A BRIEF INTRODUCTION TO THE CHIN/ZO PEOPLE

I prepared this new information paper (235 pages) with some of the most essential parts of my 913-page “paper”: An Introduction to the Chin/Zo People of Bangladesh, Burma, and India (Update 22) by pasting them together to create a simple medium to introduce ourselves to the outside world. (Its previous version contained 210 pages.) Even among our people, only a very few people know about many of these facts. In addition to these texts, a few YouTube links, maps and diagrams will also give the reader a rough picture of us. I intend to upload the full version of this 22nd draft on a website this year for free download. So, this paper shall only serve as a provisional medium until then.

Note. About 20 years ago, a survey was conducted among our people, including academics, regarding papers and books on our history. The survey found that nearly all the surveyed thought that those papers and books were too dull to read. So, as the non-academics of our people are also one of this paper’s target groups, I have highlighted some essential information profusely with blue and red colors and **characters in bold**. Unfortunately, I shall have to keep using these colors and bold characters in the coming Updates, too. Hopefully, it is less boring to read for non-academics. I cannot afford to produce two different versions – one for academics and another for non-academics.

**TIP for those unfamiliar with Links on PDF documents:** You will get direct access to the data by clicking on the links if your computer has access to the internet. You do not need to enter the links manually.

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A FEW WORDS ON THESE VIDEOS

(These Youtube videos from Mizoram and Manipur states in India (Mizoram: 1.2 m; 500 000 Chin-Kuki-Zo out of Manipur's 2.9 m population as of 2011 census) show our religious and daily way of life. It is unthinkable for the Chin/Zo inside Burma to make similar performances in public before a Buddhist Burmese audience in “Western dresses” because the ethnic Burmans, especially the authorities, hate any trace of Western culture and religious beliefs. They identify such things with colonialism or “moral decadence” - it's perhaps because of Christianity's 2,000 years of bloody history. Therefore, such performances are held only in closed halls.)

BERAM NO & HALLELUJIAH CHORUS MEDLEY (7:31)
https://www.youtube.com/watch?v=f4BF1--fwrM&list=RDf4BF1--fwrM&start_radio=1

BESY Choir - He hideth my soul (6:06)
https://www.youtube.com/watch?v=3ajY-xFw6ZU&list=RDf4BF1--fwrM&index=2

Kan Run Lo Mawi La - The Leprosy Mission Choir (4:32)
https://www.youtube.com/watch?v=aHSjisFiXXc

Armed Veng N Kohran Zaipawl - Beramno/Amen (7:07)
https://www.youtube.com/watch?v=XZqnhcRXukA&list=RDf4BF1--fwrM&index=5

Aizawl | Silent City | Honking free city of India (4:22)
(With over 3.5 lakh people and about 1.3 lakh registered vehicles, Aizawl, the capital city of Mizoram, has become the first Indian city to adopt a no-honking policy, that too without any official help and legislation. It is also well-known throughout India for its cleanliness. It is done mainly by the people themselves on a voluntary basis.)
https://www.youtube.com/watch?v=uoQ6FPh7Is

Exploring AIZAWL with Vloggers | Mizoram | Northeast India with @Swanderlust (12:27)
(This video shows the honesty of people in Mizoram: Car owners leave their car keys in the cars and the car windows are also left opened in Parking Houses)
https://www.youtube.com/watch?v=zLjcdnAqipo

Mizoram- The Land of Blue Mountains | The most disciplined state (3:44)
(This video shows the honesty of people in Mizoram)
https://www.youtube.com/watch?v=XNGGJQiJTve&t=134s

Miss & Mr THADOU || TRADITIONAL SHOW || THADOU CULTURAL FESTIVAL (27:32)
https://www.youtube.com/watch?v=0W6TGvxJgh0
(For strangers, only the first part: 01-9:35, and the second part: 16:30-27:32 – will be interesting. The Thadous are a major tribe (some 250 000 of what is known to the outside world as the Chin-Kuki-Mizo people. There are three competing groups among them for self-identification. One group prefers to identify themselves as THADOU, the second group favors THADOU-KUKI, and the third group is for KUKI. But all other Zo tribes have known them from ancient times as THADOU or KHONGSAL. (It is also often written simply as THADO.) Judging by this video, it is clear that the first group prevails. tzd)

Message for the World from NorthEast India | Cleanest Villages of NorthEastIndia (6:55)
https://www.youtube.com/watch?v=5f5bEadEMP0

Fashion Velocity 2019 (2) – 6:09
https://www.youtube.com/watch?v=lZoX-O8iaTw&t=19s

Fashion Velocity 2019 (3) – 5:43
https://www.youtube.com/watch?v=naQZFwF9Rqc

Fashion Velocity 2019 (4) – 5:30
https://www.youtube.com/watch?v=A7hJH97kJLw

Fashion Velocity 2019 (5) – 5:43
https://www.youtube.com/watch?v=ZdsWymLyT3E

(For many people, only the first 5 and the last 5 minutes could be interesting. Without a good background knowledge of our history, the rest would be difficult to understand.)

https://www.youtube.com/watch?v=BhTgpE CYoNA&t=341s

Genome Biology 2004, 6:P1 Deposited research article

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


https://www.youtube.com/watch?v=X_1zguZTyns

Bnei menashe aliyah 2018 march

https://www.youtube.com/watch?v=W5UmI8sHKo&t=10s

Bnei Menashe aliyah family reunions - #3

https://www.youtube.com/watch?v=Z_3R9QYJJRI
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 2019 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 - 5 MILLION – 2 IN BURMA AND 2.5 IN INDIA AND CHITTAGONG HILL TRACTS IN BANGLADESH - IS CHRISTIAN AND THE REST ANIMIST AND BUDDHIST.)

- Selected, created and prepared in this form by thangzadal. hamburg, germany.12.2021.
AN INTRODUCTION TO THE CHIN/ZO PEOPLE OF BANGLADESH, BURMA AND INDIA

(UPDATE: XXII)

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Updated from XXI in December 2021

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.
THIS PAPER IS DEDICATED TO

- Chief Khup Lian, my paternal grandfather, and the following fellow Siyin Chiefs
  https://en.wikipedia.org/wiki/Khup_Lian_inscription
- Chief Khup Pau of Khuasak and his sons Chief Khai Kam and Mang Pum
  https://en.wikipedia.org/wiki/Khai_Kam
- Chief Thuk Kham of Lun Mun (Upper Thuklai)
- Chief Kam Lam of Sum Niang (Lower Thuklai)
- Chief Mang Lun of Lim Khai (Sagyiling)
- Chief Pau Khai of Buanman

The above Siyin Chiefs altogether 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 & Chin-Lushai Expedition 1889-90. (During the first expedition, Khup Lian personally captured a semi-automatic rifle in a hand-to-hand combat.) He then fought once against the British with the above mentioned Siyin Chiefs and the following heroes of other tribes in the Siyin-Nwengal [Siyin-Gungal] Rebellion of 1892-93. Chief Khup Pau and Mang Pum were imprisoned for four years in Rangoon and Chief Khai Kam was banished for life on the notorious Andaman Islands in the Indian Ocean off Burma.

- Chief Thuam Thawng of Kaptel (a cousin of Hau Cin Khup, Chief of the Kam Hau tribe), and his son Pau Khai (both of them died in Kindat prison);
- Chief Pau Khan Hau of Heilei and his son Pau Kho Thang
- Unknown heroes 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 (also known as Nang Htwe Kham)
- Lt. Colonel Thian Khaw Khaie, 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 upto the end of the season 1888-89. We had 67 casualties during the expedition and the state of affairs was that all the Siyins 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)*

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Note. In these battles the first batch consisted of 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 neighboring 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 Pun 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 Le and also the 11th Chief in the Kim Le dynasty, which ended with Suang Hau Thang, the eldest son of Khup Lian, when the hereditary feudalism was abolished in Chinland in 1948 with the overwhelming desire of the masses. Together with other Siyin chiefs, 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 Saio chiefs who ruled most parts of present-day Mizoram for centuries was Seam Muang, the younger brother of Kim Le. See APPENDICES A to A/4; TABLES 2, 2/A, 3, 3/A, and 17.7 CLANS AND SUB-CLANS in my 804-page "paper": *The Chin/ozilla 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 Pi Tongdim Kimlai [from the chieftain clan of Bausman]. My mother and wife are thus related. At one time after a war the Lophei Chief's families resided with my grandparents at Lannum. 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 Suu tu Leido vai-mung, ni khat pil hang the nge,
B. Ai bang that ing Hautoi ing ei-ing Kuoltsuang tai hang la ing nge,
    Za lai ah Kansuam 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]

- Photo credit: Vum Ko Hau (Illustrations 67)
- Created in this form by Thang Za Dal. Updated in June 2021.
PHOTO B

Field Marshal Sir George S. White, VC., GCB., OM, GCSI., GCIE., GCVO.
(6 July 1835 - 24 June 1912)

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.

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

- Created in this form by Thang Za Dal. 01/2019.
APPENDIX E

“Remarks. - Village: Kose [Khuasak] is inhabited by the Twuntak [Thuan Tak/Suantak] clan of the Siyin tribe. The past history of all the Siyin clans is found in the chapter dealing with the history of the Siyins. Lyin Vum [Lian Vum] governs his own village only and has nothing to say to other villages. Village was disarmed in 1891. Kuppow [Khup Pau], the ex-Chief, is in a jail in Burma and his son Kaikam [Khai Kam] is deported to the Andamans [the notorious islands off Burma’s coasts in the Indian Ocean on which both political prisoners and criminals serving life-sentence were banished from the British colonial time up to the 1970s] and should never be allowed to return to the hills. The present Chief spent some months in jail in Burma in 1894 for assisting his rebel relatives. The Twuntaks* fought stubbornly in 1888-89 and again in 1892-93. They should never be allowed to leave their present village-site. Village was destroyed in 1889 and rebuilt in 1895; it has no stockades and is easily attacked from all sides, except from the west. The notorious Aung Paw lives in this village and knows Burmese. Water is abundant in village and below village and there are several campaign-grounds.”

“Remarks. - Village: Lope [Lophei] is inhabited by the Kimel [Kim Le] family, an offshoot of the Twuntak clan of the Siyin tribe (see chapter on the Siyin tribe). Khuplin [Khup Lian], the Chief, has visited Rangoon. There was no village at Lope when we first occupied the hills, though the site had previously been occupied by the Kimels. After the rebellion of 1892 the Kimels were disarmed and allowed to build a separate village so as to weaken the Twuntaks by splitting them into two independent villages [Khuasak and Lophei]. The village is easily approached by following the excellent mule-road from Fort White to within a mile and a half of old Fort White and then dropping down on to the village. Village is not stockaded and easily attacked from all sides. Excellent camp some 250 yards south-west of village. Water is abundant in streams.” Source: The Chin Hills, Vol. II, Part III, Gazetteer of Villages, iv

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“Lope village was founded by Somman [Sawm Mang] and destroyed by the Tashons when Lua Twam [Lua Thuam] Somman's son, was Chief. Lua Twam's grandson, Kuplien [Khup Lian], rebuilt the village after the Siyin-Nwengal rebellion. The people call themselves 'Kimel' 'te' to distinguish themselves from the Twuntaks of Tavak. Kimel was an elder brother of Nyal [Nei Zal], from whom the Chiefs of the Siyin clan spring, and the Kimels of Lope and Twuntaks are really one and the same branch of the Siyin tribe.” (Source: Footnote on Page 129 (Carey & Tuck, Vol. I)

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Note 1: In fact, Lophei was founded by Chief Kiim Lele, not Sawm Mang. Kiim Lele was the 12th generation and Sawm Mang the 19th generation from Zo. - See Tables 2, 3, 5/A & 5/B and the Inscription on Khup Lian’s Memorial Stone and text: APPENDIX F-1 & F-2.*

Note 2. When Lophei village was completely destroyed in a tribal war by the Falam or Tashons, the few survivors moved back to their mother village, Khuasak, in the early 1880s. Before Lophei was destroyed there were more than one hundred households in it. Khup Lian was allowed to rebuild his native village with 29 families.

* Note 3. Twuntak was the progenitor of a major clan named after his name. The Sizangs called him THUAN TAK and the name of the clan which bears his name as THUAN TAK until one or two decades ago. But he and the clan which is named after him are better known as SUANTAK by all other Zo tribes and sub-tribes. However, nowadays, more and more Sizangs are also using SUANTAK. The Mizos call him SUANTAKA. This clan and its sub-clans are found among more than 20 Zo tribes and sub-tribes in northern parts of Chinland (Burma), Manipur, Mizoram, and Nagaland states in India. About 80% of the Sizangs, who number some 20,000 at present, are his direct descendants. He was the youngest brother of To Hin and Seak Tak from whom some other major clans also descended. (See TABLE 2-A, p. 85).

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SOME MORE INFORMATION ON KHUASAK AND THE SIZANGS

“Khuasak was attacked for two times by the combined forces of Burmans, Tashons, Zahu, Khuangli and Hualngo [In ancient times the Sizangs very often simply collectively called the Tashons, Khuangli, Zahu and Hualngo “the Falans” after the seat of the chieftainship.] It was completely destroyed on the first attack and 150 people of the village were either taken away or killed. This event took place in B.E [Buddhist Era] 1220 (1859) according to Burmese chronicles. The Burmans who took part in this attack were 400 men. The Khuasak villagers then moved to Muitung (close to Thuklai or later Fort White) and lived with the Thuklais where the Tashons once again attacked with a big force. In this battle Lian Bawi, one of the most powerful Chiefs of the Tashons, an uncle of the historical Chief Con Bik, who had given sanctuary to the Prince Shwe Gyo Byu and his followers, was captured and killed by the Sizangs, and the Tashons withdrew immediately.” (Carey & Tuck, Vol. 1, p. 130)

“...”

“The Khuasaks then moved back to their old village. It was for the second time attacked again by the Tashons and Burmans from Kale State.- “The Burman version of this fight is as follows. In BE. 1228 (1867) the Kale Sawbwa [Prince] Maung Yit, at the request of the Tashons, sent an army into the hills to attack Kose. Maung Yit was in command of the forces numbering 800 men, the Tashon force numbered 1,000. Kose village was duly surrounded, but the Siyins fought so determinedly that the united forces could not take the village. Some Burmans managed to reach the village and set fire to a house, and the fire spreading, about half the village was destroyed. A parley then took place, and the Siyins promised a mithun and some grain to the Tashons, who then retired, and the Burmans considered it wise to accompany them and to return to Burma through Tashon territory. One Burman was killed in the attack and several Tashons. The fact of the Burmans retiring via Falam and leaving their rations inclines one to believe that the united forces were defeated and that No-man [Chief Ngo Mang of Khuasak] did not surrender.” (Carey & Tuck, Vol. I, Footnote 2. p. 131)


“The Burman version was given by Amat [high ranking official of Burma royal court] who accompanied the expedition is as follows: In Kashon 1239 B.E [1878] we set out to attack Kose village. Our force was 1,500 strong, divided into two columns. The first was composed of men drawn from Mingin, Taungdwin, Kale, and Yaw, 1,000 strong, and commanded by Kampat Wun [high ranking executive officer of Kampat] Maung Pauk Tun. This column marched west from Kalemyo with its objective Kose. The second column, 500 strong, was commanded by Maung Shwe Maung of Kendat, head clerk of Kalemyo; under Maung Shwe Maung were three Bos [military officers], Maung Min Gaung, Maung Tet Po, and Maung Shwe Bu. The force was drawn from the following centres: Tein Nyin 70, Legayaing 100, Kalewa 70, Yazagyo 160; besides these the Yan Aung Naing Wundok [township officer of Yan Aung Naing] sent 100 Yes Amuhdans [a sort of police] collected from the Chinwood who were commanded by the Legayaing Sitke [second-in-command of a military unit during the time of Burmese kings]. The column advanced from Nansoungpu up the Nataga stream to Tiddim, where it was met by the brothers of the Chief Kochim [Khua Cin], who guided the column south to Shwimpi [Suangpi], which village the Sokte declared was not under Koppow [Khup Pau] but under Kochim. Therefore it was not attacked. Shortly after the arrival at this village news was brought in that Koppow had routed the Kalemyo force, so the column at once retreated, the Bos considering that it was not sufficiently strong to move alone against Kose. The northern column returned without fighting and made suitable gifts to the friendly Soktes. The Kalemyo column lost 27 killed and two or three were taken prisoners.” (Carey & Tuck, Vol. 1, p. 133)

(Prepared by Thang Za Dal. June, 2014 – Updated in June 2021 for clarity)
APPENDIX F

CHIEF KHUP LIAN’S MEMORIAL STONE

Photo Credit: Vumson Suantak

Khup Lian's Memorial Stone - erected at the top of Lophei Village. The animals drawn on the memorial stone indicate his hunting trophies: a tiger, 3 bisons (gaur), 2 leopards, 3 wild boars, several barking deers and 4 deers.

Certificate of Good Service

Presented to Khup Lian, Chief of Suangdaw and Lophei villages

Khup Lian has been Chief of Suangdaw and Lophei villages for about 30 years. He is one of the best and most influential of the Siyin Chiefs. He is highly respected and has always been of great assistance to the administration. In recognition of his long and loyal services, His Honourable the Lieutenat-Governor is pleased to present Khup Lian with a gun and this Certificate.

The 3rd June 1922

Sd. R. H. Craddock
Lieutenant-Governor of Burma
Rangoon

Note. Suangdaw was founded in 1899 and Tuivial aka Abbutun and Tuisau villages were founded in 1923 and 1924 respectively. All the four villages consisted of about 250 households in the early 1950s with vast rain and pine forests.

- Created in this form by Thang Za Dal, January 2015
APPENDIX F-1

INSCRIPTION BY EX-CHIEF KHUP LIAN, LOPHEI

“I am the 15th generation down from the House of Thuan Tak who is the original progenitor of the Siyin Tribe. Being an orphan from childhood I exerted myself all alone in many enterprises by which I became a self-made man with many and various achievements. When the British in 1888 undertook their first expedition against us I attained the age of 20 years and I played an active part in the defence against them.

When the British troops marched up to the Signalling at No. 5 Stockade the united forces of the Siyins, Sukte and Kamhaus [modern term: the Tedims] made a good resistance to the British attack which was easily repulsed. On this occasion I personally captured one rifle. When the second expedition took place in 1889 the British, too well armed to be resisted against, carried the day: hence the annexation of the Chin Hills. I then rebuilt and settled in Lophei Village which was originally founded by Kim Le and was destroyed by the Tashons[also known as the Falams] in my grand-father Lua Thuam’s time. Henceforth, my hereditary chieftainship* of the Lophei clan was restored to me.

Moreover, I founded the three villages - Tuisau, Tuivial [aka Akbutun], and Suangdaw - all of which have ever since been in my jurisdiction. As I was advanced in age after my service of 40 years as Chief, my eldest son succeeded me to the chieftainship. Being highly satisfied with my meritorious and loyal services, His Honour.. the Lieutenant- Governor of Burma in 1922 presented me a D.B.B.L. gun as a reward and a good service certificate. And to mention more I was given many good certificates by various Administrative officers of the Chin Hills. The Burmese text on the inscription may be translated as follows: The Sizang people who dwell in the villages of Lophei, Khuasak, Buanman, Thuklai, and Limkhai are the descendents of Thuan Tak. I belong to the fifteenth generation. The history of my lifetime has been recorded in Zo and English.” Source: Zo History by Dr. Vumson Suantak

* According to the Sizang tradition, the chieftainship was inherited by Manh Suang, the younger brother of Khup Lian's father, but as Manh Suang's only son, Khat Lian, was physically handicapped, it was passed on to Khup Lian.

Note 1. There were 100 households (85 native Lophei families, 9 slave families, and 6 families from outside that sought refuge in the village) at the time of the Tashons' attack, which should have most likely taken place sometime in the early 1800s. Only seven couples (husband/wife) and four men escaped the destruction unhurt and captivity. 180 Lophei were killed and 30 attackers (numbered about 600) also lost their life. The rest were taken away as captives and distributed among the Tashons to be slaves. Among the survivors were my paternal great, great grandparents, Lua Thuam and Tong Dim. Those survivors had to thank En Mang of the Mang Vum Sub-clan, one of Lophei's - and also of the entire Sizangs' - most famous warriors whom the Tashons were very much afraid of, for their survival - he came back on that day from a short journey to Mualbem, the seat of the Sukte chieftainship, at the invitation of the Sukte Chief. (It was never confirmed, but the Sizangs had always suspected that the Sukte Chief had invited him on that day at the request of the Tashons.) The Tashons immediately withdrew when they knew about his return. Lua Thuam was so arrogant that his fellow Sizangs, whose combined population was estimated to be about 3 000, did not come to his rescue when his village was attacked. About some 50 years before this event took place, nearly one-fourth of the village was totally destroyed by a landslide and several people lost their lives.

