformation of authoritarian system to democratic system. The Manipur Hill Areas Acquisition of Chief’s Rights Act, 1967 made an attempt to abolish the chieftainship in the hill areas by paying compensation but the chieftainship still continues with all its rights and privileges.

In 1973 the Manipur (Hill Areas) District Council Act, 1971 was implemented and according to the act the hill areas of Manipur were divided into six autonomous districts with a District Council in each. Each District Council consisted of 18 elected members and 2 no-minated members. But in the changing scenario none of the women ever participated. However, as the population has grown four folds in the district headquarters of Churachandpur, the Govt of Manipur declared the village 29 a notified areas under the order no. 24/56 (s) 59-(NA) of 26/4161 covering an area of 1.83 sq km and in fulfilment of the criteria adopted in the 1961 census, Churachandpur became an urban place.

Thus small town committee was also extended in the area and elections were held in 1978. In the Small Town Committee election one woman called Smt. Vanlalengi was the nominated member. Nevertheless women’s participation in the process of administration has been thoroughly low. With the increase in the size of the population and the size of the town as well, the administration of the town managed by Small Town Committee was found inadequately and the Government of Manipur declared Municipal Act, 1976 on the town and upgraded Churachandpur to Municipality in 1980. But the town area has been under the Jurisdiction of the Autonomous District Councils (in Manipur Hills) Act 1971. Therefore there was controversies over this. The introduction of Municipality Act, 1976 on the town was strongly debated and because of the controversies the first Municipal election, 1983 was boycotted by the town dwellers. As a result the government considering all the problems and difficulties and with the recommendation of Hill Area Committee, withdrew the act from the town on 1st March 1988.

The assets & liabilities of Municipality were transferred to the Churachandpur Autonomous District Council.
But there are no proper provisions for the maintenance of town administration in the present District Council. Thus, at the grassroots level of the village administration women got no chance to participate but very surprisingly in the Assembly and Parliamentary elections Paite and non-Paite women contested election and even got elected and participated in the political process. Some of those who contested the assembly elections are T. Kholly, Lhingjaneng, Manleimu, Hathi, T. Ngaizanem etc. In the 1998 parliamentary election Kim Gangte was elected. The reason for non-participation of women in the village administration may be the hangover of the customary laws of the society.

The 73rd & 74th Amendment, 1992 & 1993 did not extend to the hill areas of Manipur which could have given an opportunity to join the decision making process at the grass root level since 1/3rd of the total seats are kept reserved for women in the local bodies. It may be concluded that with the changing trend from authoritarian to democratic system of administration and with the introduction of the MLR & LR Act, 1960 there is a great change in the power structure of the traditional tribal society.

The absolute power of the hill chief degraded considerably in the Churachandpur town area. Because of this transformation, there are changes in the position and role of the women who had otherwise a subordinate position. Still they are left far behind compared to other general women. The reason may be lack of education, lack of political consciousness and lack of awareness of individual and legal rights etc. Therefore, to improve the status of women, education should be given to women and it is necessary to make them aware of their rights.

It is also necessary to modify the customary laws. Social legislation can do nothing to change a society in which traditional customs and taboos are deep-rooted.

Note: Dr Rita Mairembam wrote this article for The Sangai Express. This article was webcasted on September 21st, 2007 (http://www.siamsinpawlpi.org)

17.12 SOCIAL LIFE AND CIVIC WORKS

17.12.1 THE ZAWLBUK INSTITUTION

(Adjusted from Lalkima, pp. 15-16 and some other sources by myself. tzd)

An important ancient social feature among the Mizos until the early 1900s was the tradition of building a house called Zawlbuk. Zawlbuk is a Mizo word meaning a big house, occupying a central position in a village and usually near the house of the village chief. Unlike other houses, it had a typical look with a humped roof. It accommodated all the bachelors of the village at night and it served as a meeting place for elderly men during daytime when all the young men were out for work. No woman was allowed to visit a Zawlbuk and women were not allowed to participate even in the construction, which was done on voluntary basis. It was exclusively meant for the men folk. Every village had a Zawlbuk and it had drinking water for its members. Food was never served in it to guests or travellers who would spend the night in it. In the centre of a Zawlbuk, there was a big fireplace to give light and warmth during the night. Young boys of the village were given the responsibility of collecting firewood for it. Each boy would do this until he reached the age of puberty. These young boys at this stage were called “Thingnawi fawn” or literally “the firewood collecting boys”. If a boy failed to bring a bunch of
firewood for the Zawlbuk without prior permission of the monitor or a youth leader who was called “Val Upa”, he could be punished.

The young boys were thus trained to be aware of their social and community obligations. It was the first step of social control and it served as a good system for disciplining the young boys. Zawlbuk served multi-purposes for the village. The village young men organised and planned their own recreational activities in the Zawlbuk. They were given the necessary training to learn social customs and traditions of the community, and so on. No member of the Zawlbuk should violate the established social norms of behaviour and conduct. In short, the Zawlbuk system had a strong impact on the Mizo society in maintaining social order and it was a source of strength in times of crises. However, due to the new form of modern administration introduced by the British and the arrival of Christianity this ancient tradition was gradually dying out in the early 1900s.

Most of the Tedim-related tribes did not have this Zawlbuk tradition, but they had had and still have in several villages a house called Sawm or Sawm-Inn (Sawm House). In ancient times it was the house of the high priest, but in modern times it usually is a big house owned by a friendly and generous family who put their house for this purpose. It is a gathering place for young men and young women on social or religious occasions. They may also sleep in such a house every now and then. In the Haka and Falam areas young bachelors may sleep in the house of a beautiful girl. When a boy is in love with a girl, he may invite his friends to sleep with him in her house. Young bachelors spend their leisure times at such a house.

17.12.2 **TLAWMNGAIHNA**

The discussion on Zawlbuk in the Mizo society would not be complete if the philosophy of Tlawmngaihna is not highlighted. It is a Mizo word. Mr. N.E. Parry, former Superintendent of the Mizo Hills District, commented in 1927 that it is a moral code enforced upon the society by public opinion. Also Major A.G. MacCall, also a former Superintendent of the Mizo Hills District, wrote in his book, *Lushai Chrysallis* in 1947, “A system of community obligation existed under the term Tlawmngaihna, implying public service. Crops of the sick would be tended by the strong, the chief’s land would be given to rebuild houses accidentally burned down, warriors would volunteer when asked for, hunters would share their kills with the needy, etc. Children of the Mizo society were taught Tlawmngaihna from their childhood. They would receive perpetual training from their elders at Zawlbuk.

Before the British arrived in the hills, for all practical purposes, the village and the clan formed units of Mizo society. Tlawmngaihna to a Mizo stands for that compelling moral force which finds expression in self-sacrifice for the service of others. The traditional community spirit of Hlawmngaihna therefore is an invaluable stabilizing force in times of sorrow and need. The fabric of social life in the Mizo society, however, has undergone tremendous changes over the last several decades that the perception and practice of this social ethic alone in several instances is no more sufficient.

The following is an extra information piece on these topics which I myself have excerpted from Keivom’s article on the Zawlbuk Institution and Tlawmngaina under the title of *Tlawmngaina Reinterpreted.*

“Like piengtharna (born-again), tlawmngaina is a word most spoken as the guiding principle of our social life and behavior. An adult amongst us who does not know or practise at least some semblance of tlawmngaina is considered a pariah from some unknown dark planet. But while ‘piengtharna’, whether the
fake, the acting, the-not-so fake, the real, the real-real-real is to a large extent definable, tlawmngaina, like light, is not easy to define. The absence of light to a great extent explains the character of light which is the opposite of darkness. But that hardly explains what light is and its different characteristics. Tlawmngaina also has many the-not-so fake, the real, the real-real-real is to a large extent definable, tlawmngaina, like light, is not easy to define. The absence of light to a great extent explains the character of light which is the opposite of darkness. But that hardly explains what light is and its different characteristics. Tlawmngaina also has many hues and shades. Being timeless, it manifests itself in different forms at different times but its essence, which is universal like truth, remains the same. Light remains light whatever color it takes. So is tlawmngaina.

In simple language, tlawmngaina is a social code of conduct which postulates every young and old to show voluntarily good and beneficial deeds in their dealings with individuals and the society without expecting anything in return. It is a selfless service towards others which every individual is expected to render in action in day to day living. It is not a religious concept as being tlawmgai is of no consequence in religious matter. It is not an enabling factor or a ticket for entry into ‘pieral’ (paradise). In fact, unlike Christianity, religion and morality has little or no relation in traditional beliefs. This is another topic worth studying in order to understand the subtle distinction between culture and religion in our traditional beliefs and in our new-found religion where there is a tendency to confuse traditional tlawmngaina with the Christian concept of hmangaina (agape).

Action-oriented concept

Our forefathers did not leave us behind the definition of tlawmngaina in words. As demanded by their respective given social context, they demonstrated what they considered as tlawmngaina in action, of which we have endless accounts. Tlawmngaina, like faith (piengtharna), is meaningless unless accompanied by action. A piengthara is to show his or her piengtharna by action. Otherwise, the claim of being born anew from heaven is rendered a sham. Who is the judge then? In piengthara, it is assumed that God and not man is the judge. In tlawmngaina, it is the public recognition of a social deed manifested in a recognizable action. Therefore, there is a big room for pretension in the former and less room in the latter.

A magic key to survival

Why did our ancestors attach tlawmngaina a predominant place in our society? How did the concept of tlawmngaina evolve? I believe tlawmngaina once held a magic key to our very survival. Our ancestors lived in hostile jungle infested with dangerous animals, poisonous snakes, blood-sucking insects and deadly disease of all kinds. Tribal wars and raids were also not unknown. They moved from one hill to another in small batches in search of food and shelter, changing their settlement every three years on an average. No one could survive alone in such hostile Hobbesian state of nature where “life is solitary, poor, nasty, brutish and short” (Leviathan ch.XIII). In order for the community to survive, they had no alternative but to support and help each other in every possible way. The idea of selfless service without expecting a return
was perhaps born out of this precarious existence. Popular adages like “Dam leh tlang khatah, thi leh ruom khatah” (Live together, die together) and “Sem sem, dam dam, ei bil, thi thi” (If shared together, we survive, if shared alone, we perish) came out of this jungle furnace. We are perhaps surviving this far thanks to tlawmngaina spirit.

Tlawmngaina & Zawlbu

Tlawmngaina has been associated with the institution of Zawlbu (Bachelors’ Dormitory or Quarters) and some writers even claimed that zawlbu was the cradle of tlawmngaina. This assertion is partly true and partly false. The first zawlbu we knew came up at Selesih (c. 1740-50) where seven or eight Sailo chiefs jointly established a confederated city-state with 7000 households. The driving force that united them was survival from the impending onslaught of Pawi (Lai) warlords from the east. Each of the confederated village had a Bachelors’ Quarter (zawlbu) where all the young men slept so that they could be quickly mustered in case of emergency or enemy’s raids. Zawlbu gradually became a place where the young boys learnt the art of warfare and cultivated the virtues of tlawmngaina. In this way, zawlbu played a big role in nurturing and inculcating the spirit of tlawmngaina in the mind of the young people.

However, it is not true to claim that zawlbu was the cradle of tlawmngaina. History tells us that except in villages ruled by the Lusei chiefs and the thirteen villages in and around North Vanlaiphai ruled by the Fanai (Pawi) chiefs, no village of the Zo descent (Zo haatlak) in and around Mizoram had zawlbu. But tlawmngaina had been all through a guiding spirit in more than 60 per cent of our world (Zoram khawvel) where there was no zawlbu at all. For example, except those living under Lusei chiefs, no Hmar descent, also known as Old Kukis, ever had zawlbu. But they know what tlawmngaina is and practise it to the hilt in their day to day living. Therefore, to claim that zawlbu and tlawmngaina are two sides of the coin is a misplaced logic applicable only to those in Mizoram who once lived under the rule of the Lusei and Fanai chiefs.

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Tlawmngaina Reinterpreted - By L. Keivom
Last Updated on Friday, 19 November 2010 00:10 Sunday, 07 November 2010 23:57
Written by L. Keivom
(October 29, 2010 Delhi)
Courtesy: hmarram.com or

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17.12.3 YOUNG MIZO ASSOCIATION (YMA)

Under the guidance of two Welsh Presbyterian missionaries, Rev. David Edwards and Miss K. Hughes, the Young Lushai Association (YLA) was founded in 1935 after the model of Young Men's Christian Association (YMCA) in England. However, as the members soon realized that YLA stood only for a single Zo tribe, namely the Lushais, the name was changed to Young Mizo Association (YMA) in October 1947, in order to encompass all Zo tribes. The first office bearers of the YLA for 1935-36 were as follows: Rev. L. Evans (President); Miss K. Hughes (Vice President); Rev. David Edwards (Treasurer), and the secretaries were Pu Pasena and Pu Vankhuma.
The aims of it were:

1. To make best use of leisure times.
2. To strive for all-round development of Zoram, and
3. To promote good Christian way of life.

Since its founding, the YMA members have been very active in various social works in the land until today. Although its original and present aims were and are solely for social works, its political influence among the Mizo population inside Mizoram is very strong that all political parties in Mizoram dare not ignore it. Here are some of its many activities: when someone dies in a family, the YMA members will act as messengers bringing the news to his relatives and friends near and far; console the bereaved family by singing songs and sleeping for several weeks in the house of the bereaved; digging the grave and carrying the dead to his burial site; at every funeral service the youths would undertake enthusiastically and voluntarily all the necessary works from the time a person dies until his remains have been buried; and if a dead body or a sick person has to be carried through some or several villages, young people in every village, who are members of this association or influenced by its civic codes, would immediately undertake the task of carrying the dead or the sick to the next village regardless of the time of the day and the distance. They would even compete each other to have a chance to carry it. The Mizo youths inside Burma are also well-organized in the same spirit and have been performing similar social works. (Note: By the way, the Burmans, unlike the Zos, do not allow any stranger dead body to be carried in or through their villages out of superstition. They believe it could bring them misfortunes. tzd)

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 CHIN/ZO PEOPLE

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' [Khuazing] 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 northern 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 nature alone appears to have any claims on their feelings.” (Trant. 1827, p. 433)

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 “thiang” 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 Christian missionaries. The following quotation is one example:

“This paper is about the Chins’ God, Pathian. The Chins call their Christian God with the divine name of Pathian. When Protestant missionaries first arrived at hilly villages of the Chins during the last year of
the nineteenth century, they had three options to transliterate the divine name of the Christian God for the Chins: Pathian, Zimmang and Khuazing. The missionaries’ selection was Pathian as the Universal Supreme Being i.e., the Christian God and their choice has turned out to be an appropriate one. We would like to investigate this transliteration process from missiological perspectives. Was the missionaries’ selection a good one? If so, why was it good? What are the religious connotations of Pathian, Zimmang and Khuazing anyway? What was the role of the native peoples in the process of semantic reconfiguration of the term, from the traditional (Laipian) Pathian to the Christian God, Pathian? What is the missionary role of the Pau Cin Hau Movement for the new rendering of the divine term, Pathian? To explicate this process, we would like to begin with the ethnic background of the Chins.**

I (TZD), 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 Abercromby 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 (they are Asho Chins) where Trant had been to is in northern Arakan Yoma [mountain ranges] 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 this 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 in the hills (The Chin Hills had already been printed in mid-1895). The first Baptist Christian missionaries arrived in northern Chin hills only in 1899. The chaplains who accompanied British colonial troops made no religious activities among their newly conquered tribes. The first among the Asho Chins in Lower Burma was converted only in 1834, according to the American Baptist Mission records. That was some ten years after Trant's sojourn in that region. The first missionaries to West Zoram (present day Mizoram) first began their work in 1891 (see 18.5 CHRISTIANIZATION OF WEST ZORAM AND MANIPUR).

