

HISTORY OF MIZO
IN BURMA

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By

B. Lalthangliana

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ACKNOWLEDGEMENT

ALLOW me to begin this book with words of thank. In the honour list my mentor comes first. Dr. Than Tun, Professor of History, Arts and Science University, Mandalay was the person who first acquainted me with research technique and he helped me in all possible ways until I finished this book. Without his help this work will not come to light.

My friend Dawngliana of Tahan and Lianzama of Khampat were of great help when I visited Khampat and its environ during 14-22 March 1972. Similarly Mangvunga, Primary School, Falam helped me during 30 March - 5 April 1972 when I visited the Chin State to collect data there. During this trip, we had a motor car accident on 20 April 1972 and Khawbung's parents kindly nursed me back to health and resume the journey. Lalchhuanga of the Rangoon Institute of Technology was with me when I crossed the Yu stream at night on 24 October 1975 during high flood and I could not forget his good help during that difficulty.

There still are quite a number of people who had helped me in various ways when I was trying to collect material on this work. I earnestly hope that they help me again when I next pass their way to collect more data for some more work.

Illustrations of this book were by Rokhuma and Lalbuta. I also thank them very much. Liangkhaia in 1926 first wrote a book on the History of Mizos in the Mizo language. He led the way for me to follow and thus I owe him a lot of gratitude. Pu Siamkima, Professor of English, encouraged me to have this book published and therefore I owe him a gratitude too.

18 April 1977
Mandalay

Lalthangliana

FOREWORD

HISTORY is a kind of story that requires a severe discipline to write or tell with some effectiveness. The would-be historian has to find the source material that could tell the episode from all possible aspects. Then he has to assess the evidences so furnished without any prejudice. Nothing relevant should either be suppressed and minimised or exaggerated and extolled. Then he would express the results of his analysis with conviction and courage. Utter lack of imagination could turn it into a dull account but new information and new interpretation could probably redeem it. People with intense nationalism might get angry because of his unbiased statements but he could not possibly help it. On the other hand if there were certain evidences not accessible to him and in the light of those evidences some of his conclusions should therefore be revised, he would welcome the correction. In fact his aim is to present the story as truthfully as possible with the hope that people learn from reading this to avoid serious mistakes and to obtain more and better successes in the future. After having closely studied the logical sequence of any event one could surmise how it would end or even suggest how it should end to get the best possible result from it. In this way history books are useful and I am sure B. Lalthangliana succeeded in making this book useful.

After having collected all accessible written documents, B. Lalthangliana toured extensively in the area under survey to meet old people who could talk about their ancestors and their achievements and to write down old songs narrating important events of each clan. Then everything he had read or heard would be put to an acid test of historicity. The work here is therefore the best possible historical analysis on the Mizos of Burma yet produced. Until and unless more evidences that would say the

contrary are unearthed, his work shall remain the most reliable one in this field of study. It was originally written in Burmese but it could be more useful if it were published in Mizo and it could reach a wider public if it were published in English. With these two aims I advised him to write again the book in Mizo as well as in English. As the English version was written last, I find it better than the former two. With sincerity I would recommend this work to everyone who has the progress of all Mizos in his mind. Anyone who has read this work will join me I believe, in requesting B. Lalthangliana to extend his research and produce another work on Mizos of Mizoram.

1st September 1977
Kwanthaya,
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A B S T R A C T

MIZO areas in Burma like Kale and Tamu townships and the Northern Chin Hills were visited repeatedly in the course of writing this *History of Mizos in Burma*. No period limited in this book is possible because (1) there were so few to write and (2) the material so far collected is best to go under one cover. Chapter one deals with the arrival in Burma of Tibeto-Burmans in general and Mizos who formed a part of them, in detail. Then the Mizo settlements were traced beyond Burma into India. Chapter two, described how some Mizos returned to Burma about a century ago. Lastly in Chapter three, their conditions at present are surveyed. In olden times, the settlements were determined by security conditions. Later there were economic conditions too. People looked for places 'where the water was clear and grass tender.' Such changes had a great deal of influence in their development in general. This was discussed in detail.

Mizos were confronted with problems political, economic, social and religion. These difficulties were faithfully recorded and their common efforts to solve them are analysed. In fact Mizos worked for self subsistence but later they extended their efforts to help developing their land and defending it from enemies. In addition to this the author made an attempt to suggest how Mizos in Burma could be of more use to the country in future.

In the course of this study, the author met several people who could help. Their notes and records were freely used. He owes them much gratitude and he earnestly hoped that this work would be of some use to those studying Mizos.

CHRONOLOGY

- 2,000 years ago** Like all Tibeto-Burman, Mizos had once lived probably at the T'ao valley of Kansu province on the north west of China and north east of Tibet.
- 7 Century A. D.** Mizos might have moved slowly into Burma from the place where the borders of Burma and Tibet meet.
- 8 Century A. D.** Expelling Shan Kadus into Manipur and Burma proper, Mizos occupied the Kabaw valley.
- Mid 9 Century to late 13 Century A. D.** Occupying the Kabaw valley, especially around Khampat, Mizos had developed their culture to a certain high standard ; the practice of tattooing, the use of elaborate hairpins, brass bangles and brass gongs were probably borrowed from the Burmans.
- Early 14 Century A. D.** Because of Shan penetration Mizos left the Kabaw valley for the Chin Hills.
- 14 Century to mid 15 Century A. D.** Mizos settled on the Than range and along the Manipur river valley ; hard living conditions and poor food had a strain on further cultural growth.
- Late 15 Century A. D.** Mizos moved to the Len range near Tiau river.
- Late 16 Century A. D.** By invitation from the Hnamte blood group at Khawrua and Tlangkhua villages Zahmuaka, the ancestor of Sailos, became chief ; from the time he became chief, paddy tribute was exacted from his subjects.

- Early 17
Century A. D.** At Ngente village there lived Pi Hmuaki who was attributed as the first of Mizos poets.
- Mid 17
Century A. D.** During the Chapchar Kut celebration at Suaipui and Saihmun villages Pawih blood group came to attack the Mizos ; Mizos were defeated.
- Late 15 Century
to late 17
Century A. D.** This is the important phase in the history of Mizos because while they were living on the Len range and in the Tiau valley they had developed many of their customary festivals and folk songs and the ancestry of most of Mizo chiefs and the beginning of Mizo literature are always traced back to this period.
- A. D. 1700** Due to the pressing of Pawih, to the knowledge of the presence of a better place further west and to the absence of enemies in that new place, all Mizos crossed the Tiau river into the place now called Mizoram in India.
- 1820** For being defeated twice at Mizoram chief Zahuata and his followers moved back to Burma ; this was the first recorded coming back.
- 1840** Chief Zahuata and group settled at Seipui which was one of the old places of the Mizos.
- 1850** Tlaisun came to attack Vaiphei, Vuite and Ralte who were the followers of Zahmuaka living at Seipui village.
- 1870** At the instigation of the Tlaisun, Dihai blood group attacked Suipui.

- 1 April 1894** **The British started seizing guns in the Chin Hills and got seventy from the Mizos.**
- 1896** **First census taken in the Chin Hills shew that there were twenty Mizo villages with 608 houses.**
- 1911** **Thakhenga and Thanglula started a Christian Church at Tuibual village; they became the nucleus of Mizo Christians in Burma.**
- January 1914** **A second group of Mizos coming back into Burma led by Hrangtlira (or Kamawia pa) settled at Myohla, Kale township; they were the first group of the Mizos coming back to the Kabaw valley.**
- March 1916** **Led by Sainguauva, Mizos of about seventy houses came to live at a place within the Kale township which is now called Letpankon.**
- 1917** **Mizos of the Chin Hills began to be enlisted in the British territorial forces.**
- 1918** **Suakdaia built Tuivar village.**
- 1921** **Wet cultivation of rice started at Letpankon village; Mizos formerly knew only the Taungya type of cultivation and therefore a new cultivation quite different from Taungya was a very important step in the development of Mizos.**
- 1924** **Mizo Baptists of the Kabaw valley with the help of Burma Christian Council were converted into Methodist.**
- 1925** **Satlana built Myohla village.**

- 1927** Sapchhawna built Tahan village.
- 1928** About thirty Mizo families settled in the Paletwa township of the southern Chin Hills.
- 1929** Lalbuaia built Pinkhung village.
- 1940** Mizos houses in the Kabaw valley increased to about 200.
- March 1943** Except Mizos at Myohla and Pinkhung, all others Mizos of the Kabaw valley evacuated into India during the second World War.
- March 1944** Lushai Brigade of the British Army was created at Aizawl.
- 18 October 1944** Lushai Brigade seized Falam from the Japanese.
- 22 October 1944** Lushai Brigade seized Halkha from the Japanese.
- 10 January 1945** With much difficulty Lushai Brigade captured Gangaw ; then the Brigade was allowed to return to India.
- 1945** Mizos who evacuated into India began to come back to their former places in Burma.
- 1947** Hauliana built Zohmun village, Sailova built Kawlkulh village and Kaphleia built Varpui village.
- 1949** AFPFL appointed the Lushai Committee to settle all Mizo affairs of Burma.
- 1950** For economic progress of Mizos in Burma, the Burma Lushai Association was established, but unfortunately it

- disappeared within four months ;
Hawiruanga built Tuingo village.
- 1951** With Government scholarship ten Mizo students were sent to Rangoon for education ; Saptawna built Kanan village.
- 1952** Thanghleia and K. Manliana built new Khampat along the motor road.
- 1953** With Government financial aid of Kyats one lakh given in three instalments, agricultural developments were done through cooperation methods around Khampat.
- 1950-5** The highest rate of Mizos infiltration from Mizoram in India into Burma was seen during this period and most of the Mizos who come, settled in the Kabaw valley.
- 1955** Agricultural developments arounds Khampat by government financial aid failed ; ten Mizo girls obtained government scholarship for education at Rangoon.
- 1956** Thansanga built Hmuntha village.
- 1957** Chin Special Division Act section 2 (4) was amended and that created the problem whether Mizos in Burma are to be taken as Burma citizens or not.
- 18-9 May 1962** All Burma Mizo Assembly was convened at Tahan, Kale township, to consider all Mizo affairs except politics and Burma Lushai Welfare Organization was established.
- 20 August 1962** Burma Lushai Welfare Organization submitted to the Revolutionary Council

that all Mizos living in Burma were to be treated legally as Burma citizens.

- 23 March 1963** Col. Lun Tin, Commander of the Burma Army North-West Command, declared on behalf of the Burma Government that Mizo residents in Burma prior to 23 March 1963 were recognised as Lushai Burma citizens ; checking and registration of all Lushais in Burma was done by the Ma Ma Operation.
- 1 June 1963** A celebration in honour of the success of the Ma Ma Operation was held at Tahan in Kale township where Col. Lun Tin, Col. Van Kulh and Lt. Col. Mya Thaug delivered speeches in praise of the operation.
-

INTRODUCTION

WITH relish I wrote this *History of Mizos in Burma* and two factors that add much to my satisfaction in doing so are that firstly history is a subject of my choice and secondly I am a Mizo by race. At the Mandalay Wesleyan High School during the 1964-5 academic year, when the Headmaster proposed to drop entirely all subjects in favour of science, I was in the nine standard and I think I was alone against him. Nevertheless my interest in history never wanes and after being matriculated in 1967-8, I decided to become a history major student at the Arts and Science University of Mandalay. I shall never forget our professor talking on an old Pyu place called Hanlin in the Shwebo district, prior to our excursion there.¹ He explained in detail its position together with the historical significance of some objects unearthed recently by an archaeological excavation there. From such evidences, he projected the political, social, economic and cultural life of the Pyus in the 3-8 centuries A.D. If history could trace back the life of the now extinct Pyus of about sixteen hundred years before now, I wonder I could trace back the history of Mizos, my people, to those olden times though we do not have written records for the earlier periods. That would be possible only when I know more about historical research and from that time onwards I set my mind in that branch of investigation with all the ardour of a young enthusiast. Thus the work that I produce here is the direct result of my determination that I made on that day when I heard that talk on Pyus.

On tracing back how Mizos came into Burma, I found many popular but mistaken ideas on the subject and I made my best effort to correct them. The most important of them are :

1. The talk was delivered at Ava Four on February 1968 at 9-11 a.m.

- (1) Hundreds of Mizos were imported from India by the AFPFL because that party wanted votes from them. In that sense, they had no other use except being blind followers of the AFPFL.**
- (2) As supporters of AFPFL, Mizos were allowed only temporary residence in Burma and that privilege would be withdrawn and they would be ejected from Burma at any time.**

These are the most tactless statements that could produce ill-feelings between fellow citizens and they should be corrected and suppressed. And it is the duty of the students of history to disprove those stories and made known the correct ones. Fortunately I found enough evidence to say the contrary and help people from believing the ill conceived statements given above. Mizos are originally of Burma and they have been accepted legally as Burma citizens and above all they are enlisted in more and more increasing numbers in the army to defend the country where they live.

Mizos live in India, Burma and Bangaldesh and their history roughly falls into three phases. The first stage is from the earliest known time to A. D. 1700 when they crossed the Tiau river in Burma into Mizoram of India. The middle stage is about Mizos prior to the British rule during 1700-1890 period. The last stage begins in 1890 when the British administration was extended to Mizoram and their history is recorded until 1975.

The first chapter of this book is an a attempt to describe the life of Mizos in early times. Archeological finds and contemporary records, if available, would be best to do this kind of job but unfortunately we do not have any such evidences. Since Mizos knew the art of writing only in 1894, the existence of old records is impossible. For archeological evidence, we shall have

to wait a few more decades. In the absence of these much more reliable sources, we rely simply on oral tradition in the form of folktales and folksongs. Greatest care is taken to interpret them so that historicity is never absent. In another words, this attempt is quite different from all other existing books on early Mizo history simply because we put to acid test all informations we are told.

Second chapter is necessarily short because it deals with Mizos living outside the borders of Burma. But from 1820 onwards, Mizos came back to Burma and how they found their old places or how they established new homes are dealt with in detail. The emphasis is to portray their difficulties that they found in Burma and to show how everybody else tried to help them against these difficulties. The most important step in their development in the Burma side of their home was that they tried to learn the wet cultivation of rice which was totally different from the Taungya cultivation that they practiced before through the ages. This change in the technique of cultivation helped them to outgrow from the primitive economic conditions into modern way of life and we consider it as a turning point in the history of Mizos. During the Second World War, fear of war depredations drove the majority of Mizos back to India. But they came back in 1945.

With the help of all available documents Chapter three gives the modern conditions of Mizos. The period is limited to 1945-65 and I believe, it was the time when greatest changes were made in the life of these people in all political, economic, social and cultural aspects. Due to an amendment in the Chin Special Division Act 2(4) a politically very important question came to arise. Were the Mizos, who now live in Burma, to be accepted as Burma citizens or not? Notable persons and elders among the Mizos were interviewed and their statements were faithfully recorded and verified. Their memorials to the Burma Revolutionary Council were collected.

Replies made by the government on these problems and proclamations made by the government from time to time were also discussed. Thus with full documentation the story in detail is given with analysis. In the Second World War, hundreds of Mizo youths bore arms against the Japanese. Thereby they did contribute a considerable share to Burma's fight for freedom. After independence Burma was confronted with a surging insurgency and Mizos again took their share in the suppression of insurgents. Many of them were rewarded with medals and titles for loyalty or bravery or for both.

In economic conditions, Mizos of Burma got their best chance to improve themselves in 1953 by getting financial aids from the government. Unfortunately they were unable to put into best use the aids received and their short-comings were faithfully enumerated and criticised. Because we learn in this way not to repeat the mistakes we had done before. Social life which was once adopted to living in the hills got to be changed into a way of life in the plains. Isolation was the ideal there, though in their news surroundings they came into contact with other races and different cultures. As having more dealings with Burmans, they could possibly become more and more burmanised. This statement however, is an over simplification. They still have many old customs that they would like to maintain and they often find some ways of Burmese life that they could not possibly adopt. Compromise between the two is hard and the author tries to explain how happy mediums were sought so that old believes should not arrest the way of progress. In religion, since 1894 more and more Mizos became Christians and they were found to be most faithful to the new religion that they professed recently. Nevertheless sectarianism soon crept in and faction fights became hopelessly numerous. That was definitely against progress and the big chance of being united under one belief was almost

shattered. Christianity is the most holy of all concepts though Mizo Christians of Burma have many shortcomings in both their belief and practice and unless they try to solve their problems through amicable means, unity among them would be largely impaired.

National bias is something which we try to suppress in writing history and therefore in all the discussions in this work, we weigh all evidences before we come to any conclusion. On the other hand, we are confronted with the paucity of evidence. There is nothing like archaeology or old records. Even when recording in the Mizo language becomes possible, there still are very few records. Everything that has been written down is not history. Most of them are more anthropology than anything else. In addition to this false statements are found everywhere. For instance we have one story like this. Mizos left the Kabaw valley because the Burmese king forced them to supply timber for his new palace. Some Mizos who came with the army to Mandalay during the Second World War, found the palace there and claimed that it was built with the teak Mizos supplied. We know that the Mandalay palace came into existence only in 1857 and it was long after Mizos were settled in Mizoram in India. But obtaining statements right or wrong is the first duty of the student of history and to sieve them is the second concern. To collect these statements the author visited repeatedly many places in the townships of Kale and Tamu and in the Chin Hills. Elders were interviewed and folksongs were reduced to writing. Folktales were also collected. All these have been digested and corrected in order to bring forth a story which is reasonable. In dealing with contemporary history, the emphasis is on finding out the undesirable mistakes so that we could possibly avoid them in the future.

The author felt that he was extremely fortunate firstly for having a very able mentor and secondly for getting a

chance to write about his own people. In addition to this, the work now produced is the first on the *History of Mizos in Burma*. As a pioneer work, there could have been many gaps and mistakes which might be filled and corrected when we have more evidence. Anyhow, care has been taken to investigate and to analyse as fully as possible. It is therefore hoped that the work might be of use to many people who are interested in the well-being of Mizos both in Burma and India.

Dated
December 1977

B. Lalthangliana

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LIST OF ABBREVIATIONS

- | | |
|---|---|
| Brown : <i>Upper Chindwin (A)</i> | Brown, G E.R. Grant : <i>Burma Gezetteer, Upper Chindwin District Vol. (A)</i> |
| Carrey and Tuck : <i>Chin</i> | Carrey, B. S. and Tuck, H. N. : <i>The Chin Hills</i> |
| Challiana : <i>Hmasang Mizo</i> | Challiana, Pastor : <i>Hmasang Mizo Awmdan</i> |
| Desai : <i>British Residency</i> | Desia, W. S. : <i>History of British Residency in Burma</i> |
| Desai : "Burmese Mission" | Desai, W S. : "History of Burmese Mission to India" |
| <i>F O E I</i> | <i>Frontier and Overseas Expeditions from India</i> |
| Hertz : <i>Myitkyina Dist</i> | Hertz, W A. : <i>Burma Gazetteer, Myitkyina District</i> |
| <i>J B R S</i> | <i>Journal of Burma Research Society</i> |
| Lal Mama : <i>Titi</i> | Lal Mama : <i>Mizo Titi</i> |
| Liangkhaia : <i>Mizo</i> | Liangkhaia, Rev. : <i>Mizo History</i> |
| Lorrain : <i>Dictionary Lushai</i> | Lorrain, J. H. : <i>Dictionary of Lushai language</i> |
| Luce : "Old Kyaukse" | Luce, Prof. G. H. : "Old Kyaukse and the coming of Burmans" |
| Luce : "Linguistic Tour" | Luce, Prof. C. H. : "Chin Hills Linguistic Tour" |

Resiama : *Mizo Sakhua*

Shaw : *Thadou*

Siama : *Mizo*

Singh : *Manipur*

Thanghleia : "Khampat"

Thawnglinga : *Mizo*

Vanchhunga : *Lusei*

Vanlawma : *Ka Ram*

Walker : *Gold Pagoda*

Zatluanga : *Mizo*

Zawla, K : *Mizo Pi Pute*

Rosiama, C. : *Mizo Sakhua*

Shaw, William : *The Thadou Kukis*

Siama, Pu V.L. *Mizo History*

Singh, R. K. Jhalajit : *A Short History of Manipur*

Thanghleia, Pu : "Khampat Bungpui, A Thuthlung Vawn Chu Hlenin A Fam Ta ' "

Thawnglinga, Pu . *Mizo Chanchin*

Vanchhunga, Pu . *Lusei leh An Chheh vela Hnam Dangte Chanchin*

Vanlawma Pu R. : *Ka Ram leh Kei*

Walker, F.D. : *The Land of the Gold Pagoda*

Zatluanga, Pu : *Mizo Chanchin*

Zawla, Pu K. : *Mizo Pi Pute leh An Thlahte Chanchin*

Chapter One

Mizos Their Early History And Culture

MIZOS¹ are of the Assam-Burman subgroup that branches from Tibeto-Burman group of the main Tibeto-Chinese race. The following diagram would make this point more clear.

1. Lushai or Chin or even Kuki are the names given to Mizos in most of the books writing about them but the people want to call themselves Mizo and accordingly I will mention them only as Mizos. See Appendix I for full discussion.

