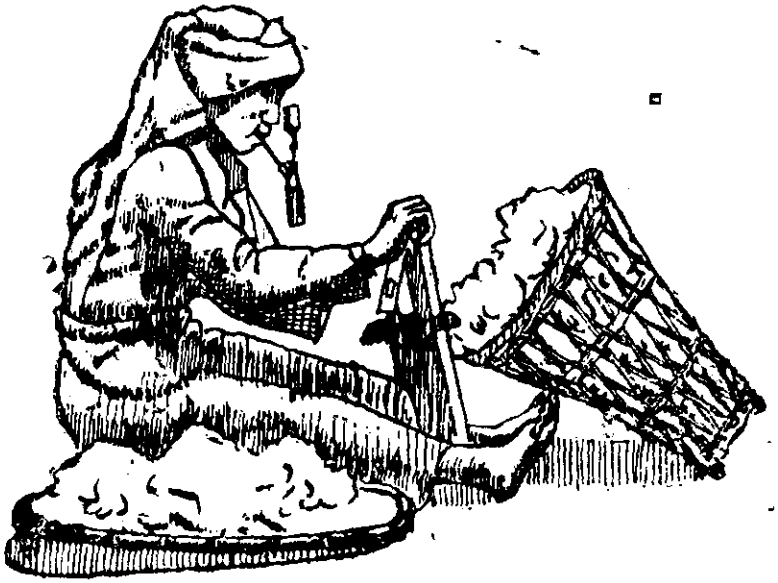
HISTORY OF ZOMI



T. GOUGIN

HISTORY OF ZOMI

Dedicated to Zomis for their
Resurgence and Emancipation to Nationhood

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Price Rs. 80/—

1st Edition 1984
Copy 1000

Published and Printed by the Author at Zomi Press, Zion Street Churachandpur, Manipur.

Contents

FORWARD

This is a new book written by T. Gougin introducing an old but unpopular and fresh nomenclature called **ZOMI** to the readers. Zomi is used here in the book in replacement of the old terms like Chin and Kuki in the main and to include all the tribes of the so-called— Chin—Kuki—Mizo group of people uuder a single generic name.

Inherently the term **Zomi** is rather old in essence. It will be older than the terms **Chin** and **Kuki**. However, they have been in use more extensively by the outsiders with reference to the Zomi. These people were known wrongly as either Chin in Burma or Kuki in India. Two different names for the same people have been a great confusion for the people themselves disadvantegeously. It also offers confusion to the outsiders who coined the terms in their proper understanding of these natives. Many of them in the Indo—Burma transfrontier areas do not know that they are Chin or Kuki. Chin or Kuki is unrecognised and rejected term of nomenclature from insider's point of view. In Manipur only the Thadou and speakers of Thadou like to retain the term Kuki and the rest of the tribes like to **discard** it. They hate to be labelled as Kuki. In Burma the people like to **renounce** the term Chin in favour of Zomi. Zomi is becoming more and more popular in Churachandpur district of Manipur adjoining the Chin State of Burma as group identity in repudiating Chin and Kuki.

The term Zomi was already in existence since long time ago in the dim vista of the past. It remained buried in the socio-cultural layers of the people in a dormant condition only waiting to regerminate when necessary and favourable conditions come in the process of ethnic transformation. It neither dies nor becomes active because of the super-imposition of Chin and Kuki nomenclature on the people.

Zou, as a vocable of prefix, is found in many contexts particularly in poetical expressions. This word is used as different parts of speech. In its noun form it has several meanings. In one of noun forms it means a lofty place on the hill tops where there is cold breeze. By extension in its noun form it stands for a particular tribe of Zomi group and also a historical, mythical and eponymic ancestor of Zomi.

In its adjectival use, ZO means breezy. cool and lofty, as of a place. A word in opposition to ZO is Sim., Sim is a place lower in elevation and warmer than ZO of a higher elevation. A common saying, **Sim ving leh ZO sing a pak kilon nei lem.** It means to say that trees of high and cold (ZO) area and a warmer and lower (SIM) area never flower together at the same time. This is a common observation in Zougam (hilly land). One will notice that an orchid starts blooming at a higher altitude when the same species of orchidaceae at a lower altitude bears no more flower. Zomi means literally people of cold, breazy hills. It means a highlander. The word Zomi is a combination of two syllables, ZO (a noun but used as adjective) and **Mi** meaning man. The language of the Zomi is structurally different from English. The positions of adjectives and noun in these two languages are the reverse of each other in a sentence. Under normal circumstances a noun comes first and followed by a qualifying adjective in the language of the natives, as in **hanpang hoih**—Boy good for good boy, **puk san**—Flower red for Red flower and so on. But when a noun is used adjectively to qualify another noun, the position of that nominal adjective takes the position of adjective in the English language. In such a case the noun used as an adjective comes first to qualify the noun it follows as **sik lukhu** (Iron-cap), **nang tuiphah** (cane seat), **Zo mi** (high and cold-placed man) and so on. In poetical expression the order of noun syllables of a word is the reverse of ordinary speech as **Sakhi** (barking-deer) becomes **khisa**, **nahthel** (fallen leave) becomes **thelnah**, **vaphaal** (hornbill) becomes **phualva** and so on in poetical expression.

Pu T. Gougin who is a free-lencer and a journalist likes to emancipate the Zomi from the clutches of the wrongly impossed names of nomenclatures of the outsiders. He opines that Zomi, as a name of group identity and as a people, remained in cognito to the world in their true perspectives and plunged themselves in deep poverty and fission as a result of colonial regime and its aftermath coupled with the inhospitable terrains and imposition of unpalatable nomenclatures on the Zomi. As we have seen above, Zomi had already been embedded in the local soil (**soulei**), pervading the air (**zodam hulhkhi**) with perfume beautifying the landscape (**zogam**) with flowers (**zo heisa**) and so on.

He believes that the unpopularity, unpalatability and disuse of the term Zomi was due to the persistence of the politically invented derogative terms, Chin as **man with basket** and Kuki as **unsophisticated** or **wild hill people**. The author likes to **bury** these terms and to **culture Zomi afresh** for group identity as it is born out of the local soil (**zoulei**) and water it for its luxuriant growth cold, clear, and pure water (**zoudam siktui**) and so on for the prosperity and emergence of the Zomi.

The tribes belonging to the Zomi have very homogeneous socio-cultural affinities unlike the heterogeneous Naga to which all the several Naga tribes have allegiance and loyalty. All the Zomi tribes are very close to one another linguistically so much so that a person belonging to one tribe can communicate and understand the dialect of another tribe which may be georaphically or internationally apart from the other. In case of the Nagas this kind of communication is not possible even between any two tribes living in close proximity. The Zomi tribes have traditionally established hereditary chieftainship which had been abolished in the Chin State of Burma and Mizoram after independence of India and Burma from the British. Marriage rule among the Zomi is simple and clanship among them does not regulate marriage rule. They follow what is called **agamy** in marriage in which one can marry a girl from any clan including his own clan within his own tribe.

The author had made prehistorical introduction of the tribes through the British colonial period to the present day stage of the Zomi. He made generalization of the people informatively in various aspects. He presents the historical heroes through the falls and raisings of the Zomi. However, their glory does not lie in never falling but hinges on rising from every time of their falling. In the words of **Francis Bacon**, "Some books are to be tasted, others to be swallowed and some few are to be chewed and digested". **One of the few books worthy of chewing and digesting is The History of Zomi from which one can dig out the real historicity of the Zomi.** I hope and wish that Pu Gougin succeeds in introducing the Zomi to the outside world of the Chin—Kuki—Mizo.

Dated Imphal
The 17th Nov. 1984

Dr. H. Kamkhenthang

INTRODUCTION

To begin with, I must thank the Almighty God for giving me such a golden opportunity to be able to put up "HISTORY OF ZOMI" before the world for the first time and the first of its kind. This is a history of unknown nation in the South East Asia. They, 'ZOMI' were unknown by the rest of the people in the world because nobody belonging to Zomi group never attempted to write their own history..... not that they are people without history but they were absent—minded for years together. Few thinkers and writers they have but unfortunately they could not reproduce their thoughts in English—may be the best vehicle of thought in the world. The few educated on western lines from amongst Zomis could not find time to pen their own history may be, they are busy—fighting for their own family welfare! These people 'Zomi' I dare say, did not have a real leader to unite them, though, people knew that they are one and the same people. But forces of division acted upon the people so forcefully that their leaders have been blown off by the winds of communalism and incivism, resulting for the division of the people by the imposed nomenclature **Kuki**, **Chin**, and **Lushai**.

The names of those writers or authors whom I thank them are recorded in the BIBLIOGRAPHY in the back page of the book.

I feel rather shy to mention that these people (Zomi) so gifted by God could not rise as a Nation for the obvious reason that they have been **kept behind the iron bar of communal prejudice for ages together which have dimmed their horizon**. Thanks to western education and the Missionaries in particular. Zomis by now could see how big the world is.....and they have to start running with the rest of the races.

I must also record my heart—felt thanks to the Government of Republic India for their sympathetic good will towards upliftment of tribals in general including the Zomis who defended Indian Frontiers at the present juncture. I should also like to record my wishes for the

Re-unification of all Zomis—for which we look forward to Indian Leaders to borrow their wisdom so that ZOMI may also have a right to live as a known people in the world.

A great deal of information about ZOMI I could pick up from the books mentioned herein and I come to conclusion that 'ZOMI' is indeed the correct nomenclature for those various tribes, known by others broadly as Kuki, Chin, and Lushai etc, etc, and it is my own assessment that ZOMI is the **ordained nomenclature** for those people though they speak languages slightly different from one another. There is no other nation in the world so closely tied as Zomi is because theirs is ethnic unity.

I also acknowledge my gratitude to Dr. Kamkhenthang the first Zomi Ph.D so far as Manipur is concerned for his goodness in writing FORWARD to the book.

I must also like to record that in my sincere efforts to bring out the book HISTORY OF ZOMI, Mr. Nenkhojang Tungdim B.A., B.D., have helped me occasionally in reading the proof for which I thank him and I hope he has taken *some leaves out of the book.*

From now onwards any Zomi can assert his rightful place in the comity of nations because the book itself is a credential for them, but it is not enough to have a copy of it..... The history now demands from every Zomi more and more of active works so that their works of today may become a history for posterity.

Once again, I thank Almighty God who has guided me all along in my sojourn on earth.

"This is the humble legacy I could leave behind"

Dated Zoveng, Lamka
2/8/1984.

T. Gougin
The Author.

HISTORY OF ZOMI

Chapter 1

Genesis of Zomi

"In the beginning, God created the heavens and the earth" (Gen 1:1) The vast earth, say small dot of it is being occupied by a peculiar type of people, whose way of life. habit, culture, custom and usages, is different from the rest of mankind These people are known by others in the old names of KUKI, CHIN and LUSHAI (M ZO). But in fact, these names Kuki, Chin and Lushai are foreign tongues given by foreigners who did not know the real identity of these people (Zomi) These people, who have not accepted the imposed nomenclatures KUKI, CHIN and LUSHAI can be discerned from the writings of several writers, research scholars who studied in depth the past history of Zomi. The naked evidence of the non-acceptance of the imposed nomenclature like Lushai had been practically replaced by Mizo in the present Mizoram. Those people who were known as CHIN in Burma have completely discarded the name CHIN as their nomenclature and accepted ZOMI as their true nomenclature. These people have their own characteristics from the hoary past and belong to the same race and maintain cogeners of one nationality, though they lost their political status owing to nonhaving of leaders among them to the national stature for political resurgence

According to the mouth piece of elder it is learnt that these people (ZOMI) hailed from the first three Zomi brothers Chongthu alias

Songthu, Songja and Zahong who first dwelt in a cave known by the people as KHUL or CHHINLUNG somewhere in China but the exact location is not yet traced by any scholars or Anthropologists. But other scholars like Dr. Vumkhohau, one time diplomat of Burmese Government says that ZOMI comes from the word ZO and thus all races, clans of this particular group of Tibeto-Burman directly descended from ZO. The same opinion was held by Pu Khupzathang (Capt) a Zomi genealogist who wrote a book "ZO KHANG SUTNA LAIBU."

According to a Burmese scholar Mr. Thantun Tibeto Burmans probably once inhabited the Tao valley of Kansu province on the north west of of China. Because of many disturbances made by the Chinese, these people (Zomi) might have moved to the North East of Tibet. The Chinese under CHIN in 200 B.C. made further depredation and in order to avoid them, the Zomis travelled across ridges and forests and moved further south. The journey probably took hundreds of years and eventually they came to the border of Tibet and Burma.