What is most interesting here with regard to the term, Passine, is that it's almost identical with the term used by Tedin (Chin State) and Paite and Zou tribes in Manipur State in India: Pasian. The Mizos, Sizangs, Falams, Hakas, Thantlangs, and several other tribes, who are living in the regions adjoining the Tedin's territory, call him Pathian. And the Thado-Kukis, another tribe who are also living very close to the Tedims, call him Pathen.

There were absolutely no social intercourses between the Asho and northern Chins until the British rule began in the early 20th century. Until the British made their first military campaigns against the northern Chins starting from December 1888, the Kale-Kabaw and Gangaw Valleys were the raiding grounds of the northern Chins for slaves and cattles. So it was absolutely impossible for a northern Chin to travel to the Asho regions by passing through these valleys. And the Matrix of lexicostatistic percentage of the Tedin 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

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a distance of some 400-500 km and high mountains and thick forests and there was no infrastructure at all between 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. (See Map showing the locations of *Tedim and Aan*).

18.3 THE RELIGION OF LAPIAN 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 Thangmual 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 and 3] 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 mau-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 startingplace. 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:

Zan ciang zal mang thangvan tuang va tung veang e,
Za lu’n sum tual lum sang e.
Banzal lim sun, sei no gual aw,
Meelmuh pian in dang sang e.

(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:

_Pasian, the Creator of heaven and earth, sun and moon;
Pasian, the Creator of men and animals;
Pasian, the Healer of the sick."

Pau Cin Hau composed this song:
_Tung thangvan ah, a sang sawn ah,
Sian zua pa meel in mu’ng e.
Sin lei leh thangvan kal ah e,
A bawl lo mi om lo e._

(I saw in heav’n, in highest 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 Cin hau, we have now completely fullfilled 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 puan bang paai e._

*(Almighty Pasian, He sent me the word,
“Be set apart from dawi!”
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

1. I Bu (168 words)
2. Min Bu (171 words)
3. Dongleng Bu (156 words)
4. Lunsia Bu (246 words)
5. Thatuk Bu (146 words)
6. Thuanzung Bu (164 words)

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 typewriting 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 spellt 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 dawis. 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 dawis
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 dawis 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

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 ‘Su’ute’ (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-chinhow’.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 occurrences 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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1 Bennison 1933: 217. 2 Pau: 11. 3 American Bible Society 1938: 82. 4 Pau: 10. 5 Banks 1967: 46.

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Preliminary Proposal to Encode the Pau Cin Hau Script in ISO/IEC 10646

Anshuman Pandey

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 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.


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 quote below is from Khup Za Go's book, pp. 109-110:

“...Unfortunately, when the census was taken, the Censc 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 Ccinc 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.” (Cited sources: Census of India 1931, Burma, Part I, p. 194, pp. 217-218)

The quotes 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 about 1050 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 diligently at simplifying 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 diligently 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.” (See the quote below in Footnote to get a general picture about this script. For more information on this subject, see APPENDIX H-2 and also other related papers by Pandey that are listed in Footnotes on page 163. He is undoubtedly the most authoritative scholar on this subject.)

Impact of “Laipian” on the Churches

[2] 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 nineteenth 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/Tedim, and that in 1932 he was living at Muabem. He died in 1948. Without doubt, Po Ku and other Christian teachers made a conscious effort to reach this man for Christ. [3] 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 [4] 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 indigenous 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 quote 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.

[5] 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...

[6] 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 quotes from Johnson's book)

18.3.2 MY COMMENTS ON THE ABOVE QUOTES

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

[1] I disagree with Dr. Johnson’s argument that the Chin languages (I, as a non-academic, prefer dialects, actually) can be written in the Roman alphabet and that Pau Cin Hau’s invention is unnecessary. True, all the Chin dialects, except that of the Asho, are written in the Roman alphabet nowadays. But since there are no tonal signs in all of them, one has first to be a native speaker to correctly read and understand them because the meaning of words differs 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 hundred - 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 he had 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 number some 40,000 at present (see Footnote below).

(In the past several years, I happened to meet a couple of fanatic, highly educated Chin Christian church leaders who believed 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. So, on every occasion, I told them that if Satan is so powerful enough even to enable Pau Cin Hau to invent a functioning script, why don’t they 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.)

[2] Johnson writes, “...But had probably learned something of Christianity from the Lushai people of India, many of whom had become Christians in the late nineteenth 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.”

I disagree with Johnson’s above speculations on the following simple grounds: 1. The first Christian missionaries arrived in the Lushai hills only in 1891 and 1894 (see 18.5 THE CHRISTIANIZATION OF WEST ZORAM AND MANIPUR), but Pau Cin Hau had already created his script around 1902, and he had even prophesied the destruction of Tiddim (Tedim) by the British on March 11-12, 1890 under the command of General Faunce, which he claimed to have had foreseen in a vision, for instance (see on p. 156-157); 2. Had he got some knowledge of God from either the Lushai traders as Johnson speculates or British troops or Baptist missionaries who came to the hills from Burma side in the late 1890s, he would undoubtedly have had taken at least some parts of Christianity, especially about Jesus and his teachings, and integrated them into his teaching? But he did not do that. See the following point.

[3] As I have just mentioned above, the fact 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”; 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 for millenniums - 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. 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 are to be found only in some verses in Proverbs, Psalm, and Isaiah (my biblical references are from Holy Bible - New International Version).

[4] The Christians everywhere are proudly - and very carelessly as well - talking all the time 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 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 eternal life or not. But they would instead want to …………………………………………………………………………………………………………

See APPENDIX H-2 for the following 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. One can download all of his papers listed here 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/ )
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, uncountable innocent human beings have had lost their precious lives in countless sectarian conflicts and wars that the Christians fought against the Christians in the very names of the two deities whom they claim to be worshipping. And in 2015, they were divided into more than 41,000 denominations around the world, according to Wikipedia. (According to an article in the US-based Newsweek magazine in the early 1980s, about 1200 new churches were founded every week worldwide.)

Christians have been accusing each other of being either Satan-incarnates or Antichrists. And every church claims to be the only true church. Until now, I have never heard that any living human being has ever seen either Satan or his evil spirits with his own eyes. But when the communists appeared everywhere in the world, they were branded by the Christians as Satan-incarnates who must be wiped out of the face of the earth at all costs. However, although the communists have nearly wholly disappeared around the world since the Soviet Union was falling apart and the Chinese communists have long adopted capitalism, and as a result, they pose no more threat to humanity, Christians are still as divisive as ever before. Mutual hatred is still rampant among them. The Chin Christians inside Burma alone, who may number about 1 million, belong to some 30 different denominations. The Bible says that God expelled Satan and his followers from heaven because of their rebellion against him. So, as a layman in theology, I cannot imagine how God and Jesus would let the souls of those who persecuted and killed each other in their names into their realm.

The Chin Animists had believed - and still believe - that those imaginary evil spirits could only cause all kinds of illness. Nothing more than that. Unlike Christians, the Chin Animists had never made wars or killed each other, even in the names of those imaginary evil spirits, for instance. I believe that a great majority of Christians may probably not realize that the uneasy truce between rival denominations since a couple of centuries is not because the leading members of these Churches have become holier, but simply because the rule of law and reason has got the upper hand. Otherwise, bloody conflicts would most likely still go on endlessly until today. It is interesting to note here that the Chin Animists were - and are not - necessarily more evil than the Christians. And it could also be a good idea for those who believe in the superiority of Christian moral teachings to ponder seriously upon why countless non-Christians are also as good as they are, or in other words, why they are not necessarily more evil in character than the average Christians.

Another very crucial theological point that has been troubling me personally so much for my whole adult life is that, although the theologians and leaders of those Churches are already powerful enough to promise their followers salvation, and at the same time threatening them with eternal damnation for committing what they call such “sins” as using condoms and other contraceptive devices or practicing various kinds of sexual activity or consuming pork, etc., at a place called the lake of fire in the names of God and Jesus for centuries, they still keep on studying theologies and even endlessly debating about the very existence or non-existence of those deities! In my opinion, since everybody can buy the Bible in book shops, nobody has the sole right to monopolize the interpretation of its contents. However, if someone prefers to believe in another person’s interpretations of those contents, that should also, of course, be his own right and business.

I do not believe that the Christian moral teachings are necessarily superior to that of other major religions. The main factor that differentiates Christianity from any other religion is its core message - the existence of eternal life. That’s its “uniqueness”, provided of course, that the biblical God and Jesus do really exist somewhere in the
universe. So, perhaps, the only consolation for the individual believer is that he may probably get eternal life - or salvation as the Christians say - by observing only Jesus’ original teachings in the Gospels, but not any moral that was made in his name by man. (See 18.4 THE CHRISTIANIZATION OF EAST ZORAM)

[5] In Chin/Zo: Zu or Zo Zu, fermented rice-beer 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 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 to gain a great number of followers who could not live without it. (See 18.4 THE CHRISTIANIZATION OF EAST ZORAM OR CHIN STATE and 19.0 CULTURE)

[6] 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 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 Christianity had not come, Pau Cin Hau’s religion might have even most likely become Chinland’s main religion and that his invention would also have become the land’s script. Another crucial fact is that, despite many of its negative side, the Chins owe the Animism that they have been practicing for generations for a large part of their cultural heritage. (It is still being practiced in some parts of Chinland.)

Note: There were and still are rumors and speculations among several of those who have ever heard of Pau Cin Hau’s invention (even many educated Chins 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 groundless for 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 the Kingdom of Manipur had also just been annexed and conquered by the British from the Indian and Bengal sides. So there was no security to travel between the Chin Hills and Manipur when he began his invention around 1902. If Pau Cin Hau had wanted to learn Manipuri, he would have to travel at least seven days to reach the nearest Manipuri villages where he could learn it. And it would also take him at least two days to reach the nearest Burmese villages where he could learn Burmese. There was no possibility at all that he could have learned some basic knowledge of western writing from the Baptist missionaries either as the first Baptist missionary arrived in the northern Chin Hills in 1899 in Haka – some 150 km from Tiddim.

The first conversion of four persons to Christianity in the entire Chin Hills took place only in 1904 at Khuasak, some 30 km away from Tiddim, where he lived. 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 mentioned in the first quote above, even for translating 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 a 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)

18.3.4 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. 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), 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): Pu Tg. Ngin Suanh held the fourth-ranking position for many years. I do not know if somebody had been appointed to this post after he was promoted to Laito.


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 quarter of 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 THE 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 who belongs to the following Churches: 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 few “home-grown” Churches as well).

And the rest - approximately 20 percent is - Animist and Laipian (see below) and Buddhist. About 95 percent of
PHOTO 27

( PORTRAIT OF PAU CIN HAU AND HIS SCRIPT )

- Source: blogs.slv.vic.gov.au/?attachment_id=16395

A MYSTERIOUS LIGHT/FIGURE

Three US and European satellites (Landsat, Copernicus, and CNES/Airbus) photographed an extremely bright, long, and large light on the 22nd of February 2017 in the heart of what the British called the “Siyin Country” or the “Siyin Tract” in Chin State, Burma. I first saw it on the 12th of June 2017 when I visited Google Earth. It could be clearly seen already from the height of 60 km as a yellowish spot. What is astounding is: if the light is looked at from different angles - or different distances – there seems to be a figure in the form of a “smiling human being”. I made hundreds of screenshots of it from different angles and distances. (The light/figure was visible only until mid-2018; since then, the area in which it appeared and its immediate surrounding areas had been replaced with newer satellite photos.)

Note. There are ten villages near the place where the light’s appearance took place; the combined population of these villages was about two thousand. Therefore, theoretically, at least a couple of people should have seen it, but nobody noticed it. In addition to this, there must have been a few hundreds of middle and high school students at the Thuklai State High School for it was a Wednesday and the school summer holiday had not yet started. The school is situated only about 3 air-kilometer away in the direct opposition of the site, but none of them had seen it. And there are two motor car roads close to the site in question – one road connects Kalaymo and Tedim, the other connects Kalaymo and Falam/Haka (see the roads in Photo—Figure 9). On any given day during this period (January-May), some hundreds to a few thousand passengers pass through the site’s vicinity. But not a single person of these people had seen it.

Furthermore, I surfed several times over other parts of Chinland, and Mizoram and Manipur states in India in search of similar appearances on Google Earth thoroughly but I found none. These states are adjoining Chinland and a couple of millions of the Chin/Zo people also live there.

1. Residents of Chin State in Burma, Mizoram, and some parts of Manipur states in India belong to what is known to the outside world as the Chin-Kuki-Mizo ethnic group. Traces of Near Eastern DNA were found in several tribes of this group back in 2004. Hence, the Chief Rabbinate of Israel recognized them as a lost Israeli tribe. See a separate paper of mine “CHIN-KUKI-MIZO: A LOST TRIBE OF ISRAEL?” for more information on it. And see the Link below

2. An illiterate prophet by the name of Pau Cin Hau (1859-1948), who was born in Tedim, invented a well-functioning script called the Pau Cin Hau script out of one of his several visions with the biblical God. And he founded a religion known as the Religion of Laipian [Script creator] Pau Cin Hau. He spent most of his adult life and finally passed away and buried at Mualben village, which is located close to Daakudungh Buan in Satellite Photos 1 & 10, but as it's not written on the photo, only the site can be seen. The distance between Mualben and my native village, Lophei, is just about 12 km. For more information about him, see my paper, “ANCIENT RELIGIOUS BELIEFS OF THE CHIN/ZO PEOPLE”.

3. If the date (day, month, and year) are added together they make up the mystical number of SEVEN!
   Numbers 7, 12, 40, 49, and 70 had played several crucial roles in the Jewish people’s history in ancient times. Number 7 is mentioned 735 times in the Bible, so we can say that it is the most frequently mentioned number in this book. The ordinal number 7th is used 119 times in the Bible, while the word “sevenfold” is used 6 times. If we take all this into account, we have the result of 735 + 119 + 6 = 860, which means the number 7 is mentioned 860 times in the Bible. Number 40 is mentioned 146 times and Number 12 - 187 times.

   22.2.2017 = (22+2+2+1+7) = 34 (3+4) = 7, or 2+2+2+2+2+1+7 = 16 (1+6) = 7.

This text and the satellite photos below are prepared by myself for distribution among friends and some selected institutions and individuals.

Thang Za Dal (Mr)
Grindelallee 141
20146 Hamburg
July 19, 2021
Email: thangzadal@gmail.com
- The light can be seen as a yellowish spot exactly at the junction of N 24°14' & E 93°46'
(Actually, it can already be spotted clearly from the height of 60 km.)