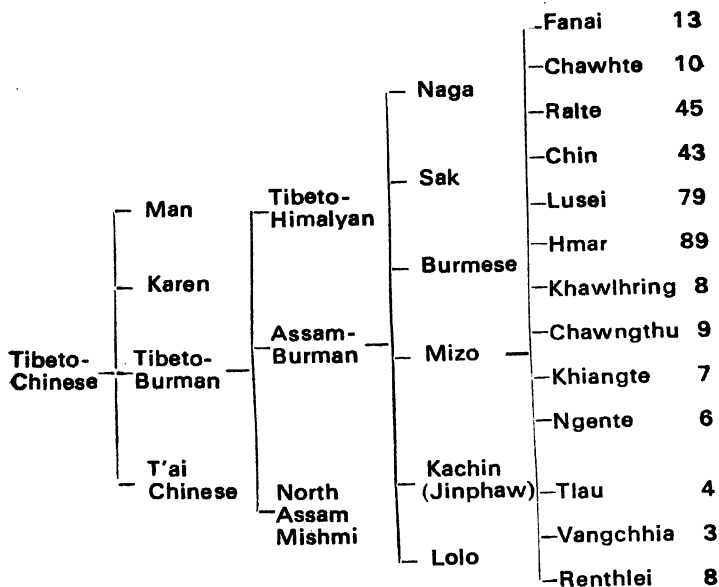


Table 1. Table showing Mizos as a branch of the main Tibeto-Chinese race.¹

1. Numerals written after the clan names show how much each clan was divided into sub-clans.

See Than Tun, Prof. : *Early Burmese History*, Rangoon, Kayah Thuhka Press, 1969 Reprint, pp. 19 & 24 and later references to this work will be mentioned only in its abbreviated form Than Tun : *Early Burma ; Chin (Cultural Studies of Indigenous Peoples)* Rangoon, Burmese Way to Socialist Programme Party, 1968, pp. 21-4, hereafter this work will be referred to in its abbreviated form *Chin* and Zatuanga, Pu : *Mizo Chanchin (Mizo History)*, Aizawl, Khuma Press, 1966, pp. 3-8, hereafter this work will be referred to in its abbreviated form Zatuanga : *Mizo*

Because of the affinity of language Mizos are classed Tibeto-Burman though tradition ascribed them as people who once lived in Chhinlung.¹ Tibeto-Burman probably once inhabited the T'ao valley of Kansu province on the north west of China. Because of many disturbances made by the Chinese these people might have moved to the north east of Tibet. The Chinese under Ching in 1000 B.C. made further depredations and in order to avoid them, the Tibeto-Burman travelled across ridges and forests and escaped into south. That journey probably took hundreds of years and eventually they came to the border of Tibet and Burma.² Early Mizos were also of the same stalk and they might also form part of the people who came to the Tibet Burma border. Perhaps it was through the Hukong valley that Mizos came to the Chind valley.³

Kadu (Old Burmese Kantu) probably were the earliest Tibeto-Burmans who came to inhabit some part of the place now called Burma. They called themselves Asak or Sak and they lived mostly along the upper portion of the Irrawaddy valley. In fact they went beyond the Chin Hills into Manipur. When Mizos occupied the Chindwin valley, Kadus of Manipur were separated from their kins in Burma. Two groups thus separated were later found warring against one another. The cause of the quarrel was probably the ownership of the Chindwin.⁴ Mizos who came down the Chindwin in about the 8 century A. D. were effectively stopped from further progress as they were confronted by more powerful Kadus and therefore it

-
1. Chhinlung's whereabouts is still unknown.
 2. Than Tun : *Early Burma*, pp. 105-7
 3. Luce, Prof. G. H. : "Old Kyaukse and the Coming of Burmans." *JBR*, XLII, i, June 1959, p. 89 ; hereafter this work will be referred to in its abbreviated form Luce : "Old Kyaukse"
 4. Than Tun : *Early Burma*, p. 113 ;
Luce : "Old Kyhaukse", p. 89

seems that they confined their settlements to the Kabaw valley. ¹ Dating the coming of Mizos to the 8 century is largely based on traditional accounts.

Khampat ² is undeniably an old town. Mizos believed that it is their first and oldest town.³ Khampat is on the motor road from Kale to Tamu and it is forty three miles from Kale and thirty two miles to Tamu. It is situated a little further north from the centre of the Kabaw valley bounded by the Ponnya ranges on the east and the Chin Hills on the west. Just by looking how the fortifications were built, one would ascribe the town as being founded in the Konbaung period (18-19 centuries A.D.)⁴

Burmese people and Mizos must have had a very close relationship once. When Burmese wanted to take possession of the Burma plains, they found that their biggest enemies for doing so were the Kadus. In almost the same conditions Mizos found Kadus as their biggest hinderence in occupying the Kabaw valley. Naturally Mizos found willing alliance with Burmese against a common enemy. Burmese probably had agreed not to go beyond Monywa and Alon in the Chindwin area and no Mizo traditional account says that they quarrel with the Burmese. In the area between the Chindwin and Irrawaddy rivers, Burmese

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1. The historical and geographical background together with the present day conditions including government programmes for development are fully discussed in Appendix II.
 2. Located at longitude 94° 13 'E and latitude 23° 45 'N.
 3. An old song (Appendix III) describes how Mizos planted a banyan tree at Khampat before they moved further west and how they prayed to have a chance of gathering again under that tree in some future and it is not unlikely that Mizos once actually lived at Khampat.
 4. I went to Khampat (14-22 March 1972) and tried to draw the map of fortifications and took a few photographs ; unfortunately there seems to be no evidence left to show that it was founded in the eight century A.D. ; see Map 1

went as far north as Myedu and Khetthin because there were no Mizos in these place¹. If this surmise be correct, the close friendship between the Burmese and Mizos lasted from the middle of 9 century until the end of Pagan period at the close of 13 century. Due to this friendship we find many of Mizo children games, some of their musical instruments, dresses and customs have close resemblance to those of the Burmese.

In making a comparative study of Mizo vocabulary with that of Burmese, we find many similarities as per following list. They are basic words of everyday usage and apart from slight differences in the present day pronunciation, the meanings are the same and this leads to the surmise that it is not unlikely that once the Burmese and Mizos lived together simply because they belonged to the same race.

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1. Than Tun : Early Burma, p. 113 :
Luce : "Old Kyeukse", p. 89

**LIST OF WORDS THAT ARE SIMILAR
IN
BURMESE AND MIZO**

In Burmese letters	In trans-literation	Mizo	Meaning
ကိုး	kui :	kua	nine
ကွန်	kun :	kun	to bend
ကမ်း	kam :	kam	bank
ကျပ်	kyap	cheng	currency equivalent to rupee
ကျိတ်	kyit	chilh	to grind grain into flour
ခါး	khā :	kha	bitter
ခွံ	khum :	kūm.	uneven surface
ခွါ	khwā	khawk	to peel
ခွေး	khwe :	ui	dog
ခွေးအူ	khwe : ū	ui u	to howl
ငါး	nā :	ngā	five
ငါး	nā :	ngha	fish
အူ	chū :	so	boiling.
အုံ	chum	sum	mortar
ဆံ	cham	sam	hair
ဆယ်	chay	sawm	ten
အုတ်	chut	sum	to grip
ညို	ñī	ngil	straight or to be of equal size or length
တူ	tū	tu (bauh)	hammer
ထင်း	thān :	thing	firewood

In Burmese letters	In trans-literations	Mizo	Meaning
ထင် ထုံ:	than : tum :	thing tum	log
နာ	nā	nā	to feel painful
နံ	nam	nam	foul smelling
နှီးသီး	nui, si :	hnute	nipple
နှာခေါင်း	nhākhon :	hnar	nose
နှစ်	nhac	hnih	two
နှုတ်	nhap	hnap	mucus of the nose
ပဲ	pai	be	bean
ပို့	pui :	phur	to bear on back
ပက်	pak	per	throwing with bater
ပေါက်	pok	pawp	hole
ပန်း	pan :	par	flower
ပွေး	pwe :	bui	bamboo rat, a species of mole
ဖို	phui :	pū	grandfather
ဘ	bha	pa	father
ဘူး	bhū :	būr	recepticle
မီး	mī :	mei	fire
မီးခိုး	mī : khu :	meikhu	smoke
မျက်	myak	mit	eye
မောင်း	mri :	mei	tail
မှ	mhai,	hmin	to ripen
မွှေး	mhwe :	hmui	sweet smelling

In Burmese letters	In trans-literature	Mizo	Meaning
မွှေး	mhwe :	hmul	hair
ယာ	yā :	za	to itch
ရာ	rā	za	hundred
ရေး	re	ziak	to write
ရိုး	rui	ruh	bone
ရိတ်	rit	zai	to reap, to shave
လ	la	thla	moon
လေ	le	thli	wjnd
လေး	le :	li	four
လံ	lam̄	hlam	the measure of both arms stretched
လမ်း	lam :	lam	road
လမ်းကျော	lam : kwe,	lamkawi	the bend in the road
လုံး	luṁ :	hlum	making into a ball
လှေကား	lhekā :	leikā	stairs
လှိမ်	lhim,	lir	to roll
လျက်	lyak	liak	to lick
ဝါ	wā :	rua	bamboob
ဝက်	wak	vawk	pig
သေ	se	thī	dead
သေး	se :	tē	small
(လက်)သို့	(lak) sai	tin	nail
သတ်	sat	that	to kill
အရောင်	arōñ	arawng	colour
အိတ်	it	ip	bag

At present Mizos have a total of 212 loan words.¹ Most of them are of English and Indian origin. And words in the above list were never taken as loan words. They are basically Mizos.²

As mentioned above, there are also many children's games which are the same among both Burmese and Mizo communities. For example, there are the games of throwing the quoits, gantlet, wrestling, merry-go-round and chuckfurthering. The chuck-furthering is "inkawlvawr" in Mizo where "kawli" is "Burmese". Therefore this game is obviously Burmese. Likewise the gantlet is "inhawngbi" where the party winning usually shouts "aungbi" (we won) and Mizos imitate the shout as "inhawngbi" and thus the game is called by that word of declaration.

Tattooing the forehead, chest, arms and thighs was in vogue among men until 1870. We are almost sure that this custom was also originally Burmese.

Mizos of Kabaw valley during late 10 to 13 century A.D. had developed their music as nearly as they have done today. The instruments most frequently used either for religious purposes or for social gatherings, are brass gongs of various sizes and a drum called Kawlkhuang. The big brass gong was expensive and it was handed down for many generations as an heirloom. Mizos have a great love for this gong and they have not yet discovered anything else that could please them as much as this gong. All the gongs are again Burmese.³

Lalzama went hunting on 12 November 1973 by the bank of a stream two furlongs on the south of old Khampat and he discovered five gongs of medium size. He saw

1. Saizawna, Pu C. : *Pi Pute Tawngkauchhsh leh Thurochhiah*, Aizawl, Z. P. Press, 1969, 1st Edition, pp. 71-2

2. For full discussion see Pu Saptawna (U Hla Win) : *History of Lusei* (written in Burmese and in manuscript form 9701.

3. See Photograph 1.

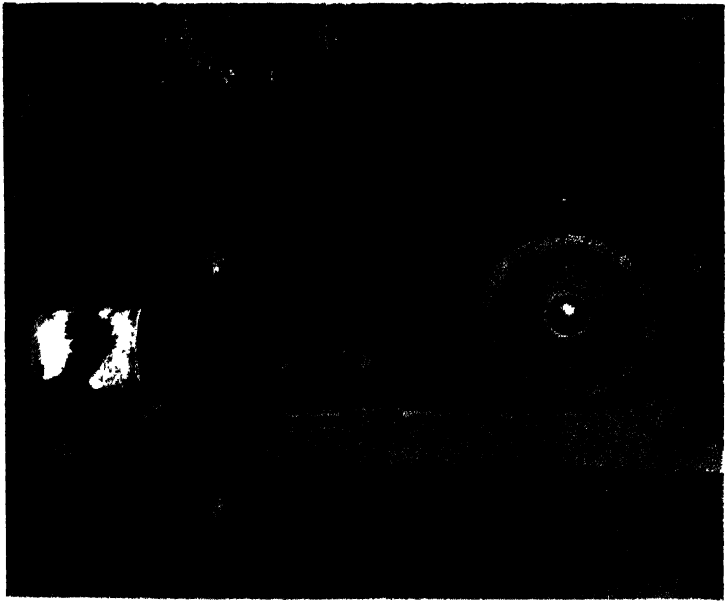
only the rim of a gong buried and with the help of his dah (sword) he unearthed the three biggest of the five gongs. He looked around for any more clue of a buried treasures and about two feet to the east of the former site, he fortunately found two more gongs. These two look definite much more older than the three.¹ When shown to elders, they identified the three big ones as those used for striking by placing them flat on the convex sides. Of the smaller two, the smallest is to be hung round the waist and the other one is to be carried by the hand.² When compared with the gongs still in use, those discovered by Lalzama are of almost the same style. But in craftsmanship the three bigs ones are much better although the method employed to produce them seems to be the same. In each of the two sets, *i.e.* the set of three and the set of two, the thickness of the gong varies so that they would produce sounds in different tones. All these gongs, as mentioned above, look Burmese and therefore it is tempting to conclude that Mizos got them from the Burmese while they were living in the Kabaw valley during the mid 9 century to late 13 century A. D. and they must have carried them when they moved further west and they continue using them until now.

Early Mizos had a weakness for bangles and hair pins made of copper.³ Since they left Kabaw valley and went west, they were isolated from all foreigners until 1870. Modern settlements are also not located near copper mines and as such copper is still a rare metal among them. Up to the end of the 19 century, Mizos valued much these copper ornaments. We also want to date the use of these ornaments to the time of first Mizo settlement in Kabaw valley. The cotton gin still in use at many villages is also of the Burmese design and again we would like to attribute the place and time of its first use by Mizos to their first settlement in the Kabaw valley.

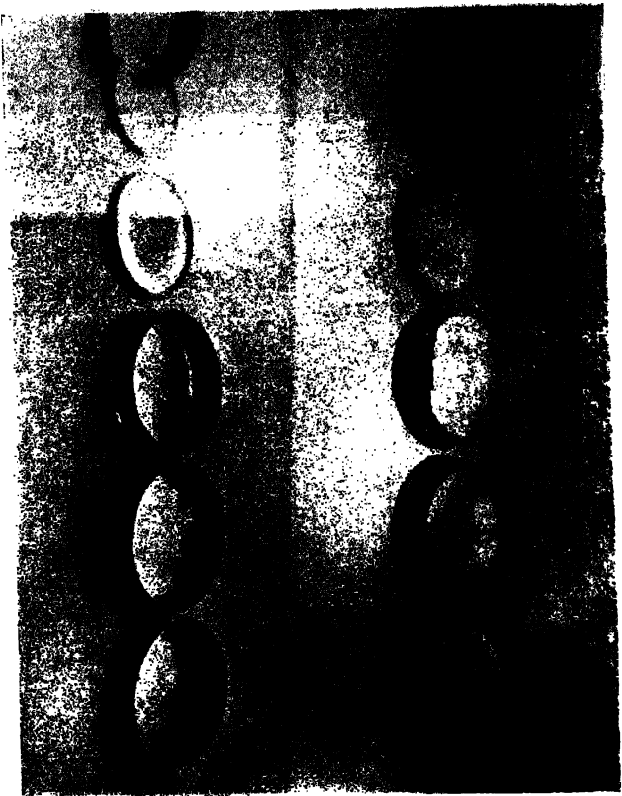
1. See Illustration 1.

2. According to a letter from Lalzama dated Khampat 28 November 1973 and to what he said when interviewed on 27 February 1975.

3. See figure 2.



Photograph 1 : Traditional Mizo Musical Instruments. (Gongs and Drums)



*Illustration 1 : Gongs discovered at old Khampat on 12 November 1973.
(as seen on the convex side and concave side)*



Illustration 2 : Various Types of Mizo Hairpins and other Ornaments. Nos. 1 to 12 and 16 show all possible shapes and styles of Mizo hairpins, Nos. 13, 14 and 15 are Combs, No. 17 is A string of Beads known as Thihnā. No. 18 is An Ear Ornament made of Ivory.

(After Liangkhaia : Mizo, I, pp. 24-5 & 28-9)

The technique of cultivating different species of crops likewise went back to the time of first settlement in the Kabaw valley. A comparative list of various names of agricultural products given below will support what I am contending now.

MIZO AND BURMESE NAME OF FRUITS, etc

In Burmese letters	In trans-literation	Mizo	Meaning
ကဇွန်:ခဲ	kajawan u	kawlbahra	a kind of sweet potato
နီ:သီး:	jī : sī :	kawlsinhlu	plum
မာလကာ	mālakā	kawlthei	guava
သရက်	sarak	kawlhai	mango

Regarding agricultural implements, Mizo have - MIZO AND BURMESE NAMES OF AGRICULTURAL IMPLEMENTS

In Burmese letters	In trans-literation	Mizo	Meaning
ခါ:ရှဉ်	dhā : rhan	kawlhnām	a short sword, a Burmese dao
ပုဆိန်	puchin	kawlhrei	axe
ပေါက်(ပါ:ငယ်)	pokprā : ñay	kawltu	hoe

In all these names, the word "Kawl" invariably means "Burmese" in Mizo. Obviously the fruit's name or the implement's name comes from the Burmese. Mizos in their first settlements in Kabaw might have a considerable knowledge of agriculture and had used quite a number of implements. The name "Kawltu" for a hoe in now obsolete. We find it only in old songs or ballads¹. This alone suggests that it was an old instrument which Mizos used long long ago. Mizos have similarly old or obsolete words which they must have borrowed from the Burmese.

1. Thankunga, Pastor : *Hla Thu Hrilhfiahnna* (Lushai poetical Dictionary), Aizawl, R Buchhawna Press, 1963, 2nd Edition, p 18

LIST OF MIZO WORDS EACH HAVING A "KAWL" PREFIX DENOTING THAT IT WAS BURMESE IN ORIGIN

Mizo	In Burmese letters	In Burmese transliteration	Meaning
Kawlfung	ကိုင်းကောင်	cuiñ koñ	a species of wild taurus
Kawlhren	ခေါင်းပေါင်း	khoñ : poñ :	head turban
Kawlkhau	နွံတောင်တမျိုး	nhamkoñ tamyui :	a species of grasshoper
Kawlla	ဂျော့ချစ်	lhyoau khyan	gunny
Kawlip	ဂုံအိတ်	gum up	gunny bag
Kawlper	ထောင်	thoñ	trap
Kawl-ui	ခွေးတမျိုး	khwe : tamyui .	a species of dog

All these words have a prefix 'Kawl' and they are no longer in use. The prefix itself suggests that the things had been borrowed from the Burmese. Until now, a new or strange thing is usually described as "Kawl chhuak" and literally it means "made in Burma" though this would also mean that the thing is of foreign make or of foreign origin.²

The word "Burma", being analogous to "foreign", simply suggests that Mizos once knew only Burmese as people different to them. It also means that the two peoples though different, had close relationship when Mizos occupied the Kabaw valley for the first time.

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1. Lorrain, James Herbert : *Dictionary of the Lushai Language*, Calcutta, Baptist Press, 1940, pp. 234-6 ; hereafter this work will be referred to in its abbreviated form Lorrain : *Dictionary Lushai*
 2. Lorrain : *Dictionary Lushai*, p. 234

It is not unlikely that all Mizo tribes had once lived in the Kabaw valley. When we check the different Mizo dialects, they all have similarities in various aspects. Between Mizo and Lai-Haka dialects, eighty percent of the words are of the same meaning though there are slight variations in sound. With Laizo or Zahau, the percentage is seventy five and with Kamhau or Tedim it is fifty.¹ In general each group of Mizos might have sixty percent of the common tongue plus forty which is peculiar only to its locality. The old songs have many obsolete words and in all probability all these old words were once common to all Mizos. Young people today will have much difficulty to understand them but either in mustering all ablebodied men to fight or in calling upon all adults to cultivate, we find that tools, implements and weapons used, musical instruments played and seemingly traditional costumes displayed all point to the fact that they come down from the same origin. While dancing at a social gathering all movements are discernable only in the lower portion of the body and both hands of each participant would be found resting on the shoulders of his or her neighbour. This is taken as a traditional way of dancing and all Mizos enjoy this traditional dance. This again suggests that they all had once lived in the Kabaw valley together.

After the Mongol invasion of Burma in A. D. 1283, many T'ais came down south. In other words, T'ai invaded the places which had been occupied by Kadus

1. Rev. Van Bik, M.A., made this remark when interviewed at Haka on 18 April 1973; he worked with the Baptists for some time and had written and published a few books in Lai-Haka language on Christianity; at present he is occupied with revising Lai-Haka translation of the Bible; being a student of comparative Mizo languages, his remarks on them bear some sense of authority.

and Mizos.¹ Most of the north Burma towns such as Tagaung, Mogaung, Mohnyin, Wuntho, Homalin, Kale, Bahmo, Putao and Khamti were founded by these T'ais or Shans as they are most commonly called in Burma.² Due to these Shan inroads, some Mizo tribes went down the Chindwin and Irrawaddy rivers seeking new settlement sites somewhere on the apex of the Irrawaddy delta. The majority of them, however, went west of the Kabaw valley. They occupied the hills later to be known as Chin Hills. That occurred in the early 14 century A. D.

After leaving the Kabaw valley, Mizos formed into various groups and went up the Chin Hills. Up there they hardly found any spot flat enough for making villages. Ranges running north to south are high and valleys with stream beds are narrow and deep. When they had selected a place good enough for a village, they usually found it not large enough for all of them and so only a small group settle there and the remaining people had to go on looking another suitable place. In this way their villages were much scattered with the added difficulty that communication between them was extremely difficult. So one group having settled at a certain place will have a very rare chance to meet with another group that had selected another place for settlement. Under such circumstances, each will have his own story of how it came and lived at a particular place and it would almost forget the existence of other groups.³ Naturally each locality developed its own way of speaking, dressing and customs. Extremely clannish ideas set in and unity among all Mizos soon became an unheard of thing.