The term ZOMI is an ancient and historical name of the ZO ethnic groups. Before the Zomi society evolved into clan—base organisation and lineage segmentation, historical records referred them as YAW, JO, ZO or Chou (ZHO). The Shan Chronicles proved it. The Pong (Shan/Tai) kings annals (80 A.D. to 1604 A D.) clearly mentioned the ZO district and Zomi respectively. Sir Henry Yulu' narrative of the Mission to the court of

Ava in 1855, showed the Chindwin plains and west of the Chindwin river as Zomi district, F.K. Lehman, a renowned Social Anthropologist in his book' Structure of the Chin Society' reiterated the fact that the so-called KUKI—CHIN linguistic group has a special term for themselves which appeared as Zo(Zomi),Jo(Jomi) Yo(Yomi) Sho (Shomi), Chou, Zho (Choumi, Zhomi)

Dr. Vumkhohau, a Zomi scholar and diplomat from Burma, in his Profile of a Burmese Frontier Man has affirmed that 'we have called ourselves ZOMI from time immemorial'. In the Middle Ages Rev. Father Vincentius Sangerno correctly referred the so-called Chin, Kukis as the Zo(Jo) race. S. Thangkhangin Ngaihte, a budding Zomi scholar has further established this truth, in his unpublished M. Phil Thesis submitted in Jawaharlal Nehru University, New Delhi, 1979. There are different theories regarding the etymology of the rootword Zo. Pu Lalthangliana, a Zomi scholar though he might prefer the word MIZO to ZOMI on the simple plea that he speaks ***Duhlian*** language (Lushai language) as the people living in western Zoland (Zogam or Zoram) commonly used the so-called **Duhlian Tawng** (Lushai language) but he admitted that "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 region" by the brethren of the hot valleys. In this ZO means cold region and MI means men ..... The most suitable explanation seems to be that they are

called after the town they built known as **ZOPUI**. Here **pui** means big and Zopui is the big town of Zo. Here 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 or Zopui was built in the late 18th century-2. Here the scholar seems to be self contradictory, in that, Zo should be prefixed with **MI** (men) as Zo prefixed pui (big). We never say FAZO but ZOFA, so also we never say MITLANG but tlangmi (Hillman). We say **Zokhua** but never **Khuazo.**

God created earth first then men to occupy the earth. Mizo might bear the testimony of truth had God created man first. But God created Land first which Zomi calls ZOGAM/ ZORAM. Zomi means men of cold region having common usages and tradition. Hence, Zomi bears testimony of truth for our Nomenclature.

These people (Zomi) known by others as Kuki in Manipur, Nagaland and Assam, Chin in Burma, and Lushai in Mizoram, Tripura and other Zomi occupied areas; are one and the same people. No scholar or writer could make any distinctive classification of division of these people based on custom, culture usages and habit as S. Carey and Tuck said: ***"there can be no doubt that the Chins and the Kukis, are one and the same race, for their appearance, manners, customs and languages all this conclusion"***—3

If the word HINDU comes from he word HINDUSTAN, it is not fictitious that the word ZOMI cames from the word ZO, a

2. *History of Mizo in Burma P-71 3, The Chin Hills. P. 155*

cold hilly side they occupied from time immemorial. Further, we can prove the ethnical oneness of these people by the same tongue they call FIRE-TUI,SKY-VAN, as these materials were created by God probably just after creation of human being for the survival of human beings. We can also prove that all Zomis call their grandfather PU, grandmother PI, Father PA, Mother NU. This oneness in language very clearly proves that they hail from the same stock, of course, mongolian in origin. and also comes from the same place ZO later on call ZOGAM or ZORAM.

But, these people owing to late awakening in western education did not know how to record of their past history of ethnical oneness and other allied matters like Politics, Economics and Social, except in the form of their customary practices such as marriage, hereditary and cultural symbolism. But the Zomi too had their own scripts in olden days which is very much similar to that of Eastern nations like Burmese, Chinase, and Japanese. But it was stolen by a dog. This is how a legend is recorded.

Books written by English people (scholars and administrators) who made a research, no doubt, reveal something of the past Zomis but the modern Zomis, in particular the thinkers and scholars do not take them to be cent percent correct. Notone book is totally reliable obviously because opinions vary from one writer to another especially on Zomi politics but never-

theless they are of *one* opinion regarding their sameness in race. The word Zo is called by others like ZHO, CHHO, probably as they pronounced. Most writers based their recording on the mouthpiece of elders or by assimilating things as they saw. But the hidden truth remains the same. The hidden truth is that they (ZOMI) were one people lived like a nation having their own territory and bearing of nationhood.

The people known as KUKI, CHIN and LUSHAI now as ZOMI also used to sing a song with the same tune though the old songs may have some obsolete words but in all probability all these old words were once common to all Zomis. The old words used in songs may be difficult to understand by the younger generation of today which we call Hua or pasupa or tawng-upa (old words). They also used same tools and implements and weapons to fight the jhuming with or to hunting animals. Sameness in their originality can be discerned from the fact that their customs displayed as and when they kill any wild animals or in celebrating harvest. While dancing at a social gathering all movements are characteristic in that they followed a strict discipline of obeisance. Their physical movement are discernible only in the lower portion of the body and both hands of each participants would be found resting on the shoulders of his or her troupe. Their way of dancing again suggests that they are one people who

have had their own rich tradition quite different from other nations in the world.

Hence the genesis of ZOMI comes from the word ZO which no man born on earth could question as yet. The words Kuki, Chin and Lushai as we mentioned in the foregone pages have neither any bearing on the culture of these people nor have any historical originality except that these people have ethnical oneness and lived like one people as that of old Anglicans and had a place on this hemisphere we occupy today. But in the passage of time, these people lost their identity of nationhood as devisive forces acted upon them terribly say the Shans, the Burmese, the Chinese, last of all the British Imperialism who subjugated them in the last part of nineteenth century.

ZOMI, therefore, is not a foreign word nor a make-believe born out of accidents or conventional word. It is born out of a man known ZO and of cold region which they call ZO, and occupy for ages together. It is neither a hypothetical assimilation nor a make-believe. It comes from the word ZO as English comes from the word Anglican.

Since the creation of mankind some people were known as Mongolian in descent and this particular mongolian stock has been ordained as ZOMI which was buried below the tongues of *contenders* but not in ZOMI.

Chapter 2

The rise and fall of Zomis

To begin with the chapter, the saying of Metternich apply to the Zomis- "The man who make history, have not time to write it" Very indeed, our Zomi leaders who made Zomi history are not known today yet we inherit the fruts of their past actions good or bad As another thinker put it "*History is a voice forever sounding across the centuries the laws of right and wrong. Opinions alter, manners changed creeds rise and fall, but the moral law is written on the "tablets of eternity"*.....*Froude.*

As we mention earlier, the word ZOMI may sound quite a new phrase but Zomi as a people exists long before say several hundred years though we cannot exactly say when it began except to admit that these people did live like a people and fall like other nations! No wonder about it. The so-called Roman Empire falls, the Greek Civilisation vanished and kings and rajahs have come and gone. So too Zomis have come to rule and to be ruled..... Nothing to be surprised about it.

The story of Zomis—how they rise and fall is recorded by some Zomi thinkers and research fellows like this. They belong to Tebeto-Burmans originally belong to Mongolian stock. The common belief is that Zomi first lived in China before the birth of Christ probably during Chou (ZHO) dynasty. In due course of time, these people were harrassed by the Chinase

kings and ultimately they had to quit China then moved towards the south west and settled in upper Burma known as yaw valley, valleys along the Chindwin river. They reached yaw valley-upper Chindwin extending upto Kabaw valley sometime in 8th century A.D. During their occupation of this **yaw valley**, they knew how to cultivate the modern practice of wet-rice field. When they approached south west of China upto Kabaw valley they faced no warlords except some skirmishes with the expeditionists of Shan State who then began their infiltration in the upper Burma; that is, towards the end of 13th century. In due course of time, they extended their home rule upto Khampat and thereby started to have their kingdom without any threat from any quarter. They lived happily and joyfully for about two centuries that is from the 13th century to the 15th century. At the begining of the 15th century A.D. they confronted a threat from the Shans who aimed at expanding their suzereignty further up and the Zomis were the second people to face the onslaught of the Thai Imperialists who moved upward with their mighty Tai (Thai) forces marauding Burmese and Zomis on their way to Assam. According to **Pong** chronicles their chief was Somlongpha. For about one and half century, the Zomis lived a life of a nationalism. This was the first heyday of Zomis so far as we can trace the old records of Zomis. How many people were taken captive by the marching Shan forces and how many were killed by them is

however not known. When they were subjugated by the Shan forces, how and where the Zomis resisted the advancing Shan forces is also obscure. Then, they moved about farther south upto the present Chin Hills and started settling in the hill region which was then **no man's land.** After leaving Khampat kingdom it appears that there was none to trumpet their conscience! From there, they scattered all along the Hill ranges and clan-based leadership rampant. The Suktes and Pawis were more or less sturdier than the rest. Among the Suktes, Pu Khanthuam was selected to be their leader. Some Zomis settled in Chin Hills making Tonjang as their headquarter under the leadership of Pu Khanthuam whose grandson Hauchinkhup, son of Haupau, became the renown monarch of the entire Sukte Zomis who settled in Chin Hills. But few people moved further south west called Lushai Hills. Among the Zomis who were divided on clan-wise, based on slight diference in languages further insinuated the other Zomis (Lushai) and quit Chin Hills and moved southward upto the present Mizoram known by people as Lushai Hills, the word practically coined by others for the Zomis.

In the western ZOGAM (Zoland) areas occupied by Zomis—there were few great consolidators namely Lallula and Vannuailala, Zahmuaka, Lalsukila, Lalthuama, Vansanga and Kairuma. All of them fought against British Imperialism.

From the 16th century A.D. to 1891 there

were full of conflicting situations arising out of inter-communal feuds and wars for overlordship among the Zomis. There were wars among themselves Pawi Vs Sukte Zomis, Lushai Vs Pawis, Thahdos Vs Suktes, Guite Vs Pawis, so and so forth. We shall narrate in the following chapter in detail.

Chapter 3

The Zomi Occupied Areas

The Zomis, as a distinct people is equipped with all identifications of a distinct nation-occupied a vast areas. In the East, upto Chindwin River. In the west, upto Chitagong Hill Tract, in the South Kanpalet, and in the North Haflong. The rough estimate of the entire ZOGAM is about 20,000 square miles. The Zomi area cover the entire Lushai Hills (say 8000 sq miles). In Assam upto Haflong- 2000 sq. miles, In Manipur 4000 sq miles, the entire Churachandpur District and Tengnoupal District and Sadar Hills in the North Manipur and the entire Chin Hills roughly 9000 sq miles, plus

some portion in Chitagong Hill Tract and some plain portion in Burma Chindwin River.

(i) **Its population**

The total number of Zomi population would be roughly 2 millions comprising about 44 distinct Zomi tribes. The major tribe of the Zomis are— the Mizos (erstwhile Lushai), the Hmar, the Thadous (old kukis), the Vaiphei, the Gangte, the Ralte, the Pawis, the Lakhers, the Hrangkhol. the Tshasons, the Paites, the Biahtes the Zous, thh Simte, the Guite; the Anals the Koms, the Suktes so and so forth. They speak almost the same dialect but different slightly in tunes and pronunciations as the clime and place varies. The so-called Duhlian Tawng (Lushai language) is common among them all and the Lushai language has been recognised upto Degree course by Universities in India. Other language spoken by Zomis do not equate the Lushai language so far its recognitions by the government is concerned. But uptil now the Zomi could not recognise any language as its Langua-franca obviously because they don't have a political status to do so. Other languages are still very much low in standard compared to the Duhlian Tawng mostly used by the so-called Lushais in Lushai Hills (Mizoram). But Duhlian tawng is not yet upto the mark to be a Langua-franca of a new nation, Zomi.

According to 1931 census about 3,45,000 souls were there in Chin Hills, Burma alone. In Manipur there are about 2 & half lakhs of

Zomi population.

According Dr. Lehman there were 5,54,842 Zomis in India and Pakistan, as per 1971 Census—4

In the present Mizoram, Zomi population is roughly four and half lakhs including the *Chakma Tribe* whom we do not account in the Zomi group since their custom and usages are quite different from Zomi, though we belong to the same Mongolian stock.

In Assam- (North Cachar) and Nagaland there are about twenty five thousand Zomis who are scattered around Halflong areas and Nagaland especially north Nagaland—round Ghaspani.

In the present Chin Hills, Zomi population is roughly eight lakhs outside Chin Hills about fifty thousand who settled in the plain areas upto Kalewa.

In Tripura and Chitagong Hill tracts there are about 25 thousand Zomis whose political fate is quite doom. So, in all, Zomi population living in a contiquous territory is roughly two millions strong.

(ii) **The Climate**

The climate is chiefly influanced by the monsoon winds, but owing to the altitude, the weather is most often cold. In general, there are three seasons, which are respectively hot, wet and cold, and which relates to the Zomi agricultural year in the order given. The cold season begins sometime in the mid-October

4. *The Structure of Chin Society—Lehman p 6.*

reaches a peak of cold in January, and tapers off until the start of the hot season sometime in late February. Occasionally, a few evanescent showers occur at this time but it does not effect on the local flora.

2 Throughout the rainy season, the entire Chin Hills and Mizoram are very wet and misty. In the plain portion like Tuithaphai in Churachandpur area, the Khampat region and the Champhai valley have the same temperature as these areas are low lying.

But the average climatic condition of the entire ZOLAND is almost the same that is moderate though humidity is found in plain portion especially Khampat and its surroundings.

(iii) The mountains and peaks

In the whole of Zoland (area occupied by Zomis) the Victoria Peak near Kanpalet in Chin Hills is the highest which is about 13,018ft above sea level. In Manipur Hausapi Peak is the highest roughly 9000ft above sea level. In the Mizoram Blue Mountain peak is the highest about 2168 metres above sea level. In Manipur the Kaihlam mountain is famous for its thick timbers and canes. There are numerous other mountains ranging from 6000 ft to 8000 above sea level. The *Lungthul cliff*, the *Tongchin cliff*, and *Hanlon cliff* are some of the fomous rockfaces. In Mizoram also there are few precipices such as *Thawngpui tlang*. *Tan tlang*, and *Tengleng tlang*, *Chal filh tlang* and *Mawn rengkham* etc.

(iv) It's Rivers

Within Zoland (Zogam alias Zoram) there are a number of rivers famous among them *Tuivai*, *Gun*, *Tutlang*, *Barak*, (in Manipur) Pen, Lemro, Kaladan, Tuivai, Gun are some of the rivers flowing into Chin Hills. In Mizoram Simtuipui river, Tuirial river, Tlawng river, Chawng river, etc, etc.