- Created in this form by Thang Za Dal, June 19, 2017.
PHOTO - LIGHT 2

- Seen from 15.79 km
- Created in this form by Thang Za Dal, June 19, 2017.
- Seen from 2.60 km

- Created in this form by Thang Za Dal, June 19, 2017.
PHOTO - LIGHT 9

- Seen from 2.08 km
- Created in this form by Thang Za Dal, June 19, 2017.
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 Thaamnaal. (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 mythums and goats when he was still young for many years. Such historical site - Fort White (2305 m) - and villages - Lophei, Khuasak and Thiklai - can be seen here. Mualbem village, where he lived for several yearsand 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 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 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…” (L.L. Grant, p. 50)

- Created in this form by Thang Za Dal, June 19, 2017.
PHOTO - FIGURE 9

- Created in this form by Thang Za Dal. December 12, 2017.
Satellite Photo 1 (Mualbem is the marked village beneath - or foreground - of Daakdungh (red point) = It was taken by three US and European satellites (Lansat, Copernicus, and CNEF/Airbus) on 22.2.2017. The scenes in this regions have been replaced with photos taken in mid-2018 so that the mysterious light/figure is no more visible.

* Created in this form by Thang Za Dal. Hamburg. December 2019. FORT WHITE on top of the Light/figure was the new Fort White. I've made several screenshots of it in time.
the Chin/Zos in India are also Christian of several denominations. (The percentages given here concerning 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 upon 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. Therefore, they often exaggerate the number of Christians in Chin State to hide their inferiority complex. And although all Christian are solemnly preaching about the virtues of love and forgiveness, the Christian Chin society is, like all other Christian societies everywhere globally, irreconcilably divided into fragments by their mother churches’ sectarian rivalries. 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 is some brief information on the three major Christian denominations, Roman Catholic Church, Baptist Church, and Anglican Church, that play many important roles in the Christian Chins’ daily life 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. These 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 committee members but should work in an advisory capacity. According to his advice, I began forming the Tedim, Falam, and Hakha Associations in 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.

(4) 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.

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.”

“In that case what name do you like?” I asked, and he replied, “LAIMO”. 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 the 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 national name.”

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. So 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?”

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”.

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 Suhte
Rangoon 1st December 1988

(Source: ZONET/Date: Sun, 23 Mar 2003) Note: The late Mr. T. Hau Go Suhte was the first Chin graduate with a M.R.E degree from the U.S. Author (tzd)

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:

(1) Arthur E. Carson ..................... March 15, 1899-1908
(1) Laura Carson (Mrs. Carson’).... March 15, 1899-1920
(2) Dr. E. H. East ........................ March 21, 1902-1908
(3) Rev. H. H. Tilbe ..................... 1902-1904
(4) Dr. J. H. Cope ....................Dec. 21, 1908-1939
(5) Dr. J. G. Woodin ..................Nov.11, 1910-1915
(7) Dr. C. U. Strait ..................... Oct. 2, 1925-1940
(8) Dr. F. O. Nelson ....................Oct. 2, 1925-1940
(9) Dr. R. G. Johnson .................Feb. 7, 1946-1966

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 on 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 village.

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 straightforward 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 22nd September 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. Verstraeten to Chin 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 Tilin they arrived at the big village of Shon-Shi, near the Myitha river. Although it was at the foot of the hills, they had met 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 collaboration 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 center of Chin State, the English officer who was a protestant 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 diocesan 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 Kampetlet on 31st December 1933, first Mass was offered on 1st January, 1934. With the streamfours 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 Magwe to settle some problems connected with Mindat

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Author’s (tzd) Notes

Note 1: The Chin Baptists in Chin State and its neighboring 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 the events that took place as late as 1999. Even when 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. That was four years after they arrived in Haka in 1899. “The First Baptisms, May 11, 1905: The first baptism of Northern Chins took place near Khuaasak 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 Pi Kham Ciang, and Pu Thuam Hang and his wife Pi Din 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 Ltr., 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 Khuaasak village for about a week. He then moved eastward to Theizaang village for more preaching and medical treatment, returning to Khuaasak for an important event for the formation of a little church among the new Christians. On February 17, 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 Khuaasak among the Siyin people. This Khuaasak 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 Khuaasak 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.
Rev. Thuam Hang, Pastor Pau Suan and their wives from Khuasak village were the first converts to Christianity (in this case the American Baptist church) in CHINLAND. (The population of the land at that time was estimated to be some 300,000.) They were baptized on 4 May 1904 by Rev. Dr. East, an American Baptist missionary, in a stream called Lui Pi down below the village. Plenty of the Plains Chins or Asho Chins in the plains of what was then known as Burma proper had already been converted to Christianity in the late 1800s.
hospital. Colonel Burne was the highest authority in the Chin Special Division. When they met each other, the Colonel had just come 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. The Bishop was very happy, and he himself came to the north the next year in 1939. When the Bishop and his companions came to Tiddim at the house of Mr. Kelly, the Assistant Superintendent in Tiddim, 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 wanted to prevent the presence of the 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 Lailui village. Established: Hakha Diocese was recently part of Mandalay Diocese. Pope John Paul II established the new diocese of Hakha on December 21, 1992, and the enthronement was celebrated on 21st of March 1993.

Townships: The diocese comprises townships of Chin State except for 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: 50,000 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 Chins' major religion, but 86 percent of Chins belong to the Protestant Denomination, numbering about fifty sects, and there are few Buddhists, animists, and a few Islams. 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, Hnaring, 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 the 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
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 Revd. (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. Many 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 planting 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 THE CHRISTIANIZATION OF WEST ZORAM (PRESENT-DAY MIZORAM) AND MANIPUR

As I do not have many materials on this subject, I shall simply quote a few passages directly from Zo History by Vumson Suantak and Professor Lal Dena’s dissertation to briefly show how West Zoram was Christianized and how a few denominations had rivaled each other for new followers there.

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 Calvinistic 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 the 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 afterward, 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 Lusei/Duhlian dialect in schools, although the official language was Bengali. The schools included courses in Evangelism so that the missionaries had Christians trained as teachers, evangelists, and pastors in a short time.

To yield even more success, the missionaries introduced to 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. As a result, 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...” (Suantak, pp. 142-43)

The following passages are from LaL Dena’s book. For those who are interested especially in the sectarian rivalries between various denominations in Northeast India, this book could be very informative and valuable. See Footnotes for its PREFACE and CONTENTS on the next and over next pages (175-176).

“The first missionary who went to Manipur with full patronage from a British official (Mr. A. Porteous, the activating Political Agent) was Mr. William Pettigrew, from the Arthington Aborigines Mission Society, named after Robert Arthington, a millionaire at Leeds near London...Even prior to the founding of the mission society, Arlington wrote to the Assam Baptist Mission on 15 September 1885, stating his desire to open work among any unevangelised tribes in and around Assam or elsewhere in India. Arthington’s interest in Assam hill tribes had been kindled by the reports of St. John Dalmas, a missionary in Bengal, who had spoken when on furlough about the “untamed “hillmen of Assam who were not yet reached by the Gospel. John Dalmas, later on, became a key intermediary in Arthington’s private mission, issuing instructions, forwarding money, and receiving reports on Arthington’s behalf. Of about thirteen missionaries whom Arthington commissioned in 1890, William Pettigrew proceeded to Manipur and J. H. Lorrain and F. W. Savidge to Lushai hills in 1894...” [p-3] When the Lushai hills gradually came under the firm grip of British control, William Williams, a Welsh missionary who had been working in Khasi hills, took it as the “fulnes of time” to proclaim the message of the Gospel among the Lushais and rushed to Aizawl on March 1891....” (ibid. p. 43)

PREFACE (of Lal Dena's book)

The study is an attempt to examine and evaluate the missionary movement in Manipur and Lushai hills during the latter part of the nineteenth century and the first half of the twentieth century from the colonial perspective. The missionary movement followed closely on the heels of colonial expansion into the two hill countries that succumbed to British imperialism’s onslaught in 1891. Strangely enough, it was the British officer, Mr. A. Porteous, who, as an acting political agent in Manipur for some time and later on as superintendent in Lushai hills, initiated the missionary entry into both territories in 1894. It was again the same Arthington Aborigines Foreign Mission Society (a private mission society named after Mr. Robert Arthington at Leeds) which, after having laid the enduring foundation of Christian presence in both Manipur and Lushai hills simultaneously, withdrew later on after handing over the two fields to other missions. The Welsh Calvinistic Methodists’ Foreign Mission Society (WCMFMS), with its headquarters at Liverpool, stepped into the North Lushai hills; the Baptist Missionary Society (BMS), in collaboration with the London Missionary Society (LMS), took over the South Lushai Hills, while the American Baptist Foreign Mission Society (ABFMS), occupied the Manipur field. Later on, an independent and undenominational Welsh missionary who had then made Aizawl, the capital of North Lushai hills, as the base of his operation, had made an inroad into the South-West of Manipur hills having boundary with Lushai hills, with the help of new converts from Lushai hills and established the North East India General Mission with its headquarters at London and branch office at Philadelphia. For historical reasons, the missionary movements in these two regions were thus closely interlinked. It is for this reason that this study covers the two regions...

CHRISTIAN MISSIONS AND COLONIALISM

A Study of Missionary Movement in Northeast India With Particular Reference to Manipur and Lushai Hills 1894-1947 by Lal Dena Vendrame Institute, Silhong, 1988
18.6 RESEARCH PAPERS THAT HELPED THE CREATION OF VARIOUS CHIN/ZO SCRIPTS

The Chin/Zo people have to thank the following personalities for their various research papers on the following dialects which helped later for the creation of scripts. (Source: Rev. Arthur Carson's records - see the list of American Baptist missionaries).
1. Siyin Dialect: Captain Rundall (1891)
2. Mizo (Lusei/Duhlian): Lt. Colonel Herbert (1874)
3. Lakher (Mara): Captain S. R. Tickell (1852)
4. Kuki: C. A. Soppit (1874)
5. Haka (Lai): Surgeon Major Newland, IMS (1894)
6. Tedim and Falam: Rev. Dr. Joseph Herbert Cope (1924)
8. Asho Chin: Maung Coopany, a Karen Baptist evangelists of the Bassein Pwo Karen Association (1866)

18.7 INTRODUCTION OF BUDDHISM INTO NORTHERN ZORAM (NORTHERN CHIN STATE)

With the sole aim of spreading Buddhism among non-Burmese Animists and Christians in Burma, the successive Burmese governments under the then Prime Minister U Nu and the Buddhist Sangha of Burma 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 the 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 were constructed in Chin State with the forced labor of the local Christian population. And several crosses erected by the locals on the top of high mountains throughout Chin State were destroyed by Burmese soldiers.

19.0 CULTURE

MARRIAGE CUSTOM

“At Tiwalam, Win Karr, the headman, told Mr. Ross that General Tregear had arrested Vantura, Howsata’s brother, but that another brother, Do Kwe, had run away; also that Vantura was a cousinof 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:

9.1.1 Mithan/Mithun - Their National Animal: Their raising of partly domesticated, partly wild mithan/mythun.

9.1.2 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.

9.1.3 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. Both the red
and white Rhododendron plants are abundant throughout the land.

9.1.4 The composition of all traditional songs poetic words - be they autobiographical, love, social or
religious - in poetic words.

19.1.5 Folk dances, Head-hunting and other special feasts
9.1.6 Their consumption of fermented rice-beer called Zu in nearly all Zo dialects
9.1.7 Their complex social structures and kinship
9.1.8 Their complex clan systems
9.1.9 Their customary laws and marriage customs
9.1.10 The facial tattooing of women in southern parts of Chinland
9.1.11 Their sophisticated traditional textiles.
9.1.12 Their several colorful traditional tribal costumes of the Zo women.

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. They actually owe the Animism
that they have been practising for ages for nearly all their cultural heritages.

19.1.1 MITHAN/MITHUN* (Bos gaurus frontalis) - THE NATIONAL ANIMAL

As mentioned above the Zos and their culture are distinguished from other ethnic peoples in their neigh-
bouring 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)

19.1.2 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.”

19.1.4 THE COMPOSITION OF TRADITIONAL SONGS IN POETIC WORDS
MUSIC AND DANCES (Colonialists’ View)

“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

* 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 gaurus or Bos gaurus, and the domesticated gaur called Bos frontalis Lambert, 1804. When wild Bos 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 Thang 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), Arunachal Pradesh and Mizoram states. (From Wikipedia, the free encyclopedia)
- See PHOTOS 17 & 18

** See Footnote on next page for more information
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)

(Note. I am going to present here in this section only traditional songs that belong mainly to the Sukte, Sizang, Paite, Tedim and Zou tribes from the Tedim and Tonzang townships in northern Chin State, Burma, and Manipur State in India. The simple reason is that I am only familiar with these traditions. So far as I know there are no lewd words in the traditional songs of these tribes. Dr. Johnson apparently had had no ideas at all about these traditions. He was stationed in Haka during his entire sojourn in Chinland.)

There are several types of traditional songs: Lapi, Laphei, Latung, Ailawng La, Autobiographical, Biographical, Love, Social, Lementing, Funeral, Zola, Dannahian 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

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 isolated 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 rescale 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
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.
HORNBILL - THE NATIONAL BIRD OF THE CHINS

GREAT HORNBILL (Buceros bicornis)

- See 19.3 GREAT HORNBILL (Buceros bicornis) - THE NATIONAL BIRD

(Created in this form by Thang Za Dal/10.2015)
Rhododendron - National Flower of the Chin/Zo People

- Created in this form by Thang Za Dal. January 2021
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 “Ailawng 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*. Autobiographical 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 pf 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, Suktu lun the Suktes, and Lamtui mang the Kamhaus.

A. Zangsi sial lum kan sang a pal bang nang a,
   Suktu lun leh Lamtui mang hong neam ta e.
B. Sial lum kawi ciang meal mang ta ka ci kom a.
   Do nen nuai a tong 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 Kawliang 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
recallings are unfair, or if the recallings 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.

19.1.5 FOLK DANCES, HEAD-HUNTING AND OTHER SPECIAL 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 lesser 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, but 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 “Tlang 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 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 certain level of wealth, harvest, funeral, the killing of one or more remarkable wild animals mentioned above. (For the four major feasts of the Zahaus 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 taboo.

“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...” (Shakespeare, pp. 59-60)

Note 1: Here are some of my immediate relatives, who have got autobiographical songs: Chief Kiim Lel (founder of my paternal line chieftainship 13 generations ago from me) - 8 stanzas; my great, great, great grandparents: Chief Lua Thuam - 14; Pi Tong Dim (wife of Lua Thuam) - 32; Chief Sawm Mang - 13; Chief Man Suang - 28; Khup Lian (my 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); Vum Ko Hau - 26; Vumson Suantak - 16; Lt. Col. Thian Khaw Khai - 42; and other relatives such as: Chief Ngo Mang of Khuasak (father of Khup Pau) - 58; Chief Khup Pau (father of Khai Cam and Mang Pum) - 28; Chief Khai Cam - 10; Mang Pum (brother of Khai Cam) - 47; Capt. K.A. Khup Za Thang (compiler of Zo Genealogy) - 35, etc. Kiim Lel’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 Zo 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, Zo, 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 PaiteTedim, Sukte Zo, etc.