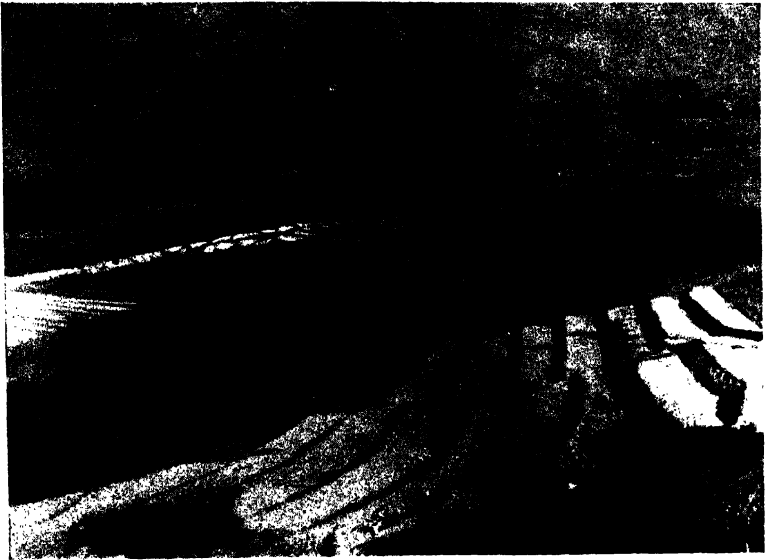
1. Than Tun : *Early Burma*, pp. 277, 280

2. Cochrane, W.E. : *The Shans*, I, Rangoon, Government Printing, 1915, p. 49

3. For detail see *Chin* pp. 40-3



Photograph 2 : Seipui Village



Photograph 3 : Khawkawk Area



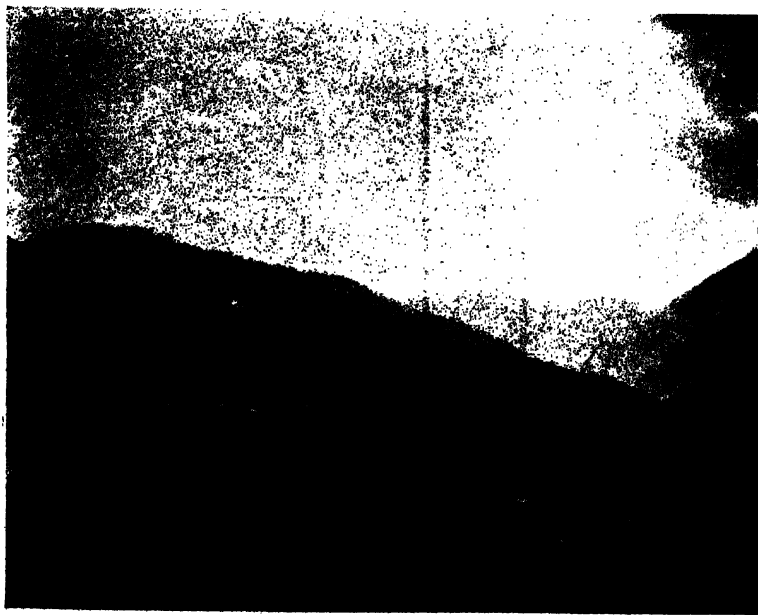
Photograph 4: Suaipui Area



Photograph 5 : Saihmun Village



Photograph 6 : Sanzawl Area



Photograph 7 : Bochung Village

Mizos¹ were no exception to the rule. Lushais settled at Seipui² and Khawkawk;³ Ralte at Suaipui⁴ and Saihmun⁵; Chawngthu at Sanzawl⁶ and Bochung;⁷ Kiangte at Pelpawl, Belmual and Lungchhuan; Hauhna, Chuaungo and Chuahang at the Hauhna hills; Ngente, Phunte and Parte at Chawnghawih and Siallam; Pautu at Pautu hills and Khawlhing at Khawlhing hills.⁸

When I went to these old places⁹ I found many stone monuments¹⁰ that look very old; perhaps they were put up at the time when Mizos came to settle at these particular places. Seipui is still a village though Khawkawk had been abandoned for quite a long time. Yet there are cultivation plots located near this old village site. The distance between these two places is only about two furlongs and on their northwest is the Muchhip mountain,¹¹ on the northeast is Khawkganglu mountain and on the west is the Len range. Being bounded by these hills and ranges, the place has a very good natural protection from enemies. In fact the place is like a pit bounded by hills on all sides. It has springs that would not go dry in summer. It is one of the most suitable place on the Chin Hills for human habitation. It is only twenty five miles away from Falam.

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1. From here onwards, we shall leave dealing with people who are now called Chins and we would devote our study largely to Mizos or Lushai history.
 2. See photograph 2
 3. See photograph 3
 4. See photograph 4
 5. See photograph 5
 6. See photograph 6
 7. See photograph 7
 8. See Map 1;
Liangkhaia, Rev. : *Mizo Chanchin*, I, (Mizo History Part I), Aizawl, Zoram Press, 1951, third edition, p. 23; hereafter this work will be referred to in its abbreviated form Liangkhaia : *Mizo*
 9. During the period 30 March 1972 to 10 April 1972
 10. See photograph 8, 9, 10, 11 and 12
 11. See photograph 13

Bochung is situated on the west of Seipui and crossing over the Len range the distance between the two points is only nine miles. The place is still a village. On its north at a distance of six miles is Saihmun, still under habitation. On the southeast of Bochung is Pelpawl which is no longer a village. On the east of Bochung, at about two miles, is the old abandoned village of Sanzawl. Though there is no one living in it, places around it are still under cultivation. As all these places are situated very closely, we can assume that the founders of these places must be of the same group. The site of villages, taken as a whole were well protected by mountain ranges that supplied ample water for both human consumption and crops.

In the late 16 century Mizos of Seipui fought wars with the Tedims living on the east of the Manipur river and once Mizos captured Chhuahlawma, son of Rainaa, son of Sihsinga, son of Niguitea. This Chhuahlawma was eventually adopted by his captors and was soon given a wife. From this union was born a son called Zahmuaka. Zahmuaka married Lawileri and had seven sons. These sons except the youngest who died in infancy grew up into strong youths and they were called Zadenga, Paliana, Thangluaha, Thangura, Rivunga and Rokhuma. At that time Chhanpiala, chief of the Hname blood group living at Khawrua and Tlang¹ villages died and at the suggestion of Seipui villagers, these people invited Zakhmuaka to become their chief. Accepting this, the Zahmuaka family went over to Khawrua and Tlang villages. Soon Zahmuaka became fed up with playing chief and he tried to go back to his old place. All villagers used the best of persuasion by promising him a basket of paddy annually from each house under his charge. That settled the problem and he remained their chief. From that day onwards, the custom of giving paddy to the chief began.

1. See photograph 14

The six sons of Zahmuaka also became chiefs in their own right at six different places situated between the two rivers of Manipur and Tiau in early 17 century A.D. The groups under them came to be identified with their names but only the Thangur blood group became well known. In fact all the remaining five blood groups tried to identify themselves as being akin to the Thangur. Thangura had two sons, called Chawnglula and Thangmanga. From Thangmanga was born Sailova who later came to be known as a far-sighted chief. Being popular, the group led by him eventually came to be called by his name Sailo. The descendents of Sailova were chiefs of Mizoram until the British came in 1890.¹ The genealogical table given below attempts to fix dates according to each generation.

The approximate dates as to the time when each chief was in power was worked out by A. G. McCall, I.C.S., who was Superintendent of Mizoram during 1931-43. On 24 February 1934, McCall invited all elders of Mizoram and each was requested to make a list of his ancestors. Everybody traced back to Thangura with the exception of Lalsanga, chief of Ngur village. He could trace the genealogy right back to Niguitea and from Niguitea until himself he maintained that there had been seventeen generations.² As it could well be accepted without much objection, McCall allowed twenty five years as the time span of each generation and accordingly he assigned approximate dates to each generation.

Customs hold a rigid control over these people and all their customs later came to have the sanction of law. A chief usually employed the help of some elders in his group for advice and execution of his decisions. Whenever

1. Siama, V.L. : *Mizo History*, Aizawl, Zoram Press, 1970, Seventh Edition, pp. 10-12; hereafter this work will be referred to in its abbreviated form Siama : *Mizo*

See also Liangkhaia : *Mizo*, p. 34-45

2. Zatlunga : *Mizo*, p. 89

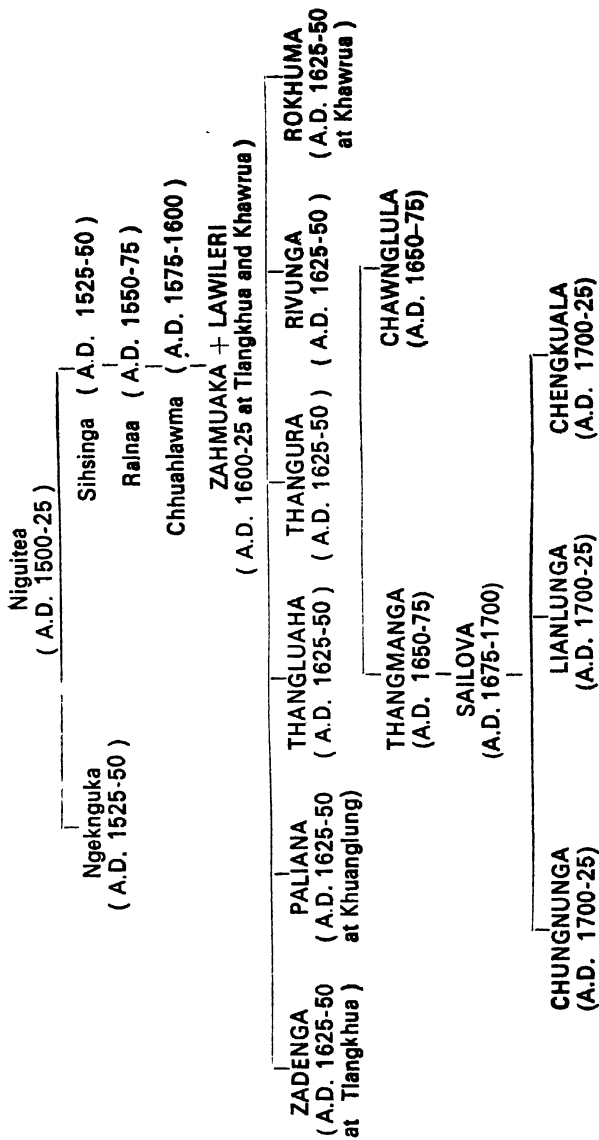


Table 2 Genealogical Table of Sailo chiefs

there was a difference of opinion in the chief's council, it was the chief who gave the final decision.

Land on the Chin Hills was not so productive to allow Mizos a prosperous life. The soil is not fertile and the slopes are too deep to afford enough land for crops. The place in particular where Mizos lived in the early 15 and 16 centuries was between the Manipur river and the Than range. They must have lived a very poor life. They grew millet, wheat, arum and sweet potato. Until now they never had tried rice cultivation in this place. Perhaps this poor productivity of the land prompted them to move further west into Mizoram in the 17 century. When they got on to the plains, they tried cultivating rice and thereby they considerably improved their life.

Agricultural implements they used were also not very efficient. In one of the old songs we find this :

Under the spread of the early morning sky,

There goes a barking deer shy.

Look ! it possesses a pair of gorgeous horns,

That could be profitably used as hoes in our field of corns.¹

So we understand that as hoes, early Mizos used like all other primitive cultivators, horns or wooden spikes. Perhaps a few could use iron implements which their ancestors had owned at the time when they lived in the Kabaw valley. Iron was very rare and so very expensive. Not all cultivators could use iron implements.

In living conditions, Mizos had a comparatively very poor life from the early 15 to 16 century when they lived along the Manipur river and the Than range. For dress, man had Hnawkhal made of hemp to put around the loin. The same thing for woman had another name Siapsuap.

1. Khisa chhuk chho,
Chhum pui zing hnuaiah,
A ki riau riau
Riang hlo thlawh nan a tha e.

When they moved further west to the Len range and the Tiau valley in the 17 century there was some change in their living conditions. They came to have the knowledge of weaving by hand loom and Blankets of medium size were used by both sexes to cover up their nakedness. Perhaps males would not care to cover up the upper portion of their bodies except in the cold weather. In pattern they only had white and black stripes for their blankets. Woman called her blanket Dawlirem. Both man and woman had their ears bored and put big pins, usually of iron, in the hole as ornaments. Later, it was only woman who used these ivory ear ornaments. She might add a few beads to the ivory so that it would look more impressive. This fashion lasted until 1890 or thereabouts.

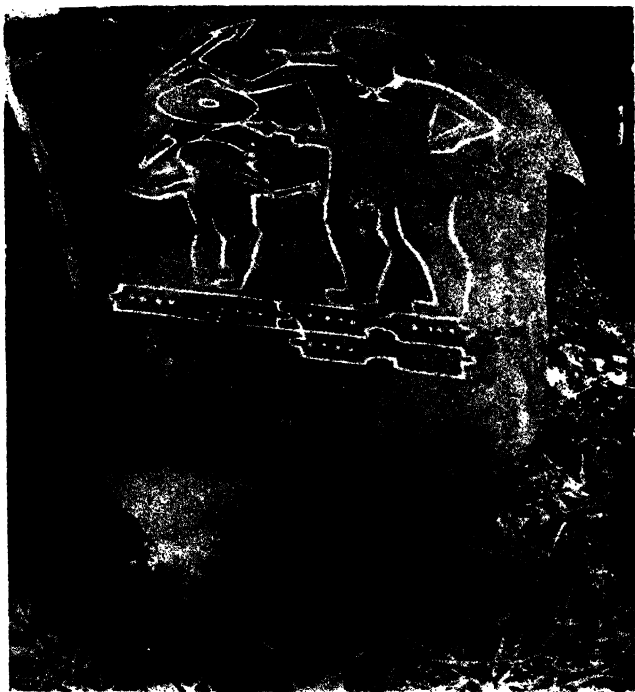
The weapons Mizos used while they lived at the Manipur valley and the Than range during 15 and 16 centuries were also of an inferior quality. Sword of iron was a rarity and the most common weapon used for fighting would be wooden clubs. At the Tiau valley and the Len range, they had bow and arrow and sword as implements of common use. The long sword was originally Burmese and they got it from the Burmans while they lived in Kabaw valley. Due to its exorbitant price, even the whole blood group might possess only a few long sword. Bow, arrow and Kingkawt sword were more common. Stone monuments said to be the memorials of dead chiefs and supposed to be of the 17 century have engraved on them man wearing a long bird feather on his head and a Kingkawt at his waist.¹ Figures in relief on these monuments are found at Chawnghawih and Siallam villages. This suggests that Mizos at the Len range and Tiau valley had acquired a plentiful use of iron weapons.

Mizos fought among themselves very often. A quarrel between one man of a blood group with a man of another blood group usually led to a war between the blood

1. See photographs 8, 9, 10, 11 and 12



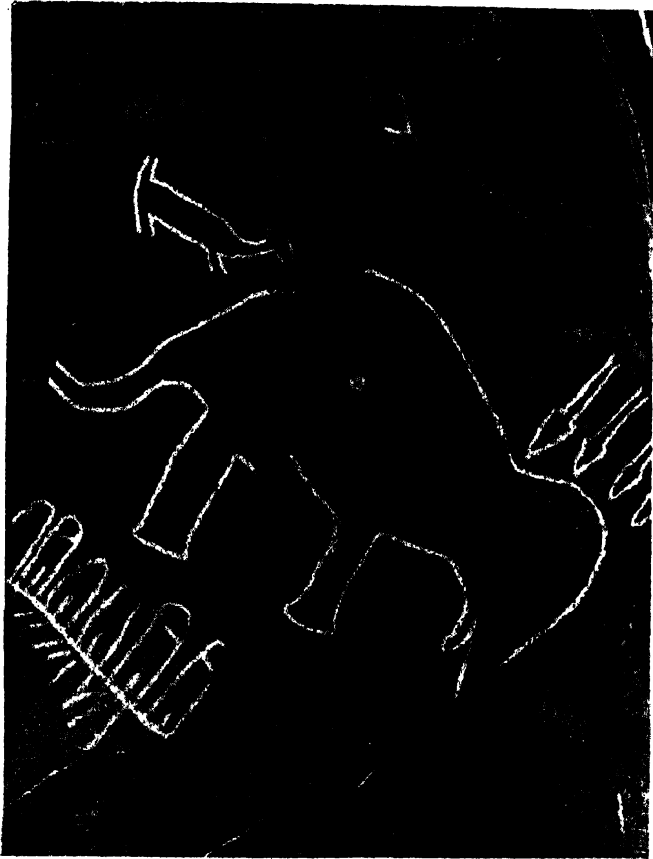
Photograph 8 : Incised figures on Boulders at Seipui dating back to 16-17 centuries A. D. when Mizos lived between Len Range and Tiau River



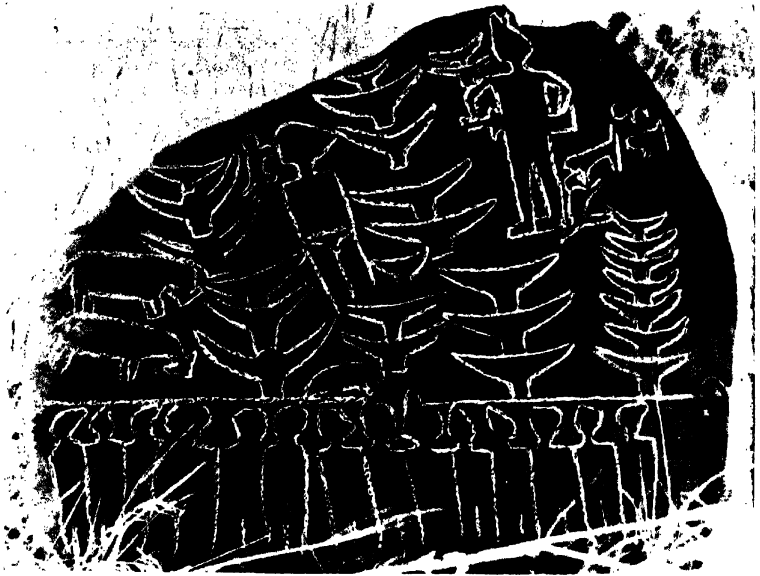
*Photograph 9 : Incised figures on Boulders at Seipui
dating back to 16-17 centuries A. D. when Mizos
lived between Len Range and Tiau River*



*Photograph 10 : Incised figures on Boulders at Seipui
dating back to 16-17 centuries A. D, when Mizos
lived between Len Range and Tiau River*



***Photograph 11 : Incised figures on Boulders at Seipui
dating back to 16-17 centuries A. D. when Mizos
lived between Len Range and Tiau River***



Photograph 12 : Incised figures on Boulders at Seipui dating back to 16-17 centuries A. D. when Mizos lived between Len Range and Tiau River



Photograph 13 : Muchhip Mount



Photograph 14 : Old Site where Tlang Village stood.

groups. In fact there were fightings among champions. One group selected their best man to oppose another here of the enemy group. They met on a bridge over a ditch and a fight to death ensued. The group that lost its hero was considered defeated. But when bow and arrow were used a dual became obsolete. A kind of helmet made of copper was also used. Each warrior would wrap himself in a blanket called Tawllohpuan which literary means "No-Retreat." A kind of ornament made of goat hair dyed red was also fixed to the copper helmet. He also carried a quiver, a staff and a sword.

One big battle was fought early in the 17 century between Mizos and Pawi. Mizos won the first bout. Then they engaged themselves busily in Chapchar Kut celebration. Pawi stealthily chose this moment to attack and defeat them. Their town Suaipui was utterly destroyed. It was recorded in a sorrowful song like this :

Pawih in stealth came,
And Kawlni fell an easy game.
The open space where we celebrate in hapiness
Was now silence for ever with sadness.
Our braves lay dead underneath the trees,
And this was the last scene of our beloved Suaipui.
Heads and guns were collected as trophy,
And triumphanty went away our enemy.¹

1. Pawino cha cha hawng thawk e,
Kawlni runin,
Ka Suaipui leh ka lammual a nuam lo ve.
Ka Suaipui leh ka lammual a nuam lo ve.
Hnahthing hnuaiah sakruang
Palthing ang kan tun.
Kan thlunglu leh kawr silai tui ang an lak.
Challiana, Pastor : *Hmasang Mizo Awmdan*,
(Social Customs of Ancient Mizos), Calcutta,
Baptist Press, 1951, second edition, p. 9;
hereafter this work will be referred to in
its abbreviated form Challiana : *Hmasang Mizo*

This was the last of Suaipui that never revived again.

Mizos living between the Manipur and Tiau valleys during the 16 and 17 centuries must have passed through a very remarkable phase of their history these. It was here that they produced quite a number of ballads that took partly the work of remembering many anecdotes. It is not often possible to trace who first started singing a particular ballad but we are always quite sure that it tells a true story. The first known poet was a woman called Pi Hmuaki who lived first at Ngente and then at Chawnghawih which was utterly destroyed by Chhakchhuak. In one of her songs she mentioned her first town as :

At Ngente where I once lived,
Life was full of bliss.
How could I forget it ?
I shall remember it without remiss.¹

There are many more songs that tell various modes of their life. On getting the head of an enemy after a successful ambush, one had something to brag about on entering the village gate. So there was the Bawh song on an acquisition of a head. After an exceedingly rewarding hunt, one could not refrain himself from being boastful and noisy, with gunshots. The hunter described the hunt before he entered his home. So he produce a Hlado song. The Chai festival was one of the most important occasions in the life of ancient Mizos. Everybody was happy on such an occasion and thus the Chai songs were all mirthful. A few more songs went with the gongs. A feast given in honour of a very successful hunter usually consumed a huge quantity of intoxicant drinks and naturally chantings went with drinking. The song in praise of the

1. Ka Ngente khua
Khew nun nuama kha,
Thla ki fam ni hman,
Ka nghilh rus love.

hunter is called Salulam. The powers of a chief could as well be the theme of a song. It is called the Sailo song. When everybody joined in a song it is known as the Tlangnuam or Nilen song. A man's respectability was to be recognised by the feasts he gave to the community and at such a feast to establish his honour, people sang in praise of him and so there was the Chawngchen songs. There were also songs to narrate popular stories.