It's flora and fauna

Zoland is rich in forestry- different types of costly timbers are available- say teak, pine, oak, guava, willows, pyinkado and banyans. of these, pyinkado is very rare. Alpine flora is very common in Chin Hills. Oak trees are plentiful in Manipur Hills mainly occupied by Zomis but the commercial utility of it they never knew except in recent years. The Government of India encourage tribals in general for Tsar Farming. Oak tree is one of the best components for Tsar Seed farm.

Besides, costly commercial woods are available in Zogam (Zoland) and also rich in bamboos the entire Zoland might have bamboos worth 100 crores of rupees. But they (the Zomis) burnt them every year worth rupees one crore. There are other costly gresses with which they(Zomis) roofed their houses. Flowering bamboos which Zomi called (Gova-Rova) are also plentiful. Now adays, the Zomi starts to make handicrafts by using flowering bamboos especially for cane chairs and cane tables. etc.

The rough estimate of forest wealth in Zoland would be 1000 crores of rupees but the people's old method of jhuming cultivation spoil forest wealth to the tune of rupees one crore every year which could have been conserved by the people.

Zoland is also adorn with *incence* and *perfume* flowers but the people are yet to know the value of these flowers that adds to the charm of Zoland.

Regarding *fauna*, Zoland lacks to no other country. Wild animals like rhinoceros, elephant, and tiger. The major game animals are black bear, Malayan sun bear, leopard, wild boar, monkeys, ordinary and flying squirrels, barking deer, sambhar deer, mountain goat, porcupine, etc. Besides these, there are a variety of birds some of which are hunted for their plumage and some for their ritual significance like hornbills.

Zomis are also fond of fishing. But the method they apply to fishing is very much untechnique. They use fish traps of bamboo, casting nets and poisoning.

Every year fish seedlings worth crores of rupees are killed by poisoning in the water or with dynamite resulting loss of fingerlings worth million of rupees, that ultimately tell upon their economy.

CHAPTER 4

Their Religion

Before we dwell on the subject matter, let us first of all, pose a question, what is religion ? The dictionary meaning of religion is "a system of faith and worship" Then do the Zomis of past and present believe in the hidden power ? If affirmative, to what extend and to which kind of God they believe and worship ? Do they believe many Gods ? The answer is 'No', but they do believe in one Supreme Being and, although the way they worship God was different from the modern practice of christianity—the follower of Lord Christ, the begotten son of God, the Almighty. The Zomis in the past admit the existence of one Supreme Omnipotence which they call PATHIAN (PASIAN) to whom they sacrifice with domestic animals like dog, pig or hen as the village sorcerer prescribed. According to Zomis mythology KHOZING is a God that command over climates causing plagues and misfortunes.

Again religion is interpretted by H.G. Wells that "religion is the first thing and the last thing, and until a man has found God and been found by God, he begins at no beginnings, he works to no end" Exactly in this light the Zomis have faith in the existence of one OMNIPOTENT but the way they worship God was quite different from village to village, place to place and clan to clan except that all Zomis do certainly believe in the existence

of one Supreme Being or Hidden Power.

The Zomis in general do not have a homogeneity of worshipping God as that of Hindus and Christians do but every clan do have the homogeneity since, there is a set rule or norms to be observed by all. For example, the Zos worship God at the very foot of SUTPI (the mainpillar of the house) whereas the Simtes worship outside the house that is commonly called SUMTONG. The same is commonly practised among the old Lushais which they called *Hnuaitea Inthawi*.

Different names of God

The Zomis do named their Gods in different word, as there is slight difference in their tongues and dialects. People living in the North of Zoland (area occupied by Zomis) call God as PATHIAN, PASIAN, PAKAI and Goddesses as LUNGJAI, KHOZING, etc, but Zomis in Western Zoland say the Lushai call God as PATHIAN, and Godesses as *Khuanu, Vanchungnula, Pu Vana*, and *Vanhrika*, and Zomis in the Chin Hills (Burma) as that of people living in Manipur.

The Anal Zomi call God Asapavan little bit different from other Zomis except the prefix 'Asa' before Pavan. The Zomis worship God through animistic cult that is to say by sacrificing domestic animals and birds and some portion of the flesh of sacrificed animals were offered to God or spirit we may call it that too duly performed by the village

priest. In olden days, the village priest was appointed by the chief of the village and the priest had a share out of the performance undertaken by him—say a leg of animal and a basket of paddy—but the rate varies from village to village. The main job of the priest is to cure the sick by offering *sacrifice* to the Spirits.

The Old Zomis believe in the existence of one Supreme God, a god of humanity and goodness, but their spiritual repose was disturbed by spirits of evils known as SIHA, SIHLA, RAMHUAI, SIKHA, Ahnam Pitho — etc. These evil spirits had to be appeased with rice beer and domestic animals such as dog, pig and very often by hens and cocks as the priest prescribed.

Village Sorcerer

In olden days, the sorcerer have a high place in the society wherever the sorcery was in practice. But the Zomi do not seem to have been addicted to this practice in a wide scale as a sort of black magic cult. Major A.G Mc. Call, OBE, ICS in his book Lushai Chrysalis dealt in length about the Spirit glimmering at Chapter III which is very interesting. He also cited one sorcerer known as Keitawna which read like this:—5

In about the year 1850, Liankhama Sailo, son of Vanhnuailiana Sailo, had a village of about 1,000 houses at Zawlnghak. Among these were 150 houses of the Rangte clan, an offshoot of the Hmars

5 *Lushai Chrysalis P. 71—72*

One night it so happened that Liankham's most brave young man, Thangvuka, had a dream in which he saw Keitawna and on this very night his house was filled with smoke and mist of an unprecedented kind. Now Keitawna had the reputation of being a DAWI THIAM or sorcerer, and THANGVUKA became so disturbed with the obvious implications of this dream that he, then there, decided that Keitawna must die.

Thangvuka set about searching for Keitawna without any success untill one day he came upon him felling a tree outside the village. On seeing Keitawna in this way Thangvuka asked him to give him his axe to see how heavy it was and how balanced. Keitawna in all innocence gave the axe to Thangvuka who at once struck Keitawna on the head, felling him and killing him outright. Thangvuka then cut out the liver from Keitawna's dead body and ate a little of it. His object in doing this had no connection with Keitawna's spirit in the next world, but concerned the need for Thangvuka to neutralise the effect of any evil words which Keitawna may have uttered against Thangvuka's welfare.

After eating his portion of Keitawna's liver, Thangvuka returned to his village and, appearing before the Chief said "Behold me, O Chief Liankhama, I am Thangvuka, the brave man, and it is I who have just killed Keitawna, the Rangte sorcerer". The Chief remained silent.

Shortly after, all the Rangtes appeared before the Chief in fury and in a spirit of revenge against Thangvuka, who by this time had sent away his family and who had already taken up his position of defence by standing at the ready in his house, gun and spear in hand. The Rangtes called upon the Chief to decide whether he wished the friendship of all the Rangtes or whether he preferred to lose them all that he should keep Thangvuka.

But Chief ordered that they should not kill Thangvuka. Whereon all the Rangtes packed up their families and chattels and made off to Manipur State swearing eternal enmity with one and all of Liankhama's villagers in perpetuity—a situation which persisted, resulting in the mutual taking of heads until peace was enforced by the arrival of the British Government.

Keitawna's particular method of practising sorcery was to call upon his victim, under cloak of flattery to drink first of the Zu at a party. Between his nail and its fingers he would insert a tiny portion of the poison and it would be with this finger in the Zu mug that he would hand the mug to his victim. The victim, having no ground for any suspicion, would thus fall an easy prey to the wiles of this Keitawna.

Shortly after Government took over the administration of Lushai an important incident took place concerning sorcery.

Liankera and Kanglova, two brothers of

Dokhuma Sailo, Chief of Chawntleng, were suffering from phthisis. They suspected certain men of their village as being the cause, through sorcery. These men had previously been known, while they were under the influence of Zu, to have threatened others by claiming to possess, supernatunal powers. The Chief decided, the accused should be killed. So Leta, Leta's mother, Buka, and Vungbakira were all set upon and killed while the fifth Laikuala fled to HNACHANG village where, however, he was at once killed, as the HNACHANG Chief was related to Dokhuma and knew all the attendant circumstances.

The sick brothers were given pieces to eat from the dead men's livers and were eventually cured, while all the villagers drank of the blood as a prophylactic against any further spread of the dread disease which had, they believed, originated in the evil works of the sorcerers.

Religious Taboo

I could recollect that during my childhood days how the very old practice of worshipping God was practised by the villagers. I myself was a patient of the village priest. Very often than not my parents invited the village priest and offerred sacrifices sometimes in the jangle and sometimes in the river side. We used to kill cocks or dogs or pigs and ate the flesh of the sacrificed animal or birds which we call in our dialect "kithawih". This sort of 'kithawih' was in vogue in the village upto 1945

but just after the cessation of Second World War the old practice of worshipping God was almost put to an end as the new gospel of God had poured in our village. Some Christian pastors visited our village and preached the doctrine of christianity.

SAWLBAW KHAI (Thing Thiang or Hrengtha)

In the good old days whenever animal sacrifice was made it was done in the presence of a priest duly performing religious rites. The priest also arranged to keep a sign on the house called Sawlbaw or Thingthiang in the form of a branch of a plant to warn any stranger not to go in the house other than the family members.

Violation of this religious custom was liable to a fine of one mithun and salam, which means a compulsory fine of one pig to be killed by the person who violates the religious custom. The salam is normally a fine to feasting village elders duly imposed by the village authorities. Animal killed as a 'salamsa' was enjoyed by the village elders or councillors, no other person can share the feast. This very custom is still in vogue in Manipur Hills occupied by Zomis even though churches established in the villages.

In olden days, the Zomis feared some sort of spirit glimmerings. A recognised priest in a village is said to have possessed a mastership over the socalled spirits which the Zomi called them as SIHA; SIKHA or Ramhuai. The sikha, siha or ramhuai were of different

shapes and of different spiritual fits. They were known as Phung, Khawbring, (Khaw zing), Hmuithla Pheisam.

Besides these spirits there are other spirits known as Maimi, Rawt, Taumeichher chhi, Chaum Taul, Hik, Khaumu and Dengsur, etc. Now let us explain these different spirits:—

Phung: It is very black and large, who had the power of inculcating madness, the power of causing fits, of making epileptics.

Khawbring: This spirit can cause sadness and ruin the spirit of a person.

Hmui thla: It is a forerunner of death—it normally hovers round the house where death was fast approaching.

Pheisam: It is a provocative spirit.

Maimi: It is a hypnotiser or troubler during sleep.

Rawt: It usually frightens others.

Taumeichher chhi: The Zomi first used.

Chaum: The instigator of crab poisoning.

Taul hik: Skinner of heads.

Khaumu: Its main duty is to kidnap human being.

Dengsur: A demon that is fond of stoning to others.

All these spirits or ghosts we may say so have different likings and dis-likings and so too its manner of appeasing them were different.

In olden days, the Zomis do worship these spirits by sacrificing animals because according to them these spirits were the go-between human being and God.

These spirits known by Zomi as SIHA,

SIKHA or Ramhuai usually lived in high mountains, caves, under water, cracks in precipices, large rocks, holes in the earth, water springs and water falls and sometimes large trees.

From Superstition to Christian Faith

For many centuries, the Zomis in general until the complete suzereignty of Zoland by the white people (English) in 1891, the Zomis in general did observe animistic way of life in their faith to one Supreme Being. From 1891, the Zomis saw new light, new faith known as christianity—the first resultant outcome of British administration. This period 1890—91 marks as a great transitional period so far British administration over the Zoland is concerned and brought about changes both in religion and socio-politics. We shall narrate how the Zomis were converted to the new faith known as christianity.

CHAPTER 5

Zomi Custom and Usges

To begin with Montaigne's saying *"The way of the world is to make laws, but follow customs"*. The Zomis as a distinct people have abiding faith in their custom for ages together however poor they may be in their economy and political cohesion. The Zomis, though they adhered to strict dictums of custom in their day to day life, yet they are not so bigoted to any custom as to worship it at the expense of truth—This is exactly what a thinker *Zimmerman* has said. The Zomis were law-abiding people but now-a-days the younger people seems to show slackness in observing customary practices or usages. This is due first to conversion to christian faith—and also due to influence of modern out look as *Bacon* once said *"Man commonly think according to their inclination speak according to their learning and imbibed opinions, but generally act according to custom"*. The Zomi have their own characteristic in moulding their character but it seems that the synod level organisation was found necessary.

Zomi characteristics

The Zomis in general have one common characteristic which we can enumerate as follows. Zomis are serious in manner, revengeful, treacherous method of warfare, the virtue of hospitality, clannish feeling, arrogance in victory, speedy discouragement, panicky in defeat, and impatience under control are the common traits followed and observed throughout Zoland occupied by Zomis, of course, subject to slight difference to its practical adherence. In order to know the general customary laws practised by the Zomis in general we have to divide the subject matter for our enumerative convenience.

(a) Respect for birth

The Zomis in general maintain a high tradition in regard to respect for birth—a natural reverence for those who by virtue of birth becomes the chief of a village or a clan or a family that is to say the elders. get a respectable place in a society, of course, this may be an universal practice but in the case of Zomi this was exceptional especially in olden days. The chief may be wanting in academic qualifications and physically fitness but if not mentally unfit, he enjoys the high position—and there is no fear for his being supplanted unceremoniously by any other member in the family nor can someone usurp power from him.

(b) Chiefs' position

Some writers especially the English who came in contact with the Zomis in the past recorded that the past Zomi chiefs were cent per cent autocrat and were like feudal Barons. The chief is all in all. He is the land owner, the decision-maker, the protector of the entire villagers, the fortune maker of his tenants (the villagers) who settle in his village. He distributes land for cultivation, of course, for jhuming purposes every year.

In olden days, chiefs alone can keep slaves not by others in a village. The chief is the arbiter— his decision is final.