1. Aal bang da (poetic word) = he/khua ngai (spoken word) = sad
2. Ang kawi (poetic) = pasal/zi (spoken) = husband or wife
3. Ang lai vontawi (poetic) = ta te (spoken) = one’s own children (sons and daughters)
4. buan bang niil (poetic) = vawk (spoken) = throw away/abandon
5. ciim leh tui (poetic) = u leh nau (spoken) = brothers and sisters
6. Daal lum (poetic) = lum (spoken) = shield
7. Dimita (poetic) = Tedim (spoken) = Tedim tribe/town
8. Hau ta (poetic) = ngual te/angual 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. Suktu (poetic) = Sukte (spoken) = Sukte tribe
13. Thian Mang (poetic) = Pathian (spoken) = God
14. Tuan nu (poetic) = nu (spoken) = mother
15. Va bang leang (poetic) = khaualaw (spoken) = travel
16. Vangkhaa (poetic) = khua, ngam (spoken) = village, town, city, country
17. Zua pu (poetic) = pa (spoken) = father
18. Zaata (poetic) = mip/mihanpi (spoken) = mass, public, crowd
19. Zaan ni (poetic) = ni (spoken) = sun
20. Zun thiam (poetic) = vawt thiam, thin neam, thu neam (spoken) = kind, skilled
21. Zang khen kawi ciang (poetic) = thau (spoken) = gun
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, Zahaus 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 practised 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 gaur.

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 had a better 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 “Saai Aai” feast - for the killing of one or more elephants; 68 men made the “Sial Aai” feast for the killing of one or more gaur; six celebrated both feasts: “Saai Aai” and “Sial Aai”; seven made the “Sahang Aai” feast for the killing of one or more tigers; three made both feasts: “Saai 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 rituals. One among them was the hunter being disguised himself as a woman by dressing woman dresses, for instance, so that tigers would not “recognize” him!

People therefore used to say, when someone who had made this “Sahang Aii” died, “Let’s wait and see who is superior”. They meant either the hunter or the tiger which he killed. Burials were always made in the evening and if nothing happened to his grave during the first burial night, then people said the next day that the hunter was indeed superior to the “spirit" of the tiger. See Footnote below as one example of these feasts.

Sai Aina Thu (The Account of The Elephant Celebration)

Posted on May 4, 2015 by Win Hein

This text is my reverse transcription into the Sizang community script of one text collected by Theodore Stern in the 1950’s and printed in: 1984. Sizang (Siyin) Chin texts. Linguistics of the Tibeto-Burman Area 8(1). 43–58. (http://stedt.berkeley.edu/ltba/cumtocs.html)

Sai Aina Thu

Ni dang lai in, kapu kapa te nuntak lai in, sai a ka ciangin, a lu pua aa khua mual pan mual suak aa, thau tam mama kap aa a sai a ai hi.

Tua a aina aa, nu taw pa taw khuang tum aa, siel ki taw daak tal thua in, sun taw zan taw a lam hi.

A sai ai ni in khua mual aa a lam phot hi.

A sai lu siia mihing li in zawng aa a sai ai pa sai lu tungah to sak hi.

A khua mual pan in inn dong pua aa, lap pui hi.

Tua a sai aina in siel khawng khui khawng ngo hi.

A thi ciangin a sai ai a ki tep te na in diel kang khai hi.

Siel ai te in a vom khai hi.

Sahang ai te in a san khai hi.

Tua a ai pa thi zok ciangin, a innkuanpui te in tua diel khai thei nawn ngawl hi.

In ancient times, when my forefathers killed an elephant, they cut its head and carried it to the village. They fired several shots at the top of or at the main entrance of the village before entering it. On the day of the celebration of what is called the “Sai Ai” [victory over elephant] feast, it was first celebrated at the top of or at
the main entrance of the village by dancing and singing [songs that were composed especially for such a festival and also the autobiographic songs of the hunter, if he had had already composed them before]. At this celebration women and men danced days and nights by beating and playing all kinds of musical instruments. [The celebration could last three to seven days]. On this occasion the head of the elephant and the man who killed it were carried by men on bamboos from where the celebration first took place - that is, either at the top of or at the main entrance of the village - and brought them into the village. At the feast mithuns and cows were slaughtered. And a long white flag was raised at his house on a high bamboo tree. When someone celebrated the “Sial Ai” [victory over gaur] feast, long, black flag was raised at his house and at the house of someone who celebrated the “Sahang Ai” feast [victory over tiger], long, red flag was raised. When those who celebrated such feasts died, the flags were no more raised.

Note by author (tzd): Theodore Stern is an American Linguist. The English translation above has been done by myself. It's a free translation. Source: https://sizangkam.wordpress.com/2015/05/04/sai-aina-thu-the-account-of-the-elephant-celebrationhttps://sizangkam.wordpress.com/research/

19.1.6 RITUALS AND ROLES OF MEAT AND ZU

Meat of different animals and Zu play so many crucial roles among several Zo tribes that their explanation would fill several pages. When someone dies in a village, every household will bring a pot or several pots of rice-beer of different sizes to be consumed at the dead's house, depending on the nature of its kindship with the dead's family or its economic condition. And on other important occasions as well, like the various ceremonies and feasts mentioned above, every household will also bring just the same amount to the place where the event will take place. On such important occasions, for example, Zu is not drunk just in order to get drunk, but as a social function that cements a community or communities.

The rituals of consuming Zu at formal events are very strict - at least at the beginning or until people get drunk. The drinking will be initiated by the high priest, if it is a religious event, or someone who has the highest social status or the most elderly man or woman in the society, if it's a social event. In olden days when only dried gourd was still used as cup each would drink the quantity of a small gourd and when he had consumed his share, he would then invite another man or woman who also had some social status or who was most advanced in age, and so on. If there was a guest or stranger at the scenes, he would also be given equal priority no matter what his social status was. And it is deemed very rude for someone to start drinking from any pot without being invited by someone who has just consumed his own share.

One's first own share is usually just a cup. The measurement is done at the beginning by marking inside the beer pot with a small piece of bamboo and when the water level reaches that marking by drinking it will be filled up again with water. When all those who are present have already drunk their shares in the first round, then everybody is free to drink from any pot he likes. Rituals for the drinking of Zu among many other Zo tribes are also equally strict. For the feasts and rituals among the Zahau tribe, see marked passages on pages 23 & 27 of APPENDIX V.

There are only three other nationalities in Burma - the Karens, Kayahs/Karennis and Nagas - that have this kind of rice-beer. So far this author knows, however, in those three societies, unlike that of the Zo
society, the consumption of rice-beer does not play any crucial role.

“Chin Liquor: “Yu” or “zu” is the name given to the liquor of the country; it is made from rice, various millets, or Indian-corn, according to the staple crop of the neighbourhood. Only among the Hakas, on the immediate south of Manipur and on the Lushai border, is rice liquor found; elsewhere liquor is always made of millet and very occasionally of Indian-corn. The method of preparing this liquor is simple: a quantity of millet is placed in an elongated jar and is damped with water, thus causing it to ferment. Fermentation is usually assisted by the introduction of ferment, which kept from each brew to assist the next. It is left in this condition until required, and a pot of liquor which has fermented for 30 days and more is superior to that which has only fermented for a week. When the liquor is required the pot is brought forth and the mouth is closed with leaves, a hollow reed is passed through the millet almost to the bottom and water is poured into the jar. The liquor is now ready and is either drunk by being sucked out of the jar through the reed or run off into a receptacle by means of a second reed, which connected with the upright one in the jar by an inverted V-shaped joint of beewax or metal and which acts, when sucked with the lips until the stream commences to flow, as a syphon.

Lieutenant Macnabb in a pamphlet on the Chins thus correctly describes the Chins' extraordinary taste for liquor:-

“The great universal vice amongst the Chins is drunkenness: men, women, and even babies at their mothers' breasts all drink, and a state of intoxication is considered as creditable as it is pleasant. No event is complete without liquor, and nothing is offence when committed under the influence of liquor. Not to ply a visitor with liquor is considered the height of discourtesy, and the warmth of a man's reception is guaged by the number of pots of liquor broached for him.

The liquor varies in taste as well as in strength, and because one has drunk a quart of one's liquor without feeling the effects, it does not necessarily follow that a quart of another man's liquor will not go to the head, and the first cupful drawn from the pot is stronger than the last. The taste is not unlike cider. It is a most refreshing drink after a hot march, and though it is unwise to drink whilst actually marching, it certainly pulls one together more quickly than any other stimulant in times of great fatigue...It speaks well for the quality of the liquor that the Chin, although an habitual drunkard from his early childhood, lives to a good old age. A child and its great-grandfather may often be seen drinking together at the feasts...” (Carey & Tuck, pp. 183-184)

Equally crucial are the roles that meat of various animals also play among several tribes. I shall mention briefly here only about the traditions of the Sizangs. Traditionally the Sizangs classify domestic animals into three categories: 1. Mithan, water buffalo and cow; 2. goat; 3. pig. There are two different rituals of cutting the throats of these animals depending on the occasions, or the purpose of the event - marriage ceremony, funeral service (during and after), a feast made in honour of a relative on one's mother's side, etc. And the meat is also prepared differently depending on the occasions. For general occasions 14 portions, and for marriage ceremonies only 3 portions are prepared from specific different parts of the animal killed, and these portions are distributed among relatives according to the six major and two minor categories of relationship. Although the portions are of course small and only symbolic, they are deemed very important for such traditions cement kindships and social ties.
The meat of an animal which is slaughtered for the sole purpose of consumption without any specific purpose is prepared without any rituals. And it is a very common practice for people to slaughter any of the above-mentioned animals for someone as a gesture of gratitude for some past favour.

Although this tradition of meat division may vary from tribe to tribe, I think the Zahau tradition could be used as a model for the vast majority of Zo tribes. For the Zahau tradition of meat division and kinship see marked passages on pages 15-23 and 28 of APPENDIX V. It is a 20-page article titled: FEASTING AND MEAT DIVISION AMONG THE ZAHAU CHINS OF BURMA: A PRELIMINARY ANALYSIS by Mr. H.N.S. Stevenson. But I am using only the 18 pages of text from it; the other two pages contain photos which are blurred anyway. (URL for the original version: www.arakanmusic.com/BOOKS/zahau_chins_of_burma.pdf.)

Several other Zo tribes also are still widely practising this tradition of meat division of their own even though they have already been professing the Christian faith for three, four generations. Not only because of the traditions and customs mentioned above, but also because of many of the codes of social relationship and kinship were and still are rather complex, the traditional Zo society as a whole could be defined as very conservative. (“The Northern Chin proper are those of Tiddim Subdivision. The Tiddim social and cultural system is basically complex, and so, despite important structural distinctions, belongs with that of the Central Chin rather than with the Southern Chin...The structure of Chin society as a whole will be better understood, however, only when research has been done on the Tiddim Chin.” Lehman, p. 17)

- ZU AND LUNG 'BEER AND STONE' CULTURE OF KCHO

Here is another article dealing with the very important role that the rice-beer plays in Mindat area of Southern Chin State. I am using the entire article here.

“When one visits Kcho land, he will find conglomerations of mysterious monolithic tables everywhere like outdoor cultural museums. Kcho people have been practicing this unique culture of constructing stone monuments for centuries. No one knows how and when this lithic culture began among Kcho people. A documentary television program of ‘Kcho Lung Zu’ broadcasted in 2002 by the NHK, a Japanese TV channel, briefly mentions that there were people also in India, China, and Japan who had similar culture of erecting stones in the same way as the Kcho people do. Of course, there were some more societies in other parts of the world where such cultures related to stones can be seen, like South America, the British Island and so on. Some Kcho consider that Kcho people came from Pyu, one of the earliest settlers of Burma (the history of Chin tribes 2000: Kcho or Chin tribes of Mindat and Kanpetlet). They proposed that the Kcho stone culture is handed down from the Pyu culture, where the dead were cremated, the bones were then put in an earthen urnchern and placed under the stones. Kcho people also used to, some still do, cremate the dead and put the bones in an earthen jar called guh k’am ‘bone pot’, which they place under the stone-tables. Authors of ‘A brief history of Kcho Chin speculate that Kcho people came from Sak or Htet, who were mentioned in stone inscriptions as ‘het-thyan-chin’ of the west. The Htet of the west were recorded in the Burmese stone inscriptions along with the Pyus and other major known groups of the time.

It will be almost impossible to verify the above two claims that Kcho people were Pyu or Htet. But, it is highly possible that Kcho people had significant contact with whoever had those cultures of erecting stone monuments, if it were not the original Kcho culture. Another speculation of the authors in ‘A brief history of Kcho Chin: 1997’ is that Kcho people might have been part of or influenced by the social-culture group, who practiced a kind of Buddhism, before the forceful introduction of Thei-ra-wa-da Buddhism by the Burmese monarch, in which stones
played a part in the belief system called Htei-la-kyawk-pya kookwe hmuh ‘the worship of giant stone slabs’. The Kcho oral history of migration, which says that Kcho people lived in Pagan area, seems to support the hypothesis that Kcho people had significant contact with other culture(s), many of which they absorbed. The fact that some villages are still called Chin-ywa ‘Chin village’ and some stone monuments similar to Kcho stone tables are said to be still standing today in the vicinity of Mt. Pukpa, also seems to be supporting the Kcho oral history.

Whatever was the origin of Kcho people and the stone culture, we will mainly concern ourselves with examining what these stones tell us about Kcho people.

The stone tables are associated with the Zu ‘local-brewed millet beer’ feast, which Lehman (1963: 177ff) calls ‘Feast of Merit’. One cannot construct this stone monument at will, but only at the occasion of Zu Hlak/sak ‘Zu/Beer Feast’. There are a hierarchy of the ‘Zu’ feasts, and only the level of Lung Zu ‘stone beer’ and above in the hierarchy sanctions one to erect lung m’soon ‘a stone table’.

1. K’phlai zu ‘Inaugural Zu Feast’
2. Me zu ‘Goat Zu Feast’
3. Gha zu ‘Ten Zu Feast’
4. M’ku zu ‘Twenty-Zu Feast’
5. Lung zu ‘Stone Zu Feast’
6. Maang zu ‘Lordship Zu Feast’

Six feasts combining level 1 to 4, any level of the feasts more than once except level one or the K’phlai Zu ‘Inaugural Beer Feast’, sanctions one to give the level 5 feast called Lung Zu ‘Stone Beer Feast’ and construct a Lung M’soon ‘stone table’ outside the village called Ng’zuung Lung ‘stone table outside the village and on the higher ground or ridge as opposed to valley’. One can begin to erect a stone table in front of his house called Du ‘u’ma Lung ‘stone in front of the house’ after 6 Ng’zuung Lung or stone tables outside the village.

Finally, the highest level of Zu feast called Maang Zu ‘Lord Beer Feast’ presupposes six Du”u’ma Lung ‘stone in front of the house’. A man who can give this feast can build Maang Im ‘the Lordly Mansion’, and also can have Maang K’tung ‘Master pole or a pole showing his a achievement’. They also eat Maang ei ‘royal banquet?’ separately from the commoners during festive occasions. Very few people are said to have been able to have this feast in their life time; among them are –

1. Ng’ghong Om M’lu”p, or Om M’Lu”p from Ng’ghong village, celebrated a Maang Zu using 100 mithans.
2. M’Kyai Ghung Kyu”i, Ghung Kyu’i from M’kyai village, used 60 mithans during his Maang Zu.
3. There were many Maangs or lords who had this feast using 30, 20, 12, and 6 mithan
4. K’Hngi Long Maang Ng’Thang, Maang Ng’Thang from K’Hngi Long village, also was famous for his wealth. He had so many K’hngais ‘ear-rings’ that he had to sun them out on a mat.
5. Vok Kyuk Kho Ghung, Kho Ghung from Vok Kyuk village, too was well known for his bravery. As he could kill six elephants with his spear on a single day, he was revered equally with the Maangs.