Mizo culture requires three types of Kut festivals. Pawl Kut is held at the end of a harvest. It falls sometime between December and January. Clearing a plot for next cultivation is a very strenuous task and only able-bodied youths could do it. At a time between March and April they finish that hard work and it is the worthy occasion for the best of jollity and the Chapchar Kut festival is held. Festival in remembrance of the dead is called Mim Kut, held in August and September. We also want to ascribe the period 16-17 centuries while they were living in places between the Manipur and Tiau valleys that Mizos had these festivals well established in their culture.

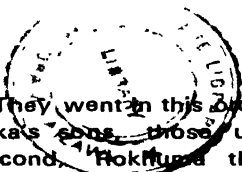
It was probably also at the places and during the same period that Mizos began to believe in Pathian which might be easily translated as the Creator. Everything animated or unanimated is created by Pathian. He is ever watchful and he gives help wherever necessary. It is also believed that he never punishes anybody. He is not the Destroyer. People need not be afraid of him. Consequently there were no prayers addressed to him, nor there were any sacrifices offered to him. To leave everything in the hands of the Creator, however, was not considered quite satisfactory. People wanted some supernatural power or being who either rewards the deserving or punishes the unworthy. Mizos began to argue that their grand parents might know such a being. In time of distress, he might therefore pray like "May Some Being whom My Grandfather or My Grandmother knows help me." Perhaps this

sort of prayer became popular early in the 16 century. While living at the Len range, they thought that such a prayer was too vague. They wanted to include the name of the place where they were living in the prayer. Accordingly Lushai mentioned Seipui and Muchhip, Kiangte mentioned Belmual and Lungchhuan, Ralte mentioned Suaipui, Saihmun and Khawzim, Hnamte mentioned Khawrua and Tlangkhua, Ngente mentioned Chawnghawih and Ngente respectively in their prayers.¹

Each blood group tried to include the names of the ancestors in as many generations as possible and as time went on more and more names were added as generations increased. This process greatly lengthened a prayer so that it required a big effort to recite it to the finish. They also believed that all evil spirits including witches that could do harm must be appeased by offering food. When rituals became too elaborate and too frequent, a man's fortune could be easily destroyed and there were many instances where the entire wealth of the blood group was squandered.

While living along the Tiau valley, the population of Mizos increased considerable. They must look for new places that could accomodate them all. There was another reason that necessiated in having a new land. The Pawis were worrying them with frequent raids. And fortunately they found the place now called Mizoram. It had very little people with much space for more cultivation minus a potential enemy. It was an ideal place for them. So in gradual stages Mizos moved into the new place. Weaker groups took the lead and stronger ones stayed behind as

1. Rosiama, C. : *Mizo Sakhua* (Mizo Religion), awarded First Prize in the Essay Competition held by Mizo Students' Association of Aizawl in 1970, type-crypt folio 13; at the time of submitting the paper the author was a student of the Theological College, Aizawl; at present he is a Pastor of Kawrtethawveng village in Mizoram, India.



rearguard. They went in this order : Under the leadership of Zahmuaka's sons, those under Paliana went first, Zadenga second, Hokhuna third, Chengkuala fourth, Thangluaia fifth, Rivunga sixth and lastly came the Thanguras.¹

Going across the Tiau rivers was done during the chieftainships of Chungnunga, Lianlula and Chenkuala of Sailo blood group. Sailova was said to have died while his people were still living on the east of the Tiau. After his death, his followers went over the west of the river. It must have been sometime early in the 18 century.

The story of Mizos so far would be approximately like this. They belong to the Assam-Burman group of the Tibeto-Burmans of the Tibeto-Chinese race. Like all other Tibeto-Burmans they were constantly harassed by the Chinese in their early home land that they moved south and came into the country now called Burma. Lower Chindwin was then occupied by the Kadus and so they took upper Chindwin but they were mostly confined to the Kabaw valley that adjoins the Chindwin on the west. That was probably in the 8 century A.D. Presence of many loan word, some children's games, a few musical instruments and certain cultural traits traceable to the Burmese could be alluded to the fact that they had a close relationship with the Burmese while they lived in the Kabaw valley. Similarity of a few basic words even suggests that these two have a close ethnical affinity. They must have also acquired a certain knowledge of cultivation at that valley. The Shan infiltration towards the end of the 13 century must have shaken them out of the Kabaw valley. They went up the Chin Hills early in the 14 century. The new place was comparatively a very poor place and they suffered a setback economically as

1. Liangkhaia : *Mizo*, pp. 57-8

well as culturally. They went further west and came to the Manipur valley in the 15-16 centuries. The place was better. Then in the 17 century they found the Tiau valley which even was better. The results of moving to a good place was discernable in some cultural progress. Most of their old ballads belong to this period. The Sailo family monopolised the chieftainship from this period until now in some places. With prosperity the population increased quick. They got to produce more food. A new enemy called Pawih was also frequently raiding their villages. They went further to seek new land and they found Mizoram in the 18 century.



*Illustration 3 : Mizo Dress 1780-1880
(After Zawla : Mizo Pi Pute, pp. 152-3)*

Chapter Two

Return to Burma

MIZOS came back to Burma in three groups. It is believed that the first appeared in the first quarter of 19 century ¹ While living in Mizoram there were wars among clans and even among blood groups. Hualngo blood groups under chief Zahuata was defeated twice by its enemies and therefore it decided to go back to the Chin Hills where at one place Zahuata's father was chief. It hoped to get into alliance with stronger groups so that it might have a good revenge upon its enemies. In that expectation it remained as a guest group in the Chin Hills. In fact the people of the group did not have the permission to build their own homes and form into a separate village. Zahuata himself lived with his father in Rallang village while his people were scattered in the villages where Zahau, Hauhulh and Sim blood groups were living. All these groups were subordinate to Zahuata's father.

Chief of Tlaisun had a considerable influence in this area. In spite of this, he was unable to break the power of Chawngkhua village. Another chief called Khuangcheuva also wanted to destroy the same village and he wanted Zahuata's help. Here Zahuata saw his chance to assert his own power through alliance with Khuangcheuva and so he accepted the invitation. As expected they

1. This date is determined by the number of generations that the elders could remember and the oral tradition maintains that the movement east was done in the chieftainship of Lalsavunga who was chief thirteen generations ago.

fought together and won the battle. Zahuata collected six heads and a lot of prisoners which he gave to Tlaisun. When Tlaisun tried to reward him with gifts either of mithuns or of beads and ornaments or of gongs, he refused to accept any one of them. He said that he would take his reward by having permission to rebuild his native place Seipui and defensive alliance with Tlaisun. That was granted and so in the second quarter of 19 century, Mizos rebuilt their old native place Seipui and settled there for the second time.

In the third quarter of 19 century, Seipui became fairly prosperous. Relying upon its defensive power such groups as Vuite, Vaiphei and Ralte came to live with in the limits of Seipui. There were altogether 300 houses in the town.¹ When Tlaisuns found that their dreaded enemy Chawngkhua was defeated by Zahuata and Khuangcheuva, they felt that these two chiefs were getting too strong and would possibly turn into their enemies too. Accordingly they captured Khuangcheuva. As for Zahuata, there was already a defensive alliance with him and it would be too awkward to attack him openly. Therefore they thought of attacking Vuite, Vaiphei and Ralte settlements who lived under the protection of Zahuata. Fortunately Zahuata knew before hand the treachery and being unable to give an effective defence he allowed the three groups to hide and avoid the attack. But the alarm came too late. Some were caught and killed. It happened in about A.D. 1850 and after this event the strength of Seipui was considerably reduced. With instructions from Tlaisun, one blood group called Dihai came to attack Seipui in about A.D. 1870. Being old by then, Zahuata was unable to lead the fight to a

1. Thawnglinga, Pu : *History of Mizos*, (in manuscript form), folio 119; hereafter this work will be referred to in its abbreviated form Thawnglinga : *Mizo*

success. All his big gongs and ivories that he had inherited from his ancestors were seized from him and taken away to Tlaisuns. In addition to this, his town Seipui was often attacked by Sukte blood group. There was never a big battle because the attacks were mostly of the guerilla type. This sort of attacking among themselves continued among Mizos until 1890.

When the British authorities collected fire arms in the Chin Hills, the early Mizo settlers got to surrender seventy six guns.¹ By the first census Mizos, on the Burma side of the Empire, had about twenty villages and 608 houses.² According to some calculation, in 1896, there were thirty two villages.³ These Mizos who returned to Burma for the second time would like to call themselves Hualngo or Hualngo Chin. When the first census was collected in the Chin Hills many groups would not mention its tribal or clanish name but they were contented by saying only their blood group name. Because they wanted to have their blood groups name registered so that posterity will remember them with that blood group name only. Professor G. H. Luce also maintained that Hualngo were in fact Mizos living in Burma.⁴ In fact either in recording the generations, or languages or literature or customs together with folk tales and folk songs there is a close resemblance between Hualngos and Mizos, even down to some details. So we might safely conclude that these two were once of the same blood group and they branched out from the same stalk.

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1. Carrey, B.S. and Tuck, H.N. : *The Chin Hills : Our dealing with them, their Custom and Manners Gezetteer of their Country*, Vol. I, Rangoon, Govt. Press, 1896, p. 116; hereafter this work will be referred in its abbreviated form Carrey and Tuck : *Chin*
 2. Carrey and Tuck : *Chin*, II, p. Lxxii-vii
 3. Thawnglinga : *Mizo*, p. 162; see also Map 1
 4. Luce, Prof. G.H. : "Chin Hills Linguistic Tour, (Dec. 1954), University Project," *JBRS*, XLII, i, June 1959, p. 22

Among the Mizos of Mizoram who came into Burma for the second time, the first family was of PuH rangtlira (or Kamawia pa), who had lived in Champhai Hmunhmeltha village of Mizoram. He came to Myohla village near Kale in January 1914 and lived with Zahau Chins who were already there at that village. Pi Zathangvungi (pr Pi Thangi) from the same village and Rehlova of Chawnchhim village in Mizoram joined him in 1915. In February 1916, Saingauva led people from about seventy households from various villages in Mizoram to come and settle along the Samuat range in the Falam district.¹ Failing to get permission from the Falam Superintendent because of Chief U Van Hmung's objection, to establish a village of their own on that range, these people came close to Hmunhnawng village about two miles south of Kale and put up temporary sheds under the shady big cotton trees (*Bombac insigne*) in March 1916. Later they moved half a mile west and built a village now called Letpangon meaning a high ground with Bombax trees.² The three families who reached Myohla earlier came to join them. The new village had Saingauva as Chief.

These people who came into Burma had three definite aims. Firstly, they found life on the hills very difficult and they expected to live an easier life on the Burma plains. Secondly, they hoped to get a chance of cultivating in the plains because they had noticed in Champai village of Mizoram that cultivation in the plains was very much better than cultivation in the hills. It would be a great improvement in their economic condition. They would enjoy great benefits from this improvement alone. Lastly, they still hope that the legend of Banyan tree³

1. Second Census (1911) gives Mizoram a population of 91, 204 of which 2,461 were Christians and 3,635 were literate.

2. See Map 1

3. See Appendix III

at Khampat might turn out to be true. The Legend say that when the said tree grew big its branches would go out too long that they would bend and touch earth. That would be the time when Mizos came back to their old place. When Mizos came the headman of Kale was U Po Theik who had great sympathy with the new comers.

He brought doctors to Letpangon to cure the sick. Before they could grow their own food, U Po Theik found donors from such villages as Kanpale, Taungoo, Pintha and Kale to give them free rice. In this way Mizos settlers got fifty five baskets of rice.¹

Four families from Champhai Hmunhmeltha approached chief Sanga to set out for a new village in January 1918 and accordingly a new village sprung up near Hmunhnawng. Some villagers of Letpangon approached Pu Kapa to build yet another village across the stream on the west of Letpangon and so a new village was founded. About ten families of Hmunhmeltha village in Mizoram, came out in January 1919 under chief Suakdaia to join the earlier settlers. For getting enough land for cultivation a few villagers of Letpangon moved north and founded a new village called Tuivar. In January 1922 more families from Khuangleng, Chawngtlai and other villages also left Mizoram to get a home close to those mentioned above. Places on the south of the route from Kale going up the Chin Hills, were now fully used and so for further expansion of cultivation, Lalauva, Hranga and Sapchhawna each led a few villagers from Letpangon to move north and build new villages in 1924. Eventually the whole Kabaw valley in 1940 had about 200 Mizo household.

1. As told by Reverend Tuahhranga (aged 84 years), Tahan, Kale on 16 November 1973.

Some more Mizos went to the Southern Chin Hills. Nearly thirty families of Buangtlang village in Mizoram under chief Satinvela move to Palak lake on the south end of Mizoram in 1922. The Palak lake is situated between Tongkolong and Laki range and covers an area of one square mile.¹ The settlers there hoped to get enough land around the lake for cultivation. There however, was the difficulty of getting sufficient water and instead of going back to their old places, the families ventured east to the southern portion of the southern Chin Hills division in the Paletwa township in 1928. They then grew into many more settlements that the upper and lower Pathiantlang, Rakan, Kaishtlang, Rala, Tuipeng and Saiha came into existence. The total population in these villages rose to about 300.²

Mizos in the Chin Hills depended entirely on the Taungya cultivation to get cereals for daily food. In the northern Chin Hills most of them lived along watershed of the Len range and the Tiau river valley. Soil in this area is not so poor and the slopes are not so steep. This offered them more space for cultivation. The increased production was attributable to a rise in their standard of living. They grew cotton and weaved their own clothes. In fact, their economy was still a primitive one where the aim of production was for own consumption. There were almost no commercial dealings with any other outside people and even bartering of things among them selves was scarcely done. Adjustment to conditions of the Kabaw valley was not easy for them at first. They continued cultivation by Taungya (smash and burn) method. For working hours,

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1. Poonte, B. : *Zoram Thirna*, Aizawl, Deputy Commissioner, Loch Press, 1965, p 30
 2. Chhuh Hli (47), Pastor Vanroliana (30), Lalzuiliana (37), Tlei Hmaw (30), Da Chhewng (21) and Laltlu (30) at an interview on 17 February 1976.

they ate early and started work in the fields from about 9.00 a.m. until 5.00 p.m. In the plains, the working hour begins very early with a break in mid-day for lunch and a little rest and resume work in the whole afternoon until dark. Mizos thought that a break in the middle was not a necessity but sheer laziness. So they worked the whole day and the hot sun soon had a telling effect on all of them. Almost everybody fell into sickness.

Mizos usually worked on the outer fringe of plots already cultivated by the Burmese people. But these flanks were always too close either to the forest or to the mountain and therefore they fell within easy reach of wild animals that destroyed the crops. The result was that they did not get the full benefit of their cultivation though the plots they worked upon were quite fertile. Another serious problem they met with was the right to the ownership of land. After having cleared the forest on a certain plot and worked on it for a few years, they were told to move out by someone who claimed it as his or her land. The claim might not be true but they did not have the facility to prove the contrary. They invariably went to seek a new plot.

Perhaps they were so used to moving from one plot to another on the hills and that is what "Taungya" really means. They did not mind to "move" on. But they soon came to realise that this "moving" method was not the method of the plains. In about 1921 some villagers of Letpangon and in about 1925 some villagers of Tuivar situated on the north of the road from Kale up the Chin Hills, decided not to "move" again in cultivation. The honour of being first to abandon "Taungya" and start "Lay" cultivation among the Mizos of Burma went to the villagers of Letpangon. Soon Mizos of other villagers followed suit and before 1940 all villagers of such villages as Letpangon, Myohla, Pinkhung, Natkyikon and Tahan were doing "Lay" cultivation.

Trade was still unknown to all Mizos. Some of them came down to Kale to buy salt but none of them were commercial minded. The salt they bought was only for their own consumption. Most of them hate to stay in the plains overnight because they thought that the place was unhealthy. If possible they return to Theizang village for night. For procuring beads they were known to have travelled as far east as Mogaung. A few Burmese tradesmen came to sell Tihna beads at Mizoram and the last of their visits was made probably in 1920. When they failed to come again, a few Mizos decided to go east in search of the place where these beads were produced. By asking questions along the road to Kale and beyond, they got as far as Kamaing and Mogaung. These trips were made probably in nineteen twenties. One evidence of the Burmese visiting Mizoram to sell beads was revealed by Rev. Tuahhranga who visited Natmyaung in Kale township where he found one Burmese old man singing some Mizo songs. That was in March 1918. Part of the song the old man sang was about man hunt.

Saikuti won't realise that enemies are around,
Each hoping to claim a head and wear a Chhawn.
And now we control the road junction,
Where we expect to meet some action .¹

1. Saikuti (1839-1921) was well-known poet. Her songs were very popular.

Saikuti chuen ralah mi ring lo ve,
Chhawn kan ngen e,
Laido lam thuamah kan phar der e.



*Illustration 4 : Mizo Women's Attire in about 1930
(After Liangkhaia : Mizo, I, pp. 30-1)*

The same old man was also able to say a hymn in Mizo. Part of the hymn is :

Take the name of Jesus with you,
Child of sorrow and of woe ;
It will joy and comfort give you,
Take it then, wher-e'er you go.¹

When Rev. Tuahhranga questioned him, the old man said that he had been to Mizoram several times to sell beads and he became familiar with these songs, etc. though he could not understand them.² This evidence ascertains two points. Firstly we could say that Mizo get beads from the Burmese who came to sell them at their own place. Secondly Mizos must have travelled east when Burmese no longer visited their place to sell the beads and that happened after 1920. All this point establish one single point. Although Mizos had very little interest in trade, they cherished in having beautiful or curious things for ornaments and to have such ornaments they had some sort of dealing with Burmans.

There is nothing much to say about their political thoughts. In another word they did not mind who ruled them or how they were ruled. When there were disputes among them they expected that their chief could decide the matter in the most amicable way. Because they were very sure that nothing could be done against their customs. They were still living in the past age with only one exception. Head hunting was no longer in fashion. Between Burma and India, there was the problem of separation i.e. to

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1. Sankey, Ira D. : *Sacred Songs and Solos*, London, Marshall, Morgan & Scott, Ltd., 1950, No. 91
 2. As told by Rev. Tuahhranga (84), Tahan, Kalembo on 4 April 1973
Lal Isua hming i pu ang u,
Lungngai riangvai fate u ;
Thlamuanna a pe ang che u,
Khawiah pawh pu ang che u.

separate Burma from the British Indian Empire in nineteen thirties. Then in the nineteen forties there was the problem of national independence. Mizos lived entirely in ignorance of these two major problems that caused much political agitation among its both eastern and western neighbours.

In social life, customs determine everything. The festival of Khuanghawi, Sechhun and Saaih together with the practice of drinking native beverage (Zupui) at all these social gatherings were still current. Most of the people did not understand the importance of either personal cleanliness or cleanliness at home. In clothing material their home spun clothes were of inferior quality. In fact the Mizos of the northern Chin Hills had been cut off from other Mizos that they remained unchanged for many years. Mizos of the Kabaw valley and the Paletwa area in the Southern Chin Hills had living standards much higher than these Mizos of the Northern Chin Hills, because they had the benefit of having in close contact with the Burmese on the one hand and they were on the other hand converted to Christianity since 1911. The influence of the new religion caused a great deal of change in their social life and that also led to many other changes.

In education, the Mizos of the Northern Chin Hills also lagged much behind. Before the Second World War it was a rare thing to find a Mizo boy or girl at school. A child could help the parents in many ways like looking after the cattle or watching the fields from pests and such usefulnesses were always fully utilised. For instance the Methodist opened a primary school at Tahan and because there was no child to attend it, it was closed in 1940. The first Mizo boy in Kabaw valley who attended the high school was Lamzinga who died of tuberculosis in 1938 while he was in the ninth standard. The first man qualified to become a compounder at a hospital was Lianmanga and he was

employed as compounder in February 1929. The first to be trained a midwife was Thangtawii who got employment as such in January 1931. Darkhawtawpa became a qualified primary school teacher in 1929. The people in general before the Second World War did not appreciate the education they could get from schools. They could not understand the importance of basic education.

Mizos living in Burma were soon converted into Christianity. Mizoram got the new faith first and it was brought to the east later. The first missionaries in Mizoram were Rev. S.W. Savidge and Rev. J.H. Lorrain who came to Aizawl on 11 January 1894 and with centre at Aizawl they started their missionary activities in Mizoram. From the Burma side, Thakhenga and Thangluaha of Tuidil came to visit Mizoram and there they became Christians. On their return to Burma, they brought back with them their new faith. As such Tuidil received Christianity in 1911. This is considered the very first time that Christianity reached the Chin Hills among the Mizos. But unlike the conditions at Mizoram, the development of Christianity among the Mizos on the Burma side was very slow. The people here got the first full time pastor in the person of Lalbawnga only in 1920.

Most of the Mizos of the Kabaw valley were already Christian converts before they left Mizoram. There were only a few of them who remained animists. Their first full time pastor was Rev. Tuahranga. He was born in April 1890 and he became a Christian in February 1909. In 1918 he moved into Burma and in March 1920 he was appointed Evangelist by a convention at Hawngnai and from February 1923 he became a full time pastor. At first all Christian Mizos of the Kabaw valley were under the control of Rev. J. H. Cope, the American Baptist Missionary of the Chin Hills. This was, however, only a temporary measure, because the Kabaw valley was taken as an

exclusively Methodist area. In February 1924, the Burma Christian Council placed the charge of this area in the hands of S. Gordon, a Methodist Missionary. In one memoir we have this statement :

There were five primitive villages, the huts of which, built of rough jungle wood and bamboo matting, stood in a circle. In the centre of the circle stood a little church built entirely by themselves. These poor folk, in emigrating, had brought their Christian faith with them.¹

When Mizos became Christians, they were found to be quite arduous. In spite of all their hardships due to poor living conditions, they never failed to attend church and pray. It was a pleasure to see them so religious.