(c) chiefs' right :—

In olden days, say upto the end of the Second World War, the Zomi chiefs every where enjoyed the following privileges :—

(i) Tithe from his villagers out of the annual crops or paddies collected by every house holders. The rate of tithe is, no doubt, ununiform. It varies from village to village and also depends on the catholicity of the chiefs' love toward his subjects or dependants.

(ii) Tributes: The chiefs also enjoyed tributes from villagers by way of annual levy to the chief—that is all villagers except widows are bound to pay paddy to the tune of 3—6 baskets and the right front leg of animal killed by villager in hunting. Failing to pay this customary rights of the chief is subject to punishment.....in the form of forced labour or fine or expulsion from the village.

(iii) Construction of chief's house by villagers.

In olden days, Zomi chiefs could ask for contribution of manual labour from their subjects for the construction of the chiefs' house as and when called for. Failing to oblige the chief is also liable to punishment.

(iv) Power of confiscating property

The chief also wielded power to confiscate properties belonging to a villager who migrates to other village without his permission to do so.

(v) Judgement Final

In case a murder takes place in the village- the village elder-chief- in--council decided the matter. In this matter chiefs' decision is final.

Trial of cases

In olden days, the Zomis in general observed a pattern of administration so far trial of cases are concerned. Whenever a case has come up before the village, the case was tried by the chief-in-council (chiefs and upas or mantries). From the decisions of the chief-in-council (Hausa leh khonbawl upa) there was no appeal but review of the matter could be prayed for. The custom of settling disputes by ordeal or oaths is almost unknown among the Zomis. In ordinary cases, a man wishing to be believed with an oath holding a tiger's tooth, saying, "If I lie, may a tiger eat me as I now gnaw this tooth" and very often they practised Tuililut that is the two parties (respondant and deponent) have to be dropped in the water and if anyone comes out first that very person is said to be the wrong person and he was liable to be caught by the chief-in-council (Hausa upa or Lal upa) and decision made then and there. If a person is found guilty he would be fined or give a punitive punishment. Almost all Zomi chiefs followed the same pattern of customary laws.

An oath of friendship between Zomi chiefs also deserves to be recorded. In olden days an oath of friendship between two warring chiefs

took place as and when they found a compromised solution which is called an oath of friendship which was undertaken solemnly by the chiefs. A mithun is tied up to a post and the parties to the oath, grasping a spear with their right hand, stab it behind the shoulder with sufficient force to draw blood, repeating a formula to the effect that until the rivers run backwards into the earth again they will be friend. The animal (mithun) is then killed and a little of the blood is smeared on the feet and forehead of the oath takers. To make this oath more binding both the party eat a small piece of the liver raw. The Lushai-Kuki clan by Shakepeare p.55.

If guns, and not spears are used, the two compromising chiefs simultoneously fire into the mithun; brain or heart. As the animal falls its throat is cut and the blood collected in bowls, the tail of the animal is cut off and dipped in the blood and with it the chiefs and elders of the two parties daub each others faces whilst the sorcerer or the priest mutter saying: "May the party who breaks this agreement die even as this animal has died, and may he be buried outside the village and his spirit never rests; may his family also die and may every bad fortune attend his village"—The Chin Hills by B.S. Carey and H.N. Tuck, Vol I P. 194.

Difference between 'Boi' and 'Sal'

In olden days famous Zomi chiefs like Pu Suakpuilala Sailo, Pu Hauchinkhup used

to keep Bois in their houses and also 'Sal' who were captured in the raids. 'Boi' practically comes from poverty and helplessness who take shelter in chiefs' house Bois were divided into three categories, viz (a) those who live in chiefs' house known otherwise in Zomi dialects as Inpuichhung or Inpisung. As such the first category of Boi belong to those who live in the chiefs' house for shelter and survival.

(b) Red Dao Boi or Chemsen boi or Temsan boi

This category of 'bois' were drawn from criminals, debtors and thieves. When a murderer committed a murder in the village the murderer used to take refuge in chiefs' house because chief's house is the safest place from a avengers once entered chiefs' house nobody can touch the murderer however heinuous the crime may be. But, once the case is settled the Boi lives in a separate house but subject to vigillance of the village council and the 'boi' had to live under certain terms and condition. The chief used to enjoy marriage price of those daughters born out of such Bois.

(c) Kitulut boi or Tuklut boi

The third category of boi is 'Kitulut boi' or Tuklut boi— these 'bois' comes from the warfield battlefield who practically deserted the losing side and embraced the victors—with a solemn promise to live as bois of the victors this category of 'boi' can get freedom by paying a mithun to the chief and settle in a separate house.

Marriage system

The Zomis have wide views as to matrimony. All clans belonging to Zomi except Anal Zomi have a free will to select a boy or a girl as the case may be but in the case of Anal Zomi there are two exogamus clans namely **Chanang** (Musum) and **Kori** (Mulchal) These two clans have sub-clans of 39 and 40 sub clans each. Marriage is permitted between Chanang and Kori only. Marriage of the same exogamus clan is forbidden— The Anals of Manipur by Capt Rajendra Singh p. 48.

Before the gospel of christianity came into being, the Zomis in general observed one general standard so far marriage is concerned. The mature age for marriage was between 30-40 years, maybe in those days period of puberty came late owing to human devolopment stage by stage. Though marriage was not confined to any perticular clan or family but in fact there was a certain amount of prejudice against marrying on the fathers' side.

Marriage among nearly all the other clans dealt with in this monograph is endogamous as regard the clan, but exogamous as regard the family. Marriage among the old Kukis settling in Manipur and Naga Hills is more rigid, in that, they follow a high moral code of affinities. In olden days, when a boy is said to be mature for matrimony his parents first approach to the mother side whether or not a suitable girl matching to the boy is

available, if available they first go to them with a jar of rice beer and settle the matter. If the matter is amicably settled for marriage, the breaker of the understanding or settlement is liable to refund the same rice beer with a fine of one mithun. This sort of marriage is called NEILA. This practice was in vogue among the Zomis in general but this very system of NEILA is not common among the Lushai Speaking Zomis. The so-called Lushai-speaking Zomis have more latitudes than the rest of Zomi clans.

Since Christianity landed in Zogam or Zoram (Zoland) marriage has become just a matter of choice and love. Love matters more than customary practice. The modern Zomi youths say male and female seems to incline towards the Western practice in all spheres of life forgetting the rigid traditions followed by their forefathers. "Be romans while you are in Rome" seems to act upon the mental climate of Zomi youths.

Polygamy forbidden

One of the best characteristics of Zomi people of which we are proud of is that of forbidden rules for polygamy.....double wives. Of course, the old rajas or chiefs did have two wives not as a customary practice but as a sign of despotism. The chief could maintain two wives! Among the Zomi commoners to have two wives is not conducive to peaceful co-existence in the family circles, but then polygamy is not completely forbidden in

practice since it is just a mere a civil contract. But uptil now 99 percent of the people strictly adhere to monogamy, on the plea that polygamy is not conducive to healthy family and creates misunderstanding and discord in the family. This is strictly observed by good christians in pasticular.

Widow Re-marriage

So far, widow re marriage is concerned there is no hard and fast rule that is to say 'willingness' to remarry is the sole criterion. If a widow feels to re-marry there is no bar at all but then normally a chaste mother who has few children say more than one, though no rigid numerical strength is the deciding factor as to whether a widow can remarry or not yet a widow who loves her children irrespective of sex must prefer to remain with her children or a child, of course, she must have some property worth preserving for the minor children to depend upon. If the widow or widower happens to be a wretched one, he or she might be constrained to look for a new wife or a new husband. It all depend on one's individual moral strength But there is a norm to be followed by a widow for re-marrying. Supposing 'A' is a female widow having 2 children and who still lives in her husbands' house. During this period if Mr X fell in love with the widow and committed adultery and the widow bear a child.....Mr 'X' has to marry the widow 'A' by paying all the marriage price to the girls' parent and he (Mr 'X') shall

be liable to a fine of one Mithun and Salam (customary fine) to the family where the widow stays with her children. And all the dowries taken to the former husband shall not be forfeited. The Hindu law or other laws cannot be imposed for the maintenance of the children.

In olden times, a widow had to observe certain rigid norms, that is to remain unwashed and with her hair uncombed for a whole year from the death of her husband, but the period has been reduced to three months, out of pity for the women, and after that time remarriage is allowed.

Marriage Price

Among Zomis the following standard is observed so far marriage price is concerned, that is the following sums constitute the price which has to be paid for a wife:—

a) Manpi or Manpui (Principal price)

This is paid on the very day of marriage to the bride's parents or nearest male relative on the father's side. In case the bride's father is dead the price goes to the nearest male relative on the father's side preferably to the eldest or youngest male member who is the heir-apparent. In this regard there is slight difference even among the Zomi clans. For example, the Lushai Speaking Zomi follow the system of "the youngest to inherit" fathers property. We shall discuss the law of inheritance in the following chapter.

In general, the average Zomi marriage price (Manpui or Manpi) (principal marriage price) is fixed normally on three factors (a) the clan the bride belongs to, (b) The amount of dowry the bride carries, in other words, how beauty the bride is.

(c) mutual understanding.

Aristocratic family or chief's family

If the bride belongs to chief's clan or aristocratic in nature then the normal price of such bride is ten mithuns or equivalent value of 10 mithuns in terms of rupee. During British period the price of one mithun was Rs 40/— when reckon in terms of money. In deed, in those days the market value of one mithun was Rs 40/— but now it has raised upto Rs 1500—2000/—. Among the Thadous also prominent clans like Singshon, Sithloub, Singshit Hlouvum and Doungel used to take more marriage price, say in average 10 mithuns but only in name —once the principal price, one mithun, in kind, is paid the rest price can be reckoned in terms of kinds—say gong money, even pots etc which depend on the mutual affection of the both parties—bride side and the bridegroom side.

When marriage is solemnised the parents of the bride kills two animals-say pig or cow, or two pigs or two cows- this is normal standard followed by average Zomi. There is, however, no hard and fast rule except that the desired standard of solemnising marriage was to kill two animals at least. All the elders

from both sides gather together with a mug of rice beer in their hands settle the price. The parents of the bridegroom or their emissary or representative that we normally term as PALAI starts pleading that 'we come with so much" say one mithun one gong, one necklace, and Rs 20/—so and so forth. The elders of both parties starts deliberation over the matter. Sometimes it so happened that marriage price was returned but this sort of incident seldom occurs. This is the most crucial stage and the most interesting part of the marriage.

In olden days, marriage price is fixed in kind.....say Sial sawm (ten mithuns), for aristocratic families or chiefs like Sailos, Sukte, Thangsings, Manluns, Singsit, Singsons etc etc. the rest or for average Zomi, marriage price is *Sialthum* (3 mithuns)- either in kind or in cash. Again, the Paites fixed their marriage price at Sialpi Nuta (one mithun and Calf) or in terms of Rs. 40+20 because Rs. 20 equal to one Tai or tlai.

Again, there are some Zomi clans like Zo and Anal whose marriage price is normally Sial nga- (5 mithuns) for the Zou tribe and Rs. 1000/- for the Anals.

So far marriage price in concerned the modern people do not follow strictly the set customary practice except by few clans who wants to upkeep the good tradition of Zomi as a distinct people in the world. The Lushai speaking Zomi care little to observe the traditional practices and fixed marriage price on two main factors:-

(a) how beauti the bride is.

(b) how much dowry the bride carries. etc

If the bride is a very beautiful girl in that case the bride side can claim any amount they like...they never questioned what class they belong to or what was their customary practice was so and so forth.

Secondly, if the parties understand mutually.....then also marriage price is abnormal..... either very low or very high.

Zomi living in Burma do observe customary practices irrespective of their social position so too in Manipur Hills.

The best thing is to observe customary rule very strictly because adherence to this customary practice alone make Zomi a people Marriage obligations (on the part of the bridegrooms)

Normally average Zomi observe certain norms or principles which have been in vogue from forefathers. The bridegroom is bound to pay the following:—

(a) marriage price to the bride side.

(b) Pushum—

(c) Niman

(d) Thaman

(e) Thallouhsum

(f) Thian

(g) Nau puan pusk man

(a) Marriage price already narrated above.

(b) Pushum:—It is a sort of customary gratuity or perquisite of the male relative on the mother side or of a person chosen

on behalf of the motherside to take the perquisite. Whenever a marriage takes place Pushum is a must to be paid by the boyside (bridegroom) to any chosen person from the mother side. The amount of rate varies from Rs 4—10/— but now-adays some people say Simte Zomi and Zo Zomi do take Rs 20/— as Pushum. This obligation is a must on the part of the bridegroom to be fulfilled on the day of marriage. Failing this can be fined with a mithun and salam, of course, intentionally challenged by the bridegroom.

(c) Niman (Aunt's price). This practice is followed by the Lushai speaking Zomis and not strictly adhere to by other Zomis of Burma and Manipur, Nagaland and Assam. The amount is equal to that of Pushum.

(d) Thaman or Palal (labour price) This is commonly practiced among the Zomis of Manipur and Nagaland and Assam who are commonly understood as Vaiphei, Thadou, Simte, Zou and Paite etc. This price goes to a person whom the brideside appoint as her palal or trustee—normally such person is drawn from the head of the family side of the bride. The rate is almost the same as that of Pushum but subject to variation.

(e) Thallouh sum

Zomis living in Manipur commonly call Thallouhsum is also another obligatory on the part of the bridegroom to pay a certian

sum of money to the nearest relative head family of the same family linage. The amount is almost equal to that of Pushum.

(f) **Lomman or Thiansum**

In olden days, when a marriage takes place, the bride's friend (a female girl) also get a due customary gratuity—known as Lawm man—Thiansum—The rate depends on the mercy of the bridegroom— but not more than Rs 10/- which is equivalent to Rs 100/- on todays' rupee value. This may be paid either in kind or in cash or both.