References for 19.10 ZU AND LUNG ‘BEER AND STONE’ CULTURE OF KCHO
- Ghu’ng Pha’i Ng’Ling. nd. Kcho customs and the 7 sacraments. Manuscript.
- Ghung Kyu’i. 1997. A brief history of Kcho Chin people, Mindat township, southern district of Chin State: Compiled by the Kcho history committee to be presented in Haka.
Author’s (tzd) Note 1. Information concerning traditional songs, folk dances and head-hunting ceremonies mentioned above are that of various tribes from Tedim and Tonzang townships in Burma and a part of Manipur State in India. Even among these tribes there are a number of variations in these fields. But since it’s not possible to describe these variations in detail, I’ve simply generalized them all. I know only in general that several other Zo tribes also made or still make similar festivals or feasts, but I do not have detailed information about them.

Note 2. Traditions that are still in existence and practised among some tribes somewhere in Zoram are explained in present tense, and the ones that exist no more in past tense.

Note 3. Mr. H.N.S. Stevenson was a trained anthropologist and British colonial administrator. He was also the Superintendent of the Chin Hills Division and author of The Economics of the Central Chin Tribes (1943) and The Hill Peoples of Burma (1944), etc.

Note 4. In all Tedim-related tribes and sub-tribes it is called Zo Zu (Zo Rice-beer). The main ingredients of rice-beer are maize, rice, or sticky rice, sorghum and millets, or the combination of them all. These are cooked first and then fermented with self-made yeast. It can be consumed after four or five days. Among the southern Chins, it’s very common to consume fermented Zu after several months.

Note 5. A Zu pot is filled with the ingredients mentioned above to the full and water is then poured in until it is full. It can be consumed after two hours. Zu is normally drunk directly from the pot through one or two bamboo pipes.

Note 6. Zu pots are made of clay and a kind of resin and the shapes of them are completely different from that of pots used for cooking food. The sizes shapes are also varying from region to region throughout Chinland. Hierarchy of Zu Hlak or Beer Feast

19.1.10 CHIN FACIAL TATTOO TRADITION

A very special and interesting part of the Chin culture is what is now known as the Chin facial tattoo tradition. It is mostly practiced among women in the southern parts of Chin State. There are a variety of Chin facial tattoos in terms of forms and styles. However, it is a gradually vanishing tradition. Mr. Shwekey Hoipang, a Chin Christian pastor, has widely elaborated on this subject in his interview with the Chinland Guardian. See APPENDIX GG for his interview.

19.1.11 TRADITIONAL CHIN/ZO TEXTILES AND TRIBAL COSTUMES

Women of almost all the Zo tribes have their own costumes - a shirt, a garment or sarong and a shawl. The shawls’ average sizes are roughly 2 by 1 metres. These costumes are worn by women at every festive gathering (see PHOTOS 11-A & 11/B1 & B2). The men’s dresses are less spectacular. And since 30 years ago the traditional Chin textiles have great demand among those who value ethnological cultural heritages.

A few passages quoted from Mantles of Merit and The Irrawaddy Magazine will give the reader some insights into the various traditional textiles of the Zo people:

“...As art objects, Chin textiles deserve to be much better known for their beauty and technical virtuosity than they are. As cultural objects, they deserve to be understood for their integral role in the core Chin effort to achieve merit in this life and the next. We under-took the research for Mantles of Merit in an attempt to accomplish these two goals. We use “mantle” as the generic for Chin textiles in ligt of its meaning as “something that enfolds, enwraps and encloses” and the near-total absence of tailoring in traditional Chin textiles...The focus of the book is on culturally important textiles, so not all textiles get equal weight. The great majority of textiles discussed are woven on back-tension loom and used in culturally important circumstances, particularly feasts and rites of passage.
Major textiles, including blankets and tunics, are strongly represented. Bags receive what may seem surprisingly little attention, but bags are heavily traded, as are their weaving elements, so they tend to be relatively less reliable documents of the culture in which they are found. In both western and Chin writings about Chin culture, however, an area not yet fully described is their rich textile heritage. This omission is particularly unfortunate in light of the complexity of the weaving, the diversity of style and the enormous traditional importance of textiles in Chin life. Further, this extraordinary material culture is evolving quickly as the Chin become more integrated into neighboring majority cultures, abandoning some of their traditional ways... Accordingly, this book describes the Chin textile culture particularly as it existed in the late 19th century through the mid-20th century, at the end of the era when the Chin had a cultural tradition that was fairly distinct from that of the surrounding area.” (pp. 7-11).

“...Many of the earliest known Chin textiles were simple in their construction, with or without thin warp stripes and little or no other decoration. Indeed, remnants of this early simplicity can still be found in selected conservative quarters, most notably in the indigo-dyed cotton and flax textiles of the Southern Chin (Figures 279 and 281). But other early textiles were strikingly sophisticated in their weaving structures. These culturally deep structures include twill, weft-twined tapestry, 2-faced supplementary weft patterning and false embroidery... Perhaps the single textile motif that most connotes high status among the Chin is the white warp band that is patterned on only the obverse by use of supplementary wefts. This is found on a wide range of Northern Chin blankets, most prominent in the vai puan (Figure 125) and some Chin skirts and head wrappers in Tiddim and Manipur (Figure 238) and is closely approximated in the traditional skirts of the Bawm (Figure 236)... Many of the high status skirts in Falam have a remarkable lack of field decoration (Figures 219-221), sharply contrasting with the animated supplementary weft decoration of other Falam textiles. Just as among the Ashō where high status textiles are often highly conservative (e.g., Figures 426 and 462), and in Haka, where conservative leaders prefer the can lo puan to the cong-nak puan, these Falam skirts may harken back to an earlier time when supplementary weft decoration was minimal...

The Nagas have made warp-faced, 4-panel blankets and lower body wraps in which the dark lateral panels have dark wefts and the light-colored central panels have white wefts. This distinctive method for creating dense color saturation closely resembles the construction of the 3-panel Mizo/Hualngo puan laisen (Figure 160) and the Siyin dap zal (Figure 145), just to the south of the Naga. The Naga pieces, collected in 1912-13, are as early as any of the Mizo/Hualngo or Siyin pieces that we have examined and so could be the source of this weaving idea for Chin weavers. Moreover, many old Naga textiles use laid-in wefts, singly or in bands, to provide subtle color or textural patterning to warp-faced textiles. This element is evocative of the Mizo/Hualngo ngo te kherh puan (e.g., Figure 165), an old traditional blanket, as well as of many Ashō textiles (e.g., Figure 540)”. (pp. 273-75)

..............................................

“It’s a long way from the ethnic Chin villages of southern Rakhine State to museums and private collections around the world, but somehow, the traditional weaving of the Sone-Tu has made that journey—and it has done so almost by accident.

‘It came out of frustration,’ explains Mai Ni Ni Aung, the director of Sone-Tu Backstrap Weavings, a
project that has won international recognition for its efforts to preserve the traditional weaving techniques and patterns of the Sone-Tu, a Chin sub-group famed for its indigenous textiles. So the first priority was to hire highly skilled weavers as teachers. Because the Sone-Tu don’t have a written language, the sole repository of traditional weaving skills is the “muscle memory” of long-time practitioners of the fine art of back-strap loom weaving, the distinctive technique employed by the Chin. Using a back-tension, or back-strap, loom with cotton or silk is an extremely time-consuming process, taking even an experienced weaver two to three weeks, at six hours a day, to produce just one 80-by-20-inch single-pattern shawl. The results, however, are often quite stunning in their beauty.

According to David W. Fraser, co-author with his partner Barbara Fraser of “Mantles of Merit: Chin Textiles from Myanmar, India and Bangladesh,” the traditional textiles of the Chin are remarkable for their variety, quality and importance to their traditional culture as emblems of status. “Some of the Chin groups are particularly adept at using supplementary wefts to create remarkably intricate patterning,” Mr. Fraser explained recently via e-mail. “Because warps are generally very closely packed in Chin textiles, in many cases the supplementary weft patterning is visible only on the front face of the textile.” The patterns on Chin textiles differ greatly from one piece to the next, but all are characterized by a highly evolved aesthetic sensibility and executed with a rare virtuosity. As Dr. Khosrow Sobhe of Textile Museum Associates of Southern California puts it, the patterns vary “from minimalist statements evocative of a Mark Rothko painting to exquisitely intricate supplementary yarn patterning, in some cases using weaving structures mastered exceptionally by the Chin.”

The project has achieved its success—which last year earned it a grant from the National Geographic Society—by increasing international recognition of the artistry of Sone-Tu weaving. It has done this largely through word of mouth, winning Sone-Tu textiles a dedicated following among private collectors and a place in such prestigious venues as Singapore’s Asian Civilization Museum, the Textile Museum in Washington and England’s Brighton Museum & Art Gallery, among others...”

For more information on this topic see APPENDIX II or the original text under: http://www.irrawaddy.org/burma/magazine-lifestyle/weaving-future-sonetu-textiles.html

Source: Weaving a Future for Sone-Tu Textiles
By KYAW PHYO THA / THE IRRAWADDY On Saturday, October 12, 2013 @ 11:24 am
- For more information on this topic see;Article printed from The Irrawaddy Magazine: http://www.irrawaddy.org
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20.0 MANNER AND CUSTOMS
(Carey & Tuck, pp. 174-184)

20.1 VILLAGES

The villages in the Chin Hills may be divided into three types, the village of the nomadic jhoomer, the village of the professional raider, and the permanent village of those who are sufficiently powerful to resist attack or who pay black mail to ensure immunity from raids or tithes to the powerful in return for protection.
20.1.1 JHOOMERS AS

The only nomadic jhoomers in the Chin Hills are Thados subordinate to the

TAUNGYA-CUTTERS

Kam Hau Chief, who reside in the heavy timber on the eastern slopes of the

Letha range. These people jhoom and grow rice, and as they have to jhoom frest

land yearly they constantly move the village-site and therefore content themselves with living in bamboo huts

thatched with grass, bamboo leaves, or split bamboo stems, and make no attempt to improve the village by

planting trees, cutting paths or making compounds...

20.1.2 VILLAGES OF RAIDING

TRIBES

The village-sites of the professional raider and also the villages of

regularly raided, were chosen solely for the defensive advantages which

they offer. All such matters as soil, water-supply and shelter from the

wind were secondary considerations. Except in the far south and south-west, which is practically outside our

sphere of control, our occupation of the hills has had such an effect in putting a stop to raids and the prosecution

of blood feuds that the people by almost universal consent have ceased to keep in repair the artificial fortifications

of the villages, and in many cases they have left their fortified and uncomfortable strongholds and have settled

down near water, on good soil, and in sheltered positions...

20.1.3 ORDINARY VILLAGES

When suitable and sufficient soil is found to raise enough grain for their

wants the people fix on the site for the village. When they are not habitual

raiders or nomads, the most important points connected with the choice of the site are shelter from the high

winds, proximity to running water and the fields, and capacity for defence. The village should also be so situated

as to catch the morning sun. When the site is chosen, the village is marked off in compounds, and each household

constructs its own platforms, builds its own house, and plants its own hedges or in lieu builds a fence.

20.1.4 PLAN OF VILLAGES

As the village is nearly always placed on the side of the hills, it is necessary to

excavate and make a level platform for the compound, and thus a series of

platforms are cut in the face of the mountain. Each platform is surrounded with a timber fence or a cactus hedge

and often with both. As there is usually no scarcity of sites, each house has a kitchen garden in the compound.

Sufficient space is left between each compound for a public road, which admits of persons proceeding in a single

trade, and in course of time the heavy rains pour down the side of the hill and turn the village path into canals,

they are often in a few years cut to a depth of 4 and even 6 feet. This adds to the fortification of the village.

20.1.5 WATER-SUPPLY

Usually water is carried into the villages by troughs or wooden leads so as to save the

trouble of fetching water from the springs. These leads may frequently be seen winding

a mile and more round the hills, spanning deep nullahs and passing over broken ground, before entering the

village, when branch leads conduct the water to the large wooden trough which is found in every compound. The

branch lead is only used when water is required, and the surplus water after passing through and round the entire

village in the main leads wastes itself below the village.

The leads are hewn out of the trunks and boughs of trees and are ordinarily 15-foot boughs scooped out. When

it is required to divide the water-supply into two streams, a forked bough is procured, and both prongs being

hollowed out, the water branches off through each and is carried on in single pipes as before. The water-supply is
of common interest, and all assist in the work of construction and maintenance of the leads.

20.1.6 VILLAGE DEFENCE The village fortifications are also a public matter and all assist in building up the fortified gates and in digging the necessary rifle trenches outside the village fence. The lie of the country and thickness of jungle being equal, the Chin expects attack from below and not from the village, as it is hard for an enemy to approach from above without being seen, and surprise is the one tactic of the Chin. Rifle-pits flush with the ground and hidden by growing grass and ferns bar all paths are at a distance of 100 yards to 2 miles from the villages. Their presence may be usually suspected when the ground suddenly becomes open and the trees and undergrowth have been removed. These rifle-pits are often of very considerable length and never terminate except in a nullah or below the crest of a hill, to ensure if necessary the escape of the defenders, whom it is impossible to hit unless they show above the trench when firing. The village gate is so narrow that only one man can enter at a time, and to reach this gate a zigzag path and often a tunnel has to be entered...When attacking a village it is a golden role never to enter by the gateway unless it has been demolished by guns, but if it is attempted a smart outlook should be kept, as a ton of rock or a tree trunk of similar weight, dislodgable by the foot or body, is very likely to be suspended over the path.

In the Siyin-Sukte, and especially in the Sukte-Nwengal tracts, large trenches are dug and roofed with heavy timber flush with the ground inside the villages; these trenches are maintained as a refuge for the women and children in case of sudden attack. The enterance is blocked up and there are some dozen loop-holes through which the defender shoots down any who approaches his underground block-house. In 1889 at Tartan we learnt that Chins cannot be turned out of those underground fortifications without our suffering considerable losses...

20.1.7 VILLAGE NAMES Villages are not always named at haphazard. The names of the founders of a clan, such as Limkai and Toklaing, are given to some; others are named after the jungle or hill on which they are built, such as Dabon, Mwelpi, and Taksat, but the origin of the names of most of the southern villages the people are unable to explain.

20.2 HOUSES The houses in the Haka jurisdiction are the finest in the hills, being considerably larger than those of the Tashons and their tributaries. Individual houses in the Siyin-Sukte tract were very large, but they have all been destroyed during the various recent expeditions and it will be many years before fine houses are seen again in their country.

20.2.1 DESCRIPTION OF A HAKA HOUSE As the houses of all are built on the same general principles and vary in size and Equality according to the wealth or poverty of the owner, it is necessary only to describe the house of the Haka. The house is one-storeyed, built of plank, with a thatch roof, and is 20 feet high by 50 to 200 feet long and some 50 feet broad, according to the position and influence of the owner. It has no windows or chimneys and the smoke escapes as it can.