They have their trials and difficulties; sickness, poor crops, and constant poverty are their lot. They toil from morn till night, but work and worship are never very far apart...in that wild, heathen region, villages entirely Christian, each with a simple but well-used chapel in the centre. "To join with these Lushai Christians in song and prayer was as an oasis in a desert."²

Apart from being a religious leader, S. Gordon helped the Mizos in all their affairs social and economical. For instance the villagers wanted guns to protect their fields from the ravages of the wild animals and in spite of their repeated applications to the Mawlaik Deputy Commissioner for gun licenses, they failed to get them. But with S. Gordon's help they soon got the permission to have a gun

1. Walker, F. D. ; *The Land of the Gold Pagoda*, London, Corgate Press, (?) 1937, p. 129 hereafter this work will be referred in its abbreviated form Walker : *Gold Pagoda*

2. Walker : *Gold Pagoda*, p. 130

each in every village. Formerly the Mizo cultivators were often turned out of the fields that they had claimed from the forest. When S. Gordon heard of it, he tried to have a government grant to all Mizos to hold the lands which they had cleared for themselves. He also arranged to have two Mizo students sent to the Monywa Wesleyan Middle School by Methodist stipends and one Mizo student to attend a teachers' training school at Mawlaik by a government scholarship. By today's standard one would think that these things are not of major importance. But we have to accept the fact that progress was little at the beginning. In 1924 such stipends and scholarship were unheard of things before.

Mizos were generally war-like in nature and the British Territorial Forces were quite an attraction to them. As far back as 1917 there were Mizo soldiers in the British army. But the enlisting became more numerous around 1930. They were more active in the war against Japan. In March 1944, the British founded the Lushai Brigade at Aizawl. The Japanese had Imphal as their target and the British decided to keep Imphal at all cost. If the enemy could penetrate from the Chin Hills through Lunglei and Aizawl to Chittagong and Silchar, the Lushai Brigade was expected to harass the invaders for at least six months. The commander of the brigade was Brigadier P. C. Marindin and there were in it such forces as :

1 Royal Jats (one regiment)

7/14 Punjab Regiment (one regiment)

1 Bihar Rifles (one regiment)

1 Assam Rifles (one regiment, originally an armed police force)

8 Frontier Force Rifles (one regiment, originally an armed police force)

Lushai Scouts (two companies)

Chin Levies (Haka levy plus Falam levy ; the two

were merged to form the I Chin Rifles after the Second World War)

Shaw Levies

Chin Hills Battalion - the Burma Frontier Force (formed on 16 December 1944 at Gangaw and later changed into III Chin Rifles)

We know that the Lushai Brigade had made a name in the fight to drive away Japanese from Burma.

There was heavy rain. The valleys were deep and the slopes were steep and to traverse these terrains in rains was hardship of the highest degree. Yet they could give the hardest blow on the enemies in August (1944) Within the week 92 of the enemies were dead and many of them were wounded. Many Japanese trucks were destroyed In another week there were 111 Japanese dead and 96 wounded; 49 trucks were destroyed and 50,000 gallons of petrol lost On 18 October 1944 Falam was taken. Four days later Haka was taken. Both towns were lost to the Japanese a year before.¹

The Lushai Brigade was not entirely Mizos. There were only about 400 of them. The last of their effort was recorded as :

In the Gangaw valley, 28 East African Brigade (which had been posing successfully as the leading brigade of 11 East African Division) and the Lushai Brigade had been engaged in heavy fighting since the end of the year (1944). A heavy air strike had been made on the strongly-entrenched Japanese defended positions around Gangaw itself, but it had failed to

1. "Assam and Manipur Campaign," *London Gazette*, Rangoon, Defence Ministry, 1957, pp. 25, 32, 43, 44

dislodge the enemy. On the 10th January (1945), a twice-postponed "earthquake attack" was carried out in the area by four squadrons of Mitchells (B-25), three squadrons of Hurribombers and one squadrons of thunderbolts (4-47). The object of these "earthquakes" was the clearance of some particular defended area immediately before a ground attack ; the principle was to begin with a relatively heavy bombing attack, after which fighter-bomber bombed and strafed the target by sections, advancing as the ground forces advanced and finishing with dummy attacks. At Gangaw the bombing was right on the target and completely successful : the ground forces went in immediately and all the defended positions were secured.

After two days of strenuous fighting, supported by the bombers of Strategic Air Force, 28 East African Brigade and the Lushai Brigade had cleared the town ; Japanese resistance in the Gangaw Valley was now broken and the way was open to 4 Corps for a rapid advance to the Irrawaddy. The Lushai Brigade, which had been operating over very bad country for more than a year on end and was considerably exhausted and reduced in numbers, was now withdrawn to India.¹

The Mizos of the Lushai Brigade were mostly of the Mizoram. In fact almost all Mizos of Burma went back to Mizoram as the Japanese advanced into Burma and that explains why the Mizos personnel of the Brigade were all from India.

When the Japanese overran Burma, they reached the Kabaw valley too. The Kale area became strategically

1. *Report to the Combined Chiefs of Staff by the Supreme Allied Commander, South-East Asia, 1943-5*, New Delhi, The English Book Store, 1960 Second Impression, p. 116 389-90

important to them to go up the Chin Hills and to take Imphal in an advance into India. Like all other civilians, Mizos with the exception of those living at Myohla and Pinkhung evacuated the Kabaw valley. In March 1943 the majority of them reached India. Mizos of the not so easily accessible places of northern and southern Chin Hills, of course, remained where they were.

In summing up the whole episode of Mizos coming back into Burma for the second time, we find that they came in three separate groups at three separate times. It was in the first quarter of the 19 century that the first group came and settled in the northern Chin Hills. Second group came in 1914 to settle in the Kabaw valley. Lastly in 1928 some Mizos came to live in the extreme part of the southern Chin Hills. In all their political, economical and cultural lives, these settlers were still in a much undeveloped stage. They did not realise the importance of sending their children to schools. But they brought with them from Mizoram, the Christian faith and they faithfully adhered to it. This faith in several ways helped them to prosper. Mizos did well in the military service. They joined the British Territorial Forces. The Lushai Brigade in which many Mizos served, was formed during the Second World War to fight against the Japanese. They did make some brilliant records in this fight. Except for a few, most of the Mizos of the Kabaw valley evacuated their villages early in 1943. For Mizos living both in the northern and southern Chin Hills, they did not have to evacuate their places during the war because their places did not lie in direct route of any military operation.



*Photograph : 15 Members of the Goodwill Mission to Burma from the
Lushai Hills in 1947 (from R. Thanzauva)*

*L to R : U Htay Kywe (Liaison) ; R. Thanzauva ; Thakhin Lu Min
(AFPFL Representative) ; Pu K. Maniliana ; Pu Vana*

Chapter Three

The 1945 -1965 Period

IT was mentioned above that Mizos of the Kabaw valley, with the exceptions of those living at Myohla and Pinkhung, evacuated their homes during the war. But they came back as soon as the war was over. Rehabilitation and reconstruction began immediately. Population even increased because new Mizos followed the former settlers. Many of them were recruited in the Burma Army.

While Burma and India were actively working for national independence, one organisation founded on 5 July 1947 at Aizawl, called the United Mizo Freedom Organisation¹ worked for making Mizoram as part of the Burma union when it became independent. All indigenuous races of Burma were advocating mutual friendship and Mizos sent their three men delegation of K. Manliana, Vana ang Thanzauva² to meet Burma leaders. Mizos in general found this proposal to unite with Burma quite interesting. But they thought that to fight the old or hereditary chiefs and to have village councils with members elected by the people was more important or urgent. This movements was led by the Mizo Union founded on 9 April 1946 and the problem of forming a village council eclipsed all enthusiasm for a union with Burma.³

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1. Led by Lalmawia who served in Burma as an officer during the war and had some contact with the AFPFL leaders
 2. See photograph 15
 3. Vanlawma, R. : *Ka Ram leh Kei*, (My Country and I - Political History of Modern Mizoram). Aizawl, Zalen Press, 1972, p. 149 ; hereafter this work will be referred to in its abbreviated form Vanlawma : *Ka Ram*

Nevertheless Mizo leaders who went to meet AFPFL leaders did have a chance to discuss the future of Mizos who had already settled in Burma at that time. They came to an understanding that after Burma's independence, Mizos who had once served the army on Burma soil will be recognised as Burma citizens.¹

There were about 500 Mizos in the Burma Army which was busy fighting against the insurgents soon after Burma's independence. There was, of course, no separate unit entirely of Mizo soldiers but once in the army these Mizos conformed sincerely to the army discipline and became good soldiers. We can quote quite a number of tales where Mizo soldiers were taken as exemplary. Major Kyi overran the insurgents in 1949 and reoccupied Mandalay and Sagaing. Every night for guard duty Major Kyi would trust only Mizo sentrys. They were Thanchhuma, Zakhuma, Laihrawta, Hramtua, Kapthula and Rokima. Wireless messages sent to Yenanggyang and Chauk were often tapped by the insurgents and this often led to serious ambushes. To prevent further losses Major Kyi sent Khawrothanga to Chauk and Chhawnhleia to Yenanggyang stations to transmit messages in Mizo dialect. It was during the period July to September 1949. Major Kyi had a great admiration for the courage of each individual Mizo soldier and he had recommended to the North Command twenty five of them for promotion.² From January to April 1949, important battles were fought around Nyaungglaybin and there were about forty Mizo soldiers in these fights.³

1. See Appendix IX

2. As told by WO I Hullana, Mingaladon, at an interview on 27 December 1971

3. As told by Capt. Vanpuilela (retired) at an interview on 7 April 1973

Mizos in the Indian Army would be more numerous than those in the Burma Army, but more of them received honour for distinguished services in Burma.

Military Cross was awarded to Subahdar Khawma,
Subahdar Ralkapa and
Jemedar Thanthianga ;

Burma Galantry Medal to L/Nk. Norawta,
Jemedar Ralthanga,
NCO Suakkunga,
Subahdar Thangthiauva and
Sgt. Zakhuaia ;

Military Medal to NCO Dokima ; and

Burma Military Police Medal to Subahdar Sachhuana and
Subahdar Thangthiauva.

Probably for such distinguished services, authorities encouraged more Mizos to join the army. In 1950 a recruiting centre was opened in Kale to receive the Mizo youths. Among the recruits were those who had not yet received citizenship in Burma. To deal with them the War Office Council Order (No. 40/50 dated 2 May 1950)¹ from the Adjutant General's Department was issued to the effect that every Mizo could be taken as a Burma citizen unless he or she has declared an alienation of that. But for some diplomatic reasons another from the same source (No. 47-23 WO/AGD 1/53 dated 8 June 1953) expressed that the recruiting officer must take care that the recruit came with a written note from his village headman that he is a Burma citizen. Yet the number increased to over 3000 Mizo soldiers in about 1960. That was the maximum figure of the strength of Mizo in the Burma Army.

1. See Appendix IX

Political consciousness among Mizos was a rare thing. So was their being conscious of future development. Each individual would know agriculture for self sufficiency and all he would desire was peace in his immediate vicinity. There were no political organisations. They did not even feel the need to send their children to school. But soon after Burma's independence, Thanghleia of Khampat, a few elders of Tahan and some officers of the army began to worry about the future of Mizos in Burma. They tried to get into contact with the AFPFL leaders and put up their problems for solutions. Consequently the AFPFL formed in 1949 the "L" Committee.¹ The Honourable Home Minister U Kyaw Nyein was the chairman of the committee. Its purpose was to find ways and means to help Mizos in Burma. From a total of eleven battalions in the Burma Army, two Burmese and three Karen battalions rebelled. Among the rest, the Chin battalion which consisted of many Mizo soldiers seemed to be the most reliable. When put to test they were found to be as good as they were expected to be. When most of the serious troubles of insurgency were over the Burma government wanted to express its "gratitude" to the Mizo soldiers and the "L" Committee was the definite expression of that gratitude. It had done the following :

- (1) Mizo soldier is given all possible help to send his money to his relatives in India.
- (2) Parents of any Mizo soldier, on application of becoming Burma citizens, are given help to become so.
- (3) Any Mizos of India, on application to be enlisted in the Burma Army, is helped to do so.
- (4) Mizo newcomers from India are given a place in the Kabaw valley and all possible help to start a living immediately.²

1. "L" stands for Lushai.

2. As told by U Kyaw Nyein at an interview on 28 August 1973.

These encouraged many Mizos from India to move into Burma and the decade 1950-60 saw the largest number of immigrants. Most of them came to the Kabaw valley and started agriculture there.

When the Deputy Commissioners of the Northern Chin Hills and Mizoram met on 1, 2 March 1955 at Champhai, the D. C. of Mizoram mentioned that Mizos of Mizoram (1) being recruited in the Burma Army, (2) being recruited in the Burma Police service, (3) being allowed to settle in the Kabaw valley and (4) coming back beyond the twenty five mile limit from the border without the knowledge of the India government were objectionable.¹ To the Burma government, the points thus raised, except number 4 seemed to be not of any importance because Mizos are always taken as Chins and as such they are among the indigenous peoples of Burma.² This point has been elaborated in 1948 as Chins include

- a. Lushais,
- b. Kukis,
- c. Nagas,
- d. Burmans domiciled in the Chin Hills and
- e. Chins of the adjoining areas.³

An amendment of the 1948 *Chin Special Division Act* made in 1957 defines Chin as "Burma citizens domiciled in the Chin Special Division"⁴. These provisions and definitions

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1. *General Department*, "Correspondent in Connection with Border Meetings," File No. 44, folios 6 and 9
 2. See *The Chin Hills Regulation, 1896 with Rules framed thereunder and Notifications*, Rangoon, Government Printing, 1897, p. 3
 3. See section 2 (4) of *Chin Special Division Act, 1948*, Rangoon, Govt. Printing, 1948, p. 13 and the letter from President, Lushal Welfare Organization to President, Revolutionary Council in 1962 at Appendix XI
 4. *Chin Special Division Act, 1948 and the Chin Special Division Act (Extension)*, 1948, Rangoon, Government Printing, 1962, p. 1

seem to have provided everything against further doubts and disputes. But when Mizos came to live not only in the Chin Hills but also in the Kabaw valley and Tamu and Kale townships of Sagaing Division, there arose doubts as to accept them as Burma citizens. Because the amendment of 1957 had dropped the clause of living in "the adjoining areas". As their population grow in the said areas, the problems became serious. Immigration officers were in delemma. Some were in favour of expelling them over the border. There were not yet any Mizo organisation in Burma to look after their interests. An organisation that had nothing to do with politics but that would work exclusively for such a problem became a necessity. Membership would be sought among soldiers, government servants and students. On 18-19 May 1962 an all Burma Mizo congress was convened at Tahan, Kale township and the Lushai Welfare Organisation was founded. The first executive committee members were

President	Thanghleia of Khampat
Vice President	Thanruma of Tahan
General Secretary	Rohnuna of Tahan
Assistant Secretary	B. Lalthangliana of Tahan
Treasurer	Pakunga of Tahan
Auditor	Lalsanga of Tahan

As its first work, the committee submitted on 20 August 1962 a request to the Revolutionary Council that all Mizos now residing in Burma are to be legally recognised as Burma citizens and the Kabaw valley where most of them reside at that moment should be taken out of the jurisdiction of the Chindwin District and added to the Frontier Area Administration so that more development programmes could be enforced. Mizos had been in fact, included in the national registration carried out during the Caretaker Government of 1958. The present problem, however, arose only when section 2(4) of the Chin Special Division Act was amended and the clause "Chins of the adjoining

areas" was dropped. Mizos desired that their request be granted so that there would be no more such problems. In addition to this they wanted to be recognised as one of the national minorities of Burma. That did not necessarily mean that Mizos wanted to be classified as anything different from the Chin.

The Revolutionary Council was very much in favour of the Lushai Welfare Organisations attitude. Colonel Lun Tin, Commandar of the North West Command and Member of Chin Affairs Council and Colonel Van Kulh, Chairman of the Sagaing Division Security and Administrative Council came to Tahan and met the administrative heads from the Chin Division and Upper Chindwin District on 23 March 1963, a proclamation was issued that Mizos were to be recognised as Burma citizens henceforth and they were to be called "Burma National Lushais." Necessary details were discussed before such a conclusion was reached. On 19 September 1962 the Security and Administrative Committee of the North West Command met and the decisions were made known to all executive bodies in an order of 30 November 1962. According to this notification.

- (a) Lushais coming over from India would be allowed to settle in Burma if they would take the alligence of the Burma Revolutionary Government and become citizens of the Union of Burma ;
- (b) Lushais who are not prepared to became Burma citizens would not be allowed to settle in Burma though they could stay temporarily only within the twenty five mile limit from the border as agreed upon formerly by both governments ;
- (c) Lushais after becoming Burma citizens would be subjected to all rules and regulations prevailing in the Union of Burma ;

- (d) Lushais who have become Burma citizens would be allotted cultivable lands in the Kabaw valley where such lands are still available in abundance; and
- (e) Lushais of Burma shall never be allowed to have a separate national state.

In addition to this, the National Registration Head Office, Rangoon, on 6 April 1963 ordered the Ma Ma Operation with these specifications.

1. The Ma Ma Operation shall start on 2 April 1963.
2. Only three copies of Form I (against the usual five) are required with three passport size photographs for three copies of Form I and one more photograph for the Testimonial Card
3. The Testimonial Card and temporary certificate shall have the phrase "Burma National Lushai" rubber stamped at a space under item eight
4. Lushais who had formerly registered as Burma citizens and have lost their registration cards subsequently would be registered again in a separate list
5. Lushai children who were registered before and who have now reached the age of twelve must be photographed again and new cards would be issued

The 42 Infantry at Kale was given the Ma Ma Operation Order No. 1 with instructions to visit all Lushai villages to take the census of Lushais; to find out Lushais who want to become Burma citizens and to give all possible help to obtain it; and to expel immediately any Lushai who has no desire to become a Burma citizen (full power to do so

has been given to the leader of the team that checked any specific area). It was also clearly stated that no other Lushai who reached Burma from either India or Pakistan after 23 March 1963 would be given the said privileges. To carry out this Ma Ma Operation, there were two teams organised in Falam township, one in Haka township, one in Tedim township, one in Kale township and one in Tamu township.

To celebrate the successful completion of the Ma Ma Operation, a mass meeting was held at Tahan on 1 June 1963. Over 10,000 people attended it. Representing the Revolutionary Government Colonel Lun Tin in his public address said :

The chief reason to accept Lushais as Burma citizens is that Lushai soldiers of the Army are loyal and they defend Burma even at the risk of their lives.

He continued to say that :

While we deliberate on the chances of receiving Lushais as Burma citizens, our Revolutionary Council Chairman General Ne Win himself expressed the opinion that parents and relatives of Lushai soldiers who bravely served Burma could be expected to become loyal citizens of Burma and in that sense we are justified to help them in becoming Burma citizens. As we welcome brothers who come back after a long absence, so we welcome the Burma National Lushais today.¹

Both Colonel Van Kulh and Lieutenant-Colonel Mya Thaug talked in the same strain at that public meeting.

Mizos who moved into either the Northern or Southern Chin Hills were confronted with no such problems of

1. "Burma Lusel Hlawhtlin Lawmna Ropui Ber." *Ramthar*, II, ii, 15 June 1963, pp. 1 and 4.

citizenship simply because they domiciled in the Chin Hills or Chin Special Division as provided in Section 2 (4) of the *Chin Hills Regulation of 1896* and the *Chin Special Division Act of 1948* and the amendment of 1957. They are all Chins and they live well within the Chin area. Nevertheless the Ma Ma Operation was also extended to them by taking a census.

There is no doubt about the sincerity of everyone who worked for an amicable solution of receiving Mizos in the Kabaw valley as "Burma National Lushais." But there still are two disconcerting points. Firstly the date 23 March 1963 to be taken as the last time for any Mizo to become a Burma citizen was taken as too arbitrary. Secondly the name "Burma National Lushai" might lead to some disparity with the Chins. And that is not desirable.

It is true that we should be more concerned about those who are already domiciled in Burma than about any other who might appear on the scene later. Being given help to cultivate and settle for a peaceful life is all they could desire and they are well on their way to further developments. As to another problem of being labelled other than Chin, we think it is for the better than for the worse since they come to live outside the Chin area. By the language they speak and by the custom they follow, they remain Chin.

Mizos living in the Southern Chin Hills are also cultivators. In addition to rice cultivation, those at Kalsihtlang have orchards for oranges which they send to Akyab. At plains near the Kin chaung, Mizos have sugar cane and coffee plantations. At Palettwa, Mizos and Maras are largely traders.

Mizos of Northern Chin Hills are still using the Taungya (Smash and Burn) method of cultivation. They know only the primitive economy, i. e. they grow their



*Photograph 16 : Rih Lake and the Cultivated
Fields in its Environ*

own food. The crops are rice, maize, beans, cucumber, melon etc. Villages like Bochung, Seipui, Bukphir and Rihkhawdar luckily have a few narrow strips near their villages. It is in these strips that the villagers experimented new methods in cultivation. Plains around the Rih lake¹ provide enough space for wet cultivation of rice. This place is now one of the rice producing areas in the Chin State.