(g) **Naupuan puak man**

This practice is practically given up by almost all Zomis which was so common a practice in olden days. But there is rigid restriction to banning it for observation. Among the Lushai speaking Zomis, this practice seems to be a compulsory one. The rate varies from Rs 4 to Rs 20/- as the class of the clan belongs to.

Divorce and its obligations

The English writers like Col. Shakespeare and H N. Tuck and B.S. Carey have recorded something of every customary practices of Zomi marriage system but their narration of marriage systems adopted by average Zomi people are not comprehensive because none covered the entire Zomis in the strict sense of Zomi on a National plane. Divorce is of different kinds depending on different circumstances.

a Divorce on mutual understanding

This sort of case is very rare. Because normally divorce ensues misunderstanding and quarrells. In olden days, mutual divorce is very rare—but in modern age, mutual divorce is common among the married couple simply because of adoptions of christian faith. Practically no fine is imposed but the Anal Zomi used to pay. Rs 25/— with one jar of rice beer. This fine is imposed on the person who first initiated the overture.

Valid divorce

Valid divorce takes place only after valid marriage—that is with due performance of customary practices. If either of the couple wants to divorce his wife or her husband the following observations are looked into so far fines are concerned,

(a) **Husband side.**

If a husband divorce his wife *for no fault* of the woman he is bound to pay one mithun or in cash and *Salam*—the marriage price paid shall not be refunded. He shall also refund all the properties taken by his wife.

(b) **Divorce after detecting fault of the woman.**

If a husband divorce his wife for her fault—say for committing adultery or any other reason—he is not liable to pay anything nor shall he return moken (dowries) taken by his wife. The woman (divorced) shall forfeit all properties including cloth & others—she will be liable to refund her

marriage price to the husband plus a *mithun* and *Salam* as the case may be—or as decided by village court. Here village court means a court that decides matter as per customary laws.

(c Divorce after a child is born

If a man divorce his wife after having a child (male or female) out of his personal choice— the husband is liable to a fine of one mithun and a *Salam* and must be held responsible to take back the child after 3 years with one mithun or equivalent amount of money for the mithun and the wife is bound to look after the child for 3 years. In case a child is dead within these stipulated days— no charge can be imposed on the wife for her negligence unless otherwise call for.

(d) Divorce for reasons of adultery

In case a man commits adultery with somebody's wife and the husband rejects her to be his wife—the adulterer or seducer shall refund all the marriage price to the husband plus a fine of one *Mithun* and a *Salam*. The Anal Zomis, however, charge Rs 2000/— plus a jar of rice beer. The Village court is always competent to take up the matter as per our customary practices.

But if the wife confesses her guilt and rejoins her husband— in that case the adulterer has to pay Rs. 300/— (Three hundred) only with a jar of rice beer.

In olden days divorce on committing adultery was very rare whereas divorce on adultery

has become so cheap a practice now adays— this is but a sign of moral degradation. If Zomis determined to become a big nation in the world this cheep practice of divorce on adultery must be condemned by all concerned.

Laws in respect of misbehaviour against a girl, married woman, and widow.

Misbehaviour with a woman may be classified in 3 different ways:—

Adultery:—(Angkawm)

The Zomis in general highly adhered to chastity so far relation with woman is concerned. But sometimes it so happens that a man is found guilty of sexual intercourse with a woman of varying degrees say a virgin girl, a widow or married woman. Commitment of adultery with a virgin girl is safe provided the boy marry the girl, if not, the boy is liable to a fine of one mithun. But in the case of a married woman the case is dealt in a separate manner. If a married woman is raped in that case the guilty person is fined with one mithun and salam— but if adultery is committed with the consent of the married woman either the adulterer (that is the man) marries the woman by returning all the bride's price to the husband or fine with a mithun or her former husband who divorced her. But in olden nays, adultery is frowned at. In some cases the adulterer was straightway killed by the husband of the woman— or if the case was tried in Chief's Court and found a person guilty of committing adultery he is punished so badly by cutting off his nose.

Zen or Gem

This is another misbehaviour with a woman of different categories. *Zen or Gem* means a man who encroaches upon the right of a woman's chastity or upon the right of somebody's wife, especially commited at the night time. A man who tries to jump upon somebody's wife while she is sleeping or tried to have intercourse, if caught accidentally, that very person is liable to a fine of one *Mithun* in case of a married woman but in the case of a virgin girl the fine is Rs 20/—. To touch the breast of somebody's wife is also amounting to *Zan or Gem* and the fine is the same.

Rape (Sual)

Raping of a woman is always regarded as a big crime and liable to a fine of one *Mithun* and *Salam. Law of Moken* (properties usually taken by a bride to her husband's house)

In olden days, 'moken' is observed very seriously. It is on the day of celebrating marriage 'moken' is rekoned. Normally all brides used to take the following important domestic articles with her.

1. Phoipi or Puanpui (rug)
2. a basket with the string (Nam or Hnam)
3. an axe
4. A shackle
5. A small spade or 'tuu' they call it
6. a cloth that covers all the meat taken to hnsband's house which ther call (Bengsin)
7. a jar of rice beer or suger in lieu of jar of rice beer. This is a must for formal

marriage ceremony. The moment the party reaches the husband's home the ju is enjoyed or tea is prepared for the party who accompany the bride.

8. Other materials such as box, cloth etc etc as the bride's parents willingly offer to their daughter.

How 'Mousa' is distributed?

'Mousa' is means 'meats' taken to the husband's house which were taken from the parents of the bride. In case two animals (cow and pig) are killed as Tunsa either one entire animal was sent along with the bride or some legs. There is no uniformity in this regard and varies from clan to clan and also depend on the afluence of the bride side.

Mousa—is distributed strictly in accordance with the customary practice. The meat known as 'Mousa' is shared among the sisters and relatives belonging to the bridegroom who are called *Tunus* and *Thallouhs*. All the *tunus* get one leg each and *thallouh* also get one leg. Besides them, Pu—grandfather of the bridgroom—that is the mother side of the bridegroom used to get 'Sangong' neck flesh of the Tunsa. Failing to observe that is liable to a fine of one mithun

The Laws of Inheritance

The Zomis in general follow the principle of paternal inheritance. But there is a slight difference even among the Zomis as to who should inherit fathers property?. The Lushai speaking Zomi follow one principle that is the

youngest son is given the right to inherit father's property whereas Zomis living in Manipur and Burma and other states in India except the so-called Mizos adhered to one principle that is the eldest son. The right to inherit father's property but subject to the goodwill of the father. If the father is pleased to share his properties to other sons he can do so during his life time but in principle, the eldest son is taken to be the heir—apparent of the father as the eldest is solely responsible to look after the whole affairs of the family day in day out. That is to say "claims frequently are made to inherit property but the same favour is rarely noticeable in the matter of accepting the accompanying liabilities". Declaration of a will is forbidden by customary laws.

No Zomi can declare his will like that of a Muhamedan. Whatever a father wills to do he must do during his life time. It is always open to a father to disinherit a son on such grounds such as refusing to care his father or abandons his father on personal grounds in that case also the father has right to disinherit a son. Failing to have a son.

In case a father is deprived of having a son out of ill-luck, or died after a couple of years of his birth, the heir—apparent is chosen from the father's side. For example, Mr X has no son who has enough property then his property shall go to the son of his eldest brother provided he has elder brother (alive or dead)

If the father is without brother then his property shall go to the next of kin—that is cousin brother on the father side.

Very seldom property goes to any woman but in some exeptional cases—even a woman can inherit father's property. Such situation is seldom called for rather it is created out of necessity nor out of customary law.

Again, the law of inheritance cannot be evaded by a wise heir who visualises that his liabilities under the inheritance will greatly outweigh the assets. The heir is liable by customary law and must face all eventualities. Neither can an heir be superceded on the grounds of absence in a far country or out of physical unfitness or can be be challenged by anyone in the village court. It is rather hereditary in nature.

Chapter 6

Zomi Festivals and Feasts

Zomi, as a people, are actuated by instinct rather than by any objective analye is of problems. The past is a dim past, a past that has no record except that inscribed upon the hearts of the people by the accumulation of experience after experience related from father to son down through the ages. Exactly so, until the people could write and read say in the roman script, past history is passed on to the next of kin. The Zomis in general observed the following festivals:—

(1) Spring Festival (Taptaal kuut or Chapchar kuut)

This festival is observed once a year so boisterouesly and joyfully after finishing one year's work and occurs normally in between December—February. According to the old Zomis—**Taptaal or Chapchar** kuut is the greatest of all kinds enjoyed by the entire villagers. For this kuut preparation is made six months earlier. Almost all house holders prepared a jar of rice beer and also contributes pigs, hens, dog and goat and assembles in the chief's house.

On appointed day, they kill all available domestic animals and put together all Zus together and made a big feast. On this day, the youths of the village bind the mithun by the horn and made a big fun out of the running mithun. The people put all the feathers of killed birds in a long string fixed on a

bamboo just for a 'show'. Boys and girls enjoyed 'Zu' to their heart content. The elders too joined in the cultural dance. No taboo was observed for this particular festival. The festival continued for 7 days. This kuut was observed upto 1939—40 but after the Second World War people gradually abandoned this kuut practice since the festival is replaced by Christmas Festival. The Tuaddu speaking Zomi, however observe this kuut during November just after harvest is over. Some people call this kuut as Harvest Festival. Harvest festival is the best of all as it occurs when people are free from jhuming works.

This very 'kuut' was observed by old and young alike and danced throughout day and night. All good dancers participated in the performance by putting up the best of the best dress they have. Young and old alike drink 'Zu' to their heart content. But one characteristic of this particulsr 'kuut' is no one is allowed to show 'anger' instead, all should wear a gay mood.

Mim kuut

This kuut (Mim kuut) is normally observed after harvesting maize and after clearing all grasses in paddy fields which according to English Calender during August of the year.

Its historical events

How and why this festival was observed in olden days is not known but according to the mouth piece of elderly people it has a link

with a love story of two persons, namely.... Tlingi (Chingi) and Ngama whose love affair has become a legendary tale.

The two couple (Tlingi and Ngama), loved each other very much. Accordingly they married. All of a sudden, the girl Tlingi died. Out of soar grievance, Ngama, the husband shed tears and ever lamenting for the loss of his wife and caused him to death. His soul went up to heaven where he saw his wife Tlingi in a shattered condition. He asked Tlingi his wife as to why she was so weak and thin? She replied, oh! "no food to eat so I become very weak" She further said "please go back to our field and fetch food for me too". Then Ngama awakened and went to the field and brought foodstuff from the field with tears and accidentally fallen at the door of Tlingi and all those foodstuffs he carried fell. With tearful eyes he asked his wife to pick up foodstuff and eat them. He was so grieved and cried once again and died again. His soul went to heaven where his wife Tlingi was there. There he found his wife a little bit fatter than before. He then questioned how she could improve her health. She replied "by eating the foodstuff that you brought for me. I could regain my health". Again Ngama awakened from death. Since then Ngama used to offer some of the agricultural products at a place for the sake of his wife Tlingi to satisfy her soul. This is in brief a legendary tale which is recorded. According to some elders these two persons

were Chawngvungi and Sawngkhara not Tlingi and Ngama, however the true one is misty.

So this 'Miim kuut' is known as a festival in commemory of those dead persons and in their commemory a feast is performed once in a year.

Pawl kuut (Harvest Festival)

Zomis in general observed this Pawl kuut fabulously. It is celebrated once harvesting is over when all villagers are free from jhuming and other domestic burdens such as collection of foodstuff for one year. People are in peaceful mind when harvest is over.

Its historical background

How the "Pawl kuut" has become one of the Zomi Festivals.....whether it has any historical link or not? What we know is this. When Zomis established their ow kingdom on the northern part of present Burma—they faced an untold Famine for three long years. During these, many Zomis expired for want of food. After 3 years, the devastated famine disappeared and in its place came some fruits, cereals etc that sprang forth from their fields. The Zomis, in commemory of this devastated famine decided to observe one day as "Pawl kuut" of course, time and date fixed by the village elders. The village crier proclaimed the news to all the villagers and the village mothers including boys and girls prepared 'Tangho' (Chhang) for the occasion and also prepare 'Ju' for the occasion. For this occasion mothers used to preserve 'eggs' and when the time

falls a mother used to feed her children with eggs as a special occasion.

On this occasion all people gathered together at a appointed place in a village and put all their contributions in kind say pig, egg, hens etc and they kill and eat them togther. The occasion is observed Jubilantly and with a sense of agony as a commemory of the devastated famine they faced for 3 long years causing loss of many dear and near ones.

This pawlkuut though the people of the slowly abandon but it was a festival never present age forgotten by the people.

How Zomis distribute or shares hunted animals and domestic ritual performance.

Almost all Zomis observe certain norms of distributing flesh of hunted animals and those of domestic animals killed on the occasion of marriage and death.

Hunted Animals

If 'A' kills a jungle animal say from deer to elephant..... the killer of animal used to give the 'neck-flesh' of the killed animal to his Pu (mother's brother or her heir apparent) and one right leg of the killed animal to the chief as a customary tribute. If 'A' fails to give the neck-flesh to his Pu, he is liable to a fine of one mithun. The neck-flesh they call SANGONG. This is observed uptil now. If an animal killed in a group even then the hunter used to oblige this custormary practice. The flesh of the hunted animal is shared among parties or groups who went for hunting.

Domestic Animals

If 'A' performs a custormary ritual ceremony—then the performer used to share all the legs of the killed domestic animals to all his mother-in-laws according to their seniority in age which they call TUNUSA—or Tunusa.