It is built off the ground and underneath is the pig and cattle pen. In the front is a long platform and the house is divided into a front verandah and front room, a back room, a closet and a back verandah. It must be borne in mind that the village is built on the side of a hill, and therefore when the house rests some 3 feet off the ground on the up-hill side it is perhaps 15 and 20 feet off the ground and supported by long posts on the down-hill side. The
props which support the house are firmly placed and the floor is always even in spite of the enormous slant on the hillside... The floor of this platform is made of pine planking, the boards being inferior to those used in the flooring of the house, which are particularly noticeable for their great strength and breadth and which are fitted together with skill and without the assistance of nails.

The Wunthu Chief's house, which is accounted the finest in the hills, is planked with enormous and faultless boards, the largest measuring 5 feet 4 inches in breadth, and is of great strength. Pine is the most common planking used, but walnut, teak, and other wood is not uncommon in the south, whilst a red wood which resembles mahogany was formerly greatly used for the floors of the Siyin and Sukte Chief houses.

The roof of the house protrudes or overhangs the front verandah, which is enclosed on three sides and decorated with the skulls of animals hung in rows on the walls and piled up on the ground. Sometimes as many as 300 skulls are found in this verandah and represent not necessarily the game killed by the owner of the house, but also that killed by his father and even his grandfather before him. Among these trophies are found to be the skulls of elephants rhinoceros, bison, gorral, serrao, deer of several kinds, bear, boar, monkeys also heads of large cat-fish and mahseer, skulls of hornbill, vulture, and eagle, and odds and ends, such as the gall-bags of animals, honeycomb and feathers.

The heads of human beings are never brought inside the village or placed among these trophies; they are always stuck on posts outside the village. In the south the heads of tigers and panthers are not placed in the collection in the verandah and are not brought into the village, but the Northern Chins hang up these heads in common with the others inside their houses. Besides the heads of wild animals the skulls of domestic mithun, buffalo, pigs, goats, and dogs which have been killed at feasts are included in the collection of skulls.

All Chin houses smell disgustingly, as it to be expected when the house is a common dwelling and pig-pen. Vermin of all kinds infest the houses, and if heavy rain compels the European to sleep in a Chin house he must not expect to pass a comfortable night.

20.2.2 HOUSE-BUILDING   The labour of building a house is enormous and a house is not satisfactorily completed under from three to ten years, for not only is the amount of material used very large, but also poles and planks have to be felled and dragged some miles to the village after they are properly seasoned. A tree usually produced two planks. When it is felled it is split in half and both halves are dressed and trimmed until two flat planks and piles of chips along remain of the original trunk. A small heavy-headed axe is used, and is usually considered by us as an inferior tool. This is not the case, as its lightness combined with its balance and sharpness enables the Chin to fell a very large number of trees or moderate girth in the day. For moderate-sized timber the Chin axe is superior to ours, though for heavy timber our heavy axes are by far the superior implement...

The labour of bringing the planks to the village is so great that the people have to help each other to drag them to the village, and it has become a regular custom for the man who brings the planks to the village to provide his neighbours with liquor even when they do not assist in the work. When a Chief builds a house all his subordinate villagers have to assist in cutting and dragging timber free of all cost.


Created in this form by Thang Za Dal, January 2014
Photo (above left): Musicians in this region (Southern Chinland) play flute with their nose, instead of their mouth.
Photo (below): Front veranda of a typical Chin/Zo hunter’s house.
- A modern hunter’s typical house
- Photographer unknown

Created in this form by Thang Za Dal. December 2016.
A TYPICAL ANCIENT CHIN HOUSE

- Created in this form by Thang Za Dal. Hamburg. January 2019
- Photographer unknown
20.3 **DOMESTIC ANIMALS**

The domestic animals include mithuns, pigs, goats, dogs, cats, and fowls. All these are eaten by the Siyins and Suktes. The Tashons say they do not eat dog and the Hakas either eat dog nor goat, giving as their reason that dog’s flesh is rank and that goat’s flesh smells.

20.3.1 **PIGS**  
The pigs are the scavengers of the village and are considered the greatest delicacy as food. The highest compliment which can be paid to a guest is to kill a pig for his entertainment. The pig is killed in a repulsive manner. It is laid on its side and a bamboo skewer, taken from the hair of a man, or a wooden spike, is driven through its side and into the heart, which is then stirred about, and the pig dies without a drop of blood. The blood is then carefully collected and is cooked as blood sausages.

20.3.2 **GOATS**  
The goat is a handsome, white animal with a black face, the hair of the back being long and hanging down the sides nearly to the ground. They are, however, small and have delicate lungs, which accounts for there being so few in the hills in spite of the rapidity with which they breed. Goats and mithuns are never milked by the Chins as no Kuki ever drinks milk, considering it unclean. The Chins tell us that they are afraid to drink the milk of an animal for fear of becoming like it in nature.

20.3.3 **DOGS**  
There are two breeds of dogs in the Hills, the ordinary pariah dog and the wild long-haired bushy-tailed dog which has been tamed and which is a most handsome but treacherous animal. Dogs are kept in the south as watch dogs and for sacrificial use, and in the north the dog not only guards the house and is sacrificed to the spirits, but is also devoured with more relish than any other animal except the pig.

20.3.4 **FOWLS**  
The fowls are of very superior type as compared with the ordinary Burmese or Indian village fowl; they are somewhat of the Dorking type in form, though lacking as a rule the fifth toe; they are square-bodied, broad-breasted and short-legged. The birds are of all colours, but the major proportion are that of the red game. Pile cocks and jet-black hens are common, but black cocks are very scarce. They are fair layers, the eggs being in proportion to the size of the birds and they are capital sisters and mothers. A very excellent table fowl is produced by a cross with the Indian game.

20.3.5 **MITHUN**  
The Chins tell us that the Gaveus frontalis is not a separate animal to the Gaveus guarus, and that their mithun are the results of a cross between the wild bison bull and the common cow. They explain that the tame cows of the plains are purposely herded in the inhabitats of the bison, and that the cows are covered by the bison bulls. The half-breed is considered a poor animal and it is not until the fourth generation that the animal has reached the stage of the mithun. For sacrificial purposes the animal should be quite black and should be four breedings removed from the common cow. To the uninitiated the small size and the straight frontal bone of the mithun is the only difference between it and the bison. The mithun plays an important part in sacrifices, feasts, and in the price paid for a wife. In buying and selling mithun the size of the animal and the age is never spoken of. The one measurement which is taken into consideration is the length of the horns, and whenever a mithun is awarded as compensation we always find the greatest difficulty in satisfying both parties.
that the horns of the animal are the exact length of the award.

Ordinarily the mithun are quite tame and are herded near the villages and brought home and penned in the compounds at night. At Haka and some other villages, however, there is a large semi-wild herd of mithun, which consists of cows and mithun in all the various stages of the cross; they are allowed to roam at pleasure and are watched and driven back if they roam too far from the village...

20.3.5 COWS AND BUFFALOES The common cow and the buffalo of the plains is occasionally found in the villages. Sayyilain has a small herd of cows and the Hakas own a large herd of buffaloes, which, like their herd of mithun, are allowed to wander freely and are but very occasionally rounded up. Although the Siyins and Suktes formerly raided large quantities of buffaloes from Burma, they invariably slaughtered and ate them at the feasts.

20.4 FOOD

20.4.1 STAPLE FOOD Grain, not flesh, is the staple food of the Chins, and although he eats flesh ravenously whenever he gets the chance, he by no means eats it every week. The Chin is without any caste prejudices and will eat with anyone and (except that dogs and goats are not universally eaten in the south) he may be said to eat every kind of flesh except of man and tiger.

The food is cooked in the households of the rich by slaves, and by women of the household when there are no slaves. At feasts Chief and slave, man and woman, eat together, but, ordinarily the family eat their meal together and that which remains is afterwards eaten by the slaves and dogs. When the crop is good and food is abundant the slave lives like his master, but when there is scarcity he subsists chiefly on the boiled root of the plantain tree flavoured with chillies and salt...

20.4.2 THE GARDEN In the kitchen garden are found chiefly tobacco, melons, pumpkins, cucumbers, chillies, verbena, and other herbs for cooking. It is also an orchard, in which grow plantains, oranges, citrons, peaches and sweet-limes. (p. 179)

20.4.3 ORDINARY MEAL The daily food of the Chin is usually millet, Indian-corn, yams, sweet-potatoes, beans of various sorts, including the aunglauk. The meal consists of a spinach soup made out of pumpkins or leaves and some boiled grain; the soup is served in an earthen jar and the grain in basket; both are placed on the floor and the household sit round each with a gourd dipper, which they dip into the soup with the one hand whilst they take fists full of boiled grain out of the basket with the other. The food is often highly flavoured with a chutney made out of chillies, onions, ginger and salt ground up together. The roe of a fish dried in the sun, and highly spiced with chillies, is a delicate condiment.

The Chin has three regular meal hours, daylight, noon, and sunset, and although he then eats enormously he will, when he gets the chance, eat between whiles. It is erroneous to consider the Chin a poor half-starved creature: he has a voracious appetite, which he gratifies, and the Burmans best acquainted with the hills assert that the Chin eats fully three times as much rice or millet as they can. Rice is the favourite food, but it is not often procurable; millet is the staple food and is preferred to pulses, Indian-corn, and roots. The yams and sweet-
potatoes grow to great size and good quality, and are usually mixed with beans...

20.4.4 TOBACCO CULTIVATION The tobacco plant is universally grown in the hills, usually in the kitchen garden in the villages and along the banks of the streams in the fields. The leaf is small and is cured by merely drying it in the sun or over fireplace. When it is dry it is rolled into balls.

20.4.5 COLLECTION AND USE OF NICOTINE Women throughout Chinland smoke unceasingly, not only for their own pleasure, but also to supply the men with nicotine water. The pipes of the women are “hubble-bubbles” with a clay bowl, a bamboo or gourd water receptacle and metal stem. The smoke passes from the bowl into the gourd or bamboo receptacle and impregnates the water with nicotine. When this nicotine water is sufficiently flavoured it is poured into a gourd which the southern women carry in their baskets and which the northern women carry round their necks, and from this the nicotine guords of the men are filled. Every man sips this nicotine: he does not drink it, he merely keeps it in his mouth for a time and then spits it out. His general procedure is the same as the American's, the only difference being that the nicotine enters the Chin's mouth in a liquid state, whilst that of the American enters in solid form as “fine cut” or “plug”. Neither intentionally swallows nicotine.

20.4.6 SMOKING The Thado and Sukte men are great smokers; the Siyins are beginning to smoke English pipes, but when we first came to the Hills they hardly if ever smoked at all. The Shunklas and their tributaries smoke regularly, but in the south only the elderly smoke regularly, and it is uncommon to see youths smoking at all. The practice of spitting on the tobacco to make it burn slowly is universal.

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 Suktes 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- tzd) PP. 215-219

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 inhabited 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.
PHOTO 35

A UNIQUE AND TYPICAL TOBACCO PIPE OF THE CHIN/ZO PEOPLE
(NO OTHER ETHNIC PEOPLES IN THEIR SURROUNDING REGIONS HAVE THE SAME DESIGN OR TRADITION OF SMOKING THIS KIND OF PIPE (SEE 20.4.5 COLLECTION AND USE OF NICOTINE)

- Source of Photo or Painting unknown.
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 beasts 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 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 bailing 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

* 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.
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 proclera*), 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.

[The Chins are great hunters, and have a most sporting costum of keeping the heads of animals slain hung up as trophies at their front door. With their bows and arrows only they kill bear, bison, wild boar, and sometimes tiger, as well as sambur, barking-deer, serow and smaller fry. The rainy season is the time for shikar, and they seldom attempt at any other time...Bears are mostly shot from machans when they come to the fields in the grain season. ...The rivers in the Chin Hills all swarm with fish, and the Chins have several methods of catching them. On the Lemru river they understand the use of hooks and lines as well as nets...(from Captain Rigby, p. 151]

**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 Tuival 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, Sinnnum, and Mwelpi villagers 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 Rawywa, 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. [*Elephant* and *Rhinoceros* are confined to the Arakan Hill Tracts and are not found east of the Yoma watershed. The herd mentioned by Captain Harvey as frequenting the Samboyo hills is said to be no longer there. Along the Lemru valley in the country north of the Arakan Hill Tracts elephants are said to be very numerous. A good deal of ivory is brought in for sale by the Chins to the Government agents at the Arakan Hill Tracts frontier posts every year. Rhinoceros are also said to be fairly common along the Lemru valley. One was

* See over next page
short on the eastern bend of the river by a Chin from the Mon valley whilst we were in the country. The horn, a very small one, was eagerly bought by my Chin interpreter for Rs. 40; it is greatly valued by the Chinese as a medicine and he expected to make a good thing out of it.” From Captain Rigby, pp 102 & 104.

Pigs 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, Sagyilain, and on the steep cliffs on the Maninpur 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 Chaunggwa 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.

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 2020)

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 nine 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 programs full-time since they do not get electricity sufficiently and regularly.

Despite the great sacrifices that they have had made for Burma, which were mentioned earlier in this paper, a large number of Chins in some parts of Chin State cannot even afford the cheapest rubber sandals and some equal numbers had to rely solely on kerosene lamps before solar energy lamps were donated by some foreign donors when the Aungsan Suu Kyi government came to power. 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 70 years, the successive Burmese governments have always even spreaded rumors 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. The following quotation is from the Chin Community (Germany)'s Statement:

“Ever since the first massacre 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 mowed down hundreds of demonstrators. This is part of Ne Win's stratagem to reduce public hatred towards him and his Burma Army and to instill ethnic hatreds among the oppressed peoples...”

The Chin Community’s Statement (APPENDIX S) above and an Arakanese scholar’s comment on the said statement (APPENDIX T) vividly reveal the agony of the Chins and that of all other ethnic minorities as well in Burma. In fact, only a single Chin had ever been promoted to the rank of major-general** until today, even though tens of thousands of Chins have served and still are serving in Burma's various armed forces until today. The next highest rank held by another Chin national is Brigadier-General. He is Hung Ngai from Mindat Township. Although he is a Buddhist from childhood, the promotion to his present rank is said to have nothing to do with his religion, but his own qualifications. According to reliable sources he has never been given the task of commanding troops that were involved in the various massacres against peaceful demonstrators in the land.

And if the reader carefully looks at the two photos of Haka (PHOTOs 2 and 3), he will perhaps see only one or two motor cars in them. This is a very clear indication of the Chins' economic hardship. All the other so-called “indigenous peoples” or “national races” are also meeting the same fate. (“Indigenous peoples” or “national races” are the ruling ethnic Burman politicians' favourite terms to denote all the native peoples living in the country,

* The following were the two species of Rhinoceros found in Chinland at the time of British arrival. See APPENDIX J: ANIMALS

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 South-East Asia. Current efforts to protect this species are through Rhino Protection Units, that patrol their current habitat and through (semi-) captive breeding programs.