Note 2. My pregnant great, great grandmother was taken away in captivity and kept at the Chief's residence and they were (with her daughter, Za Ngiak, who was born in captivity) treated as his own family members; however, their freedom had to be bought at a very high price. Za Ngiak was first married to Vum Hau. When he died she married her late husband's nephew Thuk Kham of the Lunmun Sub-clan (paternal grandfather of Vum Ko Hau). She herself died soon and he married Tuang Tin, also of the Lua Tawng Sub-clan (see Tables 8, 8/B, 8/C, Vum Ko Hau. pp. 207-8, 215, Nos. 9 & 10 on p. 217).

Note 3. Among the survivors of the raid were: Hang Suak of the Thuam Lam Sub-clan and his wife; Dong Hong of the same Sub-clan and his wife; Tawn Hang of the Hau Suang Sub-clan and his wife; Vum Suak of the same Sub-clan and his wife; Kop Kam of the Lua Tawng Sub-clan and his wife; Han Thuk of the Ngo Suang Sub-clan and his wife; Lua Thuam, En Mang, Lam Kam, and Do Khai of the Nau Lak clan. Some 50 years before the Tashons' attack a landslide completely destroyed one fourth of the village and several people were killed.

Note 2. Khup Lian died on December 3, 1962 at Lophei.

(Thang Za Dal. January, 2015. Updated in December 2021.)
THE CRUCIAL ROLES OF CHIN/ZO SOLDIERS IN BURMA

THE BATTLE OF INSEIN NEVER REALLY ENDED *
by Aung Zaw

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

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(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.

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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 moved down thousands of demonstrators. This is part of Ne Win's stratagem to reduce public hatred towards him and his Burma Army and to instill ethnic hatred among the oppressed people. This stratagem proves to be successful as some of our Burman brothers and sisters believe those rumours and even spread the words further, unwittingly serving the interest of the military dictators. This is due to total ignorance of what happened inside the Burma Army under General Ne Win...”

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* See APPENDIX S for full text!

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WERE CHIN SOLDIERS MADE SCAPEGOATS?*
by Zaw Htwe Maung

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

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

Note: The above quotes are from my own 725-page history paper of the Chin people.
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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.

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May 2021

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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. Rodinga: 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 OMI 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 when Mizoram attained statehood in 1986 after a 20-year old armed struggle against the central Indian government. Although all of them cannot yet agree upon a common nomenclature that encompasses them all, ZO or ZOFATE (descendants of ZO) have become more and more popular among several sectors of the society. Hence, this term - ZO - is interchangeably used with CHIN or CHIN/ZO throughout this paper.

And they do not have a common language yet until today, but the “Mizo language”, which is also known as the Duhlian 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 tens of thousand are Asho, Dai, Haka/Thantlang (Lai), M’ro (Khumi/Khami), 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 Panjaur 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 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 Mizos 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 (Karennis), and Shans by signing a well-known treaty called the **Panglong Agreement** on February 12, 1947, at Panglong in Southern Shan State. Without this treaty, the Union of Burma would have never come into existence at all.

Thousands of Chin soldiers in Burma 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 Hualngo/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 Kho Hau [of Thuklai village, Chin State] had compiled a book called “Zo Khang Sim Na” (Zo Genealogy). Although some people complained at that time that there were some inaccuracies in the book, I think we should be very glad that he had compiled it because that book aroused many people’s interest in their own genealogical roots. And those whose genealogical trees were not included in it were very sad.

Although I had wished to compile a book on ZO genealogies since a long time ago, I could slowly start with my serious research only seven years ago, in 1965. When I started it, I thought that it would be quite a simple and easy undertaking, but it turned out to be three times more difficult than I had envisioned because some clans even had different versions within their own genealogies. So when I found out 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 Pyi-Thu Council [People’s Council] in 1976, I started again for the task of compiling the Addendum by informing all those who could be interested in the project. After 12
years, in 1988, the 1st draft was finished. And then, the 2nd draft was prepared with data received in the 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 Bogyoke Aung San’s interim Union Cabinet and Vice-President, Supreme Council of United Hills People As a Life Fellow of The Royal Anthropological Institute of Great Britain and a Member of the historic Bogyoke Aung San’s first Union Provisional Cabinet at the creation of the Union of Burma in 1947, it is a pleasure for me to be invited to write a foreword to the compilation of the Genealogy of the Zo (Chin) Race of Burma by Captain K. A. Khup Za Thang.

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

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

...On account of the difficult 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)

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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, HAKHA

KANHOW = KAM HAU -

KHWUNGLI = KHUANGLI

THANTLANG/KLING KUNG* = 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

NWITE = GUITE

NORN = NGAWN

SHENDU = LAKHER/MARA

SHINTHANG = SENTHANG

SHURKWA = SURKHUA
**SOOTIE/SOKTE = SUKTE**  
**TASHON = TL AISUN, TLASUN**  
**THETTA = SAKTA**  
**TIDDIM = TEDIM**  
**VAIPE = VAIPHEI**  
**WHENO = HUALNGO**  
**YAHOW = ZAHAU**  
**YO = ZO, ZOU**  
**YOKWA = ZOKHUA**  
**ZOPE = ZOPHEI**  
**ZOTUN = ZOTUNG**  

** In all official documents and World Atlas this spelling **TIDDIM** is still used, although the local people are using now **TEDIM**, both for the town and for themselves as well. Author (tzd)

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**FIELD MARSHALS, GENERALS, SENIOR OFFICERS AND ADMINISTRATORS WHO HAD EITHER TAKEN PART OR PLAYED SOME IMPORTANT ROLES IN CONQUERING THE CHIN/ZO PEOPLE INSIDE PRESENT-DAY BANGLADESH, BURMA AND INDIA (1824-1919) WITH SEVERAL MAJOR AND MINOR MILITARY CAMPAIGNS**

(Note: This list is from my 913-page paper - Update XXII. See their brief biographical sketches in APPENDIX O. It alone contains 106 pages. 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., GCIE., GCVO*
02. Field Marshal Sir Frederick Sleigh Roberts, 1ST Earl Roberts, VC., KG., KP., GCB., OM., GCSI., GCIE., C.B., PC*
03. Field Marshal Philip Walhouse Chetwode, 1st Baron Chetwode, 7th Baronet of Oakley, GCB, OM., GCSI., KCMG., DSO*
04. Field Marshal The Lord Napier of Magdala, GCB., GCSI., CIE, FRS*
05. Field Marshal Sir Charles Henry Brownlow, C.B., K.C.B.*
06. General Sir George Benjamin Wolseley, GCB.*
07. General Sir James Willcocks, GCB., GCMG., KCSI., DSO.*
08. General Sir Arthur Power Palmer, GCB., GCIE.*
09. General Sir Richard Campbell Stewart, C.B., K.C.B.*
10. Lieutenant-General Sir Benj. Lumsden Gordon, RA., KCB*
12. Lieutenant-General Sir Richard Harte Keatinge, VC., C.S.I*
13. Lieutenant-General Sir Arthur Purves Phayre, GCMG., KCSI., CB*
14. Lieutenant-General Sir William Penn-Symons, KCB., CB*
16. Major-General Donald Macintyre, V.C., 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 Fytche, C.S.I*
20. Major-General Sir James Johnstone
21. Major-General Sir Phillip Mainwaring Carnegy, CB., GOC*
22. Major-General John MacDonald
23. Major-General Nuthall
24. Major-General William Joseph Fitzmaurice Stafford, C.B.
25. Major-General Sir Theodore Fraser, KCB., CSI., CMG*
26. Major-General Montague Protheroe, C.B., C.S.I*
27. Major-General Michael Joseph Tighe, K.C., KOMG., D.S.O*
30. Major-General Edward Pemberton Leach, VC., CB.*
31. Major-General Sir Herbert Mullaly, C.B.C.S.I., K.C.M.G*
32. Major-General W. H. Birkbeck, C.B., C.M.G* *Order of the Rising Sun*

*The Order of the Rising Sun is a Japanese order established in 1875 by Emperor Meiji of Japan. The order was the first national decoration awarded by the Japanese Government, created on April 10, 1875 by decree of the Council of State. It is the second most prestigious Japanese decoration after the Order of the Chrysanthemum.*

33. Major-General Clifton Edward Rawdon Grant Alban, CBE
34. Brigadier-General Gerald Edward Holland, C.B., C.M.G., C.I.E., D.S.O.**
35. Brigadier-General D.C.A. Andrew*
36. Brigadier-General Faunce, C.B.
37. Brigadier-General Bourchier, C.B., K.C.B.
38. Brigadier-General Graham
39. Brigadier-General Alexander Beamish Hamilton. C.B.*
40. Brigadier-General Herald Pemberton Leach. C.B., D.S.O.*, **
41. Brigadier-General Macquoid
42. Brigadier-General Alexander Cadell*
43. Brigadier-General Colin Robert Ballard, C.B., C.M.G.*
44. Brigadier-General C.H. Roe, C.M.G.,
45. Brigadier-General F.W. Towsy, C.M.G., C.B.E., D.S.O.
46. Brigadier-General F. A. Smith
47. Brigadier-General Elliot Philipse Johnson, C.B
49. Colonel William Chase VC, CB
50. Lieutenant-Colonel Charles Mc Dowall 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 Genry 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 Taitan/Siallum during the First Chin Expedition 1888-89. The defenders were Siyins.)*

61. **Surgeon John Crim in** *(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/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 Pellow, 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.**

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**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 Bourchier (No. 37) received the K.C.B., for their services in Looshai.” (Source: Rathbone Low, Footnote on p. 126)

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

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

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 Kaptal, Nwengal Column crossing the Manipur River, Howchin drop (Chief of the KAM HAU Tribe, Kaptal 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 Mokingyi [Mualbem] and arrived the next afternoon (10th April [1892]) at Fort White and had the good fortune to find there the General Officer Commanding Burma, General Stewart…” (The Expeditions of 1891-92: March to the Lushai Country. Carey & Tuck, pp. 70-71 and see also 9.11.5 The Siyin Rebellion)

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

Note 5. Sources for the ranks that the 2 generals below attained in their lifetime, who are not listed in APPENDIX O: (No. 17). Major-General Sir Vincent William Tregear, K.C.B. (Crosthwaite, pp. 319, 323) (No. 20). Major-General Sir James Johnstone (Kingdom of Manipur| Tuesday, May 13, 2003 | ARCHIVES (http://www.manipuronline.com/About%20Us/aboutus.htm)

Note 6. Those who are marked with a single asterisk ([*]) are the ranks that they attained at the end of their career.

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.

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 Sausmarez 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

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
1.0 INTRODUCTION

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” or “HIGH LANDER). 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 Lushis are sometimes spoken as Duliun, 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 quotes 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, Chinbons 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.

(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 Namtaleik 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 disease 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. 

(The Encyclopaedia Britannica, 1959)

1.3 CHINS

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

1.4 MIZOS, also called LUSHAI, 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...” (The New Encyclopaedia Britannica, 1986)

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

A collective name for a group of old Mongolid 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*, devouts only twelve lines or six sentences on the Chins.

1.7 **THE TERM “CHIN” IS IMPRECISE**

It is a Burmese word (*khyang*), not a Chin word... No single Chin word has explicit reference to all the peoples we customarily call Chin, but all - nearly all - of the peoples have a special word for themselves and those of their congeners 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, u, and the like. The word means, roughly, “unsophisticated”...[p. 3].

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

1.8 **CHIN-HILL-TRIBAL PEOPLE**

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

**POPULATION:** 750,000 inhabitants, two thirds of the region is situated on the mountains and hilly ranges. **The majority of the inhabitants are Chin-hill-tribal people.**

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

(Source: *CATHOLIC CHURCH IN CHIN HILLS*. Myanmar Catholic Directory-2000: Official directory of
the Catholic Church in Myanmar)

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. - Italics 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).

* 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. Standford University Press. USA. 1947. By J. Russel Andrus (Former Professor of Economics, University of Rangoon)

1.11 CHIN-KUKI-LUSHAIS

“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 LUSHAIS

“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)
4. POPULATIONS

The Chin population in Chin State in 2001 was 480,673 (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 Hualngio/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 Duhlial 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: Chawhte, Hmar, Hnamte, Khawhring, Khiantge, Ngente, Paihte, Paute, Ralte, Rawite, Renthei, Tlau,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, Khumi/Maru, Lautu-Hnaring, Lakher/Mara, Mizo, Matu, Senthang, Siyin,Taisun, Tedim, Thado/Kuki, Thantlang, Zanniat and Zo) have 36% of lexicostatistic similarity. (See MAPs 3 & 4 of the Geographical Centers of Chin Dialectal Groups, and TABLES 20/A; 20/B & 20/C)

The dialects used on the above Tables, except that of the Mizo, are from inside Burma.
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<th>Percentage of similarity</th>
<th>Names of languages</th>
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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.
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Table 3. Matrix of lexicostatistic percentages in 21 Chin language

(Khoi Lam Thang)

**TABLE 20-B**

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<th>Tonzang</th>
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<th>Hakha</th>
<th>Thantlang</th>
<th>Matupi</th>
<th>Mindat</th>
<th>Kentut</th>
<th>Paletwa</th>
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Table 1. Chin languages in the Chin State of Myanmar

(Khoi Lam Thang)

**TABLE 20-C**
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 skillfully 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 army sent against them by the King of Burma in former days. On 22nd January after several skirmishes, in which we suffered loss, General Faunce proceeded to the summit of the Letha range and from an altitute 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 days later. Accompanied by Sir George White and Major Raike, General Faunce advanced on Kosit (Siyin) on 4th February with a strong force.”**

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.

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* & ** See Footnote on next page

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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.

9.13.2 _ 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 Sagvilain 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
Tul Luang thing bang hong ki phom
Phung luang lumsuang bang beal ing

- 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 the 2nd page of APPENDIX E

** The Roll Call of Honour was:


- Note. Source of all telegrams: Vum Ko Hau, 169-170

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: suantak@us.net
Cc: zoni@yahoogroups.com, Zoni@onelist.com, ciimmuai@yahoooogroups.com,
Date: Thu, 24 May 2001 11:45:34 -0000
Subject: [ZONET] May ni 4 ni leh SIALLUM KULH

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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 Karennis, who later joined the Union, did not sign this treaty. The four Karenni states, which were later made into Kayah State, were de jure independent sovereign states recognized in a treaty signed in 1875 by both the Burmese kings and the British.

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 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
PHOTO 1

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
LIEUTENANT-COLONEL F.S. LEQUESNE, VC.

Lieutenant-Colonel F.S. LeQuesne, V.C., who won the decoration in 1889 for conspicuous brevity while serving as a surgeon during the attack on the village of Tartan, Upper Burma, died on April 14, 1950 at the age of 86. Ferdinand Simeon LeQuesne, who was the third son of the late Lieutenant-Colonel Giffard N. LeQuesne, Royal Jersey Artillery, was born in Jersey on Christmas Day, 1863. After being at school in the Channel Islands he received his medical training at King’s College Hospital, London. Preferring a career in the service to that of a private practitioner, he joined the army medical service, and in 1889 was called upon to serve in the Burma Expedition.

On May 4 of that year he was with a column of the Chin Field Force attacking the village of Tartan. In the course of the operations Second Lieutenant Michel, of The Norfolk Regiment, was lying wounded within five yards of the loopholed stockade from which the enemy was maintaining a continuous fire. Surgeon LeQuesne, notwithstanding the fire, with perfect coolness and self-possession, went to the aid of Michel and remained with him for 10 minutes dressing his wounds. LeQuesne then turned his attention to other wounded and while attending to another officer was himself severely wounded. In addition to being awarded the Victoria Cross, which was gazetted on October 29, 1889. LeQuesne was mentioned in dispatches and received the medal and clasp for the campaign. He saw further service the next year with the Chin-Lushai Field Force and in 1891 with the Wuntho Field Force.

LeQuesne reached his majority in 1898, just before the outbreak of the South African War. He continued to serve and he was promoted to lieutenant-colonel in 1906. Lieutenant-Colonel LeQuesne, who retired in 1918, was in his younger days a fine shot and an able player at rackets and lawn tennis. He was unmarried. - Time. London. (Vum Ko Hau, p. 399)

NAVAL AND MILITARY MEDICAL SERVICES

THE VICTORIA CROSS.

“The Queen has been graciously pleased to signify her intention to confer the decoration of the Victoria Cross upon Surgeon Ferdinand Simeon LeQuesne (Medical Staff), whose claim has been submitted for Her Majesty’s approval for his conspicuous bravery during the attack on the village of Tartan, Upper Burma, by a column of the Chin Field Force on May 4th last. The act of courage for which he has been recommended is recorded as follows: - “Displayed conspicuous bravery and devotion to duty during the attack on the village of Tartan by a column of the Chin Field Force on May 4th last, in having remained for the space of about ten minutes in a very exposed position (within five yards of the loopholed stockade from which the enemy were firing), dressing with perfect coolness and self-possession the wounds from which Second Lieutenant Michel, Norfolk Regiment, shortly afterwards died. Surgeon LeQuesne was himself severely wounded later on whilst attending to the wounds of another officer.”

(Source: The British Medical Journal. Nov. 2, 1889. 1015)

Medal entitlement of:
Lieutenant Colonel Ferdinand LEQUESNE
Medical Staff (Royal Army Medical Corps)

* Victoria Cross
* India General Service Medal (1854-95)
  o 3 clasps:
  o "Burma 1887-89"
  o "Chin Lushai 1889-90" - "Burma 1889-92"
* Queen's South Africa Medal (1899-1902)
  o 3 clasps:
  o "Cape Colony"
  o "South Africa 1901" - "South Africa 1902"
* 1914 Star
* British War Medal (1914-20)
* Victory Medal (1914-19)
* King George VI Coronation Medal (1937)

http://www.victoriacross.org.uk/puleques.htm

Note: The following is my correspondence with Mr. Starling, Director of the Museum, concerning a misunderstanding on my part with regard to a sub-title in his article below.

from: museum <armymedicalmuseum@btinternet.com>
reply-to: museum <armymedicalmuseum@btinternet.com>
to: Thang Za Dal <thangzadal@googlemail.com>
date: Mon, Mar 19, 2012 at 10:09 AM
subject: Re: THE MEDICAL VICTORIA CROSS(F.C. LeQuesne)
signed-by: btinternet.com

Dear Sir

Thank you for your email. I feel you may have misread the paper because the Kachin Hills expedition refers to the 1893 expedition and then the paragraph goes on to refer to the many other 'minor troubles for some years'.

This leads into the Le Quesne and the Chin Hills expedition of May 1889.

I will access your paper.

Regards,
Pete Starling
Army Medical Services Museum
Keogh Barracks
Ash Vale
GU12 5RQ
01252 868612
THE MEDICAL VICTORIA CROSSES

WAR IN BURMA - THE AWARD OF THE VICTORIA CROSS TO FERDINAND SIMEON LEQUESNE

PH Starling

Director, Army Medical Services Museum, Keogh Barracks, Ash Vale Aldershot

Introduction

Britain had been engaged in fighting in Burma on a small scale since the late 18th century but fighting intensified in the 19th century into what became known as the First, Second and Third Burmese Wars, after which Upper Burma was annexed by the British on 1st January 1886. The Third Burma War had taken a heavy toll on the combined British and Indian force, mainly from sickness with epidemics of malaria, dysentery and typhoid fever resulting in heavy wastage. The terrain dictated that the method of evacuation of the casualties was initially by hand but later by pony and elephant. Where possible rivers were used and large steamers were employed as floating hospitals [1]. The rate of admission for disease per 1000 strength in 1888 was 2367.45 and a death rate of 48.49; the following year things were slightly better with 2144.55 admissions per 1000 and 30.19 deaths [1]. After the Third Burma War there were further expeditions, conducted in the main to control the hill tribesmen, and it is one such expedition, the Kachin Hills Expedition of 1893, that is detailed here.

Kachin Hills Expedition

The Kachin Hills form a mountainous district of Upper Burma inhabited by the Kachin people who had been raiding columns and settlements for some years. Numerous small actions and two large expeditions were mounted against the Kachins to bring the major troubles to a halt, which happened in March 1893. There re-occurred some minor troubles for some years after, necessitating a strong police force remaining in the area for some years.