The Pu gets the neck-flesh of the killed animal and in return he must either offer 'JU' or pay something in cash to his nephew..... this is to show a respect to both the parties —there is, however a different customary practice so far flesh distribution is concerned. Sup-

pose 'A' gives his daughter to 'B' for marriage 'A' is bound to kill two domestic animals either pig or cow or both. Then the flesh of such killed animal is distributed like this:

All the four legs of animal killed on the occasion whatever the brideside prefers shall go to the bridegroom and also the neck-flesh of the animal killed plus the lower flesh of the lower jaw and some portions of stomach shall go along with other parts of the killed animal to the bride-groom. The bride-groom shall then distribute to all his sisters and that also on the basis of their seniority in age. For clear understanding we give examples.

If 'A' kills 2 domestic animals one cow and one pig on the occasion of his daughter's marriage and if he feels the entire flesh of the pig must be given to the bride-groom he can do so if not he can share half half flesh of the two domestic animals to the bride-groom. On reaching home—the bride-groom shall distribute all the principal fleshes such as the neck-flesh, the four legs to all his mother-in-laws if survived if not his own sisters (married) according to their seniority.

For example, 'C' is the bride-groom—who has two mother-in-laws (Father's sister) and 3 sisters (married). This bride-groom if survived by his father in consonance with customary practice shall distribute all the principal fleshes to all his mother-in-laws provided they have been appointed as TUNUS by virtue of their closed relationship by his father earlier. But

then choice is purely discretionary. He can cancel all the previous TUNUS according to his preference. This practice of accepting TUNUS is normally for two or three decades. After lapse of two or three decades one can change or alter TUNUS for one's house affairs.

SA AIH (Ceremory of wild animals)

In olden days, average Zomis living in Zoland did observe the so-called SA—AIH (ceremony of hunted animals) but normally depends on the family condition. If a well-to-do family kills a wild animal like Elephant, Tiger, Rhino, Lion, Jungle Pig, Beer etc they celebrate the hunted animal or animals with killed joys. On such occasion, they kill mithuns, pigs, and make a big feast. All people in the village join in the ceremony, drink Zu and dance young and old alike by beating gongs; drums and what not. Occasionally they fire guns just a token of "show and pride" and also sing a song of 'hanla' ('song of pride'). This Sa-aih ceremony is very rare even among the Zomis because it is a rare victory.

The celebrator of SA-AIH invites all near and dear ralatives for the occasion. For this preparation is made for not less than 6 months.

The house of the celebrator of 'sa-aih' is decorated by fresh leaves of trees and all the heads of killed domestic animals are exhibited over the trees for show.

On such occession not less than 5 pigs 2 mithuns, goats etc are killed besides a number

of rice bear Zus lined up in front of the celebrator's house. Even all the goodsportsmen cannot give such celebration. Hence SA-AIH is famous among the Zomis.

Chapter 7

Disposal of dead bodies

In olden days, the Zomis in general disposed their dead bodies with strict ritual ceremony. Whenever a person is dead almost all the villagers throng to the house of ill—fortune family and send out messengers to call relatives who are living in other villages but it is on the wills of the misfortune family whether or not to invite other relatives living in other villages.

If the person who is dead happen to be a chief or his family member, the ritual ceremony is observed in a bigger way because chiefs were treated as super persons so far old practice is concerned. If the dead person is an old one his/her corpse is placed on the floor, his/her hair dressed properly and then the body is attached to a bamboo frame, placed in a sitting position and adorned with fine raiment and placed all their personal values near the corpse like gun for males.

All the near and dear family members in particular, women folks sit near by the dead body and preserved it so carefully that no fly jump upon the corpse. In certain cases, dead body is kept for days and months together,

of course, it all depend upon the personality of the deceased person.

An average Zomi used to keep the dead body for one day. But keeping of dead body for more than one day depends upon one's personal status in the society, a great hunter, a chief or his wife and other well-to-do families used to keep their dead body for more than one day. whether or not the person is small or big, some domestic animals like mithun cow, pig, dog or goat are killed All the villagers enjoy the ritual feast.

Almost all women folks in the village bring ZUS and lined up inside and outside the house. All persons young and old drink Zu. When they become drunk they all quarrel even on petty matters.

When the dead body is ready for burial, it is taken out and all elders performed a sort of ritual dance over the dead body. Guns are fired out, people chanting, elders encircled the dead body and sang a song of family traditional songs. The dead body is clothed with all his dresses and decorative feathers are kept around the dead body.

Wooden coffin is prepared for the disposal of the dead body. It is commonly used by the people in general when adhered to christian faith. But in the olden days, wooden coffin was not prepared except a plank to place the dead body. Over the grave, "Zuthawl" and skulls of domestic animals killed are placed over a bamboo pole just a mark of grave yard.

Lamzuih

But disposal of dead body like an infant is entirely different. Normally if the first child of a family dies shortly after birth, it is buried without much ceremony and under the house. It is commonly known as "Lamjuih" or "Hlamjuih".

Lukawng

It is the common practice with Zomis that on a person's death a sum varying from Rs 2/— to Rs 20/— has to be paid by his/her to the 'Pu' of the deceased. In olden days a chief generally claims the Lukawng of all his bois.

SARTHI OR SAA--SI

Deaths by accident, drowned, killed by animals, or by fire etc are termed as Sarthi or Saasi. Their dead bodies are not allowed to be taken in the village. Their corpses are buried outside the village.

Chapter 8

ZOMI NATIONAL LEADERS IN PRE—BRITISH PERIOD

Among the Zomi Leaders of the pre-British period we ranked the following Zomi Leaders as Zomi National Leaders as they defended their Fatherland (ZOLAND) at the cost of their lives. They are :—

Pu KHANTHUAM. It is good and interesting to relate the Sukte Zomi history for the coming generation. Sukte means in the Zomi language to go down that is the people who go down from North to South which on the other hand corresponds to our explanation in the introduction that the Zomi first came down from China and moved downwards following Patkai mountain and also the Chindwin river. They (Sukte) can trace their pedigree for six generations. The first two chiefs known so far were Mangpum and Mangkim but very little is known about them.

When and where Pu Khnthuam was born is not known but right from his boyhood he showed signs of leadership. There is a legend that he quarelled with his father's friend and on the death of his father he became the chief. The great work of his life was the conquest of Northern Zoland which was occupied by the Guite, The Zou, The Thadou and the Vaiphei which extended to the Southern Hill portion of the so-called Manipur. This means he could

conquer several Zomi tribes belonging to the Zou, The Vaiphei, The Thadou and The Guite etc. He carried his arms right upto the plain of Manipur and all the tribes he met on the way either paid tributes to him without fighting or paid tribute after having been defeated. It is also said that he defended the ZOLAND from the intrusion of the Burmese king and this is presumed to be sometime in 1850. In those days none of the Zomi tribe could resist the advancing Suktes for want of superior weapons and fighting force. They yielded without any resistence but the Thadou Zomis did resist. But they could not resist either. As a result, their villages were burnt down to ashes. The exact date of his death is not known. He had six sons. Kamhau, Nekpau, Zakai, Paukam, Zapau and Kamjam.

PU KAMHAU

Pu Kamhau succeeded his father (Pu Khanthuam) in the early part of 1800 (the exact date, however, is not known He began to rule from 1848 to 1868 and adopted an aggressive policy. His father had earned the title of 'conquerer' whereas he earned the credit of being called "The consolidator of the Zomis". He fought with the Burmese and also with Zomi tribes such as the Pawis, the Lakhers, the Lushais and the Meiteis. He very shrewdly betrayed the Meitei king near Tiddim. He died in 1868 and succeeded by his son Khawchin. On the death of Khawchin, for want of a male issue the chiefship went to the son of Khawchin's eldest brother Haupum alias Hauchinkhup.

Pu Hauchinkhup

"Of all the Zomi chiefs Pu Hauchinkhup's name shines like a star in the sky of Zoland" He was the greatest Zomi chief of his day. He was therefore called ZOMI LENGPA (Zomi King) by his people. He is said to have been born in the year 1870. His great grand father was Pu Khanthuam and his grand father was Pu Kamhau. His jurisdiction was the entire Tiddim area covering about 300 villages. His great grand father was the chief of Mualbem village numbering about 500 houses. The British writers noted that the Kamhaus were great warriors who defended their sovereignty with all their might. They fought both the Burmese kings and the British Expansionists. There were intermittent skirmishes with the Pawis, the Lakhers, and the Lushais In the later part of the nineteenth century, the Kamhaus (the Suktes) fought war with the Meitei kings. But they were repulsed by the Manipuri kings with the help of the British but then they could defend their sovereignty till they were completely subjugated by the British in collaboration with the Burmese kings. But then the British left the administration entirely in their hands through the recognised chiefs appointed by them (the British). And the area remained EXCLUDED from the rest of the Burmese and British Indian Territory and no Burmese king claimed sovereignty over the Zomis. This continued till 1948 that is until the Chin Hills completely ceded to Burma in

accordance with the Panglong Understanding. Pu Hauchinkhup was not merely a chief. He was the chief of chiefs. He could attain the highest position among the Zomi chiefs by virtue of his ability and virility. He collected tributes from his subjects as follows:—

1. He collected two tins of paddy from every household from about 300 villages.
2. One leg of every animal killed (domestic or wild) was given to him as a token of respect and regard.
3. He took one leg of animal killed either for sacrifice (kithawihna or inthawina) or for some other social purpose such as Tawng, Sa-ai, Gaal-aii.
4. He imposed a fine of half a rupee on any person who failed to contribute something to condole the death on persons belonging to the royal family (Hauchinkhup)
5. Whenever marriage took place within his jurisdiction he took one from each of the parties.
6. He is also said to have taken salt tax by way of salt from every household.

His affluence He was the richest among the Zomi chiefs. He owned about 130 valuable gongs and about 60 trunks of about one fathom length which were full of clothes. He also owned about 300 guns (Zothau) He had a chase full of cash in coins. In those days of hard currency to possess one chase with full coins is not a matter of joke.

His house was built of fine teak wood and the shape was that of a crab. He also kept about 50 maid servants and was assisted by two personal secretaries and ten peons clustered around him all day wherever he moved.

He died in the year 1934. His dead body was kept for full 365 days. Every day his subjects from different villages thronged to Tonjang village (where he stayed) to pay homage to the departed soul. Every day, according to the Zomi custom, they killed some animals as a token of respect and the people enjoyed "ZU". These animals were brought from different villages duly contributed by the village authorities and some wellwishers. Animals including elephant and goat they killed in honour of Pu Hauchinkhup's death. No other Zomi ever got such great honour.

He was a very kind hearted man and was always concerned about the weal of his subjects and he was indeed the most beloved king the like of whom was never born before and will never be born again. He was very popular among his people for his good administration and benevolence. He will be remembered by the Zomis for years to come. On his death he was succeeded by his son Pumjamang who later on lost his chieftainship along with it went all his privileges.

The Sailo Chief and Leaders

Another noteworthy chiefs were from Sailo tribes. As we have already noted above, for want of a coordinating Zomi national Leader

there were strifes among the Zomis. The chief among the fighting groups were the Hualngous, The Pawis, The Lakhers, The Suktes, The Zahaus, The Haukips and the Zous. Fighting among the Zomis took sometime before the advent of the British that is roughly between 1780 and 1850. In those days the present Mizoram (Lushai Hills) and the Chin Hills were unexplored areas. Slowly the Lushais were driven out of the South towards the North by worrior tribes like the Pawis and the Lakhers known as Hualngous and Zahaus etc. Thus the Lushais were one of the migrating Zomi tribes. Some of the famous Lushai chiefs were:—

Pu Lallula

It is said that it was Pu Lallula who first consolidated his position by occupyihg a vast area lying in between Champhai and Demagiri extending Northwards upto Cachar and Sylhlet. But very little is known about Pu Lallula who can be called the great consolidator of the Zomis in his hey days. His name will also shine in the history of the Zomis as a great Zomi leader.

Pu Zahmuaka

Pu Zahmuaka is said to have a great command over small clans like the Thangluah, the Rivung, the Palian and the Zadenga. These clans had a series of battles with the Sailo chiefs and they were one after another subdued by the Sailo chiefs. Pu Zahmuaka was very powerful and his administration well grounded and well-heeled. His great son was

named Sailova again. Pu Sailova had a son whom he named Chungnunga (Tungnung) Pu Chungnunga was very versatiled and a virile king who ruled over 7000 houses at a place called Sefesh. The type of administration they adopted was almost similar to that of the Sukte chiefs that is autocratic but benevolent. Another great Sailo chief was Pu Vanhnuailala who ruled over Champhai area covering about 60 miles in length. He had several confrontations with the British Expansionists but later on yielded to their command. Pu Vanhnuailala was succeeded by his son Pu Liankhama round about 1850. He ruled over 1000 houses of which 150 belong to the Gangte (Rangte) tribe.

Pu Lalsuktla

He was a great Zomi Nationalist who defended his fatherland with all his might. He was the sworn enemy of the advancing British expeditions. He along with Bawtaia raided Kuchabari with his 200 strong men on the dark night of 16 April 1844 took six live captives and killed 20. In the same year say round December Captain Blackwood led expedition and captured Lalsuktla. He was then sentenced to transportation for life while his friend Bawtaia was acquitted.

Pu Lalsuktla will have a place in the History of Zomi for evermore.

Pu Lalthuama

Very little is known about Pu Lalthuama. He is said to be the son of Pi Ronuiani

of Denlung village. He was a very brave fighter and steel-hearted Zomi leader who defended Zoland for which he was sent to jail in Chitagoang. He too will have a place in the pages of Zomi history.

Pu Vansanga:—

In the south of Zoland there was another great leader in the person of Vansanga who was a truculent chief and who venemently fought against British. He was at last trapped by an old man named Dara *who was busy cooking food for his tempting jealousy* by associating with British. He was employed by the British for spying Mr. Plowdens, the British officer could capture Pu Vansanga in collaboration with Pu Dara while the former was in a dead drunken mood. Pu Vansang was one of the bravest Zomi chiefs the like of whom is seldom born.