** Javan Rhino (Rhinoceros sondaicus) **

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 currently are approximately 40-55 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/](http://www.rhinos-irf.org/javan/)

** Sumatran Rhino - Dicerorhinus sumatrensis **

- Weight: 600 - 950 kg (1,300 – 2,000 lbs)
- **Height (at shoulder): 1 – 1.5 m (3-5 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 & 21

** See APPENDIX Z
PHOTOS 20 & 21

Photo 20 (above): Javan Rhino (*Rhinoceros sondaicus*)
Photo 21 (below): Sumatran Rhino (*Dicerorhinos sumatrensis*)

- See 20.5.5 PROSPECTS OF SPORT IN THE HILLS

- Created in this form by Thangzadal. January 2014
excluding the two alien ethnic groups: Chinese and Indians.)

In contrary to this, the economic and commercial fruits of the land are overwhelmingly enjoyed only by these two mainly urban-dwelling alien nationals together with the corrupt native elites. These two alien nationals have had almost never shed blood and tears in the ruthless 60-year old civil war. Of course, a number of half-caste of both Chinese and Indian ancestry also have had equally suffered with their host nationals and lost their lives in the decades-long internal political conflicts. While several tens of thousands of women and girls of the “indigenous peoples” and ethnic Burmese women as well in politically disturbed areas have not only been raped but also bestially murdered by government soldiers, none or very few of the women and girls of the two alien ethnic groups are known to have met the same fate. While millions of those indigenous peoples are uprooted from their birthplaces, and their homes and properties confiscated and destroyed, none or only a very few of those alien nationals are reported to have suffered similarly. (I've also prepared another separate paper called *Burma's 60-Year Old Civil War (1948-2008): A Brief Chronology*. This paper deals chronologically mainly with Burma's internal affairs during the past 60 years.)

As the human rights situation is extremely bad and the successive governments do not make any economic developments in Chin State, life for the great majority of the Chin people is very hard. Therefore, more than 170,000 Chins have left and still are leaving their country and are now living in several countries as refugees or illegals under extremely hard conditions. The following statistics are just some rough estimates as of 2019: Australia (3000); Germany (500); India (35,000); Malaysia (55,000); Singapore (4,000 – they are professionals and their family members, not refugees); Thailand (7,000); USA & Canada (80,000); Netherlands (150); Switzerland (37); Scandinavian countries (3,500); New Zealand (1500); UK (150); South Korea (300); Japan (200); and about 7,000 elsewhere. The uprooted, who are called the IDPS (Internally Displaced Persons) and those who are living in several refugee camps inside Thailand and Bangladesh of various non-Burman native ethnic groups number about one million. They are Arakanese (Rakhines), Arakan Muslims, Chins, Kachins, Karens, Karenz, Mons, Shans, etc. Not a single pure Indian or Chinese is mong them.

And throughout Chin State, names of roads, villages, towns, and government offices are written only in Burmese since a four decades ago.

21.2. THE MARCH 31, 2004 ANNOUNCEMENT OF PROJECT MAJE

Project Maje, an independent information project on Burma's human rights and environmental issues, has released a new report, "Mithuns Sacrificed to Greed: The Forest Ox of Burma's Chins." The report contains information about the little-known mithun, a large domesticated ox traditionally used for ceremonial purposes by the Chin and Naga tribes of Western Burma and Northeast India. Mithuns stand five feet tall at the shoulder and are related to the forest-dwelling gaur. An essential element of indigenous culture, these docile bovines are now the subject of commercial meat-trade schemes by Burma's regime, and there have been reports of confiscation of mithuns from Chin villagers. These developments pose a threat to Chin culture, and possibly to the future survival of the mithun, which is the least in number of all the large mammals domesticated by humans. The report is available at Project Maje's website: [www.projectmaje.org](http://www.projectmaje.org)

-----Ursprungliche Nachricht-----

References: Edith Mirante [mailto:maje@hevanet.com] Gesendet: Sonntag, 4. April 2004 00:42
21.3 PROFESSOR DR. SALAI TUN THAN

“... It was only after a desperate search of two weeks that the family finally learned that Dr. Tun Than was being held in Rangoon's notorious Insein prison... Sources told a reporter of the Irrawaddy On-line News last week that the former rector of Yezin Agricultural University had been arrested near the city hall in Rangoon while distributing leaflets calling for free elections in the country... His family has been able to send him medicine through the International Committee of the Red Cross. Dr Salai Tun Than, a retired agronomist, had devoted himself to rural development in Ngaphe township of Magwe division since his retirement a dozen years ago. In 1993, he established the Myanmar Integrated Rural Development Association (MIRDA) with the assistance of the Myanmar Council of Churches and the World Council of Churches. The group assisted since his retirement a dozen years ago.

In 1993, he established the Myanmar Integrated Rural Development Association (MIRDA) with the assistance of the Myanmar Council of Churches and the World Council of Churches. The group assisted villagers with the cultivation of oranges, coffee and tea in the area in which it operated its project in Ngaphe. But the military government did not permit MIRDA to function officially as an NGO. The group faced continual disturbances from the regime and donors were prohibited from visiting MIRDA sites. The regime at one point destroyed over half of MIRDA's orchards. Dr Salai himself was also prohibited from conducting agriculture-training workshops, according to a source familiar with the MIRDA. A Christian and a member of the Chin ethnic group, Dr. Salai Tun Than earned a Ph.D. in Agronomy from the University of Wisconsin and had served as rector at the Yezin University of Agriculture in Pyinmana until 1990. The Hong Kong-based Asian Human Rights Commission made an urgent appeal this week for increased international response to the doctor's arrest.” (Burma Courier No. 306; Chin Human Rights Organisation's report & Irrawady Online News/January 30, 2002)

Even the late Mr. Khun Sa, the world’s most famous drug warlord and the number one on the U.S.‘s wanted list as drug trafficker, and Lo Hsing-han and Wei Hsueh-kang, who are also internationally well-known drug traffickers, are living in Rangoon and enjoying special privileges under the present government. They are investing hundreds of millions of dollar of their drug money in all kinds of lucrative business enterprises such as banking, transports, constructions, real estates, tourism, hotels, etc. Mr. Khun Sa and his 10,000-man private army surrendered in 1996 and lived in Rangoon until his death in 2007. Lo Shing Han Wei Hsueh-kang are pure Chinese. Khun Sa is half-Shan and half-Chinese. Several senior military officers’ involvement in drug business is an open secret in Burma since the 1960s. See the following news item:

“... It is an open secret that the 2 banks (Asia Wealth Bank & Mayflower Bank) mentioned above have links with the drug lords. A long time ago, Interpol issued a warrant for the arrest of Khun Sa and the junta refused to hand him over. The two banks in question extensively deal with black money and army officers are share holders not only of these banks, but of money enterprises run illegally... The drug lords run domestic airlines, some railways lines, road transport, departmental stores and many other economic activities where army officers are dormant co-partners...” (Source: Money Laundering: A Dilemma for Burma's Junta - By B. K. Sen (Senior Advocate): Mizzima News (www.mizzima.com) January 2, 2004.)
21.4  CHIN STATE'S UNEASY COHABITATION WITH THE REGIME

REF: RANGOON 0082

¶1. (U) Summary. Burma's ethnic minority Chin population, long victims of the Burmese regime's "Myanmarization" program, has reached a stage of uneasy but peaceful cohabitation with ruling authorities in its home state. In underdeveloped Chin State along Burma's western border with India, ethnic Chins have garnered some measures of greater religious tolerance at the expense of inclusion in local governance. After years of pressure to convert the Christian Chin community to Buddhism through threats and missionary efforts, GOB authorities seem to have given up. The Chin remain resilient in practicing their faith loudly and publicly. Trade with a rapidly growing India remains a dream just beyond their borders, and the UNDP serves as the only available catalyst for rural advancement. End Summary.

A Land That Time Forgot

¶2. (U) On a recent trip to conduct visa fraud investigations, Conoff traveled by car from southern Sagaing Division deep into the hinterlands of Chin State. Lying on Burma's western border with India, Chin State may be the least developed of all of Burma's ethnic states. It is the only state without any paved roads. Of the half-million inhabitants in Chin State, an estimated 85% live in isolated villages perched upon steep hillsides. Many of these 500 villages are accessible only by foot or horseback; about one quarterstill have yet to establish a source of running water; and only a handful have any access to electricity. The economy depends on slash and burn subsistence agriculture of millet and beans.

¶3. (U) Chin State's economic stagnation and lack of development is in large part due to its isolation, both culturally and physically, from the rest of the country. Only three dirt roads connect Chin State with the rest of Burma. They are regularly under patchwork construction, and summer monsoons routinely disable them for days. No commercial airport exists in the state, and Conoff saw only one gas station during a seven day trip through two of the three largest population centers. Upon leaving the Chin State, it is another 10 to 15 hours by car (or boat during monsoons) to reach the nearest substantial market, Mandalay.

¶4. (U) With so few economic opportunities, the favorite pastime of young Chin men and, increasingly, Chin women, seems to be migrating in search of employment elsewhere. After the mechanization of jade mining in northern Burma, only three prime job markets remain attractive: the Indian border province of Mizoram, northern Malaysia, and the United States. Seasonal migrant laborers in Mizoram earn about $100 to $200 for three to four months toil, while Malaysian factory laborers earn $200 a month.

(Author's (tzd) Note. Dr. Salai Tun Than was released from prison after the International Red Cross intervened and was allowed to fly to the United States. He attempted to go back to Burma via Thailand in 2004. However, he was not allowed by the Burmese government to enter Burma. Since then he has been living in the United States as an exile. This news item is still included in this paper anyway, as a proof of the continuing persecution under which his people, the Chins, and the entire population of Burma as a whole are still suffering.)
5. (SBU) Meanwhile, the Chin connection to the United States grows ever stronger and more politically active. Many Chin were converted to Christianity by American Baptist missionaries so they feel a special bond with the United States. Strong Chin exile and expatriate communities in Michigan and the Washington DC area support the homeland through donations to churches and through encouragement to seek travel to the U.S. Locals enthusiastically point out villages that have strong ties to America. As Conoff passed through one such village, he encountered a Chin-American couple, naturalized decades ago, who return annually to support a local orphanage. They proudly displayed a letter from their Congressman requesting consular support as they visited refugee communities in Malaysia and various contacts in Burma. The push to emigrate to the U.S. is supported strongly by a pull from Burmese already there, and the combined effort results some in far-fetched schemes: Chin asylee follow-to-join visa applications in Burma have an egregiously high fraud rate.

C. Trade and Glimmers of Development

8. (U) Many people in the Chin region recognize the growing opportunities from trade with India, particularly since the Burmese prefer Indian products to cheap in imports from China. Chin engage in border trade with India; however, the primary trade route, a paved road from Tamu, India, to Kalay, Sagaing Division, does not enter the Chin State. Goods traveling this route flow from Kalay directly to Mandalay, leaving most of Chin State entirely out of the equation. Border trade directly between Chin State and India does exist, but it is limited to goods carried over the border by hand or packed on horse carts.

9. (U) Virtually the only stories of successful rural development in Chin State come from the UNDP's decade-long grassroots intervention with local villages. The UNDP has introduced running water to roughly 75% of local villages through village tap stands. School houses in many villages were built through villager and UNDP collaboration, proudly displayed on signboards. Its most significant project, however, is the ongoing Self Reliance Group (SRG), a microcredit program managed by a village-appointed committee. This "teach a man to fish" approach has succeeded in educating locals on the value of saving and investment. Villagers optimistically talk about making the leap from slash and burn agriculture to pig or chicken farming, and more ambitiously, to building modest hydroelectric generators.

D. Uneasy Cohabitation

12. (SBU) The cost for modest progress in religious tolerance is apparently a loss in political access: fewer and fewer Chin find opportunities at any level of government service, even within their own state. Five years ago, Chin ethnics were present in District and, sometimes, State-level civil service jobs. Now, few Chin hold government jobs, even at the Township level. The only government positions still open to Chin are schoolteachers and nurses, likely because they must live in rural villages. The result is a segregated society with divisions between disadvantaged Christian Chins and the ruling Buddhist Burmans easy to see.

13. (SBU) Comment: Chin State's ongoing marginalization in part results from its economic and cultural isolation, but that isolation also results from years of neglect by the GOB. The marginalization of the Chin
parallels the situation we observed in Kachin State (reftel) with power increasingly concentrated in ethnic Burman hands. Maintaining three dirt roads is the extent of the GOB's commitment to support Chin State. Chin people today do not aggressively seek more autonomy or appear willing to risk conflict. Rather, they seek to maintain peaceful cohabitation and the limited space for religious practice it offers. Even a state of peaceful cohabitation, however, will not attract development support from the GOB. So the Chin are now learning to help themselves with UNDP support. End Comment.

Source:
Viewing cable 06RANGOON370, CHIN STATE'S UNEASY COHABITATION WITH THE REGIME
To understand the justification used for the classification of each cable, please use this WikiSource article as reference. containing the reference ID e.g. #06RANGOON370.
Reference ID Created Released Classification Origin
06RANGOON370 2006-03-20 08:54 2011-08-30 01:44
UNCLASSIFIED//FOR OFFICIAL USE ONLY Embassy Rangoon
This record is a partial extract of the original cable. The full text of the original cable is not available.
UNCLAS SECTION 01 OF 03 RANGOON 000370

Thang Za Dal (Mr)
Grindelallee 141
20146 Hamburg
Germany
Updated from XX in May 2021

PHOTO AND MAP CREDITS
Map 1 Courtesy: Mr. and Mrs. Frasers

GLOSSARY
(See also 17.8 ZO NAMES, and DIAGRAMS 1 & 2: HOW THE NORTHERN ZOS GET THEIR NAMES)

Terms of Kinship and other Prefixes

<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lia</td>
<td>a poetic word used to designate the status of an unmarried woman.</td>
</tr>
<tr>
<td>Mak pa</td>
<td>son-in-law (term used by parents and relatives of a married woman towards her husband)</td>
</tr>
<tr>
<td>Mak te</td>
<td>address form used by parents and relatives of a married woman towards her husband's relatives</td>
</tr>
<tr>
<td>Mo</td>
<td>address form used by female relatives of a married man towards his wife</td>
</tr>
<tr>
<td>Ngang</td>
<td>father's sister's husband; seniors are addressed by last name with prefix only.</td>
</tr>
</tbody>
</table>
Nifather's sister
Niaddress form toward an elderly domestic female slave; for male slave is Pa - these two usages, that is, the address forms for female and male slaves, are confined to the Sizangs alone
Nuthe wife of my father's younger brother is called Hang Za Cing. So I address her as Nu Cing. The name of my mother's elder sister was Ciang Ko Cing. So I addressed her as Nu Cing.
Nuneau daughter of maternal uncle. An example: The nickname of one of the daughters of my maternal uncle is called Dimno. So my brother, my sisters and I myself address her as Nuneau Dimno. But she simply addresses me as U Dal.
Nuphalexample used by a married man towards the husband of his wife's sister
Pusan example: the children of my paternal uncles' sisters and cousin sisters as well call me Pu no Thang Za Dal or Pu Dal Thang Za Dal or Pu Dal - using only the last word of my name. The nickname of the first son of my maternal uncle (immediate younger brother of my mother, Thian Khaw Khai) is Pau no. So my brother, I and my sisters call him Pu no Pauno. But he simply calls us either U Dal, as I am older than him. He calls my sisters who are younger than he himself simply by their nicknames.
Pigrandma; father's mother; mother's mother; lady; wife of maternal uncle. An example: The name of my eldest maternal uncle was Suan Neam. So I addressed her as Pi Neam, or Pipui (great aunt). The name of her husband was Khup Ko Thang. I addressed him as Pu Thang or Pu Pui. But both paternal and maternal grandfathers and paternal and maternal grandmothers are simply addressed as Pu and Pi respectively. Also an address form of respect regardless of age or kinship
Pafather; father's younger or elder brother; address form of respect for a middle-aged man
Pugrandpa. father's father; mother's father; mother's brother, mother's cousin brother, overlord. Also an address form of respect regardless of one's age or kinship
Tang or TaangA poetic word used to designate the status of an unmarried young man.
Sungh paaddress form of a married man towards his father-in-law
Sungh nuaddress form used by a married man towards his mother-in-law
Sungh teaddress form used by a married man towards all relatives of his wife’s
Toperased father-in-law (address form used by a married woman towards her husband’s father
Toperasper mother-in-law (address form used by a married woman towards her husband’s mother
U elder (brother or sister); also an address form of respect towards an elder man/woman
Unuaddress form used by a man towards the wife of his elder brother
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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 part of the Constituent Assembly 1947 - 48.