One such expedition was sent to destroy the village of Tartan which had been rebuilt by the rebels after its destruction in February 1889. The force consisted of 2nd Norfolk Regiment and sixty men of the 42nd Gurkha Light Infantry. The whole force was commanded by Captain Otway Mayne, 2nd Norfolk with 25 year old Surgeon Captain Ferdinand Le quesne as the medical officer [2].

Ferdinand Simeon Lequesne

Lequesne was born in Jersey on the 25th December 1863, the third son of Lieutenant Colonel Giffard N Lequesne, a retired Royal Jersey Artillery officer and Augusta W Lequesne, née Simeon. He was initially educated in the Channel Islands and later underwent medical training at Kings College Hospital. He qualified as a licentiate of the Society of Apothecaries in 1885; MRCS in 1886 and a Licentiate of the Royal College of Physicians, also in 1886. Commissioned as a Surgeon Captain on 28th July 1886 he was attached to the 2nd Norfolk’s and proceeded with them to Burma [3].

Lequesne's presence on the return to Tartan on the 4th May was regarded more as a morale booster than a necessity. The Chins were not expected to fight but to follow their practice of abandoning their village on the approach of the column. By 0930am the column was above what looked like the abandoned village and Captain Mayne deployed his forces and the final advance into the village began. When almost at the bottom of the hill the troops discovered two fortified stockades which immediately came to life as heavy fire poured from them. One of the first to fall was 2nd Lieutenant Michel, leading the main party forward. Forced to withdraw, the troops pulled back with Michel's body but he still remained exposed to the Chin fire. A Private Charles Crampion went and fetched Lequesne to treat Michel’s wounds. Here he dressed the wounds aided by Crampion and two Gurkhas, all the time under constant Chin fire (Figure 1). After about ten minutes Lequesne and his helpers brought Michel’s body under cover. Observing this brave act, from a position about thirty yards away, was Captain Mayne, who himself was wounded. Lequesne now dashed across the fire swept hillside to Mayne’s side and commenced dressing his wounds at which point he himself was wounded. Mayne’s own statement testifies to the bravery of Lequesne.

“...the splendid coolness and gallantry displayed by Surgeon Lequesne in attending to the wounded, he himself being exposed during the whole time to a very hot fire, under which several men dropped; this was more especially the case while attending to 2nd Lieutenant Michel, owing to his extremely exposed position. I consider that Surgeon Lequesne's conduct is deserving of the highest possible recognition” [4]

By now some eleven officers and men had been killed and with only two doolies, Captain Westmoreland, on whom command now rested, decided that withdrawal was the only option [5]. This, the force did, leaving Tartan burning once again. Some days later a force returned again to the scene of the action and destroyed the now unoccupied stockades.

On 29th October 1889 Lequesne’s name appeared in the London Gazette with notification of the award of the Victoria Cross.

Display conspicuous bravery and devotion to duty during the attack on the village of Tartan, by columns of the Chin Field Force, on 4th May 1889, in having remained for the space of about ten minutes in a very exposed position (within five yards of the loopholed stockade from which the enemy was firing), dressing with perfect coolness and self-possession the wounds from which Second Lieut. Michel, Norfolk Regiment, shortly afterwards died. Surgeon Lequesne was himself severely wounded later on whilst attending to the wounds of another officer.

The Victoria Cross was presented to him by General BL Gordon at Rangoon in December 1889.

*Private Crampion was recommended for the Victoria Cross for his actions but was awarded the Distinguished Conduct Medal (DCM). He was awarded a bar to the DCM during the Anglo Boer War.

Corresponding Author: Captain (Retd) PH Starling, Director, Army Medical Services Museum, Keogh Barracks, Ash Vale, Aldershot, GU12 5RQ
Tel. 01252 868820 Fax. 01252 868832
Email: armymedicalmuseum@btinternet.com
LeQuesne recovered from his wounds and took part in further actions in Burma including with the Chin Lushai Field Force in 1890, the Wuntho Field Force in 1891 and the Kaukwee Expedition. He was awarded the Indian General Service Medal 1854-95 with three clasps and was further ‘Mentioned in Despatches’. After a year in England from 1893 to 1894 India beckoned again and service in Bengal until 1900 and then the Punjab until 1901, during which time he was promoted to the rank of Major, in May 1898. In November 1901, with the Anglo Boer War almost three years old, LeQuesne found himself in South Africa, where he served until 1902 and was awarded the Queens South Africa Medal with clasps for Cape Colony, 1901 and 1902 and was once again ‘Mentioned in Despatches’.

After a further two years in England he returned to Bengal until 1909, being promoted Lieutenant Colonel in 1906. With the outbreak of war in 1914 LeQuesne joined the BEF, serving in the war until 1918, when he retired. On retirement he took up the post, amongst others, of Honorary Surgeon to the Metropolitan Hospital London. His recreations were shooting, racquets and lawn tennis; presumably he developed his love for the former whilst in India. He remained a bachelor throughout his life [6].

Ferdinand Simeon LeQuesne died on 14th April 1950, aged 86 at 6 Victoria Square, Clifton, Bristol. He was buried at Canford Cemetery, Westbury-on-trym, Bristol, on 19th April 1950.

References
4. Statement by Captain O Mayne 2nd Norfolk Regiment regarding operations on 4th May 1889. The National Archives, WO32/7404
5. Copy of the report by Captain CH Westmoreland, 42nd Goorkha Light Infantry, Fort White, dated 5 May 1889 to District Staff Officer Chin Field Force. The National Archives, WO32/7404
6. LeQuesne VC File, Army Medical Services Museum
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
PHOTO 30

MEMORIAL STONE AT SIALLUM FORT

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

Note. On March 4, 1965 a proposal was made to the Ministry of Culture by Major Son Khaw Lian, Chairman of the Chin Affairs Council, and Chin Cultural Officer Pu Suak Khaw Khai for the restoration of the fort and the erection of this Memorial Stone. A news item about it appeared in Eyemone (The Mirror) on 14.9.1965. This Stone was erected on 16.3.1967.
- This information and photo were received by me from Pu David Hang Za Pome on 29.1.2016.

Created in this form by Thang Za Dal. Germany. March 2016.
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 Bogyoke Aung San
5. The Provisional Cabinet of Thakin Nu
6. The Authors of the Constitution of the Union of Burma
7. The Nu-Attlee Agreement

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 Counsellors 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...

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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Saohpalong of Hsamongkham State. (Labang Grong, Bhamo)  (Signed)

Representative of Hsahtung Saohpalong.
(Hkun Pung)  (Signed)  Chin Committee
(U Tin E)  (U Htn Myint)  (Signed)  (Signed)  (U Hlur Hmung, Falam)
(U Kya Bu)  (Hkun Saw)  (Signed)  (Signed)  (U Thawng Za Khup, Tiddim)
(Sao Yape Hpa)  (Hkun Htee)  (Signed)  (Signed)  (Signed)  (U Kio Mang, Haka)

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 Htn, 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)

15.8 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, 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 (Kareni) 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-Burma soldiers to fight on the government's side. Although other non-Burma 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 ethnics were mixed up in Burma’s armed forces starting from the early 1950s.

From 1949 up to 1953 U Nu, the Prime Minister of Burma from 1948-1958 and 1960-62, had always publicly acknowledged in his every speech on the occasions of the “Union Day” (12th February) and the “Martyrs’ Day” (19th July) about the decisive roles that the said non-Burma 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-Burma 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, “Thyeagaung Hmat-Htan-Win Award” was conferred to 24 (Thyeagaung in Burmese means hero); the fifth highest award, the Supreme Commander’s Certificate of Gallantry Award (SCCOOG) was conferred to 27; Certificate of Honour was conferred to 1. So, altogether 17 officers and 53 other ranks received various awards.*

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 Conference 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)
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.

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**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 immigrating into Chakma District in the Southern Mizoram, the number of which has suddenly been increasing during the past 8 years (1977-85)...With an attempt to free themselves from the hands of Bangladesh’s soldiers and escape cruel punishment, a large number of Chakmas have been entering within Mizoram. If this is not checked effectively, there is every possibility of their out-numbering the Mizo population in the next few decades within their own territory. Since the issue of permit for entry and residential passes had been restricted, there were only a few Bengali families of shopkeepers who had been in possession of residential houses of their own within the district. Nonetheless, there exists a number of Nepalese who had been settling and acquiring land in different parts of the district. Even this is not a serious problem. The material result of all this is that, not like Assam, Meghalaya and Tripura, most of the rich people and big contractors belong to the Mizo community themselves.” (Ibid, pp.
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.

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 independendence.

Laldenga, Lalnunmawia 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 folllowing personalities holding various portfolios: Laldenga (President); Lalnunmawia (Vice-President); Lalkhwaliana (Finance Secretary); R. Zamawia (Defence Secretary); Sainghaka (Home Secretary); and J.F. Manliana (Chief Justice). Rao\textsuperscript{*} 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 administrative 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

\textsuperscript{*} Rao, Ventaka: A Century of Tribal Politics in North-East India, 1874-1974 (1976)

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 Lalkhwaliana, Lalthmingthanga, 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, Taiteesena, Vnapa and Zampui Manga. The Lion Brigade (Chawngbawia, Khuangchera, Saizahawla and Taiteesena 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 Lalmunmawia 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 Mizo. 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, Lunlei and Champhai and the 5th BSF posts at Chawngte, Demagiri, Hnahlan, Marpara, Tipaimukh, Tuipang, Tuipuibari, Vaphai and Vaseitlang.

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.

LALDENGA

(Source: Pu Lalremliien)

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 Taitiesena 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 Burmese Rifles and the 42nd Burmese Regiment to attack the MNA. The 24th Burmese 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.

16.10 ATTAINMENT OF THE UNION TERRITORY STATUS

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

They were:

1. Extermination of the power of the Governor in Mizoram. (The real administrator of the Union Territory of Mizoram was the Lieutenant Governor. The Chief Minister of the State, was only implementing what the Lt. Governor ordered him to do. When Mizoram became a state within India, Laldenga did not want the status quo. He wanted as much self-determination as possible.)
2. Natural resources of the state should belong to the state and the state should have all the rights to exploit and market them.
3. Separate election laws should be created for Mizoram.
4. The Forest Department, which at that time was situated in Silchar, was controlling the state forests in Mizoram. Laldenga wanted the forest department to be under the Mizoram Government.

Laldenga also demanded a separate flag for Mizoram Staate, but the Indian government rejected the demand as 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. Lakkhana, 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 Lakkhana 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 are 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 Nwite, Vaipe, 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 Sukte 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, unspiring 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').”

17.3.3 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 Tunkal...” (Carey & Tuck, pp. 165-166)

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

Zo country, as the ruling clans of these people were known to them as ‘LUSHAI’. (Vumson, p. 1)

“The actual translation of zo in the Zo common language may be termed as follows: Zo people divide a mountainous region into two climatic zones. The higher part of the region is characterized by cold, wet, and damp climatic conditions, where potatoes, maize and sulfur beans may be grown. These areas are covered with rain clouds in the monsoon rainy season. The sun is rarely to be seen. Such a place or area is denoted by the term ‘Zo’ in distinction from the ‘shim’ of ‘chhim’, which is generally lower in elevation and with a warmer and drier climate, where bamboo thrives and hill-side rice may be grown. The generic name ‘Zo’ has no relation with the geographical-climate term ‘zo’. Zo people have a tradition of naming their clans [tribes] after the head of each clan. Hualngo are descendants of a man named Hualngo, and the Zahau, Kamhau and [some] other Zo clans [tribes] each carries the name of their founder. It must have been the same with Zo, too. Zo or a very similar sounding name must have been the name of the Zo's 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, Shendu, and many others, is not recognized by the people to whom we apply it, and I will not attempt to give its derivation, but it has come to have a fairly definite meaning, and we now understand it by 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 hard 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 Duhlalian, at the derivation of which I will hazard no guess, and the general population of the hills is spoken of as Mizo”. (J. Shakespear: INTRODUCTION)

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

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

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

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

- **Author's (tdz) 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.

**17. 5 DEFINITION OF THE CHIN/ZO TRIBES AND SUB-TRIBES**

**Special Note:** Non-Chin/Zo readers are baffled by some tribal names, namely Zo, Zou, Thado, Thadou, Thadou-Kuki, Kuki, Mizo and Zomi. The word ZO covers all the Chin/Zo people and Zou covers only a tribe by the name of Zou. In olden days the name of this tribe was written as “ZO”, but it was so confusing for people that this tribe added “U” in order differentiate the two similar sounding words. The second confusion with the words: THADO, THADOU, THADOU-KUKI and KUKI. These are, in fact, the names of a single tribe. There are three competing groups among them: one group prefers THADOU while the second group prefers THADOU-KUKI, and the third group uses KUKI alone. KUKI is a Bengali word and the British used it in all their documents. All the ZO tribes have known them from ancient times only as THADOU or KHONGSAI. It is also very often simply written as THADO. The next confusion is about MIZO and ZOMI. Actually, they have the same meaning: HIGH LANDER. Those who identify themselves as MIZO use the Duhiian/Lusei dialect, which is now widely known as the Mizo dialect, and those who prefer ZOMI use the Tedim dialect.

The Zos are a Mongolid people. The society is patriarchial 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-CHEINESE 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 (the Sizang dialect) 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 Indo-Chinese languages do not have adverbs that are similar to that of the Sizangs. All these adverbs are made up of only two words and with them any situation, any human act or any forms (living and non-living things alike) can be precisely described. Here are a couple of examples: aai-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**

(71) Rawngte (72) Rangkhol (73) Ranglong (74) Rentlei (75) Sakachep (76) Senthang (77) Simte (78) Sizang/Siyan (79) Sukte (80) Suleizo (81) Taisun/Tlaisun (82) Tamang (83) Tapong (84) Tedim (85) Thado/Thadou-Kuki/Kuki (86) Thangal (87) Thawr (88) Thantlang (89) Tlaisun (90) Zahu (91) Zaniat (92) Zawngte (93) Zo/Zou (94) Zokhua (95) Zophe (96) Zotung (97) Vaiphei (98) Val and (99) Vumthu.

The following are the various Zo tribes and sub-tribes and their native hehabitats in Eastern Zoram: **Tiddim and Tonzang Townships**: Tedin, Zou, Teizang, Sukte, Hualnro, Khuna, Guite, Val, Thado-Kuki, Sizang; **Falam Township**: Falam, Ngawn, Laizo, Zaniat, Hualnro (Mizo), Khualsim, Zahu, Tapong, Sim, Bualkhua, Tlaisun and Lente; **Haka Township**: Haka, Zokhua, Mi Ei, Senthang, Thawr and Khualsim; **Thantlang Township**: Thantlang, Zophei, Lautu and Mara/Lakher (the Mara/Lakher are also found in considerable numbers in the “Pawi-Lakher Autonomous Region” of Mizoram); **Matupi Township**: Matu, Zotung, Daai, Lautu, Mara/Lakher, Amlai, Tamang and Wumthu; **Mindat Township**: Mindat, Muun, Daai, Cho, Kaang (M'kaang) and Rawngtu; **Kanpetlet Township**: Knoku, 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: Khyeng/Khyang, Bawm or Bawmzo, Thadou or Thadou-Kuki, Mizo, Masko (M'ro) and Panku; The Zos in Manipur State in India are mostly Paite, Thadou-Kuki, Zo, Mizo, Baite, Hmar, Vaiphei, etc. Zos in Nagaland (India) are mainly Thadou-Kuki; and the tribes of Zo in Tripura State, India, are Mizo, Hmar, Thadou-Kuki and some other smaller ones. The Zos in Sapaing 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 “Gwepyas”, 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 Knav 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*

<table>
<thead>
<tr>
<th>History</th>
<th>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 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)...</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Chinboks</em> (Appearance, dress &amp;c. -Mon)</td>
<td>The Chinboks men are, as a rule, small and puny but quick and active on their native hills. <em>Always abominably dirty, their faces are often smeared with soot from sleeping</em> with the head on a burnt log or on the fireplace as a pillow. The only thing a Chinok 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-sternig when shooting...</td>
</tr>
<tr>
<td>Women</td>
<td>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 fasterned with the brass skewer-like hair-pin...</td>
</tr>
<tr>
<td><em>Yindus. -</em></td>
<td>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...</td>
</tr>
</tbody>
</table>
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 lot 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 differ 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 large 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 they may speak different dialects and are thus identified as different tribes or sub-tribes, they are so closely intertwined by these clan and sub-clan systems. The following are some examples: My main clan is called Suantak – he was the 8th generation from our oldest known progenitor ZO (he was most likely a fictive person) – see TABLE 2-A. Then my sub-clan began with Lua Tawng; he was the 15th from ZO and the 8th generations from Suantak. I am the 24th from ZO, the 15th from Suantak and the 8th generations from Lua Tawng (see TABLE 5-A). The Sailo chiefs, who had ruled most parts of present-day Mizoram in India, for some centuries descended from Seam Muang, the younger brother of Kim Le, founder of Lophei, my native village (see TABLE 3-A and SPECIAL APPENDIX 1). The Suantak clan can be found among at least 20 Zo tribes and sub-tribes (about 80% of the Sizangs – some 20,000 - are Suantak's direct descendants). And the main clans of the Thadous (250 000) descended from his two brothers: To Hin and Seak Tak (see TABLE 2-A). For example: And although both of them – Sizang and Thadou – are identified as two separate tribes, 81% of their dialects are similar (see TABLE 20-B).

A short note: The vowel “a” is added to every name in TABLE 3-A. It is done according to the Mizo way of writing their names. As Mizo human names are unisex, “a” is added to male names and “i” to female names in order to differentiate them.

There were - and still are - many contradictions among the genealogies of several clans and sub-clans that it was almost hopeless to correct and standardize them in the past. One of the main reasons of such contradictions was that we did not have a script of our own until the Christian missionaries created it for us in the early 1900s. However, the late Capt. Khup Za Thang of Buanman had at least succeeded in correcting and standardizing the genealogies of several main clans and sub-clans in his lifetime (1923-1993) after 28 years of thorough and meticulous esearch. So, as a result, at least the genealogies among the Sizangs have fully been corrected or standardized. 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 of how confusing these genealogies indeed are:
“Neyan [Nei Zal] of Chin Nwe [Ciimmuai] is the father of the Siyin tribe; he lived 13 generations ago and he had three sons, Ne Nu [Ngu Ngu], 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 [Lim Khai] and Twantak [below present-day Khuasak 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 Sawk], 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 Nyal [Nei Zal] moved from Twantak and founded Koset village, which nine generations later was destroyed by the Siyins [themselves] when attacked by General Faunce in 1889. Four generations ago Koset emigrants founded Tannwe [Thangnuai] village...

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 [Sakhiling]; the Toklaing clan lived in the three villages of Pumba [Pumva], Shark, and Yo; the Bwenman clan lived in Vokla [Voklak] and Narlpi; 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, Phenom, and Kholai. At the close of the Siyin-Nwengal rebellion the Siyins were collected into families and settled down in five large villages: the Limkai remained in Limkai or Sagyiilain and the Bwenmans were collected into one village at Vokla; the Toklaings were all settled on the original village-site of Mwitok (Toklaing); and the Twantak family were collected and settled down in Koset and Lope [Lophei]. 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, Bweman, Toklaing and Twantak (Siyin), each controlled by its own Chief and each Chief independent 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)

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

- Ainam, Akgal, Amei, Baite, Bawmkhai, Bawmmei, Biangtung, Bochung, **Buan Siing**, Chalkih, Cherput, Chongloi, **Chongput (Songphut)**, Chawngtu (Songthu), Choper, **Daitawng**, Darson, Donggel, Donggul, Dothuk, Dokmul, Dosel, Elsaing, Gangte, Galhang, Gualnam/Hualnam, Guitie/Nguite, Gunsung, **Hat Lang**, Hat **Zaw**, Haukip, Haulai, Haunam, Hanpa, Hangluah, Hangman, Hangsaw, Hangsinsg, Hang-vungh, Hangzo, Haunung, Hausing, Hautial, Hauarsing, Hauzth, Hauzthang, Hawlhang, Hilisia, **Hinnung**, Huba, Kawlak, Kawnge, KHALUN, KHAMAN, KHALAWM, KHUATE, Khualam, Khulkik, Khuphil, Khupno, Khupmu, Khupson, Khuptong, Khuangdal, Khuanghau, Khuangtangh, Kiikai, Kilte, **Kimlai**, Kip Gen, Lawng, Lamhau, Lamkhai, Lampho, Langel, Leivang, Lethil, Lenthang, **Lian Zaw**, Luahlang, Luhphaw, Luthang, Lunkim, Lunmun, Lunkhel, Lahtawng, Mai Bung, Malneu, Mangson, Mangtong, Mangvuk, Mangvung, Manglun, **Manmasi [Manasseh]**, Mantuang. Mate, Matmang, Matsing, Minvaak, Mitsum,

(Source: Zo People and Their Culture by Sing Khaw Khai, Published by Khampu Hatzaw, Churachanpur, Manipur, India.)