Mizos of the Kale and Tamu townships are now producing rice by wet cultivation. They started claiming forest lands for agriculture and they founded villages close to the fields that they had cleared for growing rice. They started this since 1920 but it was only in 1950 that they organised the Burma Lushai Association which aims to give all possible financial aid to Mizo farmers. In fact, it was the "L" Committee of the AFPFL which urged the Mizo leaders to organise such an association. It would take up cases where there is a possibility of getting government grants and aids, collect common funds to help the needy and to organise co-operative works. At Tahan shares were invited to open a co-operative shop. Unfortunately it did not get a popular support. The capital raised was barely K 3000.

To popularise the aims of the Burma Lushai Association and to raise the much needed fund, the association launched on a publication business. The books thus produced are the first Mizo books ever printed and published in Burma. They are

Fahran Nun (The Life of an Orphan)

Maymyo Sanapui (The Maymyo Clock Tower)

Hmangaih Thiamna (The True Road of Love)

Tiang Zai Hla (Tiang Zai Folk Songs)

Among the Mizos in general, few army personnel who

1. See Photograph 16

were about to retire from the army service and go back to Mizoram and a few government servants expressed their opinion that such an association was a bit too early. Most of the Mizos would not appreciate its functions. They were right. Because after four months there was no more association. But it left a scandal. Some of those who opposed the association accused that some members of it were corrupt. They probably failed to understand that the founder members lacked no experience in such matters, especially in keeping proper accounts. Next they could not raise enough funds. Book publication was always a tough subject that required a lot of experience. The venture of the saw mill was also a hopeless loss. When every part of their programme turned out to be a failure severe criticism led to disunity and loss of unity was the most severe damage done by this venture. The very first association of the Mizos turned out to be a sad thing and the disillusion was a most severe shock. The leader of this association was Thanghleia of Khampat.

As mentioned above the Burma Lushai Association's one objective was to procure government aids for economics development in areas mostly confined to the Kabaw valley where many Mizo immigrants settled. In 1953 the government promised to grant aid totalling up to K 900,000 in three instalments of K 100,000, K 300,000 and K 500,000. The rate of interest was K 6.50 percent. The first instalment was to be used in a three year programme, i. e. for years 1953, 1954 and 1955. The Association took the loan of K 100,000 and using co-operative methods it started clearing lands for cultivation, buying cattle and a tractor for ploughing, etc. and digging waterways for irrigation. It got to pay in the interest in 1956 and to repay the whole loan in 1960. It never drew the second and the third instalments. The reason was that the leaders of the association were not satisfied with the result of the very first venture. And the loan of K 100,000 was never really repaid. By a general proclamation (1963)

not to reclaim government aids in the whole country, the loans made in the Kabaw valley were also left unclaimed.

Using the loan from the government, some houses were built at Khampat. Part of the loan was also used in buying agricultural implements. In order to introduce new crops etc. The association got in contact with Assamese farmers and brought over 5,700 plants of pineapple, 600 coconut trees, 18,680 plants of coffee and also a little each of Zadaw Be, jute, oranges, etc. A co-operative shop was opened to retail consumers' goods. For cultivation, the association was able to get 105 plots each measuring 200 square yards or 176 acres. Members of the association worked with real enthusiasm for three years (1953, 1954 and 1955). On finding the result not as good as they expected, their interest in the association began to wane. We attribute three major factors to the failure of the association. Firstly there was no able leadership. Secondly there was no skilful labour. And lastly no more funds were forthcoming to continue with the experiments. There always is the hope that people would learn gradually until they would secede.

Taungya method of cultivation generally requires moving from one place to another. As the cultivation plots move, even village move sometimes because the cultivators want to live close to their fields. That on the other hand influences the mode of living among Mizos. They are quite prepared for moving about. When accustomed to shifting, they naturally do not have long term programmes. Investments for future benefit could not interest them. Leaving anything for the posterity is still new to them. If anything does not turn out well by the end of the year, instead of deciding to try it again they would abandon it totally. The underlying reason of failure in the economic development around Khampat is, I think, mainly due to this Mizo character of loathing to make long term programmes.

Apart from those 176 acres growing rice, there were seventy seven acres of orange trees, forty five of pine apples and five of sugar-cane and that obviously shows that the economic venture was of very little success. The number of orange trees continued to dwindle due to diseases. In spite of these drawbacks, the Mizos of Kabaw valley were well-off next to those of Tahan. They got quite a considerable amount of income from these fruit gardens and if they put more labour in them, there are possibilities that they would prosper.

In Kale township, the majority grow rice. They grow more than what they needed. Myohla, Pinkhung and Pyintawu are big rice producing areas. They could even give rice well above the quality required by the authorities. But at Letpanchaung there are about 150 acres of sugar-cane. From the juice they produced molasses (Kyanthaga) of fairly good quality. There are also no big land owners. Thangchungnunga of Myohla who has thirty acres of land is considered a land lord. There is no one who could surpass him in wealth.

Like a very other frontier people, Mizos could not remain uninvolved in the black-marketing racket. Rice, beans, copper, cattle and scented wood were in large demand in India. Medicine of all kinds, sewing machines, bicycles, textile and various luxury goods are in hot demand on the Burma side. Exchange of currencies between Indian and Burmese monies is of no trouble. When we compare the racket here with those at Lashio, Tachilek, Myawadi, Moulmein or Kawthaung, it becomes only a minor affair. On finding reasons for this tardiness we find that an average Mizo is neither rich nor clever enough to go deep into this kind of business. Roads and communications are also difficult. Only about five percent of the population really indulge in this kind of trade.

Mizo now began to take more interest in education. As they are all rural people, they find it hard to send their

children to school at towns. More primary schools ought to be opened at their villages. In 1951 ten students went to Rangoon with government scholarship. Ten girls went to Rangoon on similar aids in 1955. These aids were for middle school and high school education only. So far there were altogether twenty three boys and twelve girls who received the scholarship. No more such grants were given since 1963. The reason was that the students at present would be sent to Sagaing Academy for Development of National Groups. Unfortunately no Mizo student has been sent to this academy uptill now. From 1962 onwards the* Methodist Church offered scholarships for schooling at Mandalay. Sixteen boys and six girls received the scholarship so offered. Up to 1965, there were only three of the Mizos of Burma who received the first degree of a university. Six more are still under graduates.

Reading and writing Mizo ought to be taught at primary schools. There is nothing unusual about it. Yet no Mizo is taught at government schools in Burma until now. The Methodist church, Presbyterian church and Independent Church of Burma on the other hand, had classes on Mizo opened during summer vacations, using text books and hymn books printed at Mizoram. Mizos of Burma could produce very little books in Mizos and that explains why Mizoram books are still popular among the Mizos of Burma.

In dress, the Mizos in Burma are now very much burmanised. National costume is reserved for important occations. Wearing long pants, many of the younger generations show their taste for western mode of dressing. Mizos would easily imitate any form of dress if it pleases them.

Tlawmngaihna or the moral sense of self-denial and charity, is the essence of Mizo culture. It could be explained best with a few examples. An injured person

during the hunt refused to be carried because he did not want to cause an extra burden on his friends. This is Tlawmngaihna. When everybody is hungry, a man would eat very little leaving the bigger portion of food for friends. That too is Tlawmngaihna. Walking one whole day over a rough terrain in order to give an important news to a friend is also Tlawmngaihna. A man risks his life to save his friends as he is urged by Tlawmngaihna.

The said sense of Tlawmngaihna has a great influence on all Mizos. Comparatively speaking, this sense is not as strong among the Mizos today as it was in the past. Yet they still are very much under its influence, especially when something bad is threatening and everybody has to co-operate to avert the impending danger.

In religion, Mizos are mostly Christians and since their conversion there practically was no problem. Most of the Protestant churches are present. The Methodist Church was the first among them and it has therefore the majority of followers. The Independent Church was established on 30 July 1938 at Lianhna village of Northern Chin Hills. The Presbyterian Church was established on 5 February 1956 at Kanan village of Tamu township. There are also such groups of Christianity like the Seventh Day Adventist, Seventh Day Baptist and Jehovah's Witnesses.

For embracing the Christian faith, there are demerits as there certainly are merits. Among the demerits, the most important is disunity caused by difference of sect. Next, interest in one single unit might result in the disregard for progress of the whole people. In some cases when the recognition as a full member of a certain person was withheld for a sin, he would be welcome as member by another church. That in fact caused much laxation in church discipline. Ignoring or condemning a sin might lead to some social disturbances. Instead of propagating the Gospel among the nonbelievers, Mizo Christians are found to be

“stealing” membership among themselves. In the strict sense of Christianity, they are not like Christians in many instances.

On the other hand some Mizos are found to be too much of a Christian. They read the Bible exclusively. Much of their time is spent either in Biblical discussion or in Church going. In this way they, have little general knowledge and their family life suffered. In another words, parents spend too much time in religious gatherings that children are left by themselves. Without proper parental care, it is feared that the young ones would grow into not so useful citizens. It involves all church communities and without unity among the churches, no measure against this kind of evil is possible. Hlimsang (too much devotion) is causing many difficulties in both social and economic life of Mizos in Burma. Apart from this Hlimsang in the Independent Church of Burma, the church elders have another difficulty. It is mutual disbelief of one another's integrity. Accusations of immorality or corruption are levelled against one another leading even to riots in 1962. Administrative authorities found it necessary to close the church at Tahan on 12 December 1962 and the church office on 22 December. The Burma Christian Council worked hard to bring peace among the quarelling factions and it was only on 22 June 1965 that the closed church and office are reopened.

Merits of being converted into Christianity are many and varied. The financial aids from America and England helped greatly in many development schemes among the Christian Mizos. Youth Leadership Training Course and Work Camp held usually during the hot season have produced many useful Mizo youths. Their contribution to the wellbeing of the Mizo society is well appreciated. It also increases the popularity of Christianity among these people. These courses use the language of Mizo as the

medium of instruction and this enables the young people to read and write Mizo. They could now read the Bible in Mizo. When compared to other Christians, I honestly believe that the biblical knowledge of an average Mizo Christian stands out best.

The aids also give a chance to Mizo youths to attend schools where higher education is available. Government scholarship holders would get more money to spend at big towns in Burma but the Church aid students are found to be more studious and successful. Perhaps it is due to a better control over the student by the community when he or she is enjoying the church aid. So far more than half of the University students of the Mizos are supported by the Church. Another activity of the Church is to maintain orphanages where all orphans are given an equal chance to learn and grow into useful citizens. Mizo printing presses also made possible the growth of Mizo literature. Generally speaking, it is the Christian faith that brings a lot of progress among the Mizos.

If there were no quarreling sects among the Christians, the chances of progress could have been far more greater. For further progress, the suggestion therefore is that Mizo could have been united under one church organisation and as I have mentioned above, some church practices must be reformed so that Mizos would have ample time left for their own private or home life.

In summing up we find that Mizos are to be taken as one of the indigenous peoples of Burma. The AFPFL considered that Mizos coming over from Mizoram to get settled in the Chin Hills or in areas adjoining the Chin Hills should be encouraged. The India government found it objectionable. It was finally settled when the Revolutionary Council came into power by proclaiming that any Mizo found to be residing in Burma after 23 March 1963 would

be deported. The much needed financial aid was provided. Nevertheless due to poor leadership and lack of experience, results were not much encouraging or satisfactory. Government scholarship granted to young people, were also found to be not quite successful. On the other hand the Christian Church succeeded in many aspects either socially or culturally. One serious drawback is the presence of many factions among the Christians. Quarrels are always serious obstacles to progress. At present there are in Burma 83 Mizo villages with 5,736 homes of 33,554 people according to an estimation made in 1972-3.¹ Most of these people are poor but they all are hard working. With a good technical knowledge and a little financial aid, there is a great hope that they would progress well in the immediate future and they would continue to be good citizens of the Union of Socialist Republic of Burma.

1. See Appendix XVI and Map I

RESUME

MIZOS remembered that they had changed their habitat many times and with every change came a considerable difference in the mode of living, etc. At times they would be fighting among themselves and defeat meant moving to a comparatively safer place. Perhaps that explains the movement of several groups of Tibeto-Burmans along the Tibet-Chinese and Burma-Tibet-Chinese borders. As Mizos were among these group, they might also be moving as occasion arose and probably during the period from 8 to early 14 centuries A.D. that they came to occupy a valley which we now call Kabaw. When they felt the pressure of Shan movements became great they decided to retreat into the Chin Hills. Unity of all Mizos against a common enemy was still an unheard of thing. Another formidable enemy in the name of Pawih arose in early 18 century. To escape from its frequent disturbances, Mizos move to yet another place now called Mizoram in India.

Even at Mizoram, Mizos continued to quarrel among themselves. The blood group of Hualngos suffered defeat twice and therefore in the first quarter of the 19 century they came back to the Chin Hills. In fact feuds continued until the British came in 1896. Yet the old Mizo trait of abandoning old place for a new promising land persists and they continue moving to better and yet better places.

Another good cause to move was economical. When Mizos came into Burma again in 1914 they came to the Kabaw valley where cultivation was better. It was the same economic motive when Mizos moved into Paletwa township in the Southern Chin Hills in 1928.

Mizo tradition maintained that Mautam (Famine) visited Mizoram in a fifty year cycle. Those ones that they could remember well were of 1861 and 1911. The coming famine could be foretold by observing the bamboo plants. They flower, bear fruit and die soon after this outburst. Then rats as a vermin appeared. They multiplied quicker than they could be destroyed and they ate up the crops so that the people could not have enough store until next crop. Starvation was sure to come. When another was due in 1961,¹ some decided to avoid it by moving out of Mizoram ten or fifteen years ahead. This was a post 1945 affair and migrations mostly into Burma occurred during 1950s.

The Revolutionary Council of Burma fixed a date line of 23 March 1963 by a proclamation stating clearly that those Mizos who came prior to that date would be considered Burmese citizens. That meant that who came later will be seized for deportation. A kind of census among the Mizos of Burma, known by the name of Ma Ma Operation was taken to determine the citizenship. Had it not been for this operation the flow of Mizos into Burma would still be alive. Because the immigrants proved that they were correct. Perhaps the whole eastern half of Mizoram lost its population to Burma.

Mizos got three great opportunities to get united. They were mere chance occurrences. The first chance came when they lived in the Kabaw during the period A.D. 750 to 1280. For more than half a century they got to live and develop culturally together. If they were politically united under one king in a small state, it could have been better. When they went up the Chin Hills in early 14 century, because of the Shan disturbances they had a well established common culture and dialect. In the Chin Hills they were scattered as the terrain permits only a limited

1. It actually hit Mizoram in 1959 and food was extremely scarce in 1960.

group to settle at one particular place. Isolationism set in and one settlement started quarreling with the neighbouring settlements even though they were of the same race and culture. That again was a serious setback to unity. A few differences in culture and even in dialect crept in.

Crossing over the Tiau river and settling in a place now called Mizoram in about 1700, Mizos got a second chance for unity. At first the Pawih danger was still eminent and they thought it expedient not to live in big settlements. Then in the second quarter of the 18 century, eight chiefs of Sailos among the Mizo became strong enough to establish the town of Selesih with 7,000 households. One Kawlha, son of Lallula, became the chief. This again was another chance for bringing customary laws into more or less fixed form and for gradually weeding out former difference in the dialect. Unfortunately they lived at Selesih for only a decade. They split up again into several villages. Nevertheless the common dialect and culture persist until now.

The Arthington Mission, so called because the rich man Arthington financed missions to visit places where Christianity was never preached before, came to Mizoram to propagate Christianity. It was represented by F. W. Savidge and J. H. Lorrain and arrived at Aizawl on 11 January 1894. In that same year they started writing Mizo using the Roman script. When the Presbyterian Church of Wales sent Rev. David Jones who arrived at Aizawl on 31 August 1897, the earlier two missionaries felt free to leave everything in his hand and they left Aizawl.

When Lunglei became the capital of South Mizoram, the Baptist Mission chose the same Savidge and Lorrain to represent their mission there. Although there were five different dialects, they adopted the same method of writing Mizo as they had invented a decade ago. This gave the people of north and south Mizoram an opportunity to join

hands in translating and publishing the Bible, hymns and several other religious works into Mizo. Primary schools were first opened by the mission and reading and writing Mizo was taught at these schools. When the government established schools, it adopted the same method of writing Mizo as invented by the mission. This was in fact a very important agency that could bring about the unity of all Mizos. In another word, Mizos are at present living in all three countries of Bengaldesh, Burma and India but they are speaking one common language and using the same method to write it. it is definitely a quality unique only to Mizos among all the hill people in the said countries.

Mizos who became domiciled in Burma had nothing like economic development programmes or political consciousness until about 1945. When India and Burma were about to gain independence, some Mizos of Mizoram thought that their lot would be better if Mizoram were taken as part of Burma. They formed an association and sent delegations to AFPFL leaders. But the majority of Mizos at that time were not interested in this problem. Mizos living in Burma could not possibly think of such a thing. They really came to acquire some consciousness of politics only when section 2(4) of the Chin Special Division Act was amended in 1957 which brought to the fore-front the question of taking them as Chin if they do not choose to live in the Chin Hills. Many of them had already settled in the Kabaw valley which is definitely outside the Chin area. The Lushai Welfare Organisation established in 1962 put up a memorandum to the Revolutionary Council of Burma to recognise all Mizos living outside the Chin areas as Burma citizens too. They succeeded in getting what they wanted though only imigrants prior to 23 March 1963 would be given that privilege. Unfortunately this fact was not properly publicised and there still are threats of deportation. The problem eventually culminated to the extent that Mizos would lost their right to stand election or to vote in the

1974 general election. This was timely corrected by a telegram from the Central Election Commission. Even then Mizos or Lushais of the Chin Hills could vote but not stand election. It seems that the only antidote to all these is the political consciousness among the Mizos.

Serving the Burma Army is the most commendable thing Mizos have done as the citizens of Burma. From being privates, they could in all events only become petty officers. But all Mizo soldiers are noted for good discipline and bravery. They had proved their "trust-worthiness" during the most difficult phase of insurgency in Burma immediately after the independence. In recognition of this the AFPFL formed the so called "L" Committee to look after of these Mizo soldiers.

There is no area strictly confined to Mizo only. In fact the majority of them live in the township of Kale and Tamu. Unless they identify themselves as Chins they are too few to have policy of their own with set rights and privileges.

In economic condition, they were very primitive until 1920. Then Mizos of Letpangon started to learn "wet cultivation" of rice and that was the beginning of change. Their standard of living greatly improved with this change.

Formerly Mizos knew only the Taungya (Smash and Burn) method of cultivation as practiced in the hill tracts. It required strenuous labour though production was never plentiful. Now they learn the agricultural methods of the plains and in addition of rice cultivation, they even venture to grow fruit trees. Oranges and pine apples they produce are quite excellent. Difficulty in transport is a serious hinderance to further progress.

Burma government granted K 100,000 aid in 1953 to develop areas around Khampat. Deficiency in technical

knowledge plus lack of efficient leadership made results not quite satisfactory. It discouraged further ventures.

In the past history Mizos had been moving from one place to another. But from 1700 to 1900 they finally get settled in one locality called Mizoram long enough to have their own dialect and customs fixed in their present form without much outside influence. Under the British they certainly received outside influence and undoubtedly Christianity is the most important of all such influences. In social life, Mizos who have had closer contact with Indians would become indianised and those with Burmans burmanised. Only a few people who lived in very remote places could live unchanged and even their number has now dwindled considerably. For better or for worse changes could not be stopped and we could only hope that with proper care Mizos might improve in all aspects of their life through these changes.

After becoming Christians, Mizos never waver. They remain steadfast Christians and they would maintain that for many more centuries to come. The missionary zeal among them is found to be very great. They raise funds to send out preachers to various places in the adjoining areas, especially to the Southern Chin Hills to propagate the Gospel. That enthusiasm is unique with these people. It has passed a duration of eighty years that Mizos become Christians and it is now possible to say that Christianity would continue to prosper among them. Nevertheless there are differences of sect and quarrels among them. It is the most undesirable thing and if Mizos really wanted bigger achievements they must come into one big Church where all differences could be settled amicably and where future development schemes could be planned. Utilising the united Church is definitely an urgent necessity.

Being accustomed to moving from one cultivation plot to another every year, Mizos of the past would

naturally think about only a year's work ahead. Long term plans never appeared to be necessary to them. Now they are confronted with problems of life time ownership of cultivable plots, commercial economy, mass production, family planning, Children's schooling and their future, etc., they need a lot of planning and guidance. Perhaps the Christian preachers might be able to give some help. The fact that the citizenship had been granted to the Mizos should be made known to a much larger public so that they could move about more freely and work with more confidence. Since a majority of them are now occupying the Kabaw valley which has still a very large portion of land for agricultural development, Mizos have in fact quite a promising future.

Appendix I

MIZO

HILL people living on the north west of Burma and north east of India are known as Kuki to the Bengalis.¹ The earliest use of this name in English is found in 1792.² Bengalis found them culturally rather backward, because Kuki literally means "wild hill people." The Burmese call them Chin and we do not yet know why so they call them. Perhaps they were always found carrying on their backs bamboo baskets called Chin by the Burmese. But this particular Burmese word also means friendship and by a stress of imagination one could say that once these two people live very closely together. Since there were relations not pertaining strictly to friendliness, I think the explanation "Man with the basket" is most reasonable.

People now living in Mizoram dislike being called Kukis. In fact there were no more Kukis in the true sense of the word. Still Thado and Khuangsai of Manipur are mentioned as Kukis. People now in occupation of the Chin State of Burma like the natives of Tiddim, Haka,

1. Lewin. T. H. : *Hill Tracts of the Chittagong and the Dwellers there in*, Calcutta, Bengali Press, 1896, p. 98

See also *Frontier and Overseas Expeditions from India*, Govt. Monotype Press, 1907, p. 235 ; hereafter this work will be referred to in its abbreviated form *FOEI*

2. Rawlins : "Cucis or Mountaineers of Tipra, " *Asiatik Researches*, II, xii. 1792 ; as quoted in Shaw, William ; *The Thadou Kukis*, Govt. of Assam, 1929, p. 11 ; hereafter this work will be referred to in its abbreviated form Shaw : *Thadou*

Matupi, etc., mentioned themselves as Zo or Zomi. Several of its variants like Yo in Minbu area, Sho in Pegu, Cho in Mindat, either Cho or Kyaw in some parts of Arakan, are also used. In Paletwa area of the South Chin State the neighbours call them Tainkua. Matus call them Tlengkaw and Maras call them Tlaikao.