Pu Kairuma:—

The last but the strongest Zomi leader who fought the British was Pu Kairuma. All the rest of the Zomi leaders had surrendered to the will of the British very easily without much resistance but Pu Kairuma fought to the last drop of his blood. But at last because of superior weapons the British could defeat him. His defeat was due mainly to better strategy and better equipment which the British had and because of well-planned policy of Mr. Devis ICS, the political officer of Cachar. With the capture of Pu Kairuma, the British found

no more chiefs who could resist the mighty British Imperialism. As a result, the entire area occupied by the Lushais was divided into two zones, namely, North and South Lushai Hills. North Lushai Hills was amalgamated with Assam and South Lushai Hills with Bengal. This amalgamation took place sometime in 1868. This was done with a view to better and quicker control of entire Zoland occupied by the Lushais. The British burnt down the village of Pu Kairuma. Pu Kairuma's capture sounded the death knell of Zomi suzereignty, only Pawis and Lakher areas remained unconquered.

Pu Goukhothang Guite

As we mentioned in the earlier pages, Zomi as a distinctive nation consist of many tribes and each tribe sub-divided into a number of communities and each community into a number of clans and families. Guite is one of the advanced communities having its link with the so-called Paihte tribe duly recognised by the Government of India in 1956 in its Constitutions Amendments as one of the Scheduled Tribes of Manipur state.

Pu Goukhothang Guite occupies the foremost place in the Guite community who led his people during the transitional period of British expedition in the East say, in the South East Asaib covering Burma and India. Pu Goukhothang's role was a leader of a Zomi community known as Guite is noteworthy in that he paid his supreme sacrifice for the sake of Zoland.

According to B.S. Carey and H N Tuck who wrote a book "The Chin Hills" have put in some record about Pu Goukhothang Guite. This Guite Community was under the control of Sukte Chief Pu Khanthuam and the Sukte Chiefs were sympathetic toward the Guite Community for their excellent conduct and loyalty, so round about 1870 great exodus of the Guite occurred around Teddim in search of settlement towards north of Zoland bordering Manipur plain by two routes, one party North ward and settling down around Mualpi and the other group towards Lushai area and settled among the Lushai under their chief Poibawi.

Pu Khanthuam, the Sukte chief and warrior destroyed Mualpi or Mualbem formerly occupied by Mangvum clan of Thadou tribe. In due course of time, this village was occupied by Pu Goukhothang clan. The Mangvum clans deserted the villages occupied by them for fear of onslaught from the south probably the Sukte chiefs. The years around 1871-72 was shrouded with fear and anxiety because the entire area was being hunted by the British expansionists.

Pu Goukhothang, the Guite Chief was captured by the Meitei (Manipur) contingents and was treacherously molested and thrown into jail where Pu Goukhothang died in jail in 1872 and two sons were also detained in Fortwhite in 1892. From there Pu Sumkam migrated to Singtam and established a number of villages like Tonglon and Sialbu etc.

It may be interesting to write down the family genealogy of Pu Goukhothang Guite. His father was Pu Mangvum. He had four sons: Pu Goukhothang, Pu Kamlian, Pu Mangkhup and Pu Kailun. Pu Mangvum had established a good relation with the Sukte chiefs thus he gave his daughter Ningvum to a Sukte Chief Pu Zapau of Mualbem village. He had a matrimonial alliance with the Sukte chiefs who had already developed antagonism with the neighbouring Raja of Manipur.

Pu Mangvum is said to be a very wise Raja who tried to develope friendship with neighbouring chiefs or Rajas like Sukte, Sailos, Pawi Chiefs and the Raja of Manipur. According to Pu Piangjathang Guite who wrote a book on "A History of Guite Chiefs – Pu Mangsum with a view to defend his kingship from the onslaught of other neighbouring people did advise his four sons to make an alliance: with Sukte – by Goukhothang, Sailo with Kamlian, Pawis with Mangkhup and Meitei Raja with Kailun.

Pu Mangsum with the collaboration of Sukte chiefs founded a village at Mualpi. It was a very great village and prosperous. Even a dove could not overfly the village because of its vastness in area. From Mualpi village he shifted to Phaitong then founded Teikhang in Lushai Hills. Whilst he was ruling over Teikhang village the Pawis attacked Pu Mangsum and have looted properties including a captive

in the person of Pi Panvung, the daughter of Pu Mangsum: A history of Guite Chiefs by Piangjathang.

As we mentioned in the foregone pages relation between the Meitei Rajas and Sukte chiefs were not good but Pu Kailun, the fourth son of Pu Mangsum was completely hypnotised by the Meitei Raja not to leave Chothe Munpi— where he established his chieftainship for which also the Meitei Raja is said to have bribed Pu Kailun with 12 guns for his protection. But his brother Pu Goukhothang who had developed a bad relation with Meitei Raja made an attempt to collaborate with his brother Kailun but the later never yielded.

According to Pu Piangjathang, Pu Goukhothang was somehow goaded to make frienship with Meitei Raja by way of a Treaty for which he (Goukhothang) proceeded toward the place of Meitei Raja after surrendering all his weapons to Meitei Raja. All of a sudden, the Meiteis jumped upon Pu Goukhothang and made him a captive by chaining him like a dog. He was then thrown into jail and died in 1872. The tale of his bravery shall echo and re-echo in the ears of younger generation in Zoland.

Pu Khalkhama (Khalkam)

According to English pronounciation Pu Khalkhama is pronounced as Khalkam or Khalkham. But his real name is Khalkhama. He was the leading spirit to rebel against the raising British Imperialism in the East and was

one of the great patriots who defended his fatherland (ZORAM) to the last drop of his blood. The British warlords were frightened to fight Khalkhama, the lion of Zomi as he was very intelligent and equipped with high morality and integrity.

His father Suskpuilal died in 1880-81. He too was one of the great Zomi Chiefs in Western ZORAM (Zoland) When he died in 1880-81, his chieftainship devolved on Pu Khalkhama. Pu Khalkhama was a very competant chief who could command respect and love of his people.

Mr Mc Cabe, the second Political Officer in Westernd, Zoland (North Lushai Hills) who succeeded Captain Browne, the first political officer of Lushai Hills, was very much impressed for the noble quality of Pu Khalkhama.

Pu Khalkhama, however, could not resist against the advancing British forces who surrounded his kingdom. At last he gave himself to Mc Cabe but the political officer recommended for his deportation for 10 years along with two other chiefs namely Lianphunga (Lenghunga) and Thangula under Regulation 111 of 1818. The two former chiefs hanged themselves in Hazaribagh Jail in September 1891—(History of the Frontier Areas Bordering on Assam by Sri Robert Raid P 21)

Pu Lianphunga

Pu Lianphunga was one of those few chiefs who surrendered before the British forces out of compulsion and suppression and compelled

to join a Durbar at Fort Aizawl on the 14th June 1890. All the important chiefs Pu Khalkhama, Pu Lianghunga and Pu Thangula were compelled to swear allegiance and friendship with British administrator namely Captain Browne.

But after 3 months, under the leadership of Pu Lianphunga Zomis raided upon British subjects and also ambushed the political officer, Captain Browne and his party on their way to Shillong through Sairang road. The political officer was killed along with one captain Swinton and two sepoys. For the killing of Captain Browne, Pu Lianphunga was also ordered for deportation. He paid *his all* for Zoland.

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CHAPTER 9

The Advent Of British In Zoland (Zogam)

By about 1760 the so-called East India Company was no longer a mere trading company. It was already converted into a company of expansionism and a company of imperialism. Many Indian kings and Rajas one after another surrendered to the British regime.

In the year 1760 Meer Kasim ceded Chittagong to Lord Clive of the East India Company and trade was opened up with the adjacent and intensely jungly hill tracts to the west of the South Lushai Hills inhabited by such men as the Chakmahs, Maghs, Tripuras, MROS, KHYENGS, KUMIS, and others Whether any political motive was then specially envisaged by the opening of these trade relations it is difficult to know but, in the light of the general trend of events, the venture proved sagacious and profitable, helping to provide an effective hostage against the aggression which was in later days to be so persistent.

Coincident with these developments on the Chittagong Lushai border areas extensive internal changes were occurring in Lushai itself which greatly influenced the course of Lushai-British relations. In about the year 1780 the strong Sailo migration commenced moving from the south in a northerly direction driving before them the HRANG KHOL, BIATE, THADO, and other kindred tribes of the Lushai Hills until the Sailos, with their LUSHEI clans, in 1810, chiefly under Lallula Sailo, had consolidated their internal position by occupying of the country between Champhai and Demagri northwards up to the borders of Cachar and Sylhet. This migration was probably caused by the Zahaos and Burma clans such as the HUALNGOS, TLANG TLANGS of FALAM, FANAIS, and others becoming so strong that the Lusheis, under their Sailo overlords, were

compelled to give way and establish themselves in the area known now as the North Lushai Hills. The British look far and wide....their greediness found no bound. They moved in every direction in India. They established strong forts at several strategic points of which FORT WILLIAM is one of the places where they damped all their materials: weapons and equipments; the place where they chalked out schemes, the place from where reinforcement were sent. As we know from history there was keen competition among the Portugese; the French and the Spanish for colonial establishment in India. The British got the upper hand at last. In France, the flame of Revolution was blazing; in America there was war between the South and the North for supremacy; the Africans were in the cage of colonialism. The British with long binoculars(proverbially) looked towards the East for 'no man's land or land that they could easily capture!! They saw the Burmese expanding their territory upto Assam, the fertile land of Manipur was full of internal strifes. So they lost no time in sending their forces towards the East. The British moved towards ZOLAND from three fronts (1) through Assam (2) through Chitagong and (3) through Rangoon.

They saw ZOLAND with beautiful green hills thinly manned by people and scattered. They were tempted to capture and subjugate the whole area with the least expense. At last

they moved towards Zoland. The British expansionists with the weapon of 'Divide and Rule' moved in all directions and effectively created communal disharmony among the Zomis who were already fighting among themselves: Sukte against Lushai, Lushai against Pawis, Kuki(Thadou) against Lushai and Thadou against Suktes. There was continuous war between the various sections of the Zomis. Communal hatred was deeply rooted in the every depth of their heart which ultimately pulled down their national integrity and also their ethnical oneness, which was on the other hand the prime need of the people. The British after subjugation of all the powerful people like the Hindu kings, and the Muslim Rajas. But it was not a very difficult problem for them to conquer the land of Zomis, the land inhabited and occupied by the Zomis. The entire Zomi territory subjugated gradually.

The Ahom kings with the help of the British, pushed the Burmese out of Assam in the year 1824 and the British administered the area by appointing native rajas. But the arrangement failed because of a nonregulation province in 1830. The Zomis known as Pawis, Kuki, Lushai used to raid the Assam border. Raids and outrages were of a yearly occurance. So far record can tell us, that Lushai Zomis or Kuki Zomis they first raided against the plain people sometime in the year 1826. But direct conflict between the British soldiers and the Zomi took place only in 1849 when English

knew that there were intermittent raids on Thadou Kukis by the Lushai. The Lushai chief known as Ngura, son of Pu Lallianvung raided a Kuki village which was in the hill portion of the Cachar. Taking advantage of the rivalry between the Zomis of erstwhile Lushai Hills and the Zomis of Manipur Thadous the British started an expedition towards the Lushai country under the command of Colonel Lister who burnt down Ngura's village. It is also known from Mackenzie's "North East Frontier of Bengal" that the Chakma chief Ramukhan revolted against the authority of the East India Company and called in assistance of large bodies of Zomi who lived far in the interior part of Zoland, who had not known the use of firearms and whose bodies unclothed and were wont to raid on the plains. In between 1826 to 1854 the Zomis raided the plain people 19 times, 107 persons were killed 15 were wounded and about 186 were carried away as slaves. In the year 1860 the Lushai Zomi invaded Tripura (Tiperrah) and burnt down their houses and fled into their hideouts in the jungle. This raid was recorded as Great Kuki Invasion of 1860. The Zomis (kukis) burnt and plundered 15 villages, butchered 185 British subjects, and carried away about 100 captives. Having known all these intermittent akirmishes, the British lost no time to suppress the revolt of the Zomis against the expansionists. The British thought it wise first to put down the revolt by persuasion

and diplomacy, and they deputed Mr. Edgar, the Deputy Commisioner of Cachar to contact the Zomi leaders for a peaceful settlement. But Mr Edgar's mission failed completely.

The British Imperialist who first intruded into Zoland came from four fronts:—

(1) The Chittagong Front

For the convenience of our readers we divide the entire Zoland into a number of Zones or Fronts so that we can arrange events that shrouded then.

As we know Chittagong was ceded to the East India company by its late Raja..... Mir Kasim sometime in the year 1760 to Lord Clive of East India Company. In due course of time, the British changed the administrative pattern according to their sweetwill.

Consequent upon a number of raids committed by Hill tribes mostly the Zomis (Lushai &Kukis) on plain people, the Lieutenant Governor of Bengal proposed in 1859 for the division of Chittagong into two divisions: plain and Hill Tracts and accordingly an Act XXII of 1860 was passed which enabled the Government to adopt in the hills administrative measures suited to their conditions. In July, 1960 Captain Graham was appointed as the first superintendent of Chittagong Hill Tract. Chittagong gradually becomes the stronghold of British from where the British sent out expeditions to various directions like Tripura (Tripurah) and North Burma (Chin Hills).