Special Note: For those who do not have any idea about what a clan or sub-clan is: According to the Merriam-Webster dictionary: A group of people tracing descent from a common ancestor – like the MacDonald clan in Scotland. There are only two ethnic peoples out of more than 15 in Burma who have this system – the Kachins and the Chins. But the Kachins do not have generation counts like the Chins. Four and half pages in the main text above – CLANS AND SUB-CLANS - are left out for reason of space.

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
GENEALOGICAL TREE OF THE ZO RACE
(Z0 KHANG ZUNGPI)

1. ZO
   ↓
2. (Kip Mang le Ciin Hil)
   ↓
3. (Naw Phut le Lei Mang)
   ↓
4. (Naw Song, Phu Song, Suang Kop)
   ↓
5. (Song Thu le Ngai Te)
   ↓
6. (Song Mang le Han Em)
   ↓
7. (Song Kip  Song Za  Za Khai  Za Hong  Za Niang)
   ↓  ↓  ↓
8. (Za Mang, Hual Than, Hual Nam) Taw Tak (To Hin  Seak Tak  Thuan Tak/Suantak)
   ↓  ↓
9. (Tha Do, Tha Lun, Tong Luai, Hang Sing) (Nge Ngu,  Nei Lu,  Hin Nung,  Nun Zong  Dai Tawng  Vang Lok)
   ↓  ↓  ↓  ↓  ↓
10. (Bok Lu-a, Lam Tam, Khua Kuan, Tung Nung, Nan Tal, Phu Cil)
    Gen Zo  Hau Nam  Tau Kon  (Nam Zo, Hau Nung)(Thuklai, Hang Sawk, Liim Khai)
    ↓  ↓  ↓  ↓
11. (Niai Na-a, Bat Kai, Neih Zal, Liim Tuang)
    Suante  Hin Nam
    ↓  ↓  ↓
12. Chua Loma (Kiim Le, Seam Muang) (That Lang, That Mun) (Khan Siing, Mang Son, Tuang Thang)

Note 1: This diagram is prepared by myself from the original 2007 Edition for use in Internet transmission. The great majority of the genealogical trees in this book are mainly from the Sizang region (Siyin Region) and a few other adjoining areas of it. Among the Sizangs the names of several people are still missing in this edition because their names arrived too late at the time of printing.

Note 2: Genealogical lines marked in red colour are that of mine - my main clan starts from Suantak/Thuan Tak. For the rest of my genealogical tree see TABLES 5/A to 5/D.

- Thang Za Dal/June, 2014

TABLE 2-A
GENEALOGICAL TREE OF MIZO (TABLE 3)

| [1] | ZO                        |
|     | (Generation Gaps)         |
| [2] | (Kipmanja, Chinhihla)     |
| [3] | (Nawphula, Leimana)      |
| [4] | (Nawchawnga, Phuchawnga, Suangkawpa) |
| [5] | (Zinthloa, Chongthu, Luahpui, Ngaite) |
| [6] | (Chungmanga, Hanema)     |
| [7] | (Chawngkipe, Chawngzzaa, Zakaia, Zawhenga, Zanianga) |
| [8] | (Zamanga, Hualthana, Hualnama) Tawtaka (Tohina, Seaktaka, Thuanta) |
| [9] | (Thadoa, Thaluna, Chawnglua, Hangpinga) (Ngeknua, Neilula, Jinunng, Nunzong, Daitawng, Vanlawk)* |
| [10] | (Boklua, Lamtama, Khawkuana, Chungunga, Nantala Phuchila) Genzo, Haunam, Tawkawn, Namzo, Haunung |
| [12] | Ralnaa (Kuimlea, Seammuanga) (Thalanga, Thamuna) (Khansinga, Mangson, Tuangthang) |
| [13] | Chhuahlawma                |
| [14] | Zamhuaka                   |
| [15] | (Zadenga, Paliana, Thanglua, Thangura, Rivunga, Rokhuma) |
| [16] | Thangmanga, Chawnglula    |
| [17] | Sailoa                     |
| [9]  | Vanlawk*                  |
| [10] | Thuklai, Hanawk, Limkhai  |
| [11] | (Lumnum, Sumniang, Tuamam, Zamang, Zangkaai) Tonsung (Sitzom, Tunmang, Nagthua, Tunseal) |

Chawngkunga, 1996

Explanation on discrepancies and usages in TABLES 2 & 3

Discrepancies between the two genealogical charts (Tables 2 & 3) are marked in red. It is very possible that there indeed were several generation gaps between ZO and his acknowledged two sons, Kip Mang and Ciin Hili (Kipmanja and Chinhihla). These discrepancies are due partly to the lack of written records in the past on this subject. (The first known compilation of genealogies of the Thuan Tak/Suantak clan and sub-clans among the Sizangs inside Burma was done in 1956 by Pu Thawng Kho Hau, Thuklai village.) And there is a great difficulty in standardizing all the different genealogies for although a great majority of clans and sub-clans memorize their own lineages rather correctly, their memorization of other clans' genealogies were in many cases contradictory. For example, originally all the Suantak's sub-clans among the Sizangs memorized only the four sons of Thuan Tak/Suantak - namely, Nge Ngu, Nei Lut, Dai Tawng and Van Lok - and believed that Hin Nung and Nun Zong were the sons of Dai Tawng. But after seven years of intensive research K.A.Khup Za Tanga found out that Hin Nung and Nun Zong were in fact Dai Tawng's brothers, not his sons, and so on! And originally the Sizangs could only recall the five sons of Nge Ngu, namely Lam Tam, Khua Kuan, Tung Nung, Nan Tal and Phu Cil. However, the Sailo and its related clans could trace their roots back to a Bok Lua (Boklua), also a son of Nge Ngu/Ngekngua. Furthermore, according to many clans and sub-clans Naw Song had only two sons, namely Song Thu and Ngahte, but according to several other clans and sub-clans he must have had two other sons as well: Zinthloa and Luahpui (Table 3). The said discrepancies between different genealogies in the past certainly were due to the fact that communications between different tribes were almost non-existent until the British arrival for there were always inter-tribal wars, and even in modern times when close human contacts between them had been well established there were no qualified scholars in this specific field to undertake the task of ironing out these discrepancies. There is plans to set up research groups sometime in the future to clarify all these discrepancies not only within Chin State, but also inside India, and also: to expand the research to cover other Zo clans and sub-clans as well, although it may surely prove to be a daunting and frustrating task to do so for the memories of several clans were contradicting. However, the "Genealogy of the Zo (Chin) Race of Burma" has slowly become a standard work now - at least among many clans and sub-clans inside northern Chin State, because it is using genealogies that are commonly accepted by several clans.

As for the differences in the way names are written: Until today there are no standardized forms of writing names among the Zo people. Those in India, especially in Mizoram or those who have already abandoned their former tribal identities and now collectively identify themselves as Mizo, write their names together and "a" and "i" are added at the end of male and female names respectively in order to differentiate the genders because several Mizo names are, unlike that of other Zo names, unisex. However, it has already become a tradition these days among them that the two vowels are still used anyway even when the genders of the names are clearly distinguishable without these vowels. And names are spelled according to the pronunciations of tribal dialects. (This diagram - which is 100 % identical with the original, is re-produced in this form by myself. And for the purpose of explanation names are marked in red. Thang Za Dal, Hamburg, June 2014)
GENEALOGICAL TREE OF THE ZO PEOPLE

[1] ZO (Generation Gaps)

[2] (Kipmanga, Chinhilha)

[3] (Nawphuta, Leimanga)

[4] (Nawchawnga, Phuchawnga, Sangkanwpa)

[5] (Zinghloa, Chongthua, Luahpuia, Ngaitea)

[6] (Chungmanga, Hanema)

[7] (Chawngkpa, Chawngzaa, Zakhaia, Zahawng, Zaniang)

[8] (Zamanga, Hualthana, Hualnama) Tawtaka (Tohina, Seaktaka, Thuantaka)

[9] (Thadoa, Thaluna, Chawngluai, Hangsinga) (Ngkungua, Neilluta, Hinnung, Nunzong, Daitawng, Vanglawk)

[10] (Boklua, Lamtama, Khawkuana, Chungnunqa, Nantala, Phuchila) Genzo Haunam Tawkawn Namzo Haunung


[12] (Kiimiela, Seammuanoa/Ral Na-a/Sihzanga/Zamuaka) (Thatsia, Thatmuna) (Khansinga, Mangson, Tuangthang)

[13] Chhuahlawma

[14] Zamuaka

[15] (Zadenga, Paliuna, Thangluathia, Thangura, Rivunga, Rokhuma)

[16] Thangmanga, Chawnglu

[17] Sailoa

Vanglawk

[10] Thuklai Hangsawk Liimkhai


(Diagram created for this purpose by Thang Za Dal. June 2014)

* Note: Zamuaka [12] and Zamuaka [14] must be two separate persons. See the Appendices given above for explanation.

TABLE 3-A
TABLE 5-A

KIIM LEL KHANG "TON KAAL" SUANH NGIAK HANG TUU LUA TAWNG TE

1. Genealogical Tree of the Lua Tawng Sub-clan of Suanstak Clan (my own Sub-clan): See 17.6 Clans and Sub-clans
2. Note: The heading of this chart should in fact be written in this way: Kiim Lel Khang, "Ton Kaai" Suanh, Ngiak Hang Tuu, Lua Tawng Te
3. See Table 5/B for the names of women who are married into my sub-clan from other sub-clans and the Lua Tawng women who are married into other sub-clans.

(Khup Za Thang/2007)
<table>
<thead>
<tr>
<th>Numei Tum</th>
<th>Numei Zaam</th>
</tr>
</thead>
<tbody>
<tr>
<td>18</td>
<td>19</td>
</tr>
<tr>
<td>- Nga Pau</td>
<td>- Khan Chiang</td>
</tr>
<tr>
<td>- Lin Eng</td>
<td>- Lin Khun</td>
</tr>
<tr>
<td>- Phat Heng</td>
<td>- Yung Chiang</td>
</tr>
<tr>
<td>- Yung Tua</td>
<td>- Yung Din</td>
</tr>
<tr>
<td>- Sawun Mang</td>
<td>- Chiang Awi</td>
</tr>
<tr>
<td>- Tua Vungh</td>
<td>- Lai Ngisk</td>
</tr>
<tr>
<td>- Tua Hang</td>
<td>- Hong Din</td>
</tr>
<tr>
<td>- Lus Kian</td>
<td>- Lai Ching</td>
</tr>
<tr>
<td>- Lus Thami</td>
<td>- Mang Chih</td>
</tr>
<tr>
<td>- Lai Thami</td>
<td>- Za Ngik</td>
</tr>
<tr>
<td>- Man Thuan</td>
<td>- Thuun Chiang</td>
</tr>
<tr>
<td>- Meng Khup</td>
<td>- Man Chiang</td>
</tr>
<tr>
<td>- Suah Ching</td>
<td>- Chiang Ko Ver</td>
</tr>
<tr>
<td>- (126/19)</td>
<td>- Kong Chiang</td>
</tr>
<tr>
<td>- Ubhi</td>
<td>- Pau Kho Ching</td>
</tr>
<tr>
<td>- (140/19)</td>
<td>- Chiang Ko Ver</td>
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<td>- Nau lua</td>
<td>- Chiang Ko Ver</td>
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<td>- (120/20)</td>
<td>- Chiang Ko Ver</td>
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<td>- Man Son</td>
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<td>- (121/21)</td>
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<td>- Khun Khup</td>
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<td>- Hua Hue</td>
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<td>- (126/21)</td>
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<td>- Khun Lian</td>
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<td>- Yung Hua</td>
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<td>- (125/22)</td>
<td>- Chiang Ko Ver</td>
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<td>- Sueung Hau Thang</td>
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<td>- Moe Neam</td>
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<td>- Thaug Vai Nang</td>
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<td>- (55/24)</td>
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<td>- Thaug Za Dang</td>
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<td>- Dim Khan Ching</td>
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<td>- (244/85)</td>
<td>- Chiang Ko Ver</td>
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<td>- Pau Khual</td>
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<td>- Dim Khan Ching</td>
<td>- Chiang Ko Ver</td>
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<td>- (244/85)</td>
<td>- Chiang Ko Ver</td>
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</tbody>
</table>

(Khup Za Thang/2007)

- Female Lines in the Lua Tawng Sub-clan (See 17.6 Clans and Sub-clans)
- This Chart shows women who are married into the Lua Tawng Sub-clan and the Lua Tawng women who married into other sub-clans.
- Numei Tum: Women from other sub-clans who are married into this sub-clan
- Numei Zaam: Women of this sub-clan who are married into other sub-clans
- Ps: husband
- 18, 19, 20: Generation counts from Zo
- (57/24): Refers to my mother’s genealogical tree (p. 57 in this book; 24th generation from Zo)

(Tx04 2010)

**TABLE S/B**
BOOK COVER - GENEALOGY OF THE ZO (CHIN) RACE OF BURMA

ZO SUANH KHANG SIMNA LAI BU
_genealogy of the Zo (Chin) race of Burma_

by

CAPTAIN K.A.KHUP ZA THANG

Prepared in this form by Thang Za Dal. Hamburg. May 2022
BOOK COVER – GENEALOGICAL TREE OF MIZO

Prepared in this form by Thang Za Dal. May 2022.
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 their responses.

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

“When I read the Old Testament, I realized Mizos were very similar to the Jews,” says Sela, “so I prayed to God to tell me if we were Jewish.”... According to local legend, the Mizos' Jewish connection goes back more than 1,000 years to a remote cave in China where the scattered remnants of the lost Jewish tribe of Menashe were holed up. They called themselves Chhinlung, after the cave, and over the years they made their way south through Thailand, settling for good in a pocket of hills astride what is today Burma, India and Bangladesh... The relative, Zaintanchhungi, 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. Zaintanchhungi 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...

For the latest news from Jerusalem, Israel and the Jewish World visit www.OurJerusalem.com Note: Courtesy: Our Jerusalem, Jewish Press Agency For the latest news from Jerusalem, Israel and the Jewish World visit www.OurJerusalem.com To: Myanmar; sizang@yahooogroups.com; thiansawmpiang@yahoo.com.au Sent: Saturday, June 14, 2003 7:54 AM
MORE BNEI MENASHE ARRIVE ISRAEL

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

[Source: Jerusalem Post, Arutz-7, Ha'aretz, AP, IMRA, MENL, ou.org, Media Line] X-Apparently-To:
chinland@yahoo groups.com Date: Sun, 15 Jun 2003 14:28:39 +0200

Israeli 'Lost Tribes' Living in W. Bank

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

SHAVEI SHOMRON, West Bank - Some 2,700 years ago, 10 of the 12 biblical tribes of Israel were driven from the Holy Land into exile and the mists of history. Now, a group claiming descent from one of the lost tribes can be found sitting in a bomb shelter in a West Bank Jewish settlement, learning Hebrew... Members of the group from northeastern India call themselves the "Bnei Menashe," or children of Menashe, and believe they are descendants of the Israelite tribe of Manasseh. The return of the "lost tribes" to their ancient homeland is viewed by some as the fulfillment of biblical prophecy and a herald of the Messiah. Others see the return as an opportunity to boost the numbers of Jews living in Israel in what they see as a demographic war with the Palestinians...

Living in the northeastern Indian states of Mizoram and Manipur, the Bnei Menashe, who number about 6,000, were originally animists who were converted to Christianity by British missionaries in the 19th century. In 1953, a tribal leader named Manchala had a dream in which his people would return to Israel, which led the tribe to adopt Jewish tradition.

DNA tests prove that Mizo people are descendants of a lost Israeli tribe

By Tathagata Bhattacharya/Aizawl Exclusive

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

Bhaswar Maity, a 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
originates 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 Lalchanhima 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 Cawngpuiasal 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 Cawngpuiasal, 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 to bros] DNA tests prove that Mizo people are descendants of a lost Israeli tribe

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), Lalchhanhima Sailo, is reiterating a decades-old claim that a section of Mizados 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 Mizados are descendants of the Menashe, the theory had never gained much currency. Even the majority of Mizados, 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).

17.10.10 Deposited research article: Tracking the genetic imprints of lost Jewish tribes among the gene pool of Kuki-Chin-Mizo population of India

Bhaswar Maity, T Sitalaximi, R Trivedi and VK Kashyap
National DNA Analysis Center, Central Forensic Science Laboratory, 30 Gorachand Road, Kolkata - 700014, India
This was the first version of this article to be made available publicly.
Subject areas: Genome studies, Evolution
The electronic version of this article is the complete one and can be found online at:
https://www.academia.edu/9936755/Tracking_the_genetic_imprints_of_lost_Jewish_tribes_among_the_gene_pool_of_Kuki_Chin_Mizo_population_of_India
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.

https://www.youtube.com/watch?v=X_1zguzTYm

Bnei Menashe aliyah family reunions - #3
https://www.youtube.com/watch?v=Z_3R9QYJJRI

Bnei menashe aliyah 2018 march
https://www.youtube.com/watch?v=W5UmII8sHko&t=10s

18.O 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' [Khuaizing] 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 Kookies. In Trant's account of the Khyens, on the Aeng pass [a pass in the Arakan Yoma or mountain ranges in present-day Rakhine State], he mentions their worship of a divinity called Passine (Pasian); and Lieutenant Stewart, in his notice of the 'new Kookies' 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. Writing and books being unknown to the Kieans, the mandates of the Passines are verbal, but irrevocable; to them every dispute of importance is referred for arbitration, and in cases of marriage or sickness they are consulted. 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. I recommend those who have got this book to read p. 432, too. On this page, there is a description why Chin women in southern Chinland started tattooing their faces.)

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 orPassine 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, Zinmang and Khuaizing. 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 missiologial perspectives. Was the missionaries’ selection a good one? If so, why was it good? What are the religious connotations of Pathian, Zinmang and Khuaizing 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 (Asho) Chins in the Aeng (Aan in modern spelling) area 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. So it could not be a term invented or chosen by Christian missionaries.

The Aan pass area in northern Arakan Yoma is 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 Tedim (Chin State) and Paite and Zou tribes in Manipur State in India: Pasian. The Mizos, Sizangs, Falams, Hakas, Thanflangs, and several other tribes, who are living in the regions adjoining the Tedims' territory, call him Pathian. And the Thadou-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 Tedim and Asho dialects is only some 46% (see TABLE 20/A and 20/B). Besides, the regions in which the Ashos and Tedims are living are separated by a distance of some 400 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 LAIPIAN PAU CIN HAU

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

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

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

Pau Cin Hau was born in 1859 at Khan Lian's residence which was situated at the east end of the Military Football Field of modern Tiddim/Tedim [see Map 5 and Satellite Photo Light 1&2]. 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 Thuamnual and Thangnual [Kennedy Peak and the long mountain range between Fort White and Kennedy Peak 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 nuai-ah,
Sian tong dam sin thu hi e.
(Thou God of gods, reigning on height,
I heard a hint-Thy word.
Unheard, unknown in days of yore,
God’s word prevails through all the land.)

Sometime later the British began their campaigns to annex the Chin Hills. The Chins made a brave stand against the invaders, but had to give into superior force. They advanced into the Chin Hills, and captured and burned Tiddim. Its population scattered in all directions. Khan Lian and his family fled to Lailui about six miles north of Tiddim (see MAP 5 and Satellite Photos 1&2). At Lailui Pau Cin Hau continued to receive revelations from Pasian, but as nobody believed him, he became ill and remained invalid for fifteen years. During his long illness he had communications from Pasian in the form of visions and dreams. Pau Cin Hau had many visions, of which the following are some selected samplings:

Vision of Heaven

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

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’ning e.
Sim 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 fulfilled our promise with the dawis, and we have overcome them; for during these eight years we have successfully abstained from taking life, whereas they have been persecuting and killing human beings. Therefore, from this day on which I command you, you must cease to sacrifice meat and drinks [the Chins' alcoholic traditional rice-beer] to the dawis.”