When the British came to Mizoram in 1872 they found the chiefs were of the Sailo blood group, belonging to the Lushai clan. Thus the ranges under them came to be known as the Lushai Hills. The meaning of Lushai is also a puzzle. Some suggests that it is a variant of Kuki¹ which we do not consider as acceptable. Lu means head and sa or sat means to cut off and the combination denotes those who collect human heads.² We do not agree with this either. With Lu meaning head and se meaning elongated, the name implies a description of people whose head looks elongated because of the hair knot. This too is a learned explanation that carries no weight. There is still another definition. While living in the Kabaw valley, each group of people was mentioned by a number and Lu Se simply means People Ten.³ Unfortunately we could not trace the nine other groups. In the absence of any good explanation we could fall back to the most simple of all explanations that the people are usually called after the name of their noted or popular chief and so these people must have been led once by a man called Luseia. The name Luseia is used by the Burmese as well as the British but the people themselves want to be known as Mizo.

1. Shaw : *Thadou*, p. 11

2. Lwin, Capt. Thomas Herbert : *Progressive Colloquial Exercise in the Lushai Dialect of the 'Dzo' or Kuki Language, with Vocabulary and Popular Tales*, Calcutta, 1974, p. 3

3. As told by Rev. Tuahhranga of Tahan on 4 April 1973 ; he got this definition from an old Burman when he was with British Missionary Godwin at Yazagyo

The name Mizo is also hard to explain. With reference to the alpine climate, the people living on the hills could be named Zomi or Mizo or "people of the cold regions" by the brethren of the hot valleys. In this Zo means cold region and Mi means men. But it seemed that no one was left behind when they evaded the Shan onslaught into the Kabaw by going up the Chin Hills. The most suitable explanation seems to be that they are called after the town they built (in India twenty miles to the west of the Tiau river) in about 1765. The town was Zopui and the leader was Lallula. While living at that town they were often successful on raids against their enemies and they took pride in mentioning themselves as the braves of Zopui. Here pui means big and Zopui is the big town of Zo. For the people Zo (the cold region) would be prefixed with Mi (people) and so we have Mizo and this name could have appeared only after the town of Zopui was built, i. e. in the late 18 century. This is supported by the fact that the name Zo is mentioned in a ballad of Lallula's time. It is mentioned like this :

Bearing long swords, men of Zo town
Succeeded to cut Mangnguls down,
By the bank of Manipur river,
As if they were just chickens and no better.¹

Don't think little of Zo town men,
They could procure Thlanrawn heads a many,
To hang from the branches of Phanpui.²

-
1. Zokhaw val hnamchem kan chawi,
Mangngul ar ang kan thahna,
Run kuamah aw e.
 2. Ka Zokhua hi dem lo u,
Thlanrawn thlunglu kan lakna,
Phanpui zur nguai aw e.

As the enemy advanced,
 To north and south the people scattered ;
 Except us the Zo town braves
 To check the coming enemies in waves.¹

When Missionaries from England arrived in 1894 to Mizoram they were honoured by being addressed as Zosap, or the white man who came to live among the Zo people. At the first census ever collected among the people of Mizoram in 1901 there was no one who called himself a Mizo. But in 1961 there were over 200,000 Mizos. The following table clearly shows that the name Mizo is fairly recent.

Table 3. Mizoram Population in 1901 and 1961²

Name of Clan	1901	1961
Hmar	10,411	3,118
Lushai	36,332	—
Mizo	—	213,061
Paihte	2,870	—
Pawih	15,038	4,587
Ralte	13,827	—
Total	78,478	220,766

The total population in 1961 was three times bigger than that of 1901 and it goes without saying that about 28,000 of Hmars, 109,000 of Lushais, 9,000 of Palhtes,

-
1. Chhimtiang hmartiang
 Sa ang tlan zo ve ;
 Zopuah hnutiang ka dal nang e.
 2. Liangkhaia : *Mizo*, II, p. 20 and
 Poonte, B. : *Zoram Thlirna*, Aizawl, Deputy Commisioner, Loch
 Press, 1965, p. 20

40,000 of Pawis and 41,000 of Raltes all declared themselves as Mizos. It means no less than 96 percent of the population wanted to be called themselves Mizos. From as early as 1908 we find that 87 percent of the population were talking the Lushai dialect.¹ In the course of half a century Lushais who want themselves to be called Mizos had overwhelmed the whole people that only four percent remained non-Mizo. The Lushai Hill Tracts by an act of parliament on 1 August 1954 became the Mizo District and on 21 January 1972 Mizoram. The name Zo is now quite popular to be used as a prefix to an individual name and Lusahi dialect is now called the Mizo Language.

Changes mentioned above effected the Lushais living in Burma and Bengaldesh too. Before 1957 they claimed that they were Mizos. When section 2(4) of the Chin Special Division Act was amended in 1957, there arose the big problem to accept Mizos living outside Chin areas as Burma citizens. The popular attitude, it seems, was that unless they identified themselves as Chins, they were not Burma citizens. As a result nearly half of Mizos in Burma were affectively discouraged to call themselves Mizos. Even today there are quite a number of them who think it expedient to avoid admitting themselves as Mizos. We earnestly hope that they soon find courage enough to express their own identity.

1. *The Imperial Gazetteer of India*, XVI, Oxford, His Majesty's Secretary of State of India, 1908, p. 218

Appendix II

THE KABAW VALLEY

TO the people of Manipur, the word Kabaw means Burmese or people living to their east and as their eastern neighbours are mostly Shans (or rather Shan-Burmese as they would call themselves) the name Kabaw could also mean Shan (or Shan-Burmese). Prior to 1905 the Kabaw valley comprised both the townships of Kale and Tamu. Then in 1905, Tamu township alone is Kabaw because the southern half came to be known as the Kale valley. When "the Kabaw Valley Project" was carried out at the northern portion of Tamu township around Myothit, the project area was often referred to as the Kabaw valley. In our study, however, the Kabaw valley is both the townships of Kale and Tamu that fall within the boundaries of Sagaing Division. It is the area between latitudes 22·45° N and 24·45° N and longitudes 94·05° E and 94·37° E. To the east of it there are the townships of Thaugthut, Phaungbyin, Mawlaik, Mingin and Kalewa ; to the south Pakokku ; to the west Chin State and India ; and to the north Manipur. In area it is 1,470 square miles or 940,800 acres. From north to south it measures 150 miles while the widest east west measurement in the neighbourhood of Kale is only about twelve miles. Roughly speaking the western portion is of a little higher level that slopes toward east. Similarly the northern is higher than the south. Around Myothit, the altitude is 1,000 feet. As surrounded by ranges the valley is watered by many streams. The most important of them are the Myittha river, Nayyinsaya, Yu and Chaunggyi streams that flow along the valley from north to south.¹

1. Brown, G.E.R. Grant : *Burma Gazetteer, Upper Chindwin District*, Vol. A, Rangoon, Govt. Printing, 1960 Reprint, p. 7., hereafter this work will be referred to in its abbreviated form Brown : *Upper Chindwin (A)*

By 1967 records, the maximum temperature was 101.3°F and minimum 41.4°F with an annual rain of about 56" in the south and 90" north. In fact the north is more wet and cool than the south. The whole valley is covered with forests of teak and other hard wood trees and infested with malaria.

The Burmese kings through their vassals were in possession of the valley but Gumbhir Singh, Maharaja of Manipur, sent his Senapati (General) Nara Singh to seize it and on 1 January 1826 the valley fell into his hands.¹ Thus the Nínthe (Chindwin) became the eastern boundary of Manipur.² It was with the British help that he took this venture.³ The Burmese wanted it returned to them and it was a problem heatedly discussed in 1830s between Burma and India. Against the Burmese claim the following points were put up :

- (1) M. Symes in 1802 mentioned that the Chindwin River divides the possession between Ava kingdom and Cassay ;
- (2) Khampat chief was defeated in 1474 by the forces of Manipur and the Kabaw valley was taken ;
- (3) When Marjeet Singh took possession of Manipur with Burmese help in 1812 the Kabaw valley was found to be in the possession of Manipur for at least two generations ; and
- (4) Gumbhir Singh took possession of the Kabaw valley before the Yandabo Treaty was signed (on 24 February 1826).⁴

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1. Jhalajit Singh, R. K. : *A Short History of Manipur*. Imphal, The O. K. Store, 1965, p. 198 ; hereafter this work will be referred to in its abbreviated form Jhalajit Singh : *Manipur*
 2. Jhalajit Singh : *Manipur*, p. 199
 3. Jhalajit Singh : *Manipur*, p. 186
 4. Desai, W.S. : *History of the British Residency in Burma, 1826-40*, Rangoon, A.B.M. Press, 1936, p. 204 ; hereafter this work will be referred to in its abbreviated form Desai : *British Residency*

Henry Burney (the First British Resident in Burma, 1830-7) who was anxious to reestablish British friendship in Burma supported the Burmese claim by advancing the following points :

- (1) A map of Burma¹ drawn by a Burmese slave in 1795 shows that the Kabaw valley was a part of Burma ;
- (2) *The Authorised Great Chronicle* (popularly known as *Hmannan*) mentioned that lands under Lord of Kale became Burmese in 1370² and those lands most probably included the Kabaw valley ;
- (3) The Kabaw valley was lost to the Burmese about twelve or fifteen years before 1812 but they were able to reconquer it in 1812 ; and
- (4) By the Yandabo Treaty stipulations (Article II) Gumbhir Singh was to return to Manipur³ and that means he had nothing to do with the Kabaw valley.

In the meanwhile a Burmese mission with Wundauk Mingyi Mahasithu as the First Envoy and Sayaydawgyi Minhla Nanda Kyawtin as the Second Envoy, went to India.⁴ This mission also talked about the Burmese desire to get back the Kabaw valley. It arrived at Calcutta on 6 December 1830 and returned to Ava on 19 September 1833. The Governor - General of India summoned to Calcutta Major Henry Burney, Major A. D. Maingi (Commissioner of Tenasserim) and Commissioners of Manipur for information on this problem and on 26 February 1833 he signed his agreement to return the Kabaw valley to Burma.⁵

1. *JBRS*, XXVI, iii, December 1936, p. 152

2. Hmannan, II, Mandalay, Mibagonyang, 1963 Reprint, pp. 408-9

3. Desai : *British Residency*, p. 204

4. *Konbaungzet*, II, Rangoon, Ledimandine Press, 1967 Reprint, p. 481

5. Desai, W. S. : "History of Burmese Mission to India (October 1830- July 1833)", *JBRS*, XXVI, ii, August 1936, p. 98

To determine the boundary between Burma and Manipur, the Burmese government sent Wundauk Mahamingyaywaza and Sayaygyi Naymyokyawthu and they met Major F. J. Grant and Captain R. B. Pemberton at an outpost called Natkyun Aung Mye on 4 January 1834. On the strength of 1783 and 1802 Sittans, the Yoma range was to be the line of boundary. But the British wanted to make the Muring hills as the boundary. The Burmese officers, however, temporarily accepted the Muring and the transfer of Kabaw to the Burmese was officially done on 9 January 1834.¹ Raja Gumbhir Singh took the loss of Kabaw very seriously. He died on the same day when it was officially returned to Burma.² His son and successor Chandra Kristee Singh was paid monthly Rs. 500 from 9 January 1834 with the proviso that it would be stopped if ever Manipur regained the valley. The proviso, however, was not so important as this settlement seemed to be final. The boundaries of the Kabaw valley were :

The eastern boundary, the foot of the Muring hills ; the western boundary, the Ningtee or the Chindwin river ; the southern boundary extending from the eastern foot of the Muring hill at the point where the river Nawsawingand enters the plain up to its sources, and across the hills due west down to the Kathe Khyoung or Manipur river ; and the northern boundary beginning at the foot of the Muring hills at the northern extremity of the Kubo valley running due north up the first range of hills eastwards up to the village called Loo Hooppa by the Manipuris.³

1. *Konbaungzet*, II, p. 482-3

2. Desai : *British Residency*, pp. 214-15

3. Desai : *British Residency*, p. 220

Except for the Chindwin and Manipur rivers, the rest of the names given in the above list could not be identified. Perhaps the present boundaries are very much the same with those determined then though there are several points where the demarcation is not very clear. When both Burma and India were under the British it was not a serious problem. A road from Kale to Tamu goes two miles into India after reaching Zohmun (Bohkan), fifty seven miles from Kale.¹ The Aungnameit Campaign of 1969 tried to define the line of demarcation by putting up boundary pillars but it failed to bring out a line acceptable to both governments. With its strength in population India could speedily populate and cultivate the Kabaw valley to its fullest capacity but since it is Burmese the Burma government should do the developing of the valley with more interest and care than what it is doing at present. It seems that the problem should be given some priority in the list of things to do urgently. With boundary not clearly defined, it is a headache to departments of customs and immigration and likewise it is a hard problem for the defence of the country.

An old record² which probably records the actual state of affairs in the last days of Konbaung dynasty mentions that :

There was no great chief in this area who ruled with fixed boundaries. Nor was the land confined to one single race. There were Shans, Kadus, Kasaks, Thaks, Kwan-tis and In-gyes scattered in places here and there so that the population was very much mixed.

But as the following list suggest, the majority of place names are of Shan origin and that denotes that the Shans were in the majority formerly.

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1. See Map II
 2. Parabike in possession of U Pe Khin, Retired Police, Kale.

Villages with Shan Names

Khampat
Nanayaung
Nanchingsaung
Nanhanwe
Nankateih
Nankala
Nankhaukhauh
Nanmehan
Nanmunta
Nanpalung (lower and upper)
Nanpulung
Nansaungpuh
Nanuring

Streams with Shan Names

Nanayachaung
Nankate
Nanpalaung
Nanwanan

The people who are of Shan origin could no longer speak Shan at present and most of them called themselves Burmese.

The people living in the Kabaw valley remembered that they were always in terror of Chin raids. But the British had records of these raids since they took Burma. The village of Sitpauk was attacked by the Siyin Chins on 17 October 1887. Seven of the villagers died and forty five were captured. Kamhau Chins attacked Khampat on 29 October 1887, killing two and capturing twenty seven.¹

1. Crosswaite, Charles : *The Pacification of Burma*, London, Frank Cass, 1968 Reprint, p. 296

In 1901, the Kabaw valley had the population of 18,068. It increased to 20,982 living seventy two villages in 1911.¹ More and more Chins and Mizos came to settle in this valley every year. But they were more numerous in Kale township than Tamu. In 1971-2 Kale township alone had 163 villages. The whole valley of Kabaw in 1972 had 56 village tracts of 236 villages and 115,265 people.²

Racial distribution now changed. In 1972, with a total of 70,551 the Burmese were found to be most numerous people living in the Kabaw valley. Chin stood second with 30,605 people. The third was Mizo having 13,815.³ There were other indigenous peoples like Arakanese, Kachin and Karen. The total number of foreigners like Chinese and Indian was 256. The lingua franca was Burmese and mother tongues were used only at homes. The rate of population increase was roughly over ten thousands each year.

The Kabaw valley still has a considerable amount of land to increase agriculture and population increase is just what it needs for more cultivation. Not only rice but also fruit trees and scrubs like orange and pine apple are grown around Khampat, sugar cane at Chhung-U, Tui-thiang, Natchaung Haka and mustard at Khampat and Zohmun. Original people are not much industrious but when they find the new comers working hard, they also are becoming industrious. An observer in April 1957 made this comparison :

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1. Brown : *Upper Chindwin (A)*, p. 19
 2. *Kale Chronology*, Kale, Security and Administrative Committee Office, (?) 1972, pp. 8-9 ; hereafter this work will be referred to its abbreviated form *Kale Chronology*
Tamu Chronology, Tamu, Security and Administrative Committee Office, (?) 1971, p. 6 ; hereafter this work will be referred to in its abbreviated form *Tamu Chronology*
 3. *Kale Chronology*, p. 8 and *Tamu Chronology*, p. 5 ; I found 13,815 too little because during March and April 1972 I went to all Mizo villages in the valley to collect a census of my own and I got 24,834 living in 4,140 homes.

The (Mizos) came down from the hills, cut the jungle as swiden farmers, then made irrigated rice fields. They seem to have prospered. They feel their level of living is more civilized than that of the Burmans of the region who are not, on the whole, remarkably prosperous. But even though the (Mizo) lives in a Burman style of house, practice Burman agriculture and wears Burman or Western dress, the local Burman lives differently and much more comfortably. The (Mizos) are Christians, the Burmans are Buddhists. The (Mizos) know little of the internal workings and amenities of Burman culture and society and they base their comparison solely on the fact that many Tahan (Mizos) are wealthier and have more material possessions than many of the local Burmans.¹

The valley has also a wealth of natural vegetation. Reserved forests proclaimed on 1 September 1895 were :

Ahlaw	acres
Intaung	12,160 acres
Kyaukka	20,480 acres
Kyaukka (extended)	---
Nat Myaung	—
Nwa	43,520 acres ²
Than	12,800 acres

In Tamu township there is a hundred square mile of proposed reserved forest. For making matches, these forests in 1967-8 produced 141·428 tons. They also produced 4213·571 tons of Pyinkado, In and others.³

1. Lehman, F. K. : *The Structure of Chin Society*, Urbana (USA) Illinois University Press, 1963, p. 36
2. Reservations made on 1 January 1896
3. *Kale Chronology*, p. 3

Lurking in the thick forests are wild elephants. In 1974 sixteen of them were trapped and six were captured by using anaesthetic bullets. Authorities estimate that the Kabaw forests have about one hundred wild elephants. About fifty elephants are now employed in teak extraction.¹

There were 73,018 acres (including fields under Myothit Volunteer Work Forces Project) under cultivation in 1970. When there were no crop failures due to bad weather, the annual yield comes to over 2,709,780 baskets of paddy. Other crops are beans (Zadawpe and Htawpatpe), groundnuts and sesame.

Former Rehabilitation Project now renamed Peoples Volunteer Work Forces, Camp 3, is located at Myothit about fifteen miles north of Tamu. With twenty one volunteers, Captain Nyunt Maung declared it open on 21 March 1964. The main object, rather odd to mention, is security of the border. Development of the frontier area is the secondary object. It is therefore understandable that the whole organisation looks more military than otherwise. Later it extended its objectives and necessarily it became less military. In about 1969 it appeared in its present form as an economic organisation. In 1972 its sixty members discarded their military uniforms and the camp commandant became a civil officer. At present there are 120 workers on salary basic and about 100 on daily wages. They are running one rice mill, one saw mill and many tractors. They also have above 200 cattle as beasts of burden.

1. As told by U Thun Shwe (aged 36), Chief of Elephant-Men, Kwantaung Camp, Tamu Township

Distribution of Work Sites and Acreage.¹

<u>Srl. No.</u>	<u>Names of Work Sites</u>	<u>Areas in acre</u>
1.	Nan Aung Mo	43.43
2.	Na Pa Lan	58.15
3.	Say di	331.91
4.	Ka Kwet	50.52
5.	Pa Si	74.00
6.	An thung sha	79.96
7.	Mwe Pa	67.72
8.	Lam Tha	116.12
9.	Thi Lam Pha (3)	105.09
10.	Thi Lam Pha (2)	126.40
11.	Maw Lung - Thi Lan Pha (1)	122.46
12.	Shwe Lay Bo - Maw Nweh	116.12
13.	Nwe Ni - Kweih Shan Aih	84.37
14.	Myin That - Maw Koe	74.19
15.	Gau Munnah	15.30
16.	Whui Yun Naung We	115.27
17.	Ra None	57.98
18.	Thone Kyaw	—
19.	Naung Tun	54.64
20.	Nan Ta Lam	33.10
21.	Tone Ma Nan	—
22.	Shwe Taung Kyaw	105.33
23.	Chhantha Kyi/Lay	61.27
24.	Ohphu Kan Baung	204.60
25.	I-naing Pan	236.10
26.	Ma Lein Wat Shah	76.83
27.	Pan Tha Kyi/Lay	143.44

1. As supplied by the Peoples Volunteer Work Forces, Camp 3 Office

Table 4 Outturn of 1973-4 Cultivation

Crop	Projected acreage	Cultivated acreage	Successful acreage	Rate of yield	Total yield	Selling Price	Income	Expenses per acre	Total Expenses	Loss
1. Paddy (Wet)	800	922.03	848.03	28.25	3593	6.34	22779.62	190.11	122497	27536.56
2. Paddy (Dry)	506	506	21	4.66	20463.50	6.00	12218.00	133.21	45031.21	
Total	1306	1428.03	869.03	25.94	24054.50		145548.62		217528.39	71979.77

Table 5 Outturn of 1974-5 Cultivation

Crop	Cultivated acreage	Successful acreage	Rate of yield	Total yield	Selling Price	Income	Expenses per acre	Total Expenses	Loss
1. Wet Paddy	1018.24	650.24	15.04	1365	9.55	13035.75	124.00	107969.57	
(a) Eih Ma Thah	—	—	—	8415	9.00	75735.00	11.75	2056.25	
(b) Nga Sein	—	—	—						
2. Dry Paddy	—	—	—						
Total				9780		88770.75		110025.82	21255.07

Many of these sites are situated wide apart and the northern-most Nan Aung Maw is fifteen miles from Myothit and the southern-most Panya Kyi-Panay Lay is twenty miles away. So they are scattered in a range of thirty five miles. Table 4 and 5 show how does this project fare. Frankly speaking the organisation is running at an annual loss of thousands of kyats. The executors put the blame on poor communications. Only a dry season road connects Myothit and Tamu. During the rains tractors are used to reach Mintha village but it is about all that the tractors could negotiate. The rest of the journey is to be walked. An the rainy season is the work-period, this difficulty reduced the work capacity of the volunteers greatly. This alone, however, should not be taken as the sole cause of the failure. Devotion, skill and management should all be considered to know the reasons.