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

He attended the UN General Assembly in 1953, 1964 and 1965.
He was also a delegate of the Non-Alignment Movement at the Bandung Conference, 1955.
He also published a book called "Profile of a Burma Frontier Man" in 1963 for which he was conferred "Doktora Filosfie (PhD cum Laude)" by the Charles University of Prague, Czechoslovakia on 19th June 1974.
Awards received: PhD, FRGS, FRA, FRNS, Naingngant Gon Yi (First Class).

A Pastor and Zo Leader Passes Away
by Kham Khan Suan, Sanjoy Hazarika
Wednesday, 14. February 2007

Khup Za Go, a pastor of the Zo people, who lived in Manipur and Mizoram, died in a road accident in New Delhi last week. He was accorded an emotional farewell and buried at Churachandpur in Manipur. Born and brought up in Murlen, Champhai district (now in Mizoram) Rev Go completed his Masters in Political Science from Guwahati University in 1971. Since then he committed himself to a full time church ministry despite other opportunities. An incumbent pastor at Zomi Christian Fellowship, Delhi, the Rev Go had served the Chin Baptist Association (1971-1977) as executive secretary and in various other capacities. In between, he worked as assistant director and thereafter as director of the Christian Literature Centre of CBCNEI (Council of Baptist Churches in North East India) in Guwahati (1981-87).

He was elected vice-president of CBCNEI in 1991-92. The Rev Go completed his theological studies from Serampore College (1980-81); Oxford and Union Theological College, Bangalore (1993-95). A Baptist church leader, he participated in various international Christian events in Indonesia, the USA, Frankfurt, Myanmar and Thailand. The Zo leader published more than 15 books; the latest being Leivui Panin (Out of the Dust) in the Tiddim Chin language — a collection of 86 published journal articles — released by his friend Dr HT Sangliana, MP and IPS (retd.) in February. An ecumenical preacher, he ardently championed the cause of Zo unity and
solidarity. In his death, the Zo people have lost a tall church leader, visionary and prolific writer. This obituary can be viewed at The Statesman website as well.

Carey Suante
2007-05-17

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BRIEF BIOGRAPHY OF DR. VUMSON SUANTAK

Written by thalmual.com Thursday, 14 May 2009 08:00

Date of Birth : November 9, 1937  
Place of Birth: Tamdeang*, Tedim Township, Chin State, Burma.
Date of Deceased: September 19, 2005, Laurel Hospital, Maryland, US

Educational Background
1957 - Matriculated from Tedim State High School, Tedim Township
1969 - Ph. D (Doctor of Natural Science) Bergacademie, Freiburg - Germany

Publications
1970 - Geochemical Exploration of Trace Elements (in German version)
1986 - Author of Zo History (in English)

* Foundation for Democracy in Burma /member and for five years served as its President
* Member of Committee for Restoration of Democracy in Burma
* Founder of Chin National Council and Chin Freedom Coalition (Washington) and Chin Forum (Ottawa)
* Founder, Former Chairman, and Advisor of  Zomi Innkuan Washington D.C (USA) since 2001. Zomi Innkuan D.C Chairman 2001 from 2004
* Member of the Board of Consultants of the Political Affairs Committee of Chinland,
* Human Rights Activist since 1987
* Founding member of Zomi Literature Institute (ZOLITE)
* Member of the Zo Re-Unification Organization (ZORO) since 1995 and served as coordinator, USA branch ZORO President
* Member of Advisory Board of the Chin National Community – Japan
* Lecturer in Non-Violence Actions, Human Rights and Minority Rights
* Represented Chin Forum in Constitution drafting federal and state in various Burma related seminars
* Worked together with the NCGUB from 1991 to 1999 and other organizations
* Promoted Peace and Democracy in Burma and encouraged armed groups for peace negotiations
* His political activities involved, among other works, lobbying Congress and the US Government for the cause of bringing democracy to Burma and giving interviews to the media such as the BBC, Voice of America, and the Radio Free Asia etc...

Note. *Tamdeang /Suangdaw), Tuivial aka Akbutun and Tuisau villages were founded by Chief Khup Lian of Lophei with the Lopheis and Khuano people. See APPENDIX F.
Figure 12. Geographical centers of language groups

Map adapted from Rand McNally (1998)

Map 4. Khoi Lam Thang
CHAMPHAI DISTRICT, LAMKA DISTRICT, CHANDEL DISTRICT, TEDIM & TONZANG TOWNSHIP
Kalay & Kabaw Valley Map

DISTANCES OF ROUTES

Fus  Km

Lamba - Tingge  33
Lamba - Tali  192
Lamba - Tingge (Pineny)  234
Lamba - Kawkhali  258
Lamba - Thuntu  393
Lamba - Chandel (Dipshi)  129
Lamba - Mamit (Dipshi)  179
Lamba - Stichk (Dipshi)  324
Thuntu - Tada  43
Tada - Chilu  108
Tada - Thantlaw  146
Tada - Lampa  199
Tami - Antel  46
Tami - Thantlaw  83
Tami - Cardam  86
Tami - Chantey  87
Tami - Chantey  87
Tori - Tama (Yamani)  142
Tori - Chantey  106
Tori - Dheka  183
Tori - Shiok (Yamani)  286
Tori - Chantey  88
Tori - Kamin  105
Tori - Kaba  40
Tori - Thantlaw  310

0 5 10 km

THIS MAP WAS ORIGINALLY CREATED/PREPARED BY PU. J. THANG LIAN PAU (ZOLAWKTA), AIZAWL, MIZORAM (2007)

Email: zotop@yahoo.com

- thanglad. 12/2017, hamburg, germany.
70TH ANNIVERSARY OF THE CHIN NATIONAL DAY

(20th FEBRUARY 2018)

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.

PHOTOS 2 & 3

Photo 2 (above): A Section of Haka, Capital of Chin State
Photo 3 (below): Sport Stadium and Panoramic View of Haka
Photographer unknown (These photos were circulated first around 2007).

- created in this form by thangzadal/06.2014
PHOTOS 4 & 5

- Photo (above): Phatzang aka No. 2 Stockade (distant summit), where the first battles between the British and Chins took place in 1888-89. It was also one of the most well-known battle grounds between the British and Japanese in WW II in the Chin Hills War Theatre. The distant valley is the Kale-Kabaw Valley.

- Photo (below): Vangleh village - One of the well-known villages during the Chin-Lushai Expedition 1889-90.

See 9.6.6 Encounter with the Siyins; 12.4 Surrendered Guns

- Photographer unknown. These were first circulated around in 2007.

- Created in this form by Thang Za Dal. January 2014
Two Typical Scenes from the Chin/Zo People's Daily Life

- Photographer unknown (these pictures were first circulated around in 2007.
- Created in this form by Thang Za Dal/06.2014.
- Traditionally tattooed women from southern Chinland
- Photographer(s) unknown

- Photos selected and created in this form by Thang Za Dal. Hamburg. 04.2016.
Some Chin couples in their traditional tribal costumes (Photo taken on Chin National Day 2015 in Norway)

Among the Traditional Dresses Seen Here Are: Cho, Haka, Matu, Mizo, Sizang, Tedim and Thantlang

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)
- 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 in their traditional dresses in Paletwa, southern Chinland.
- Photographer unknown

Some Young Asho (Plains) Chins in their traditional dresses

- Photo selected and prepared in this form by Thang Za Dal. Germany. October 2016
PHOTO 41

SOME CHIN/ZOS IN THEIR TRADITIONAL TRIBAL COSTUMES (FEBRUARY 20, 2016. USA)
A Young Chin/Zo Girl from the Chittagong Hill Tracts in Bangladesh drinking the traditional Zo Zu ("zo rice beer"). (I’m using this photo without the authors’ prior permission. tzd. January 2014)

PHOTO 40

TRADITIONAL RICE BEER POTS AND CEREMONIAL POSTS

- Photographer unknown
- Created in this form by Thang Za Dal. December 2016.
PHOTO 28

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 and created in this form by thangzadal. hamburg, germany. 10.2018.
ABOUT ME

I have written a 412-page historical romance novel in English under the title of “Why Are You Crying, Mama?”. A German publisher (www.tredition.de), based in Hamburg, Germany, publishes it. It is available on several online bookshops since March 31, 2021, in three versions: Hardcover, Paperback, and E-Book.

“This is Jane's autobiographical novel. John, a black American, rescued Jane, a wealthy Belgian (her mother was a Flander and her father a Wallon), at the last moment from a fatal auto accident in 1926. They marry later and have a daughter named Jennifer. Jennifer disappears without a trace when she is eleven years old at the beginning of WWII. At that point Jane begins her search for the meaning of human existence on this earth, its possible existence in other forms beyond this world, the world's great mysteries, happiness, compassion, soul, consciousness, reincarnation, eternal life, and peace of mind, etc., through Christianity and Buddhism through discussions with a senior Buddhist monk from Ceylon (Sri Lanka). The monk is well-versed in various main Christian Churches' doctrines and leading Buddhist schools' different concepts. The timespan covers between 1926 and 1975.”

Author Profile [from this book]

Thang Za Dal was born in 1947 in Burma. He began his political activities against the successive military dictatorships in 1964. He and his wife sought political asylum in Germany in 1978, and they have got two daughters and four grandchildren. His wife passed away in 2015 from heart complications. He has authored more than forty political and history papers on Burma during the last few decades.

The following are among them.

- Grand Strategy for Burma/Myanmar (I - VIII)
- An Open Personal Supplication to the Present and Future Rulers of Burma/Myanmar (I - VII)
- Open Supplication to the Ethnic Burmans of Burma (I - VI)
- Open Appeal to Institutions and Individuals That May Have Stakes or Interest in One Way or Another in Burma (I - IV)
- To Whom It May Concern (I - VIII)
- Some Strategic Concepts for the Rebuilding of Burma/Myanmar (I - III)
- The Chin/Zo People of Bangladesh, Burma, and India: An Introduction
SOME MORE INFORMATION ABOUT ME

PHOTO 1

This photo was taken on 12th May 1949 at about 8 a.m. in front of our house at Lophei by Edward Ngaw Cin Pau, the youngest of my mother’s three 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 played on the terrace in front of our house when he arrived) if we wanted to be photographed. 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 30 km away in the 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 left side in the first photo was my elder sister, and on the lap of my mother was my immediate younger sister. On my right side 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 colors are made at Royal Photo Studio, Rangoon. (Signed) 28.5.49.”

I was then only four years and three months old - born on 7th February 1945. (When I finished the 2nd grade at the Thuklai High School in Chin State, my family moved to Kalemyo, and I enrolled in the 3rd grade at the No. 1 Primary School (there were three more primary schools in the town). So when my Burmese class teacher converted the Gregorian calendar into the Buddhist Era (BE) calendar, he made a mistake – instead of making it 1306, he made 1308. (This calendar is used only in Burma.) From that time on, I have been using this birthday in all my official documents until now.

My father, chief of the township police in Kalemyo, was on duty in that town at the time. The present Chin State (36,000 km2), where I was born and lived until I was ten years old, is located in one of Burma’s remotest and most mountainous parts of Burma. Out of its (Chin State) population of some 400,000 people in 1949 (the year in which this photo was taken), less than one-fourth were Christian, and the rest either Animist or a non-Animist religion called the “Religion of Laipian Pau Cin Hau”. Pau Cin Hau invented a unique script in 1902, which he claimed to have been given to him by the biblical God. My parents and half of the people in the village, some 50 families with 270 people were either Animists or adherents of the Religion of Pau Cin Hau. Among the village’s devoted Christians were my maternal grandparents, my mother’s four brothers, and her only sister. They all converted to Baptist Christianity in September 1936.

Note. The Muabal village, where Prophet Pau Cin Hau lived most of his lifetime and then died and was buried in 1948 at the age of 85, is about 12 km away from Lophei. He abolished Animism among northern Chins. He was illiterate when he invented a well-functioning script in 1902, which he claimed to have been given to him by the biblical God in visions.

PHOTO 2

This photo was taken 15 years later, on 10th July 1964, at the Myoma Photo Studio in Rangoon. In it were my mother, my brother, me and my younger sister. My elder sister, who was on my left side in the first photo, had died a few days before on 2nd May 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 age of 49. (She was born on 23rd June 1915.) My father died in July 1964 in Shan State on a journey from overdoses of Quinine, an antimalaria medicine.

PHOTO 3 (MY PORTRAIT)

It was taken in Hamburg by Ms. Silvia Grigat, a family friend. My wife, an ethnic Shan national from Northeast Shan State, Burma, and I were fully involved in political activities against the Rangoon regimes from mid-1960 until we left the country for Germany in mid-1978. We have been living in Germany since then with two daughters and four grandchildren. My wife passed away on 21st December 2015 at the Hamburg University Hospital from heart failure at the age of 76 (she was born on June 1, 1940) after 49 days of hospitalization.

June 2020
28-5-49

Taken on the 1st May 1949. Having developed and incorporated into picture. Reprinted with different colors. Reprinted at Hope Photo Studio, Rangoon. 8th April 1949.

L. K. K. 77-11-77.

B-2
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 Kalymyo.

- 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 Khwasak, Limkhai, Buanman, Yoklaak, Pumva, etc., are not visible here.

- Created in this form by Thang Za Dal/09.2015
- Top of Thuklai Village. The original FORT WHITE and the British War Cemetery were located here (see APPENDIX EE (p. 3), under TOKLAING OR MWITUN [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 in battles with the Sizangs (villagers of Buanman, Khuasak, Liikhai, Lophei, Phumon, Pimpi, Pumva, Suangpi, Thangnuai, Thuklai, Voklaak, Zung, and the Vaiheis), the Kam Haus and Suktes. 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: Vum Ko Hau, p. x).

* Created in this form by Thang Za Dal. September 2020.
A PART (CIRCA 1/5) OF LOPHEI VILLAGE

- Photo courtesy of Sam Khuasak
- Photo taken on October 1, 2017 at 8:30 am

- Created in this form by Thang Za Dal. Germany. October 21, 2017.
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