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

Sian mang in tongdam hong khak e,
Zin tawh na khen in ci e.
Pupa khan a lung a gimna,
Sian in leen 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. Thuamzong 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 bas-relief, now they used Pau Cin Hau's writing on their monuments. This system of writing was good enough for those earlier days but later his son Sian Khaw Cin, and nephews Thang Cin Kham, Cin Khaw Gin and Pau Za Dong improved it in 1930 and reduced the whole system to 37-alphabetical characters in order to facilitate typwriting and printing. This revised system, though not so widely used as the original, was a great advance on the old one. The system of spelling was very easy as the longest word could be spelt with only four letters. (See APPENDICES H-1 & H-2)

His Public Ministry

During this fifteen-year of illness, he was first treated according to the old religion. The whole series of sacrifices were offered to all known 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 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 Mualbem.

2 Background

The Pau Cin Hau script is the ecclesiastical script of the Laipian religious tradition, which developed in the Chin Hills region at the turn of the 20th century. The script is named after Pau Cin Hau (1859–1948), a ‘Sukte’ (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 occurances 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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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.
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/)

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 Teddim.

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.

5. **Khawk Laisang (Circuit Script Receiver):** A position created later for practical purposes. Khawk Laisang supervises several Laisangs in his jurisdiction.

6. **Laisang (Script Receiver = Pastor):** This is the lowest rank in the hierarchy. A Laisang leads a local congregation, called Sang (School), in a village or a quarter of a town.

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**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 & 18A for his Genealogical Tree. - See PHOTO 27 for his portrait.

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

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

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

The first page of the Spelling Book together with the corresponding Roman version is printed on page 195. It will be noticed that the Chin sounds can be properly represented in these new characters but not in Roman character. ‘The Sermon on the Mount’ in St. Matthew has already been printed in this character. In this work of translation Pau Cin Hau is helped by a vernacular school teacher named Thang Ccin Kham who lives in Tonzang village near Tiddim and who knows Burmese. The whole of St. Matthew is being translated and in May 1932 the first eight chapters had already been completed. For the purpose of translation, the Burmese version of St. Matthew is used and also a Chin version (in the Roman character), which was done by Mr. Cope, the American Missionary in the Chin Hills. This version in the Roman character is also given in the ‘Sermon on the Mount’ referred to above. No information is available as to the number of persons who can read the script.” (Cited sources: Census of India 1931, Burma, Part I, p. 194, pp. 217-218)

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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 symplifying it, ending up in the 1930s with an alphabet of 21 consonants and 7 vowels plus tonal signs.

Because of this script, which many people 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 Mualbem. 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.
The Laipian Movement Today

According to Mr. S. Ngin Suah, 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 he 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
gotten 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 as 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] 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 freethinkers 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
moral teaching 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
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 each other in the very names of the two deities whom they claim to be
worshipping. According to Wikipedia in 2015, they were divided into more than 41,000 denominations around the
world. (According to an article in the US-based Newsweek magazine in the early 1980s, about 1200 new churches were founded every week worldwide.)

I do not believe that 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.

[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 and do not drink this rice beer just 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 sides, 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.)

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

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 all Christians as Satan-incarnates who must be wiped out of the face of the earth at all costs. However, although communists have nearly wholly disappeared around the world since the Soviet Union was falling apart and the Chinese communists have long adopted capitalism and thus they pose no more threat to humanity, Christians are still as divisive as ever before. Mutual hatred is still rampant among them. Chin Christians inside Burma alone, for instance, who may number about 2 million, belong to some 30 rival 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.

In my life, I would have read the Bible from the beginning to the end at least ten times, but I have had never come across even a single verse that says “You shall make wars against Satan and his fallen angels on our behalf”.

God and Jesus only plead us to love each other. If they have to make wars against Satan and his fallen angels one day, they will do it in their own way. It is absolutely not the duty of we human beings. We cannot even see our own souls or we do not know for sure if we have souls at all. We get this idea only from the Bible.

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 ago 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 Chin Animists were - and are not - necessarily more evil than 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 than the average Christians.

There is another very crucial theological point that has been troubling me personally so much for my whole adult life. Although theologians and leaders of those Churches are already powerful enough to promise their followers salvation and eternal life in the names of God and Jesus, and at the same time threatening them with eternal damnation at a place called “hell” 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., they still keep studying theologies and even endlessly debating about the very existence or non-existence of those deities! In my opinion, nobody has the sole right to monopolize the interpretation of its contents, for everybody can buy the Bible in book shops. 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.

So, in my opinion, as a theological layman, the easiest way for all the Christian churches to overcome their theological differences would be to let their powerless and poverty-stricken followers directly worship the God who would forgive the wrongdoings of the rich and the powerful and give them eternal lives in his kingdom. Since the leaders of those Churches themselves are even already thus theoretically above the biblical God anyway, I do not see any reason why they could not do it, if they sincerely wish to do so. Even the biblical God himself is said to have sent his only Son to this world to save humankind from mutual self-destruction and eternal damnation. However, suppose I am to admit honestly and bluntly. In that case, I do not believe that Christians would ever be able to solve their theological differences alone unless Jesus comes back on the clouds accompanied by millions of angels, as some verses in the Book of Revelation describe. But if he would come back incognito like a thief, as some verses also describe, his worshippers may most likely accuse him of being a fraud and crucify him again.

And here naturally arises a great theological question: Would Christians still get salvation or eternal life if they cannot worship together in a single Church? I would say that they would still get it on the conditions that they do not condemn each other as false Churches and justify their evil deeds in the names of God and Jesus. And they must preach only about love. Since even ancient Israelites could not worship God uniformly, although they had witnessed his powers and great miracles in various forms uncountable times during several centuries, it is no wonder that Christians nowadays are divided into tens of thousands of rival Churches; the only sources of their belief in God are the thousands-year-old Bibles.

Another theological problem for me, when I closely observe how most Christians worship their God, is that they seem to believe that they would first become sinless and holy once they are in heaven. Still, if I understand
the Bible correctly, only those who are sinless would come into his kingdom, not the other way around. If one would become sinless and holy only when he is in heaven first, Jesus may not have needed to preach the virtues of Love, Forgiveness, Compassion, Peace, and Humility at the risk of his own life.

And if I understand some Churches’ doctrines correctly, they only emphasize the importance of faith in Jesus to attain eternal life, or one does not need to be sinless and holy. Of course, I fully understand and accept that it would not be easy for human beings with blood and flesh to be completely sinless or holy, but according to my understanding of the core Christian ethics taught personally by Jesus, to be sinless or holy means one must not cause to shed the tear or blood of an innocent person and justify his evil deeds in the names of God and Jesus. As simple as that. The following are a few more words on Satan and his fallen angels as I see them:

- The Israelites had always disobeyed God’s laws for centuries. Still, God had never had directly blamed Satan and his fallen angels for the Israelis’ sins and rebellions, even though there are some mentions and prophecies about the existence and final downfall of an evil and powerful entity in the Old Testament - symbolized as Babylon – which some biblical scholars may want to interpret as Satan. The warning of Satan’s possible mischievous deeds is mentioned only in the Gospels and some prophecies in the Book of Revelation, which many theologians interpret as his downfall. So, we will have to wait and see whether these prophecies someday become fulfilled or not.

- There is no mention of the number of angels God expelled from heaven in the Bible. And there is also no mention in it whether they also reproduce like us humans and whether they work round-the-clock or not to tempt humans to commit evil acts. So, to mislead human beings worldwide to commit evil deeds round the clock, for instance, there must at least be three times more fallen angels than the total human population at any time. Suppose Church leaders and theologians could not find out the number of those fallen angels – or if they all are still alive or not - or the number of angels who would monitor human beings’ everyday activities around the world. In that case, they still should explain to their followers how their sins would be registered in the Book of Life. My conversation with an illiterate paternal aunt of mine mentioned below could be interesting for some people in this regard. And I suppose it would not be a bad idea for Christians if they would seriously think about this question: Why do Satan and evil spirits not play an equal fatal role for humankind in other major religions such as Buddhism, Confucianism, Hinduism, and Taoism?

Speaking about evil spirits, I would like to share with you the conversation that I had had with one of my illiterate paternal aunts, who was about 70 years old at that time, back at my native village in the mid-1960s. The Chins were Animists from ancient times (there are still some thousands in various parts of Chin State, especially in the south). They did not and do not worship evil spirits, as many outsiders used to believe. Only they believe that those evil spirits could cause all kinds of illness, so those Animists killed various types of animals and offered them to appease those imaginary evil spirits to heal their sicknesses, as Carey and Tuck rightly had written on pp.195-196 of their book. (According to the belief of the northern Chin Animists alone, for instance, there were about 68 kinds of “evil spirits”. However, not a single evil spirit is said ever to have appeared to them in human form and tortured or killed them with weapons as countless Christians have been doing to each other for centuries.

At first glance, this conversation may probably sound just hilarious or even crazy, but it may likely contain some enlightening elements from the Christian theological point of view. Although she was illiterate, she was very intelligent and had a hunger for general knowledge. She got a lot of knowledge in various fields from many
young men in the village who were studying at the Rangoon and Mandalay universities at that time. I cannot recall the contents of our conversation in detail, but the following is the nearest reconstruction.

I: Before we became Christian, we were very much afraid of evil spirits. But their presence is no more to be felt since we became Christian. Why is that? Do you think they’re hiding now in some other places because they’re afraid of the Christian God, Jesus, and angels?
She: I think they had run away from our land.

I: You think they had run away from our country? Where could they be now?
She: I think they all are already back in paradise since a long time ago.

I: In paradise? Do you mean in heaven where the biblical God is said to live?
She: No, in England and other wealthy Christian countries in the West.

I: Why should they run to these countries in the first place?
She: They must have run away to these countries not because they were afraid of the biblical God, Jesus, and angels, but rather because of the guns of the English angels.

I. The guns of the English angels? What do you mean by that?
She: The English soldiers who had conquered us with their guns.

I. You mean the English soldiers were angels?
She: Yes. Look, we had never even seen any evil spirits whom we had been offering animals for generations, and they had never killed us with guns, nor had they ever put us in prison for years as the English soldiers had done. And they put us in jails even for decades – or exiled some people for life on isolated islands. So, they must, in reality, be mighty angels.

I: How would you prove that they were angels?
She: They were Christian and powerful priests accompanied and blessed them wherever they went and whatever they did. Our pastors tell us all the time about the Ten Commandments, and one of them is, “You shall not murder!” My two sons [they were studying at the Rangoon Arts and Science University at that time] used to tell me that English soldiers conquered many nations around the world with guns. So they must have gotten God’s permission to kill countless innocent people.

I: Okay, then. But how could those evil spirits arrive in those countries? Could it be that they flew with their wings?
She: I don’t think they had their wings anymore.

I: When they were still angels, they were supposed to have wings. But why do you think that they didn’t have wings anymore?
She: God must have had destroyed their wings when he drove them out of heaven. Otherwise, they might fly up to heaven again someday. And if even they still had wings, they might not be able to fly non-stop to those countries. Thousands of men from our people, who were conscripted to serve as laborers in France during World War I, told us that the oceans were so vast that they needed more than one month to reach France.

I: Ok, let’s say they had no wings anymore. But how could they have reached countries in the West?
She: They sailed with the ships that transported English soldiers back and forth between England and our country.
And when there were airplanes, they flew by air.

_I: Ok. Let’s say they are already there. How could they survive then?_
She: Look! Even when they were in our country, we never heard that evil spirits died from hunger or diseases. And we had never seen them cultivating food plants.

_I: Don’t you think that they might have had difficulty entering those countries? I suppose the local angels there might not have had welcomed them with open arms._
She: I don’t think that they would have had any problems at all. They would have had simply intermarried with the local angels.

_I: Intermarrying with the local angels? Where did you get this bizarre idea?_
She: Last Sunday, our pastor preached in the church that humans were so attractive that angels transformed themselves into humans and married with them in ancient times. This act made God very angry with those angels/humans. So, if that story is true, some or many of us may even be the descendants of angels, too.

_I: If they were married to each other, what kind of skin colors could they probably have?_
She: Like we human beings, angels also must have different colors of skin: white, yellow, brown, and black.

_I: So, do you believe there are no more evil spirits in our land?_
She: Yes. Why should they want to stay here? They had to live in forests or caves or on mountains or trees without clothes or blankets or umbrellas when they were here. And they had to eat what we ate, like maize, millet, rice, sweet potatoes, and so on, and what we offered them. And they had to walk from one place to another on foot. But in Western countries, they can live in palaces, castles, big houses, and travel by air, train, ship, car, etc. There is plenty of delicious food there. When they were still in our land, they had to drink only one kind of alcohol – our traditionally fermented rice beer -, but in the West, they can enjoy thousands of different types of alcohol, like rum and whisky and beer so on. So if I myself were an evil spirit, I’d also never want to come back to this horrible place.

_I: Where did you get the idea that they were naked?_
She: Do you think they also had tailors like us? And they also planted cotton for their clothes? Or from where would they get the materials for their clothes?

_I: But all Christians are still afraid of them._
She: In that case, why don’t they ask God to show them these evil spirits and kill them all with their guns? The West’s Christians have mighty armies and tanks, warships, airplanes, and powerful bombs. They should drop some of the kind of bombs that the Americans had dropped in Japan on those spirits’ places. Why can’t they do that? I’m an old and frail woman, but I’m not afraid of them at all.

_I: Why do you regularly go to church on Sundays then?_
She: Yes, I go to church every Sunday, but not because I’m afraid of evil spirits, but because I want to see God when I die. Since evil spirits are no more in our country anyway, why should I fear them?

_I: Do you think they can make human beings evil as the Christians believe?_
She: Look! Before we became Christian, we offered them all kinds of animals to heal our ailments, but when the white people from the West came and brought modern medicines with them, these medicines were more powerful
than the evil spirits. So, if they’re not as powerful as these simple medicines that we can buy cheaply in the markets, why should they be powerful to make us evil? Listen, my sons told me that Buddhists, for example, are more peaceful than Christians. So what makes them peaceful? Why should evil spirits make only Christians, not Buddhists, commit bad things? And why were there so many good people among the Animists?

1: How sure are you that there are no more evil spirits in our land?

She: For now, I’m pretty sure about that since there’s no sign that they have ever come back. But if our land becomes highly developed and wealthy someday and we have all kinds of delicious food and alcohol, good houses, good cars, trains, airplanes, and so on, then they will probably come back to the land of their ancestors. So long as we’re so poor, they won’t want to come back to go on foot and be naked and to eat our primitive food again. Don’t you think so?

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 Reformed 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 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
PHOTO - LIGHT 1

VIEWED FROM THE HEIGHT OF 40 KM

- 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.)

- Seen from 15.79 km
- Created in this form by Thang Za Dal, June 19, 2017.
A MYSTERIOUS LIGHT/FIGURE

Three US and European satellites (Landsat, Copernicus, and CNES/Arus) 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 3-4 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 Kalaymyo and Tedim, the other connects Kalaymyo 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 are also living 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.

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 his 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 Mualbem village, which is located close to Daakdungh Buan in Satellite Photos 1 & 10, but as it's not written on the photo, only the site can be seen. The distance between Mualbem and my native village, Lophei, is just about 12 km. For more information about him, see my papers, “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.

$$22.2.2017 = (22+2+2+1+7) = 34 \ (3+4) = 7, \text{ or } 2+2+2+2+1+7 = 16 \ (1+6) = 7.$$
PHOTO - LIGHT 7

- Seen from 2.60 km
- Created in this form by Thang Za Dal, June 19, 2017.
- Seen from 2.08 km
- Created in this form by Thang Za Dal, June 19, 2017.
- From Lailui village to Mualbem village (sign of a village beneath Dakdungh): A view from the West toward the East. The Manipur River in the photo flows rightward.
- Created in this form by Thang Za Dal. July 2017. The valley seen above is called the Kalay-Kabaw Valley.
- Satellite Photo Light 1 - viewed from a different perspective - from the north toward the south.
Photo taken by a CNES/Airbus 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 “Sixin Vallay” or a large part of the “Sixin Region”.) The summit at bottom/left side of Photo (meeting point of six mountain ranges) is the well-known Kennedy Peak (2,703 m). It’s the second highest summit in Chinland and is called in Chin Thuammuul. (The highest summit, Mt. Victoria (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 myturns and goats when he was still young for many years. Such historical site - Fort White (2305 m) - and villages - Lophei, Khuasak and Thuklai - can be seen here. (Mualbem village, where he lived for several years and was buried, is located close to Daakdung Buan village at far right of photo. (The distance between Mualbem and Lophei is about 12 km.) A number of other villages that are also located within the site of this Photo are invisible here. Several great battles were fought between the British and Japanese during 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 in his description...” (Major-General I.L. Grant, p. 50)
PHOTO 27

( PORTRAIT OF PAU CIN HAU AND HIS SCRIPT )

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

Created in this form by Thang Za Dal. Hamburg. October 2015.
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, which was known as the Chin Hills until the country's independence in 1948. (Its population then was estimated to be somewhere around 4-600,000.) 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 - it's the stream that flows between Khuasak on one side and Lophei and Thuklai on the other side. Thousands of the Plains or Asho Chins who are living in the plains of what was then known as Burma proper (Magwe, Pago, and Irrawaddy Divisions) had already converted to Christianity in the late 1800s.

* See Note 3: under Author’s (tcd) Notes in 18.4 The Christianization of East Zoram (Chin State)!
The valley seen above is the Kalay-Kabaw Valley.
FIGURE 5

FIGURE 16

Lophei, my native village, is visible on top of the photo. (Mualbem is the marked village beneath - or foreground - of Daakdungh Buan (red point). This photo was taken by three US and European satellites (Landsat, Copernicus, and CNEF/Airbus) on 22.2.2017. The scenes in this region have been replaced with photos taken in mid-2018 so that the mysterious light/figure is no more visible since then.

* Created in this form by Thang Za Dal. Hamburg. December 2018. FORT WHITE on top of the Light/figure is the new Fort White.
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. This properly Christian bodies must be ready to take overall missionary work whenever the missionaries had to leave.

(b) And when this convention was formed it should be a purely national organization, bearing the national name, and run by national personnel. No foreign missionaries should hold any official position and should not be a member of any committee, but should work in an advisory capacity. According to his advice, I began forming the Tedim, Falam, and Hakha Associations during 1952. Then in order to constitute an overall convention, I asked the three Associations to select ten leaders each from the three Associations to form a Constitution Drafting Committee. This Constitution Drafting Committee met at Falam Baptist Church during the last week of October and the first week of November 1952. I acted as Chairman of the Constitution Drafting Committee.

(c) 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.

(3) 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.
(4) 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."

(5) "In that case what name do you like?" I asked and he replied, "LAIMI". Then I explained, "I propose ZOMI because I believe it is the correct original historical name of our people, from the Naga Hills to the Bay of Bengal. To the north of Tedim, the Thados and other tribes call themselves YO, in Falam, LAIZO. The Tedim people call themselves ZO, the Lushais, MIZO, in Hakha, ZOTUNG, ZOPHEI, ZOKHUA. In Gangaw area ZO is pronounced YAW, in Mindat JO or CHO, and in Paletwa KHOMI. In Prome, Sandoway, and Bassein areas they call themselves A-SHO. So I am convinced that in spite of slight variations this ZO is our original historical national name."

(6) After this explanation the Rev. Sang Ling who was the most senior and revered pastor from Hakha stood up and said, "What Saya Hau Go has just said is correct. In our younger days we were told that we were born at YOTLANG. And ZO is our true original name. The word LAI is not our national name. LAI was first used by denizens of Hakha. It means our village people, our own local people, as distinct from outsiders. It is not our national name." Saying this, he waved to Rev. Sang Fen who also was the second eldest and most respected pastor and asked, "What is your opinion on this, Saya?"

(7) Then Saya Sang Fen stood up and briefly said, "I agree. I believe ZO is our national name and I myself am the pastor of ZOKHUA".

(8) After the two most senior and revered pastors of the Hakha area arose and spoke in support of my proposal, not a single voice of dissent was heard and the name Zomi Baptist Convention was unanimously approved.

(9) What the Constitution Drafting Committee had approved at the Falam meeting was officially and universally adopted by the General Meeting at Saikah, March 5-7, 1953. The lone dissenting voice seemed to be more an idiosyncrasy or at best a limited local usage without any sound historical basis, because not a single member of the Constitution Drafting Committee voiced any support at Falam.

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

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

Signed T. Hau Go Sukte
Rangoon 1st December 1988

(Source: ZONET/Date: Sun, 23 Mar 2003) Note: The late Mr. T. Hau Go Sukte was the first Chin graduate with a M.R.E degree from the U.S. Author
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
2. Laura Carson (Mrs. Carson’).... March 15, 1899-1920
3. Dr. E. H. East .................... March 21, 1902-1908
5. Dr. J. H. Cope .................... Dec. 21, 1908-1939
6. 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

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

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 although he himself belongs to the ZOPHEI tribe.)