One of the difficulties that the venture has to confront is the scarcity of Kauhseihthama-Women Planters, and kauheiktha — Men Reapers. Then there is the problem of low wages. Workers lost enthusiasm in a low paying work. Unfortunately the management was driven to resort to unjustifiable means of ignoring the workers augmenting their income by smuggling consumer goods from India. On the other hand the whole programme is running at a loss because its main object is professedly security and it might even expend its activities.

Research on paddy seed selection is one of its projects. Hybrids of Ngwetoe, Pawsanhmwe and IR 1093.14^o is Shwe Toe I and hybrid of Ngwetoe and IR 665.43^o is Shwe Toe II. These strains have better yields and good eating quality.

The Kabaw valley, as a fertile plain on the north western part of Burmans frontier, is important both economically and strategically. Raja of Manipur and Kings of Burma fought for its ownership. After the first Burma

British War, the British returned it to Burma for reestablishing friendship between the two nations. Traditionally Mizo maintained that they once lived in the valley and they were forced to leave it by the influz of Shans. Now some of them have returned to the valley and are happily employed in developing it. The population is steadily increasing. So is the acreage under cultivation. Unfortunately there are certain drawbacks as to the difficulty of communications, lack of devotion to development schemes, poor leadership and unskilled labour. There are 236 villages with population of 115,265. Two high School and six Middle Schools are too few for the education of its children. There are 853,403 acres waiting to be cultivated yet. Honestly speaking the affairs of the Kabaw falley are still in a very neglected stage and progress is very remote.

Appendix III

OLD KHAMPAT AND THE BANYAN TREE

TRADITION maintained that Khampat is the oldest of Mizo towns. The forefathers had told Mizos that they built Khampat with an earthen rampart around it. Inside the main wall there were more walls as if the town was divided into several parts. Perhaps there were ten sectors. The central block was Nan Yar (Palace Site) where the ruler resided. His retinue would be allotted the remaining sectors. The ruler was said to be one of the nine chief vassals of the Burmese king. The word nine usually denotes many.

Mizos had planted a banyan tree at the Palace Site before they left Khampat. No one knew what caused them to leave but they all expressed their belief in coming back when the spreading branches of the banyan tree touched earth. They had to wait quite a long time because that would not happen unless the tree became quite old. They had a song like this :

Our Banyan Tree has the power to predict,
Harm caused either by men or animals could not
inflict it.

'Cause it thrives under the protection of Supreme
Being ;

Wait until earth is touched by its branches spreading.

That shall be the time to restore,

Our principal town of times before.¹

-
1. Ka Phun Bungpui dawi ai ka sanna,
Mi khawih loh, sa khawih loh tein,
Thangin lian la, Khuaneleng hualin,
I tang zar piallei a zam tikah,
Seifaten Vangkhuaw rawn din leh nang e.

When they left the town they were said to be quite numerous. As the legend goes, they went out of the western gate and they trampled over two clusters of bamboo which were left entirely reduced to dust.¹ Old scars of the town walls encircled a place that could not hold so much population. On the other hand to defeat such a big number of people, the enemy ought to be very powerful. Failing to name who were the enemies, the whole story does not stand to logic though the fact remains that they had to leave Khampat probably in haste before the enemy could encircle and capture them all. Remembering their old place or rather the Banyan Tree they left they have this song :

The relic of our past in the East is still standing,
 With a golden halo around it in a misty setting,
 The Banyan Tree would look more majestic,
 If there are lovely birds in frolic.
 Aren't they?²

These are lovely stories full of good imagination and perhaps they contain some element of truth in them.

To the amazement of not very few people, some branches of the Khampat Banyan Tree touched earth in 1916. In that very year Saingauva and party left Mizoram for the Kabaw valley.³ The first person who went to investigate the said tree was Dengkunga.⁴ When measured at a height of four feet the big tree's trunk had a circumference of 108 feet. One branch was touching the-southern wall of the town.

1. Thangliera, Pu : "Khampat Bungpui" *Ramthar* No. 2, 16 December 1961, p. 1
2. Chhak tianga kan sulhnu,
 Chumchi leng romel a kai chiai e.
 Kan khew Bungpui a tha her liai e.
 Kan khaw Bungpui a tha her liai e.
 A tang zaran Kulva kawl leng maw ?
 As tol by Pu Khawchhana (83), Tahan on 20 November 1973
3. As told by Rev. Tuahhranga on 4 April 1973
4. As told by him on 12 March 1972 ; he with other three came from Manipur to preach Christianity at Tamu where they arrived on 22 February 1925.

Pu Thanghleia and seven friends thought of taking care of the old tree on 9 February 1952 they went to see the Headman of Htinzin who was in charge of the village tract including Khampat. With his permission they went to Khampat next day. Village leader U Aung Lin and village elder U Mya Pe welcomed them. They were thrilled to see the big tree which was quite sacred to them. They said a thanks giving prayer and looked for a suitable site for their homes. On close inspection they found the top part of the tree trunk was broken where it measured about six feet in circumference. None of the villagers knew when it happened or what caused it.

After having built little huts Pu Thanghleia and party went to Tahan to buy provisions. On 12 March 1952 they came back to Khampat and they found that a most sorrowful thing had happened during their absence. The umbrella-like branches of the tree from above twenty feet had broken and fallen on the ground. Was it a bad omen? The villagers could not afford any explanation. They were told to approach an old monk (age 90) at Yazagyo village who was known to be learned, wise and honest. The monk, of course, would talk about the law of impermanence. Old age, decay and death were all very natural. But he added a very useful remark.

You need not worry about destruction of the old tree. The prediction was that its branches would touch earth when you all come back. Now you saw just what it has been predicted. But remember one thing. The big tree represented you and with its shade and fruits it had been serving well men, beasts and birds and fishes too because one branch went over a stream. Since you come back its presence is no longer necessary. Now is your turn to be of service to men and animals around. Help them to prosper with your kindness.

It was the most Christian advice and they were very happy and grateful to receive it.¹

The story of the tree is quite a good theme to turn into a verse and Pu Lianthuama composed the following song in 1953.

- I. Our forefathers before going west,
Plant a banyan tree to stand in their stead-
Wishing that they might return there,
When tree top touches earth to form a hyperbola.
That clearly means re-entry to Burma,
And restore their town proper.²

- II. After hundreds of year and dozens of generations,
Everything happens according to predictions.
The big Banyan had fallen,
But our spirit hasn't been broken.
Let's rebuild the town of our past,
Near and around the tree we love.³

1 Minister Y Kyaw Nwein once visited Khampat to have a look at the fallen tree and said that the story of old tree quite fascinated him and Mizos of the Kabaw valley would prosper as the tree had ; the fallen tree had been destroyed by a forest fire.

2. Hmanah kan pi puten thlang an lo tlak dawnin,
Phun Bungpui an phun a,
Hrilawk thurochhiah nan,
Phunbung zarin lei a deh hunin,
Lam ang letin he Kawlah hian
Vangkhua kan din leh ang an ti.

3. Chutin hun a kal zel thangthar tam ral hnuin,
An hril lawk ang ngeiin,
Tunah a lo thlang ta ;
Phunbung zarin lei a lo dek a,
Tin, keinin vangkhua kan lo din,
Khampat Bungpui hmanah hianin.

- III. What ! How came we be called aliens,
 At the very place of our ancestors.
 Our fathers' fathers consumed Hkaung brew in leisure,
 At this their home town with pleasure.
 It's our filial duty,
 To built new this town with no more tarry.¹
- IV. We will call it Mizodesh,
 Of the most pleasant place
 It shall be a place of holiness,
 Which we bulld with all earnest.
 This Banyan tree site is the place we like,
 Come and join us, everybody else we invite.²
- V. It happens as the God permits,
 An His kingdom extends.
 Blessed be those who live here.
 This Banyan tree site is the place we like,
 Come and join us, everybody else we invite.³

-
1. Ram dang mi kan ni lo kan ram ngei a lo ni,
 Chhingkhual mi kan ni lo,
 Kan Vangkkua ngei a ni ;
 Kan pi kan puten kulhbing chhungah,
 Chawltui zu an dawnna hmun kha,
 Kan rawn din thar leh a lo ni.
2. Chutin a sakhmingah Zoram thar kan lo chawi,
 Ram zawng laia ran nuam.
 Khua zawng laia khua nuam :
 Vangkhawpui dang reng hi kan ngai lo.
 A duh apiang lo kal ve r'u,
 Khampat Bungpui hmunah hianin.
3. Chung Pathian Van Lalin a ruet reng a lo ni.
 A ram din chhuahna tur,
 A ram lo zauna tur ;
 Malsawmna tin rengin a vur a,
 Tin, keinin a par kan tlan ta,
 Khampat Bungpui hmunah hianin.

Appendix IV

WAR OFFICE COUNCIL ORDER No. 40/50

of Dated 2nd May 1950
Adjutant General's Department

No./50 *THE STATUS OF LUSHAIS*

- 1. Every member of the Lushai race wherever born or domiciled must be considered to be a citizen of Burma and will remain a citizen until and unless he has by an affirmative act, subsequent to 4th January 1948, made a declaration of alienage under section 14 of the Citizen-Ship Act or acquired any other nationality.**
- 2. Under section 11 (i) of the Constitution, every person both of whose parents belonged to any of the indigenous races of Burma as a citizen of the Union.**
- 3. "Indegenous race" is defined, for the purpose of section 11 of the Constitution, by section 3 of the Citizenship Act as including the "Chin race" and "Chin race" is defined by section 2(4) of the Special Division of the Chin Act is including "Lushais."**
- 4. Therefore, all members of the Lushai race even born and domiciled Burma are Burma Citizens.**

(No. 5743/1/a-2)

Appendix V

LIST OF MIZO VILLAGES, HOUSE AND POPULATION IN BURMA 1972-3

Village	Founder	Year	House	Population
I. KALE TOWNSHIP				
1. Chekan	—	—	292	1,525
2. Hmunlai	Kulhthuana	1958	23	160
3. Kawlkuh	Sailova	1948	90	550
4. Lehpanchaung	—	—	440	2,199
5. Mualzawl	Haia	1936	28	206
6. Myohla	Saplina	1925	240	1,603
7. Pinkhung	Lalbuia	1929	230	1,500
8. Sanmyo	—	—	42	230
9. Satawm	Hrangliana	1952	140	899
10. Tahan	Sapchhawna	1927	773	4,320
11. Thanglui	Sawivela	—	21	150
12. Tlangzawl	—	—	93	598
13. Tuingo	Hawiruanga	1950	394	1,734
14. Tuivar	Suakdaia	1918	185	1,037
15. Vaphai	—	—	139	719
16. Varpui	Kaphleia	1948	90	600
17. Vutbuak	—	—	80	458
			3,300	18488
II. TAMU TOWNSHIP				
18. Haizawl	Zamchina	1948	34	210
19. Hmuntha	Thansanga	1956	125	900
20. Kanan	Saptawna	1951	178	1,064
21. Khampat	Thanghleia K. Manliana	1952	225	1,404
22. Tamu	—	—	35	205*
23. Zohmun	Hauliana	1947	243	1,560
			840	5,343

Village	Founder	Year	House	Population
III. NORTHERN CHIN STATE				
24. Bapui	—	—	10	64
25. Bochung	Darhrima & Liankuala		25	146
26. Bukphir	Palama	1898	97	570
27. Chawnghawih	Lianvela	1878	31	140
28. Chawhte	Thangzika	1900	26	158
29. Darkhai, hlui	C. Thangvunga	1900	35	210
30. Darkhai, thar	Hrangkapa	—	3	21
31. Dawihkhel	Rodenga & Maksua	1825	20	131
32. Falam	—	—	95	670*
33. Fartlang	Hleimanga	1890	10	52
34. Ngente	Thatchhuma	1897	100	581
35. Haiheng	Pachhunga	1915	18	108
36. Halmual, hlui	Salthianga	—	23	103
37. Halmual, thar	Thatthuama	—	40	408
38. Hmunluah	Hmunluaha	1900	11	74
39. Hmuntha	Vanhnuakaia	1850	22	138
40. Kawilam	—	—	14	92
41. Khawpuichhip	Palula	1865	32	153
42. Lianhna	Dengkeka	1890	22	141
43. Lotharawn	—	—	23	149
44. Rihkhawdar	Tinsuma	1942	56	350
45. Saek	Chhiahkhara	1840	22	176
46. Saikhum	—	—	61	319
47. Satawm	Rothangvunga	1880	36	227
48. Seipui	Zahuata	1840	57	361
49. Siallam	Thattinkhama	1876	28	170
50. Surbung	Dotinthiauva	1900	11	75
51. Thingchang	Inpuia	1903	26	165
52. Thinglei	Lianthuame	1909	41	259
53. Tiddim	—	—	24	144*
54. Tuidil	Chalsuakvunga	—	45	273
55. Vengva	Khualchina	1890	49	316
56. Vubuak	—	—	12	75
57. Zimpui	Chawngthiauva	—	30	232
58. Zimto	Darlana	1898	28	230
			1,183	7,481

Village	Founder	Year	House	Population
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IV. SOUTHERN CHIN STATE

59. Arakan	—	—	12	60*
60. Kaishtlang	—	—	8	56
61. Pathiantlang, chung	—	—	1	4
62. Pathiantlang, hnuai	—	—	15	105
63. Rala	—	—	6	42
64. Saiha	—	—	1	6
65. Tuipeng	—	—	4	28
			47	301

V. OTHER AREAS

66. Aungthape	—	—	8	47
67. Bassein	—	—	20	118
68. Bhamo	—	—	4	22
69. Hmawbi	—	—	11	50
70. Indagaw	—	—	9	54
71. Lashio	—	—	11	96
72. Lesa	—	—	5	27
73. Leilem	—	—	9	36
74. Mandalay	—	—	30	148
75. Maymyo	—	—	41	251
76. Myaungmya	—	—	1	4
77. Myitkyina	—	—	10	37
78. Namsang	—	—	19	123
79. Phaungyi	—	—	6	31
80. Pyi	—	—	6	33
81. Rangoon	—	—	104	478
82. Haungoo	—	—	18	87
83. Taungyi	—	—	4	19
84. Various places	—	—	50	244
			366	1,905

Grand Total **5,736** **33,554**

BIBLIOGRAPHY

ကလေးမြို့နယ် ဖြစ်စဉ် မှတ်တမ်း၊ မြို့နယ် လုံခြုံရေး နှင့် အုပ်ချုပ်မှု ကော်မတီရုံး၊ ကလေးမြို့၊ ၁၉၇၂

ကာကွယ်ရေးဌာန အမိန့်နှင့် ညွှန်ကြားချက်များ၊ ရန်ကုန် ဗဟိုပုံနှိပ်တိုက်၊ ၁၉၆၄

ကုန်းဘောင်ဆက်၊ ဒုတိယတွဲ၊ ရန်ကုန် လယ်တီမဏ္ဍိုင် ပုံနှိပ်တိုက်၊ ၁၉၆၇

ကျိန်ခေါ်ပေါင်း၊ အယ်နို၊ ဗြိတိသျှခေတ် ဆီယန်ချင်း သမိုင်း၊ ၁၈၈၈-၁၉၄၈၊ မန္တလေး မဟာဝိဇ္ဇာသွဲ့ (သမိုင်း) အတွက် တင်သွင်းသောကျမ်း၊ ၁၉၇၂

ခရိုင် လုံခြုံရေးနှင့် အုပ်ချုပ်မှု ကော်မတီ၊ အထက် ချင်း တွင်းခရိုင်၏ လူ့ရှိုင်းပြဿနာ ဖြေရှင်းရေးမှတ်တမ်း၊ ၁၉၆၂

ချင်းဝိသေသတိုင်း လက်စွဲဥပဒေ၊ (၃၁-၂-၆၁ နေ့အထိ ပြင်သည့်အတိုင်း)၊ ရန်ကုန်ဗဟိုပုံနှိပ်တိုက်၊ ၁၉၆၄

ဆပ်သောနာ (ဦးလှဝင်း)၊ လူရှေ့သမိုင်း၊ (လက်ရေး စာမူ)၊ ၁၉၇၀

တမူးမြို့နယ် ဖြစ်စဉ် မှတ်တမ်း၊ တမူးမြို့နယ် လုံခြုံရေးနှင့် အုပ်ချုပ်မှု ကော်မတီ၊ ၁၉၇၁

ပဒုမ၊ အရှင်၊ ကလေးမြို့သမိုင်း။ မန္တလေး၊ ကြီးပွားရေး ပုံနှိပ်တိုက်၊ ၁၉၆၅

ပြည်ထောင်စု မြန်မာနိုင်ငံ အစိုးရ လူဝင်မှုကြီးကြပ်ရေးနှင့် အမျိုးသား မှတ်ပုံတင်ရေးဝန်ကြီးဌာန၊ ရန်ကုန်၏ ကလေးမြို့နယ် ကုန်သွယ်ရေးဌာနတွင် အမှုထမ်းခဲ့သော လူ့ရှိုင်းလူမျိုးဦးကောလာ နှင့် ဦးနီးလျှံနာတို့ ကိစ္စအတွက် အမှာစာ၊ ၁၉၇၃

ပြည်ထောင်စု မြန်မာနိုင်ငံ တော်လှန်ရေး အစိုးရ၊ ပြည် ထောင်စုမြန်မာနိုင်ငံအတွင်း နေထိုင်သူများ မှတ်ပုံတင်ရေးဌာနခွဲ၊ မှတ်ပုံတင် အရာရှိချုပ်ရုံး၊ ရန်ကုန်၏ မမ စစ်ဆင်ရေး ညွှန်ကြား ထွာ (၂)၊ ၁၉၆၃

ပြည်ထောင်စု ပြန်မာနိုင်ငံ တိုင်းရင်းသားယဉ်ကျေးမှုရိုးရာ ဓလေ့ ထူးစံများ၊ ချင်း၊ ရန်ကုန်၊ မြန်မာ့ ဆိုရှယ်လစ်လမ်းစဉ် ပါတီ၊ ၁၉၆၈

ဗူးတာ၊ ဗိုလ်ကြီး၊ ဗိုလ်ချုပ်နေဝင်းထံ အသနားခံလွှာနှင့် ကိုယ်ရေးရာဇဝင်၊ ၁၉၇၁

မြန်မာ့ စွယ်စုံကျမ်း၊ အတွဲ ၁၀၊ ရန်ကုန်၊ မြန်မာနိုင်ငံ ဘာသာပြန် စာပေအသင်း၊ ၁၉၆၈

မှန်နန်း၊ ဒုတိယတွဲ၊ မန္တလေး မိဘဂုဏ်ခရိုင်၊ ၁၉၆၃
ရွေးချယ်တင်မြှောက်ပွဲကျင်းပရေး ဗဟိုကော်မီရှင်၊ ရန်ကုန် မှ ကော်မီရှင်ဦး၊ ကလေးမြို့သို့ ပေးပို့သော ကြီးမဲ ကြေးနန်းစာ၊ ၁၉၇၄

လူရှေ့အမျိုးသားကိုယ်စား ဦးထန်းလွယ်အာမှ အတွင်းဝန် လယ်ယာ စိုက်ပျိုးရေးနှင့် သစ်တော ဝန်ကြီးဌာန၊ ပြည်ထောင်စု ပြန်မာနိုင်ငံ အစိုးရသို့ ပေးစာ၊ ၁၉၆၂

လူရှေ့အမျိုးသားအဖွဲ့၊ ဥက္ကဋ္ဌ၊ ပြည်ထောင်စုပြန်မာနိုင်ငံ တော်လှန်ရေးအစိုးရသို့ ပေးစာ၊ ၁၉၆၂

လန်ဒန်ဂေဇက်၊ (ကောက်နှုတ်ချက်)၊ ရန်ကုန်၊ ကာကွယ်ရေး ဝန်ကြီးဌာန၊ ၁၉၆၇

သန်းထွန်း၊ ဒေါက်တာ၊ ခေတ်ဟောင်း မြန်မာရာဇဝင်၊ ရန်ကုန်၊ မဟာဒဂုံ ထုတ်ဝေရေး၊ ၁၉၆၉

သန်းထွန်း၊ ဒေါက်တာ၊ နယ်လွဲရာဇဝင် အဘွဲ့ ၁၊ ရန်ကုန် နဲ့ သာတိုက်၊ ၁၉၆၈

သိန်းမောင်၊ ဦး၊ သတင်းစာဆရာ၊ ပင်တိုင်စံနှင့်သူရဲကောင်း ရန်ကုန် ဇွဲ စာပေရိပ်မြူ၊ ၁၉၆၆

အမှတ် (၄၂) ခြေလျင်တပ်ရင်း၊ ကလေးမြို့၏ မမစစ်ဆင် ရေး အမိန့်အမှတ် (၁)၊ ၁၉၆၃

ဥက္ကဋ္ဌမသား၊ ဦး၊ ချင်းရာဇဝင်၊ ရန်ကုန်၊ မဟာမိတ်ပုံနှိပ် တိုက်၊ ၁၉၅၁

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*Photograph 17 : Mizo Women's Attire today
(from Vanlalmachhuani)*



Photograph 18 : Cheraw Dance (from K. T. Zama)

Photograph 19 : Chheih Dance (from K. T. Zama)