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

Note 4: The “Chin Christian Centenary (1904-2004)” was held from March 17 to 21, 2004, at Khuasak to commemorate the 100th Year of Christianity among the Chin people. More than 6,000 people from all over Chin State and Burma took part in the ceremony. Another ceremony was held in Haka in 1999, where the missionaries arrived and made their base to commemorate the arrival of the first Christian missionaries in the Chin Hills. Several thousands of people from all parts of Chin State and Burma took part in it, too.

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 streamous efforts of two pioneers: Fr. Audrian and Fr. Alexis, the good seed of the Word of God was sown in Mindat area of Southern Chin State to grow into a big tree in time.

18.4.4.2 EVANGELIZATION OF NORTHERN CHIN STATE

In 1938, Bishop Faliere came to meet Colonel Burne at Mague to settle some problems connected with Mindat hospital. Colonel Burne was the highest authority in the Chin Special Division. When they met each other, the Colonel had just 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

01. Rev. Fr. Audrain (1934-died on 8th of May, 1940 at Mindat)
02. Rev. Fr. Fourmel (1934-died on 30th of May, 1968 in Mind)
05. Rev. Fr. Louis Garrot (1956-61, Mindat)
06. Rev Fr. Antonie Kelbert (1953-66, Tonzang)

Source: This shortened article CATHOLIC CHURCH IN CHIN HILLS is taken from the Myanmar Catholic Directory. It is an official directory of the Catholic Church in Myanmar. /Joshua Gin Shoute [ZONET] From: Salai.Kipp@t-online.de (Salai Kipp Kho Lian) Date: Mon, 23 Jul 2001 12:58:11 +0200

18.4.5 KHUMI-CHIN ANGLICANS

By Revd. Canon E.W. Francis & Mrs. Francis

[An overview of the development of the Khumi-Chin Anglican Church, based in Paletwa, Chin State. The 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 Rev. 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, Rev. 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**

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...

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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/Duhlilian): 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 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:

19.1.1 Mithan/Mithun - Their National Animal: Their raising of partly domesticated, partly wild *mithan/mithun*.

19.1.2 The Great Hornbill - Their National Bird: They regard Hornbill as their national bird and uses its as their national symbol occasions; it has therefore even been used as their national emblem since several decades ago.

19.1.3 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.

19.1.4 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 feast

19.1.6 The consumption of fermented rice-beer called Zu in nearly all Zo dialects (or)

RITUALS AND ROLES OF MEAT AND ZU

19.1.7 Their complex social structures and kinship

19.1.8 Their complex clan systems

19.1.9 Their customary laws and marriage customs

19.1.10 The facial tattooing of women in southern parts of Chinland

19.1.11 Their sophisticated traditional textiles.

19.1.12 Their several colorful traditional tribal costumes of the Zo women.

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The Zo national identity without Zu the national drink, Mithan the national animal, Hornbill the national bird, and Rhododendron the national flower is therefore nowadays almost unthinkable. The Chin/Zo actually owe the Animism that they have been practising for ages for nearly all their cultural heritages.

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

As mentioned above the Zos and their culture are distinguished from other ethnic peoples in their neighbouring regions in many ways. The roles that the Mithan/Mithun - “Sial” in several Zo dialects - play are some among them. Mithan, which looks like a gaur but slightly smaller than a gaur, used to play such an important role in the Zo society for meat, social, culture and religion throughout their known history that some Westerners had even mistakenly called the Zo culture as a “mithan-oriented culture”. Since ancient times the Chins have been keeping them as domestic animals while a great number of herds are also freely roaming in the wilderness. But all these freely roaming herds also have owners and those owners go into the wilderness occasionally to count the population of their herds.

As herds do not mix each other and every herd remains in its chosen area there’s no problem in counting their populations. The quantity of mithan one possesses was and still is used partly in many regions to measure a man’s wealth. Although tens of thousands of these animals are freely roaming in the wilderness the whole year round they are rarely stolen or secretly killed despite the fact that hunting guns are abundant in Chin State and hunting is a pastime for most men during their free times - that is, mostly in the evening. (See Photos 17 and 18, and 20.5 HUNTING AND FISHING)

19.1.2 GREAT INDIAN HORNBILL (Buceros bicornis) - THEIR 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
MUSICS AND DANCES (Colonialists’ View)

“This brings up the question as to why the early missionaries did not adapt native music to the Christian

* 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 gayal 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 China State as of October 31, 1999 was 35,000. In Matupi Township: 8,990; Mindat TS: 8,540; Falam TS: 4410; Than Tlang TS: 8,280; Ton Zang TS: 2,556; Kapinglet 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

worship, I suppose that the idea never really occurred to them. Being familiar with hymns from childhood and wishing the Chins to be the inheritors of the rich treasure of Christian music, it no doubt seemed right and proper to give them the advantage of this store of devotion. Furthermore, Chin songs were generally love songs, war songs, and songs of the feast, many of them with lewd words and connotations.” (Johnson, Vol. 1, p. 370)
Scientific Name: Buceros bicornis

Other Names: Great Indian hornbill, Great pied hornbill

Range: Burma, India, Indonesia, Malay Peninsula and Sumatra
Habitat: Primarily evergreen and moist, deciduous forests along the Himalayan foothills and lowland plains

Size:
- Male: Length: 37.5 to 41.5 in.
- Female: Length: 37.5 to 41.5 in.
- Weight: 6.6 lbs.
- Female: 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 reseal the nest. The parents continue to feed the chicks in the nest cavity until their casque begins to develop at roughly four to five months. At this time, the family may form into a small flock that ranges widely in search of food.

Amazing Facts

The casque of the great hornbill can be seven and one-half inches long! Their wingspan measures up to 62 inches! Their "whooshing" wingbeats can be heard over a half mile away!
Source: The Sacramento Zoological Society
3930 West Land Park Dr., Sacramento, CA 95822
T: 916-264-5888 F: 916-264-7385 E: info@saczoo.com www.saczoo.com
- See PHOTO 19

There are several types of traditional songs: Lapi, Laphei, Latung, Ailawng La, Autobiographical, Biographical, Love, Social, Lamenting, Funeral, Zola, Danthian La, and so on. Traditionally, every song - be it autobiographical or biographical or love or social - was and still is composed in poetic words. Some types of songs maybe solely sung and some others maybe sung and danced with as well. Lamenting songs are only sung and not danced with - at funerals. But funeral songs are sung and danced with. Ailawng La or “Ai lawng Song” of the Sizangs, for instance, is purely of bragging nature and is composed and sung
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

Source of Photo: Ginpu Guite (ZogamOnline)

GREAT HORNBILL \( (Buceros bicomis) \)

- See 19.3 GREAT HORNBILL \( (Buceros bicomis) \) - 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
A TYPICAL LANDSCAPE IN CHINLAND WITH PLENTY OF RED AND WHITE RHODODENDRON TREES

Photographer: An Unknown Chin National Front fighter.
Photo Courtesy of Salai Naing Hung
Obtained from Ms. Edith Mirante
https://twitter.com/EdithMirante/status/1501826832735215616
http://www.projectmaje.org
WHITE RHODODENDRON - ANOTHER TYPICAL LANDSCAPE IN CHINLAND

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 “A 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, understood 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, Suktuĩ lun the Suktes, and Lamtuĩ mang the Kamhaus.

A. Zangsi sial lum kaŋ sa mej bang nang a,
Suktuĩ lun leh Lamtuĩ mang hong neam ta e.
B. Sial lum kawi ciang meal mang ta ka ci kom a.
Do nen wua 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 Kawltiang tui bang la ing nge,

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

And when someone dies woman mourners will sit around the dead and recall their relationship with the deceased himself or his immediate family in poetic words spontaneously composed on the spot and “sing” them like songs while they are crying. If a woman is well-familiar with the histories of her own family and that of the dead, she would start her lamenting song from several generations back. She would recall all the historical facts generation by generation. So some lamenting songs can even take several hours. If and when she is tired she will take a long rest and then continues again until she’s finished with what she wants to say which she cannot say in plain words. Lamenting songs are called “Kaa Laa” - literally, “crying song” in Sizang and Tedim dialects. And when a woman composes and “sings” such songs the words “Kaa mal lo” (literally, “citing crying words”) are used instead of “sa” for singing. However, the melodies of lamenting songs are completely different from that of all other types of traditional songs. The mourners may even “debate” in such a way, if they think someone’s recollections are unfair, or if the recollections of a woman are not complete, some other women may come to her help - of course, also by composing in poetic words as lamenting songs. People therefore carefully listen to mourning songs at funerals. But nobody verbally intervenes in such a debate.

During the duration of a funeral service, which may take from two to seven days, all the autobiographical songs that belong to the deceased himself or his forefathers/mothers will be sung. And particular dances and songs that are meant for such an occasion are performed. It happened very often although the songs may have been composed several generations ago. But if the dead does not have autobiographical song of his own, then the
songs of his forefathers or that of his next nearest relatives will be sung. Besides, except the Sizangs every clan in other Tedim-related tribes and sub-tribes has its own mourning songs and these songs cannot be used by any other clans. The dead can be taken out of his compound for burial only after all his clan’s songs have been fully sung. Among the Sizangs, the dead could be taken out of the house only after the Thang Ho leh Lian Do songs had been sung.

Young men and women use every joyous festival or feast for courting by composing love songs in poetic words and singing them on the spot or they may use the already existing uncountable love songs if they cannot compose themselves. A great number of poetic words are commonly shared by some tribes despite the differences in their spoken dialects.

The Chin/Zo traditional musical instruments are gongs of different sizes, bamboo flutes (three to six holes), mouth-organs made of gourd and bamboo, gaur/buffalo horns, cymbals, five-piece (five tunes) wooden xylophones, etc. The typical traditional drum of the northern Chins is made of manually-hollowed wood about 35 cm in circumference and 45 cm in length which is covered on both sides with hide. The mouth-organ which called rochem consists of a gourd into which seven to nine reeds are inserted, one to serve as a mouthpiece, and the others that are of various lengths on which small holes are bored. (For more information on this subject visit Wikipedia under Music of Mizoram.)

Most Chin musical instruments are used only mainly to orchestrate the rhythm of songs and dances rather than as the accompaniment of the songs’ melodies. There are only a few different melodies in their songs.

19.1.5 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 less important animals the three-step version was used.

The Sizangs classify wild animals into two categories: “Sa-pi” or “Sa-mang” and “Sa-no”. Sa-pi or Sa-mang roughly literally means “great animal”, and Sa-no means “small animal”. Those that are classified as Sa-pi/Sa-mang are elephant, rhinoceros (Sumatrensis), rhinoceros (Sondaicus), tiger, panther, leopard and gaur. Bear, wild boar and deer are included in the Sa-no category. Normally, only hunters who had really killed any of the animals mentioned above could celebrate these feasts. Only wild animals killed with a gun - a bow in ancient times - were celebrated, 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 Malayean 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

Note 1: Here are some of my immediate relatives, who have got autobiographical songs: Chief Kim Lel (founder of my paternal line chieftainship 13 generations ago from me) - 8 Stanzas; Chief Sawm Mang (my great, great, great grandfather) – 13 Stanzas; Chief
Lua Thuam (my great, great, grandfather) – 14 Stanzas; Pi Tong Dim (wife of Lua Thuam) - 32; Chief Man Suang (paternal uncle of Khup Lian) - 28; Chief Khup Lian (my grandfather) - 28 (wife of Khup Lian did not have a song of her own); Chief Suang Hau Thang (eldest son of Khup Lian and the last Chief of the Kim Lel dynasty) did not have a song of his own; Suang Thang (my maternal grandfather) - 114; Chiang 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 (one of my mother’s three younger brothers) - 42; and other relatives such as Chief Ngo Mang of Khuasak (father of Khup Pau) - 58; Chief Khup Pau (father of Khai Kam and Mang Pum) - 28; Chief Khai Kam - 10; Mang Pum (brother of Khai Kam) - 47; Capt. K.A. Khup Za Thang (compiler of Zo Genealogy) - 35, etc. Kim 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.

* Every Stanzas contains two verses.

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 Zou, etc.

1. Aal bang da (poetic word) = he/khua ngai (spoken word) = sad
2. Ang kawi (poetic) = pasal/zii (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. ciin leh tui (poetic) = u leh nau (spoken) = brothers and sisters
6. Daal lum (poetic) = lum (spoken) = shield
7. Dimtui (poetic) = Tedim (spoken) = Tedim tribe/town
8. Hau ta (poetic) = ngluat te/nguai dang te (spoken) = strangers
9. Hau twai (poetic) = Ukipi, 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 laang (poetic) = khualhaw (spoken) = travel
16. Vangkhua (poetic) = khua, ngam (spoken) = village, town, city, country
17. Zua pu (poetic) = pa (spoken) = father
18. Zaata (poetic) = mipi/mihiopi (spoken) = mass, public, crowd
19. Zuang ni (poetic) = ni (spoken) = sun
20. Zaun thiam (poetic) = vavn thiam, thin neam, thu neam (spoken) = kind, skilled
21. Zang khen kawi ciang (poetic) = thau (spoken) = gun

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 reason or her permission. It is absolutely a tabu.

**“Head-hunting”:** - It used to be considered that all inhabitants of these Hills were head-hunters. In fact, so great an authority as Colonel Lewin derives the name “Lushai” from “lu”, a head and “sha”, “to cut”. This, of course, is a mistake, as the name of the clan is not Lushai, but Lushei, and though “sha” does mean “to cut”, it does not mean “to cut off”, and could not be used of cutting a man’s head; but that such a mistake should have been possible show how firmly rooted was the belief that head-hunting was one of the peculiarities of the population of these Hills. I believe that as far as the Lushais and their kindred clans are concerned, head-hunting was not indulged in. By this I mean that parties did not go out simply to get heads. Of course, a man who had killed his man was thought more highly of than one who had not, and, therefore, when a man did kill a person and he brought the head home to show that he was speaking the truth; but the raids were not made to get heads, but for loot and slaves. The killing and taking of heads were merely incidents in the raid, not the cause of it...” (Shakespear, pp. 59-60)

The “traditions of head-hunting” were apparently different from tribe to tribe. The Sizangs and Tedim-related tribes for instance, cut only the heads of those they had killed in war. They did not hunt down innocent human beings - even among hostile tribes - and cut their heads just in order to make these heads as trophies nor did they deliberately kill and cut the heads of captured enemy. A captured enemy was usually kept and used as slave instead. Even then his family or relatives or tribe could still buy for his freedom. A most vivid example was the case of Pi Tong Dim, wife of Chief Lua Thuam, my paternal great, great grandfather (my paternal grandfather’s paternal grandfather). When a combined force of Tashons, Zahaus and Hualngo/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 was 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 gaus.

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 gaus; 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 Ai” 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/cumtochs.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 a ni in khua mual aa a lam phot hi.

A sai lu siia mihing li in zawng aa a sai a 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 a ai a ki tep te na in diel khang 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 (tdz): 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-celebration/https://sizangkam.wordpress.com/research/
19.1.6 The consumption of fermented rice-beer called Zu in nearly all Zo dialects (or)

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 gauged 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 in 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 Christiant 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 urn 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 ‘htet-yan-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. Maung 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’Tang, Maang Ng’Tang 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.

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.

SPECIAL NOTE: The following three Factors (19.1.7; 19.1.8 and 19.1.9) are not dealt with in this paper for they will take up several hundred pages. The exception, of course, is 19.1.8. The complexity of this Factor could be to some extent understood through 17.7 CLANS AND SUB-CLANS.

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.

19.1.10 THE FACIAL TATTOOING OF WOMEN IN SOUTHERN PARTS OF CHINLAND

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 undertook the research for Mantles of Merit in an attempt to accomplish these two goals. We use “mantle” as the generic for Chin textiles in light 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

Author’s (tdz) 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 the 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

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 Ashö 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 contraction of the 3-panel Mizo/Hualngu 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/Hualngu 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/Hualngu ngo te kherh puan (e.g., Figure 165), an old traditional blanket, as well as of many Ashö 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 Mar 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-sone-tu-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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21.0 PRESENT PLIGHT OF THE CHIN/ZO PEOPLE IN BURMA

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.

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 & Irrawaddy 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 and Wei Hsueh-kang are pure Chinese. Khun Sa is half-Shan and half-Chinese. Several senior military officer' 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.)

(Author's (tzd) Note: Dr. Salai Tun Than, an ethnic Chin, 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.)

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.

¶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

SIPDIS
SENSITIVE
STATE FOR EAP/MLS, PRM
E.O. 12958: N/A
TAGS: PGOV PHUM PINS PREL ECON ETRD CVIS KFRD BM IN
VILLAROSA (http://www.wikileaks.ch/cable/2006/03/06RANGOON370.html)
BIBLIOGRAPHY

21.5 INSTITUTIONALIZED DISCRIMINATION IN CHIN STATE

44. During his latest visit, the Special Rapporteur went to Chin State to look into allegations of discrimination against Christian communities. He welcomed the open and frank discussion that he had with state government officials and township elders. He visited Baptist churches in Mindat and Kampalet and met clergy and members of the congregations. While the Special Rapporteur appreciates that people of different faiths and beliefs generally live peacefully and harmoniously together in Chin State, he is nevertheless concerned about a degree of institutionalized discrimination against Christians in Chin State in state government structures and administrative procedures.

This includes discrimination in access to jobs, especially senior positions, within the civil service. Only 14 per cent of department head positions and 25 per cent of township administrative officer positions are held by Christians, notwithstanding the fact that 87 per cent of people in Chin State are Christian (with 11 per cent Buddhist and 2 per cent animist). Other areas of concern include local planning regulations and administrative requirements that render it more difficult for Christians to secure permission to build and renovate structures for religious worship, as well as to buy property and change residence.

Source: United Nations
A/68/397
General Assembly Distr.: General
21.6 UN RIGHTS ENVOY AWESTRUCK BY LEVELS OF POVERTY IN CHIN STATE

* Thursday, 22 August 2013 13:40
* Written by Van Biak Thang (vanbiakthang@chinlandguardian.com)

22 August 2013:

The level of poverty in Chin State has alarmed Tomás Ojea Quintana, the United Nations Special Rapporteur on the human rights situation in Burma who made his first ever trip to one of the most isolated regions in Burma. Mr. Quintana said in his statement yesterday that the Chin communities have suffered from neglect from the central government over the years.

"With the country opening up, development will come, but it is important that this process occurs in a participatory, transparent, accountable and equal manner," he said. "The process of development and the exploitation of natural resources there should benefit the Chin communities," added the UN expert who had just returned from his first trip to Chin State. Over 70 percent of the population in Chin State live under the poverty line, making it the poorest state in the whole of Burma. During his 8th trip to Burma, Mr. Quintana travelled to Mindat and Kanpetlet towns in southern Chin State, also visiting Christian churches and government-controlled Na Ta La schools. The Na Ta La residential schools, run under military-dominated Ministry for Border Affairs, has been accused of taking coercive measures to convert Chin Christian students to Buddhism.

Salai Za Uk Ling, Program Director of the Chin Human Rights Organization (CHRO), said: "Graduates of the Na Ta La schools have guaranteed government positions, but only if they are Buddhists. This is a clear reflection that discrimination on the ground of religious identity is entrenched within the Na Ta La school system."

"This is why we have been calling for the abolition of these schools and to instead properly finance the state education system where everyone can enjoy equal access to good education."

The UN Special Rapporteur made a two-day trip to Chin State. He also visited other ethnic States of Rakhine, Shan and Kachin as well as Meikhtila in Mandalay region. During his ten-day visit, Mr. Quinta was denied permission to visit Kachin State's Laiza, the headquarters of the Kachin Independence Organization (KIO).


21.7 DEMONSTRATIONS AGAINST BURMA-CHINA NICKEL PROJECT IN CHIN STATE

* Monday, 12 August 2013 08:38
* Written by Khaipi

Published in Chin News

12 August 2013: Hundreds of demonstrators, mainly from the Zomi groups in exile, have protested against the Gullu Mual nickel project in Tedim Township of Chin State, Burma. The events call for an immediate stop to the nickel mining project, a joint venture between Burma's government and mining companies from China. A statement released by the World Zomi Congress (WZC) said the groups condemned the partnership that would only exploit the natural resources of the indigenous people in Chin State. Four nickel deposit areas in Mwe Hill, Webula Hill, Hakhalay and Nat Hill and four chromites areas in Mwe Hill, Webula Hill, Hakhalay, Nat Hill, Bopibun, Muwelut, Maungtaw-Hnamataw...
and Falam were found, according to the New Light of Myanmar on 27 September 2011.

The government-run newspaper said the record states that there would be 110.57 million tons of nickel ore and 38,100 million tons of chromites ore in Chin State. Several other Chin civil society groups including the Chin Student Union in Kalay and the Kuki Women's Human Rights Organization (KWHRO) also raised their concerns over development projects in Chin State, the least developed state in the country. The New Light of Myanmar in 2011 said North Mining Investment Co Ltd of China, China Nonferrous Metal Industry’s Foreign Engineering & Construction Co Ltd and Guiling Research Institute of Geology for Mineral Resources held discussions on exploration and production of the deposit.

A 2008 report by the Earthrights International said Kingbao (Jinbao) Mining Co. signed agreements with the Ministry of Mining No. 3 in Burma to conduct exploration and feasibility studies at the Mwetaung nickel deposit in Chin State that contains proven nickel reserves in excess of 10 million tons. Kingbao (Jinbao) Mining Co. is a joint subsidiary of Gold Mountain (Hong Kong) International Mining Co. and Wanbao Mining Co., both of which control 50% of the company. Gold Mountain (Hong Kong) International Mining Co. is itself a wholly-owned subsidiary of Zijing Mining Co., while Wanbao Mining Co. is a wholly-owned subsidiary of China North Industries (NORINCO).

"The entry of large, foreign-dominated mining companies goes beyond environmental issues. It is primarily a glaring face of land grabbing," added the Kuki Women's Human Rights Organization (KWHRO). In recent months, the anti-Gullu nickel project demonstrations took place in front of Burmese embassies in India, Australia and USA, with more protests being organized in other foreign countries.
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 jeppable!

- See 21.1 TELEVISION AND RADIO BROADCASTING PROGRAMME

(Created in this form by thangzadal/hamburg/06/.2014)
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By David & Barbara Fraser; River Books Co., Ltd. 2005 (ISBN 974 9863 01 1)

- Prepared in this form by thangzadal. hamburg/06.2014
Mantles of Merit: Chin Textiles from Myanmar, India and Bangladesh

by

David W. Fraser,
Barbara G. Fraser

Rating details · 7 ratings · 3 reviews

"Mantles of Merit - Chin Textiles from Myanmar, India and Bangladesh is the product of many years of research on the history, culture and textiles of the Chin, a heterogeneous group of people, hitherto inadequately studies. Their rich textile culture emphasizes grand blankets and intricate tunics, made of homespun cotton, flax, hemp and silk, dyed with indigo and lac, and woven on a back-tension loom. In considering Chin textiles as art and cultural objects, the authors describe both their beauty and technical virtuosity and their integral role in the Chin effort to achieve merit in this life and the next. The inter-relationships between the complex subdivisions on the Chin and their neighbours are also discussed." Research involved visits to Chin villages, interviews with weavers and Chin elders, examination of many textile collections, review of the anthropological, missionary and colonial literature and private papers, consultation with other scholars and the assembly of a body of Chin textiles for analysis. Over 650 illustrations with 613 in colour, included detailed drawings of textile structures, photographs taken by early missionaries and scholars, photographs from Chin family albums, as well as close-ups and studio photographs of the world's great collections of Chin textiles.


Shwe Natural Gas Project

Shwe natural gas project is a multi-field integrated development, consisting of the Shwe, Shwe Phyu and Mya offshore gas fields located offshore Rakhine State in blocks A-1 and A-3 of the Bay of Bengal, Myanmar.

Shwe natural gas project is a multi-field integrated development, consisting of the Shwe, Shwe Phyu and Mya offshore gas fields located offshore Rakhine State in blocks A-1 and A-3 of the Bay of Bengal, Myanmar.

The project is being developed in a three-phase scheme by a consortium of six companies, led by POSCO subsidiary Daewoo International. The consortium includes POSCO Daewoo International (51%, operator), Oil and Natural Gas Corporation (ONGC) Videsh (17%), Myanmar Oil and Gas Enterprise (MOGE: 15%), Gas Authority of India (GAIL: 8.5%), and Korean Gas Corporation (KOGAS: 8.5%).

Shwe natural gas project reserves

The combined natural gas reserves of the three gas fields are estimated at 4.53 trillion cubic feet. The Shwe gas field, discovered in 2004, has the largest gas reserves among the three fields.

Shwe natural gas project controversies and concerns

The Shwe natural gas project faced a lot of criticism, with its environmental impact assessment (EIA) not released prior to the start of construction. It was also criticised for not allocating sufficient gas for domestic use in Myanmar.

Critics alleged that the project’s pipelines pass through ecologically sensitive and residential areas, including rainforests, parks, rivers, marines and sanctuaries.

**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)
Brief History of the Chin National Day: From February 18 to 22, 1948, 5,000 delegates from every corner of Chinland gathered together in Falam, the then capital of the land, to discuss several topics concerning the future of the Chin people and their land. So, the overwhelming majority of the delegates (only 17 were against it) voted on the 20th to abolish the age-old Chin feudalism. Then on 09 Oct. 1950, MPs from various Chin political parties in the Ministry of Chin Affairs decided to recognize this day as the CHIN NATIONAL DAY. However, the Chins were not officially allowed to celebrate it nationwide until February 20, 2013. It was the 65th Anniversary.
Israel's 70th birthday celebrations

A round-up of Independence Day festivities around the country gives you plenty of options to pick from.

By Yocheved Lauren Laufer
April 14, 2018 21:27

If you haven’t heard or seen the signs plastered all over the country, Israel is celebrating 70 years of independence on Wednesday evening April 18 and Thursday, April 19. All the usual Independence Day festivities will be bigger and more extravagant for the state’s momentous anniversary, with every Israeli organization and establishment marking the occasion even better than they did last year. The Jerusalem Post compiled a list of events going on all over the country so wherever you and your family are stationed, you can find endless activities and events to choose from. All events are free unless otherwise noted.

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
- 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): Vangteh 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.
Traditionally tattooed Chin 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 (alphabetically): Cho, Haka, Matu, Mizo, Tedim and Thantlang

(Photos directly taken and prepared from the 60th CND Concert DVD by tzd. 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
SOME CHIN/ZOS IN THEIR TRADITIONAL TRIBAL COSTUMES (FEBRUARY 20, 2016. USA)
- Created in this form by Thang Za Dal. Hamburg. January 2021
- A Portion of Chins living in Singapore (4,000) are, unlike most of other Chins living abroad, not refugees. They are professionals and their families.
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 the 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

____________________________________________________

A special request to those who have access to this novel concerning a correction on p. 174: “...a single sura...” should be replaced with “...a few verses in a single sura...”, as follows:

“What do you think of Islam?”
“I’m sorry, I haven’t had enough time to read the Qur’an. And even if I did, I probably
wouldn’t study it. The reason is that, like Christianity and Judaism, Islam has several different branches, and I wouldn’t know which branch’s doctrine I should study. I’ve got enough problems with the Hebrew Bible and the New Testament. And as the various branches of Judaism have problems among themselves, all the Christian Churches also have more than enough irreconcilable theological differences. So concerning Islam, I can only tell you an interesting true story. One of my best friends, a lifelong Muslim, and some of his Muslim friends surprised me a few months ago by suddenly converting to Christianity just because of a few verses in a single sura that they read in the newly published Qur’an in English. The author was Abdullah Yusuf Ali, an Indian Islamic scholar born in 1872. It has rapidly become one of the most widely known translations used in the English-speaking world since its publication in 1938 by Sheikh Muhammad Ashraf in Lahore, Pakistan.”

“Which sura is it?”

“I won’t tell you, although I know it. It’s in the beginning parts of the Qur’an.”

“Why don’t you want to tell me?”

“Since I don’t have any ideas about all the remaining suras, I don’t want to cause a controversy unnecessarily by naming it. Some Muslims might think I want to promote Christianity. So if it’s so important for you to know it, why don’t you ask some Islamic theologians which sura it is and how the various branches of Islam interpret it?”

“Okay. To which Church did your Muslim friend convert?”

“I’m sorry, Jane. I can’t tell you that.”

“Do you know anything else about him – I mean Abdullah Yusuf Ali?”

“Yes, a little. I’ll read just a few lines about him from his book: Abdullah Yusuf Ali, CBE, MA, LLM, FRSA, FRSL, was born on 14th April 1872 in Bombay, British India, and died in London on 10th December 1953. He studied English literature and studied at several European universities; he spoke both Arabic and English fluently. He could even recite the entire Qur’an from memory ...”

Remark: My profile mentioned above is visible only on my publisher's Website (see the Link below), but not in the book itself. Therefore, I have requested my publisher to integrate it into future prints. April 17, 2021.

https://tredition.com/authors/thang-za-dal-11006/why-are-you-crying-mama-paperback-3045/
LIST OF THE POLITICAL AND HISTORY PAPERS THAT I HAVE SO FAR PRODUCED BETWEEN 2010 AND THE END OF 2020. THERE ARE AT LEAST 5 MORE PAPERS THAT I HAVEN'T LISTED HERE BECAUSE THEY ARE UNRELATED TO THE MAIN TOPICS OF THE PAPERS ON THIS LIST.

(Thang Za Dal. Hamburg, Germany. December 1, 2021)

Note: I distributed these papers, except the history paper, to more than 250 addresses (individuals, institutions, diplomatic missions, human rights organizations, and news media) on the given dates. Although many papers contained only a few pages, they were full of Links for critical information that are crucial for the fates of all the NATIVE ETHNIC PEOPLES OF BURMA. Most of the Links were for articles and Youtube videos that appeared in several local and international news media such as The Irrawaddy, Mizzima, RFA, BBC, VOA, and DVB, etc.

1. TO WHOM IT MAY CONCERN (I) - 1
   (March 23, 2019) = 6 pages

2. TO WHO IT MAY CONCERN (II)
   (October 12, 2019) = 4

3. TO WHOM IT MAY CONCERN (III)
   (November 1, 2019) = 5

4. TO WHOM IT MAY CONCERN (IV)
   (December 1, 2019) = 4

5. TO WHOM IT MAY CONCERN (V)
   (December 6, 2019) = 3

6. TO WHOM IT MAY CONCERN (VI)
   (December 28, 2019) = 7

7. TO WHOM IT MAY CONCERN (VII)
   (January 4, 2021) = 25

8. TO WHOM IT MAY CONCERN (VII)
   (1st modification) = 25 (January 10, 2021)

9. GRAND STRATEGY FOR BURMA/MYANMAR
   (April 27, 2012) = 6

10. GRAND STRATEGY FOR BURMA/MYANMAR (II)
    (September 14, 2012) = 10

11. GRAND STRATEGY FOR BURMA/MYANMAR (III)
    (October 19, 2012) = 12

12. GRAND STRATEGY FOR BURMA/MYANMAR (IV)
13. GRAND STRATEGY FOR BURMA/MYANMAR (V)  
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23. AN OPEN PERSONAL SUPPLICATION TO THE PRESENT AND FUTURE RULERS OF BURMA/MYANMAR  
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25. AN OPEN PERSONAL SUPPLICATION TO THE PRESENT AND FUTURE RULERS OF BURMA/MYANMAR  
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29. FIRST OPEN SUPPLICATION TO THE ETHNIC BURMANS OF BURMA

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31. THIRD OPEN SUPPLICATION TO THE ETHNIC BURMANS OF BURMA

(April 5, 2017) = 78

32. FOURTH OPEN SUPPLICATION TO THE ETHNIC BURMANS OF BURMA

(September 1, 2017) = 14

33. FOURTH OPEN SUPPLICATION TO THE ETHNIC BURMANS OF BURMA

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34. FIFTH OPEN SUPPLICATION TO THE ETHNIC BURMANS OF BURMA

(November 13, 2017) = 50

35. SIXTH OPEN SUPPLICATION TO THE ETHNIC BURMANS OF BURMA

(February 12, 2018) = 73

36. OPEN APPEAL TO INSTITUTIONS AND INDIVIDUALS THAT MAY HAVE STAKES OR INTEREST IN ONE WAY OR ANOTHER IN BURMA

(February 28, 2018) = 12

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(March 20, 2018) = 53

38. THIRD OPEN APPEAL TO INSTITUTIONS AND INDIVIDUALS THAT MAY HAVE STAKES OR INTEREST IN ONE WAY OR ANOTHER IN BURMA

(April 30, 2018) = 24

39. FOURTH OPEN APPEAL TO INSTITUTIONS AND INDIVIDUALS THAT MAY HAVE STAKES OR AN INTEREST IN ONE WAY OR ANOTHER IN BURMA

(December 12, 2018) = 8
The following are a few examples of my comments on those articles:

**Burma: Project Maje: Hornbills and Powder Horns: Chin State...**

**OCTOBER 2021 REPORT**


Thang Za Dal political analyst. Q: What are the main types of difficulties in Chin State because of the Feb. 1 coup? A: As you know so well for decades, Chin State always has so many difficulties...

Thang Za Dal, political analyst

**Q:** What are the main types of difficulties in Chin State because of the Feb. 1 coup?

**A:** As you know so well for decades, Chin State always has so many difficulties in all sectors for decades that I cannot even name them.

**Q:** Why do you think Chin State is strongly resisting the coup forces?

**A:** The main reason why the Chins strongly oppose could be that we are more and more aware of the injustices under which we've been suffering since Burma's independence.

**Q:** Do you think there is a new unity among groups in Chin State?
A: I think there's already a new kind of unity among different groups now in Chin State. The only problem would be how long it'd last and whether there'd be some far-sighted, visionary leaders among the Chins. But the Chins' unity or their unity with all the other resistance movements throughout Burma alone may not be enough to build long-lasting peace without the goodwill and assistance of the regional and global powers.

Hans-Bernd Zöllner: "Democracy is just a fantasy".
The junta in Burma is firmly in the saddle. Moreover, the uprising has no political perspective. If it does succeed, Hans-Bernd Zöllner fears that even more violence could follow.

29.9.2007
https://taz.de/Hans-Bernd-Zoellner/5194205/

HANS-BERND ZÖLLNER (65) teaches languages and cultures of mainland Southeast Asia at the Asia-Africa Institute of the University of Hamburg. In 2000 he published "Burma zwischen Unabhängigkeit zuerst, Unabhängigkeit zuletzt" (Burma between Independence First and Independence Last) at Lit Verlag Münster. Until 2002 he worked as a pastor in Hamburg. In 1987, he was awarded the Federal Cross of Merit for the care of German-speaking prisoners in Thailand.

taz: Mr. Zöllner, in Burma the military has taken brutal action against demonstrating monks. Is the conflict escalating?

Hans-Bernd Zöllner: I don't think the junta is interested in using more force than is absolutely necessary. It would deprive itself of its legitimacy. But it is possible that there are hotheads among the military or the monks who do not keep their agreements. Then the situation could escalate.

Why would the military deprive themselves of their legitimacy by using more force?

Monks and those in power form a symbiotic community. I call this a kind of "Burmese knot" of monks, people and government. It is held together by spiritual leadership and state power and is concretized in the begging bowl: The monks receive food from the laity, including the military. In return, they give their blessing. According to the teachings of Buddhism, only those who support the monks can achieve prosperity and prestige. This knot holds the society together. It is now being challenged by the monks.

How do the monks untie this knot?

When the monks stop accepting donations, they excommunicate the donor, so to speak. Even now, there is talk of this form of spiritual boycott, although it is only being applied in rudimentary form so far. In Burma, political and religious strikes are inseparable. The military needs the seemingly powerless monks. The spiritual opposition denies the rulers spiritual support and thus the basis of their existence. This is a threat much greater than a popular uprising. Should soldiers or monks violently break the "Burmese knot," it will be quite bad, I fear.

How likely is that?

There's no way to tell. The only predictable thing in Burma is unpredictability. All the overthrows have been unexpected: The 1962 coup came out of the blue; no one suspected in 1988 that people would take to the streets under the leadership of the students. Two years later, everyone was surprised that the election was not recognized.
That makes predictions difficult. In my estimation, belief in miracles is one reason for this unpredictability. Not only the rulers believe in the stars. The whole nation trusts astrology.

**Could the 1988 massacre happen again?**

I don't think so, because the civilian population hardly takes part in the protest. In 1988, the protesters were led by students, civilians. The monks only joined in. Today, the protest is led by the monks. Moreover, there was a power vacuum at the time after General Ne Win resigned. Incidentally, he is the only Burmese ruler in 2,000 years who voluntarily relinquished power. Politicians, generals and student leaders tried to fill this void. The military fired on the demonstrators out of desperation, and the soldiers knew no other way to help themselves.

**And today, the soldiers know how to respond?**

Today there is a military junta that has ruled unsuccessfully but with a strong hand for 20 years. The generals have their troops, reasonable command structures, a government. They have even adopted a constitution. And the military has built political structures and the mass organization USDA. This is a very different situation.

**What would happen if the monks were successful and ousted the junta?**

How would that happen? People don't have guns. Now, some exiled Burmese are hoping that military men who happen to have drunk a "democracy serum" will secede from the army and lead Burma to democracy by military means. This is a pretty fantasy.

**The idea of oppositionists is supposed to be a fantasy?**

A democratic government could only be established if all military leaders voluntarily resigned. But why should they? The military has a completely overblown sense of self-importance. Incidentally, this is also a result of the boycott policy against the country.

**Are there any democratic politicians who could take power?**

Aung San Suu Kyi would be suitable as president because, as a heroine of the Burmese resistance, she is a figure of integration. But there are no political figures besides her, not even abroad. And the student movement has long since been crushed. The monks themselves have no political program. If the junta is indeed overthrown, a brutal power struggle could begin.

**INTERVIEW: PETRA KILIAN**


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Guest

12.10.2007, 11:59

Dear taz readers!

Although I do not agree with the majority of Dr. Zöllner's points of view, I find the overall context very thought-provoking. And the other reader comments are also quite insightful and informative. As I myself remain a concerned citizen of Burma, I would like to share my opinion with your readers at this point. However, my concern is entirely different.
I agree with Dr. Zöllner that there is no political figure of the caliber of Aung San Suu Kyi, even among the Burmese in exile, who could play a significant role in unifying and resolving the current problems. This is also the reason why the opposition movement is in such a precarious situation.

The opposition movement as a whole is very scattered and relies solely on Suu Kyi. They don't have the right strategies, or perhaps no strategies at all, to put it bluntly. Therefore, it is quite likely that the opposition movement would not be able to bring its effort to a successful end should something happen to it.

The opposition movement currently derives its cohesion from only 4 common grounds, namely
(a) their common hatred of the military regime
(b) their desire for freedom
(c) their love and respect for Mrs. Aung San Suu Kyi
(d) their common desire to escape poverty and misery.

Since I do not know Aung San Suu Kyi personally and have not yet read or heard anything about her methodology for addressing political problems, my concern is this:

If Aung San Suu Kyi ever has the opportunity in the near future to once again play such a decisive role as she did nearly 10? years ago, will she be skillful enough to outmaneuver the generals? Will there be enough qualified and far-sighted and, in addition, selfless visionaries around her to give her the right advice, and will she herself ultimately be receptive enough to such advice? Or is she herself visionary enough? And will she be strong and capable enough to make crucial decisions on her own?

If we look back at what happened to her and Burma when she enjoyed some degree of freedom to influence important decisions, we see that she was surrounded by former military officers who were themselves part of the military establishment. Therefore, there were no new ideas to solve the problems that affected her and the entire country. For example, they and their advisors had apparently underestimated the cunning intentions of the generals and overestimated the influence of the masses. Thus, she missed several great opportunities to put the generals on the defensive. Just one example: She could have put the generals on the defensive by presenting its own economic master plan that both the generals and foreign investors could not have rejected, instead of continually calling on the world community to impose trade embargoes.

At present, it looks as if she may indeed get another chance to play a decisive role again. But since her own political party, the NLD, has been severely decimated by the military, she will need a great deal of courage, mindfulness, flexibility, patience, good counsel and international support, along with vision, to overcome all the hurdles that lie ahead.

Yours sincerely

Thang Za Dal

Remark by Thang Za Dal: The tag (“Tageszeitung”) – The Daily Newspaper – is a left-liberal newspaper based in Berlin. 03/2022

............................................................
Rohingya insurgency declares ‘open war’ in Myanmar

In an exclusive interview with Asia Times, the Arakan Rohingya Salvation Army said its August 25 attacks were staged in ‘self-defense’ and would continue until Rohingya rights are restored
https://asiatimes.com/2017/08/rohingya-insurgency-declares-open-war-myanmar/

by Mike Winchester
August 28, 2017

Thang Za Dal says: (August 29, 2017 at 9:24 AM)
My main concern is something else. The successive governments in the country have tried to solve the country’s non-Bamar peoples’ demand for equal rights by means of force instead of using political means since 1948 with money borrowed from outside. That’s one major reason why the country has been branded a "Least-Developed- Country" or LDC by the UN in 1988. Now I wonder how the present government and military will get the necessary money to expand their extremely costly military campaigns against all non-Bamar armed forces.

Thang Za Dal says: (August 29, 2017 at 10:10 AM)
...and the whole world knows already how poor the people of Burma are. Corruption is a major problem. The forests have long become barren. And the country can no more rely for its main revenues on the sales of natural gas and oil since a couple of years ago because the prices of these commodities are plummeting on the international markets...

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

Spurned by West, Myanmar's Kachin look to China - Asia Times

Kachin leader N Ban La tells Asia Times that his army’s ties with China have improved markedly since joining a Beijing-backed alliance of ethnic insurgents

by Bertil Lintner
January 24, 2018

1. Thang Za Dal says: (January 24, 2018 at 12:08 PM)
The West (Australia, Canada, EU, Switzerland, US, etc.) has never been seriously interested in peace-building process in Burma. What all they have been doing especially since a few years ago is aimed at reaping some short-term financial benefits by keeping their relations with it. If one carefully looks at their "strategies" in this regard, one easily gets the impression that these strategies must have been drawn and made by some second or third-level state institutions, and not by the highest institutions. Anybody who is well-versed in various types of strategy (political, military, economic, etc) can easily see that the strategies
they are deploying and implementing are very superficial and rudimentary. Since the West’s annual trade volumes amount to hundreds of billions of dollar and they are rising rapidly anyway, why should they need to care about a poverty-and problem-stricken country like Burma? China’s main worry – or its main rivalry – is no more the West, but India.

2. Thang Za Dal says: (January 24, 2018 at 12:13 PM)
   
   Sorry for my shoddiness: I wanted to say "Since the West’s annual trade volumes with China..."

3. Thang Za Dal says: (January 24, 2018 at 2:25 PM)
   
   Yes, I’m also of the same opinion with B. Lintner’s view: “…But it is still far from certain that China is interested in any “final solution” to Myanmar’s ethnic conflicts through the establishment of the federal union many ethnic groups envisage...The Chinese can enhance those interests by playing the “ethnic card” to show the Myanmar government and military that only they, and no other outsiders, can handle and influence the long-running armed conflict’s various non-state actors…” A problem-ridden, yet natural resource-rich country like Burma on its immediate neighborhood is a great blessing in disguise for China.

4. Thang Za Dal says: (January 25, 2018 at 8:35 AM)
   
   Burma has got, unlike the ex. Yugoslavia, for instance, a very uniqueness. As I’ve already once written as a comment on an Asia Times article, the main culprits of nearly all the problems are the elite of the ethnic Bamar (both political and military). The large part of the ordinary ethnic Bamar are peaceful, generous and not racist. That’s why all ethnic peoples have been living peacefully even for centuries in what is now known as Burma. There are of course minor ethnic conflicts here and there on daily basis, but that’s very natural wherever different ethnic groups are living together. So, the main problem is that until now there’s not yet even a single Bamar who is visionary and as strong enough as Gen. Aung San. I once asked a seasoned and well-balance Bamar political activist why it is so. His simple answer was: It’s due to our (the Bamars’) national mentality and Karma. So, there’s absolutely no chance to change it.

5. Thang Za Dal says: (January 25, 2018 at 10:05 AM)
   
   I feel I need to add a few important points more, otherwise it’d not be fair. The West alone cannot be blamed for its lack of interest in the peace-building process, since the leading Bamar politicians and military brass themselves were not interested at all in it from the very beginning: While the military alone is getting US$ 3 billion yearly (that is, about 14% of the country’s total budget) and squandering this hard-earned money by making extremely costly offensives against the armed forces of the so-called indigenous national races, the government is begging around in the international community for the expenses of peace-building process. And a large part of the few millions (some $ 100 million?) of the first batch of outside donors’ money simply disappeared through corruption without a trace.
ASIA TIMES

North Korea, Myanmar in a sanctions-busting embrace

Confidential UN report says Myanmar continues to take delivery of North Korean weapons in violation of UN sanctions and amid consistent official denials


by Bertil Lintner

February 8, 2018

Thang Za Dal says: (February 9, 2018 at 8:10 AM)

CONSIDER THE ARMAMENT MAKER

To give arms to all men who offer an honest price for them without respect of persons or principles; to aristocrats and republicans, to Nihilist and Czar, to Capitalist and Socialist, to Protestant and Catholic, to burglar and policeman, to black man, white man and yellow man, to all sorts and conditions, all nationalities, all faiths, all follies, all causes, and all crimes. – Creed of UNDERSHAFT, the arms maker, in Shaw’s Major Barbara.

"I appreciate the fact that the manufacturers of arms and ammunition are not standing very high in the estimation of the public generally." – Samuel S. Stone, President of Colt’s Patent Fire Arms Manufacturing Co. (Source: Merchants of Death – A Study of the International Armament Industry


How the West won and lost Myanmar

Aung San Suu Kyi shuns erstwhile Western allies to embrace China, Russia and others unperturbed by her regime’s rampant rights abuses


by David Scott Mathieson

March 29, 2018

Thang Za Dal says: (March 30, 2018 at 1:32 PM)

What I’m going to say would sound cynical and therefore many won’t like it. Actually, the Rohingya/}

Bengali crisis is a great, great blessing in disguise not only for all the so-called indigenous national races of Burma, but even for the ethnic Bamar themselves. The simple reason is that during the past 60 years (since the military rule began in 1962) the entire population of the country has been ruled by successive military dictatorships ruthlessly, but which country from the West has ever cared about it? A couple of wealthy and
powerful countries of them with a couple of wealthy Asian countries have even been generously supplying them with weapons and finance. If the Rohingya/Bengali crisis were not there, no one would know and care how ruthless and corrupt the military and political elite are.

**Thang Za Dal** says: (March 31, 2018 at 9:20 PM)

Answer to Winnie XiPooh: From 1962 to 1988 (the time the nationwide uprising took place) Japanese loan to Burma was more than USD 6 billion. From then on Burma has been heavily relying on China for both military hardwares and finance (in the form of investment). If you want more details, I’ll be quite happy to supply you.

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

**ASIA TIMES**

**European businesses lose confidence in Myanmar**

**European Chamber of Commerce in Myanmar says 81% of the firms there were not satisfied with the country’s business environment**


by Bertil Lintner

December 13, 2018

Thang Za Dal says: (December 13, 2018 at 11:04 PM)

I’m not an economist, but one should not and cannot ignore two crucial factors in looking at Burma’s economy: Burma’s stand on the International Corruption Index for 2017 was 130! out of 175 countries. And if I understand it correctly, its GDP growth of 5.9% was in a large part based on the revenues that it gained from the sales of its natural resources on the international commodity markets. As everybody in this world knows, commodity prices are subject to fluctuations and there will come a time when natural resources alone cannot be relied forever upon by a country for its long-term survival.

Thang Za Dal says: (December 14, 2018 at 9:51 AM)

It’s not a secret that the main culprits of corruption in the country are high-ranking military personnel. But U Aung Kyi, director of the newly formed Anti-Corruption Commission, himself had admitted in a Radio Free Asia admitted on September 30, 2018, that his commission doesn’t have jurisdiction over corruption cases committed by the military personnel. The following two links are written and visual reports on his interview. Unfortunately, they are in Burmese.


............................................................
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 were playing 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 some 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 Kalaymyo, 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 Kalaymyo, was on duty in that town at the time. The present-day 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. Perhaps only half of its population of some 500 000 people in 1949 (the year in which this photo was taken), 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.

He was illiterate when he invented this well-functioning script. It has no similarities at all with any existing scripts, including the Burmese. 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 Mualbem village, where Prophet Pau Cin Hau had lived most of his lifetime and then died and was buried in 1948 at the age of 85, is only about 12 km away from Lophei. He abolished Animism among northern Chins.

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.

December 2021
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.)

A PART (APPROX 20%) OF WHAT THE BRITISH CALLED THE “SIYIN COUNTRY”
(Modern Usages: “Siyn Region” or “Sizang Region” or “Siyn Valley”)

• Present-day Lophei Village (foreground): About 2/3 of it are invisible.
• (The old village site was down below the present village – invisible.)
• Arrowed in red is the site of the Village Church. Its roof was renewed and the building expanded with money found 38 times in the offering collection bag in the church between March and September 1957. The church was replaced once again with a new one in 1996-98. Details about them are recorded under the sub-title of “A Great Mistery That Cannot Not Yet Be Solved Until Today” in the 77-page History of Lophei and Its Baptist Church (see the cover photo of the booklet). The booklet was published in 2008 by a committee of the villagers which was formed up for this task. I have made a special separate paper (82 pages) on this mystery under the title of A GREAT MYSTERY THAT CANNOT YET BE SOLVED UNTIL TODAY. The small cabin beside the church was store room.
• Circled was our house in which we lived until I was 10 years old. We then moved to Kalaymyo.
• The village in background is Thuklai - the original site of “Fort White”. Many parts of it are invisible here.
• Other Siyin villages are not visible here. PHOTO by Kenneth Vai Do Pau of Lophei. Created in this form by TZD. 02.2022.
Published in 2008 by a Committee. The first church building (built in 1949-50) was renovated and expanded in 1960-61 with money found in the offering collecting bag in the church between 3/3/1957 and 5/9/1957 for 38 times. The final total amount found was Kyat 1160,95 (≈ USD 160). Then the new Church building in this photo once again replaced the old building in 1996-1998.

Created in this form by Thang Za Dal, Hamburg. April 2022.
Cover &
Inner Layout Design
Zamkhaing

Copies 200

2008 October
THU MASA

Lophei Khua le Lophei Tuiphum Pawlpi Tangthu Bu vawt tusia ngaisut zawk khuangeizo ahiahg tudong ki tangtung zongawl lai hi. Banghangziam ci le Tangthubu vawttu ci ngaisutna a omzawk ciang Committee zong kiphuan hi. Ahiahg nutak natu zonkul ahiman pawlkhat nutak natu zongin ki pusuak a, pawlkhat in hong thi sasan ahiman in tudong a kizom theingawl suak hi.

Kum 2006 kumciang in committee te hanciamkik in a mate mu, batzawk taciang kaikhawm in hongvawt Tangthubu ahi hi.

Hi Tangthubu asim te theampo in Lophei Khua pianthei na thu ahizong, Pu le Pa te ih a nopsak hun le ngim athuak nate heak natu le tulaitak Lophei Khuami khua a ngaak te nutak zia telpui natu deina ahi hi.

Kam Za Nang
Chairman
Lophei Baptist Church
THU PATNA

Lopheikhua le Lophei Tuiphum Pawlpi a pianthei na Tangthu bu vawt tu ngaisutzawk ngeizo a, Committee zong kikoi zo ahihang, Leitung haksat na tatuam hu in ki tangtun zawk zongawl hi.

Ahihang 2008 kumciang in Yangon a om Lophei mi Taangthu bu Committee te hanciam nataw kivawt thei ahiman ki lungdam hi.

Hi tangthubu a kivawt ciangin Khang masa Ih Pu ih pi te ii haksatna a thuak nate, a hanciam nate khangkik te in tel a, citak na le hanciam thei natu deina ahi hi.

Lophei mite Pathian in thupha hongpiak nataw mun tatuam ah teangtek ahihang, a tenna muntek pan in a thisa Pu le pi te khawni zui-in makngil ngawl natu deina hi.

Rev. E. Ngjin Khai
Pastor
Lophei Baptist Church
## ZON OL NA

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“A MYSTERY THAT CANNOT YET BE SOLVED UNTIL TODAY”
(p. 47)

“1957 Kum sung in Lophei Tuiphum Biakinn sumberg sungah sumveu ki koi a, a kidok uhhang kuama in a koisia hengawl hi. Lampuie in enku kale zong kuama in mu ngeingawl hi. Hi sumteng taw in Thikkang athakile a, Biakinn thikkang luiteng lai na in kizanghi.”

“During 1957, money was found several times in the offering collecting bag in the Lophei Baptist Church. The villagers were asked who they thought could have done it, but nobody had any idea. And even though village elders and church leaders often secretly observed it (the church), they found nothing unusual. So with the found money, new corrugated iron sheets were bought and the old ones replaced.”

NOTES BY TZD

• Money was found 38 times and the final amount was Kyat 1160.95 (= USD 160). A strong worker earned only Kyat 2.00 per 10-hour day at the time. See another sheet of paper below under the heading of: DATES & WEEKDAYS ON WHICH MONEY WAS FOUND IN THE LOPHEI BAPTIST CHURCH

• Although the entrance door was always locked with a key, money was found mostly during day time and on weekdays.

• The villagers at first suspected that God might have returned offerings that were made unwillingly. So, they did not dare to use it. The case was brought to the attention of the Zomi Baptist Convention (ZBC) in Falam, the then capital of Chin State. (The ZBC, founded in 1953, was the umbrella organization of 30 Baptist Associations in Chin State and the Sagaing Region. It was changed to Chin Baptist Convention in 2013.) It further brought the case to the Burma Baptist Convention (BBC). Finally, the church leaders believed that it could be a gift of God for the renovation and expansion of the church building for which the villagers had prayed. So they were allowed to spend it as they had wished.

• I converted to Baptist Christianity in 1952 from Laipian Pau Chin Hau's religion in the first village church which was built in 1949. And I was baptized in this village in 1961 at the age of 16.

• The 77-page historical booklet is written in the Siyin/Sizang dialect.
(iii) Biakinn Huang
Sya Khup Khaw Thang te in thanghuan Biakinn ih nisua nasang innmun khat K-8000/- (Tul liat) taw lei a, asauna Pi 165, azaina Pi 60 zai hi. Tua innmun sung ah tuikhuk khat kivawt hi. Pawlpi te in Christmas le New Year ciangin tua innmun sung tengah anneak tuidawn tu vawtna in zangh hi.
Sya Khup Khaw Thang ih a tapa, a tanu te in a Pa innmunbup Pathian a itna le Pawlpi a itna taw in Lophei Tuiphum Pawlpi te man ngengawl athong in 21-4-2005 ni in pia hi. A mate unau tungah Pawlpi in lungdam na lian mama kinei hi.
Tua innmun sungah tulaitak in Khangnote in paakhuan vawt a, maisang ah Pawlpi zum limci mama khat saktu in tupna le sawnna kinei hi.

C. Pu Suangthang Shield Thu
Pu Suangthang Thi in a tate in a pa a phawna tu in Siyin Christian Endeavour Union (S.C.E.U) te shield khat pia hi. Siyin C.E Union te in la kidei natu phuan a, a masa phitbel kidem natu mun Lophei khua ah 7th December 1960 ni-in 'Rock Of Ages' Songs & Solo 1189 nasung kidema in zangh hi. Tuakum in Khuasak C.E te in a khatna nga hi.
Siyin C.E Union (S.C.E.U) thu khensatna sungah, Pu Suangthang Shield sia kum3 anga masa po in tangsuak tu hi ci-in thu khensatna nei ahikom in kum 8ung Buanman te in 3 vei nga ahikom Pu Suangthang Shield sia Buanman Pawlpi te in tangsuak hi.

D. Tuni Dong A Kitel Zongawl Thu
1957 Kum sung in Lophei Tuiphum Biakinn sumbung sungah sunveu ki koi a, a kidok uhhang kuama in a koisia hengawl hi. Lampuite in enku kale zong kuama in mu ngeingawl hi. Hi sumteng taw in Thikkang athak kilei a, Biakinn thikkang luiteng lai na ih kizangh hi.
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E.C.O.C NASEPNA

C.C.O.C nasep na ah, Lophei Tuithum Pawlpi pan in 1984-85 kum in Mr. Thang Khaw Kang Paletwa ngam ah pai hi.
## DATES & WEEKDAYS ON WHICH MONEY WAS FOUND IN THE LOPHEI BAPTIST CHURCH

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4x Monday  
4x Tuesday  
4x Wednesday  
6x Thursday  
4x Friday  
6x Saturday  
10x Sunday  

38

**Remark:** A man earned only Kyat. 2.00 per 10-hour hard-working day at that time. And as the money mainly appeared during the daytime and the only main entrance door was well-locked, someone couldn't enter it and deposit the money secretly. The official exchange rate then was K. 7.25 to one USD.

* Prepared by Thang Za Dal. Hamburg. May 2022
THE “WHO IS WHO” AMONG THE VILLAGERS OF LOPHEI AND TAMDEANG/SUANGDAW VILLAGES
(see pp. 21-24 of Lophei & 44-45 of SUANGDAW)

*Tamdeang” was founded by Chief Khup Lian with a number of Lophei villagers in 1899. It was later changed to “Suangdaw”. Two other villages, namely Akbutun aka Tuivial and Tuisau were also under his jurisdiction. See Appendix F)


- LOPHEI VILLAGE (CS)* 42
- TAMDEANG/SUANGDAW (CS) 43
- THINGUNAU (SR)** 11
- TAHAN (SR)** 27
- KALAYMYO (/SR)** 28
- YANGON CITY 20
- TEDIM (CS)* 4
- TAUNGYI (SS)*** 1
- USA 10
- GERMANY 2
- AUSTRALIA 1

__________
150

* CS (CHIN STATE)
**SR (SAGAING REGION)
*** SS (SHAN STATE)

Remark: The names of my father and Suang Khaw Lian are missing in the list. My father was Chief of the Township Police in Tamu and Kalaymyo before he retired in 1949. Suang Khaw Lian was Assistant Township Health Officer. These and some other mistakes will be corrected in the coming second edition.
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Q. GAZETTED OFFICER NGA TENG:

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<td>U Ngaw Cin Pau</td>
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<td>6</td>
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<td>7</td>
<td>U Hang Za Nang</td>
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<td>U Hang Cin Dal</td>
<td>Police Major – Peoples Police Force</td>
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<td>11</td>
<td>Ms. Lian Niang</td>
<td>Assistant Lecturer- Education Department</td>
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<td>16</td>
<td>Ms. Lian Khaw Neam</td>
<td>District Agriculttist – Agriculture Department</td>
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R. ARMY OFFICER NGA TENG:
1. Lt.Col. Thian Ko Khai
2. Lt.Col. Son Za Thang
3. Major Khai Ko Hau
4. Capt. Thawng Za Cin Hau
5. Capt. Suang Za Khai
6. Capt. Suang Piang
7. Capt. Thang Ko Thawng
8. Capt. Thang Ngo
9. Capt. Thawng Mang
10. Capt. Sawm Hang
11. Capt. Lian Pau
12. Subedar Khup Cin
13. Police Major Hang Cin Dal
14. Police Officer Zam Thawng
15. Police Officer Thawng Cinh Neam

S. LOPHEI MI INN PHAZA

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SUANGDAW KHUA TAANG THU
1899-1999
SUANGDAW CENTENNIAL RECORD

KUM 100 CIN POAI VAWT NI = 9-11 APRIL 1999
THEME : TOPA IN EITE HONG HU HI (EBENEZER)
I SAMUEL 7:12
GENERAL WORKER SEAMNGEI TENG


SUANGDAW KHUAMI PILNA DEGREE NGATENG
A SIN KAI TENG LE NASEPNA (1999)

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<td>Pa Dr. Vum Son</td>
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*Extracted from: School Recordbook - S.P.S - Suangdaw.*
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**Note:**
Laithangtho sang pan degree nga sate le aka lai te kiebl nawn ngawl hi.
A PART (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

- 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 MUITUN]. 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, Liimkhai, Lophei, Phumon, Pimpi, Pumva, Suangpi, Thangnuai, Thuklai, Voklaak, Zung, and the Vaiphei), 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).
Two Scenes around the famous Fort White (The original Fort White was located at Thuklai. See Photos 24 & 25.)

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

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

- Created in this form by Thang Za Dal/06.2015.
In this cemetery British soldiers who were killed in action during the various military campaigns against the northern Chins between 1888-90 and 1892-93 were buried. There was also another British war cemetery at Thuklai village (the site of old or original Fort White) until the owner of the land demolished it and constructed a large house and a garden on it in the early 1960s. All the wooden crosses and stoned tombs at the site in this photo still remained almost intact up to the early 1960s. They later became the victim of vandalism and were thus destroyed. (See Photos 24&25 for the upper parts of Thuklai where the first fort and cemetery were located.)

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

- Created in this form by Thang Za Dal. February 2016.