In January, 1861 under the leadership of Captain Rabon marched against a Thangluah Chief named Rothangpuia, who was then the most daring chief the like of whom was very rare. In their confrontation with the British, the latter lost about 186 of their subjects. But then the shrewdness of British officer prevailed at last as Rothangpuia had to seek the support of British against the Lakher chiefs of whom he was very much scared. A garrison of about 40 British troops were kept in his (Rothangpuia) village. Major Graham Incharge of Chittagong Hill Tract in accordance with Sir C. Beadon's policy of conciliation proceeded to Rothangpuia's village and made an agreement along with nine other Zomi Chiefs. The agreement signed by Rothangpuia and others ran:—

"The Kukies engage to take measures for preventing any parties from amongst their clansmen from molesting residents in the British territory, or trading in, cultivating or travelling in the hills...In the event of the kookies having any grievance or in case of any dispute arising between them and the British subjects, the kookies will refrain from taking the law into their own hands, but they will in all cases appeal to the Superintendent and abide by his decision. That annually, about the time of full moon of the month of January, a meeting of the chief and the Superintendent shall be held at Kassalong at which the chiefs shall receive such presents in money or kind as may be determined by government in return

for which the Kookies agree to prevent all marauding in the hills and plains, and to use every effort to capture offenders and maintain peace (Judicial Prog July 1863 Nos 52-53)

According to this agreement, the Superintendent of Chittagong Hill Tract used to meet all the important chiefs at Kassalong from 1863 onwards but in 1866 the meeting between the Superintendent and the chiefs failed because of sudden attack of Haulongs on the subjects of British. Turmoils and feuds enveloped the entire Hill Areas. The British officers were ever busy to keep situation intact. Major Graham then Superintendent of Chittagong Hill Tract had already wielded upon Rothangpuia a notorious Zomi chief and made him the emissary to contact the Lakher Chiefs of Haulong and Sinchus. In 1867 the Houlongs did not yield to the call of British officer, Major Graham was compelled to meet his counterpart Mr Edgar, the Deputy Commissioner of Cachar. On his way to Cachar Vandula Sailo chief held up Major Graham as a result the Deputy Commissioner Cachar Captain Stewart lost no time in giving protection and an expedition under the direct command of General Nuthall was sent out. The expedition was divided into three columns. Practically nothing tangible was achieved. The eastern column passed through the Sonai River. The central column was led by General Nuthall by way of Dhaleswari River. His objective was Suakpulala's village near Aizawl. Unusual

and torrential rain in March forced the party to withdraw. The western column was led by Mr Baker whose duty it was to serve as a decoy.

By the time, the British Government wielded upon the Raja of Manipur and the Raja of Tripura but could not subdue the Zomis completely. When Mr Edgar, the Deputy Commissioner of Cachar was making a good progress to contact the Lushai Zomi Chiefs one after another, the interior Zomi chiefs never abandoned the idea of defending their Fatherland. On January 16th 1871 chief Suakpuilala executed with Mr Edgar the only *sanad* which any Lushai chief has ever negotiated with the British Government. Lushai Chrysalis Page 46 47.

The Chittagong Hill Tract was still infested by hordes of raiders, originating from Zomis. In January 1869, the Zomi raiders attacked Police outpost of Chima, killing 7, injuring 2 and looted some quantity of arms and ammunition. More news about raids floated in the British occupied Zoland, Manipur and Tripura.

Assam Front

The Lushai Zomi raided Assam frontier in 1871. In order to keep the link between British expedition and its counterpart Hill Tribes, let us trace the historical background from 1814. We know that the Burmese attacked Assam Brahmaputra Valley 3 times in succession within 9 years beginning from 1816. They were pushed out from Assam in 1826 by the combined forces of Native Rajas and the British.

Then British rule began from 1826. Assam became a non-regulation province in 1838. According to British authorities the Zomis (Kuki or Lushai) start raiding Assam from 1826 and continued upto the complete annexation of Zoland, the territory occupied by the Zomis—that is upto 1892. For the occassional raid of the Zomis over the plain people, the local officers were unable to restrain the fierce attacks of the hillmen mostly the Zomis (Lushai, Poi and Lakher).

Lushai Zomi raids on Assam in 1871

Of all the raids on British subjects by the Lushai Zomi— 1871 raid seems to be the most noteable one, as in this raid many people lost their lives. The raiders numbering about 200 strong burnt Ainerkhal village on the 23rd January 1871, killed 25 persons and took 37 prisoners. The same day the tea garden of Alexandrapore was destroyed by a group of Zomis led by Pu Sanphong and Pu Benghuaia belonging to Howlong community and killed Dr. Winchester and kidnapped Mary 5 years old girl of Dr. Winchester.

On the 26th January Zomi again attacked Monierkhal garden killed one sepoy, and wounded one sepoy and one policemen simultenuously the raiders attacked Dhurmikhal. The British authorities sent reinforcement resulting the death of 57 raiders. The British side lost six soldiers and six wounded. Again the next morning on 27th January the Zomi attacked Nundigram, killed 11 and carried off 3 persons.

In this attack, the raiders lost 25 men on the spot. On 23rd February the Jhalnacherra tea garden was attacked and were killed seven coolies. During this trouble Mr Cook and Mr Egliton showed bravery of the high order.

The famous Lushai (Zomi) expedition of 1871.

In the cold season of 1871, a military expedition consisting of 2 columns, approved by the British Government and accordingly two generals namely Gen. Brownlow for the Chittagong and Gen. Bourchier for the Cachar Column respectively moved accompanied by heavy armed guards.

As a result of constant raids by the Lushai (Zomis) the Government of India decided to send an expedition into the Lushai country during the cold season of 1871-72. It was also decided that the force should consist of two columns, one from iChittagong, the other from Cachar. The Chittagong column led by General Brownlow and the Cachar column under the command of General Bourchier duly accompanied by the respective civil authorities of the two divisions namely Chittagong and Cachar that is Captain Lewin the Superintendent of Chittagong followed General Brownlow and Mr Edgar the Deputy Commissioner accompanied General Bourchier. General Bourchier made his base at Tipaimukh, the trijunction point of Cachar, Lushai and Manipur. On the 23rd December the Cachar column faced a stiff fight against the Zomis (Hmar and Lushai) combined at Khawlian.

In the midst of strong resistance from the Zomis the General pushed forward and burnt down all the villages they come across. The stubborn Zomi chief Pu Pawibawia warned the advancing British forces lest they would receive severe jolt but the General did not heed. For all the troubles, one chief was responsible that is the famous Vanhnuailiana of Champhai village ——the greatest of all the Zomi Lushai chiefs. He master mind behind the resistance and raids.

The Cachar column led by General Bourchier was armed by half a battery of artillery, one company of Sappers, 500 hundred men each of the 22nd Punjabi Native Infantry, 42nd Assam Light Infantry and 44th Assam Light Infantry, a Coolie Corps consist of 2764 together with 178 elephants and 1200 coolies for commisariat purposes. The Cachar column started marching from 15th December, 1871 and ended on 10th March, 1872. The march was crowned with success.

The Chittagong column led by General Brownlow was to avenge the murder of Dr. Winchester and to effect the recovery of the kidnapped girl Mary from Howlong group who kidnapped the girl and kept by chief Bengkhuaia. The column was accompanied by 5791 coolies mainly drawn from Nepal and fighting force being the Gurkha Rifle. In the recovery of Mary Winchester, Pu Rothangpuia the seasoned associate of Col Lewin played a vital role in negotiating with the Howlong group for the

release of the girl. No less than 60 villages had tendered their submission, of which 20 had been routed on offering resistance 15 important chiefs yielded to the command of British authority for lasting peace. Mary Winchester was restored to her relations in sound health and unimpaired. All the captives of British were released. About 3000 Sq miles have been surveyed. The contingent suffered 47 casualties and about 118 lost life. The column returned to Calcutta on 23 April, 1872 successfully.

The achievements made by this expedition was tremendous for the future set-up of British administration in the interior hills mainly occupied by Zomis. The expedition opened the eyes of the British Authorities by securing useful information about the Hills. The boundary between the Lushai and Tripura state was redemarcated. The following agreements arrived at in between the British and the subjugated chiefs;—

(1) Government agents should have free access to Lalbura's villages;
(2) All arms captured by the raiders at Moniekhal should be surrendered.
(3) A fine of two elephant tusks, one set of war-gongs, ten necklaces, ten pigs, ten goats, fifty fowls, and 20 mounds of husked rice should be paid.

The Lushai Zomi land become a zone of peace and free to access to the British.

The above agreement is not the end of all troubles in Assam and adjoining areas but the agreement, no doubt, gave a chance to British authorities for a better plan in the North East India as a whole. Assam has become a Chief Commissioner state in 1874.

Assam now enjoyed peace for a decade until 1888—89 when the hillmen, (Zomi) raided once again into Chittagong. We now deal with the Triperah (Tripura fronts)

Triperah Front

Tripura lies south of Sylhet and north of Chittagong, the kingdom formerly included plains as well as the hills which merge into the Lushai country. The East India Company annexed the paying part of Tripura in 1761. The hills surrounded the plain portion and it was under a Raja. A series of raids were made on Tripura by Zomis of which the greatest raid was that of 1824 which was recorded as Poitoo (Paihte) Kukis by the English writers. The raiders numbered about 50,000 Zomis (Paite ahd kuki). In 1860 another raid occurred which is recorded the "great kuki invasion of 1860". The raiders butchered 185 British subjects and carried off 100 captives. During the Lushai raids in 1871 the hill portion of Tripura was not free from raids for which the Raja sought the help of British Gavernment by appointing a Political Agent. But discontinued in 1878 because, this assignment was given to the Magistrate of Tripura—The Chin Hills page 14

The Arakan Front

As we noted eartier, the British expansionists entered ZOLAND from four fronts Assam (Via Manipur) Chittagong, Tripura and Arakan. The Arakan Hill tract was annexed by the British in 1826 when the Burmese war ended with the British. But the Hill areas was not free from tribal skirmishes as occasional raids inflicted mostly by the Zomi tribe known as Pois, Lakhers and Hakas etc. In 1842 an expedition under captain Pnayre and Lieutenant Fytche were sent out to punish the troubling tribe. In between 1863—69 there were 30 raids occurred and killed 65 persons and 268 carried off. In 1866, the Burma was governed by a Chief Commisioner and according to the wishes of British Burma. Arakan was made a Superintendant jurisdiction which was effected in 1870.

Manipur Front

Zomis as a distinct people is our main concern. So in order to know the past history of Zomi—we must trace all available events that has a link with the Zomi history. Today, Zomi live together with Meiteis known by others as Manipuris but how and why? Let us now trace the past events in Zoland, a land occupied by Zomis, so far its link with Manipur is concerned.

History has recorded that the Burmese once captured the entire areas of North East India upto Brahmaputra in 1816. For a decade, the people lived under the atrocity of Burmese. But in 1826 the Burmese were repulsed by the

combined force of British and Native Rajas of Assam. The repulsion of Burmese from Assam valley had a far-reaching effect on Manipur because Manipur lies in between the territory of Burma and Assam.

Treaty of Yandaboo

Before we come to the Treaty of Yandaboo it is good to know the territory of Manipur in these days ruled by its own Manipuri Rajas. "The country of Manipur is flate, but it is girded about with high mountain chains. The most southern village in the plain of Manipur is Shugnu (Sugnu), the Siberia of the state, to which offenders until recent date were banished. South of this village the hills spring from the plains and immediatly rise to an elevation of 4,000 feet; and in these hills live the Chins, who is Nursingh's time (1834-50) are known to have been raiding and preying on the plains.....—...

"Before 1850 the Chins took possession of Mombi or Loupi by the Chins .. .. the expedition was unsuccessful" The Chin Hills page 17

This record proves that Manipur covers only the plain area covering about 700 sq miles and had never ruled upon the Hill tribes nor subjugated them. What we see today is mere adjustment made by the British Government just to suit their political advantages. It appears that the retreating Burmese soldiers rushed toward their native land like a horde chased by empty stomachs! The advancing British people took the best chance to make

agreement with the native raja of Manipur and Burma. The Agreement ostensibly forced the Burmese king to recognise the Independence of Manipur on the one hand and Manipur Raja had to give a pound of flesh to the British Government on the other. To keep a political Agent in Manipur for the first time shows the submission of Meiteis to the will of British. The Political Agent was the king maker.

The Sukte Zomis raided Manipur seven times in between 1857-71 and two raids committed during 1871-72. The Maharaja of Manipur sent a deputationist to contact the Sukte chiefs as to ascertain any help forthcoming from the Sukte chiefs against the expedition of Lushai Zomi. But the Sukte Zomi chiefs were not willing to fight against their own people that is the chief of Champhai Pu Vanhnuailiana. But the Maharaja of Manipur, however, supplied a contigent of about 2000 men to assist in the Lushai expedition of 1871-72 under the command of Maj. General Nuthall who was then the officiating Political Agent at Manipur. As we have mentioned earlier for the release of Goukhothang, the Sukte Zomi chief sent an emissary to the Maharaja of Manipur but the Manipur Raja rejected the request so long as a single captive was kept by the Sukte chief. Then the Maharaja himself led the expedition against Sukte chief but proved abortive. All his men were drowned in the river: Hence the Raja went back home crestfallen. Ultimately a mutual negotiation

took place in 1873 resulting the exchange of captives.

In October 1874 the Sukte Zomi renewed the attack on Manipuris resulting the devastation of two villages Kumsol and Mukong and carried a number of prisoners. Then the Meitei raja was compelled to seek the help of the British Government to crush the Sukte Zomis once for all by sending a heavy fighting force consisting of 24 00 strong in February 1875. Again the Zomi guerilla war ceased for a short while as they (Zomis) restored seven impotant captives in exchance of 5 Zomi captives. From 1876-80 fighting continued between the Zomi and Manipuri. The Political Agent then did not approve for the annexation of Zoland by the British. In 1780 the Zomi retreat from the areas occupied by them and concentrated their action in Kebaw and Kala valleys of Burma.

CHAPTER 10

War with British

The British who ruled over two-thirds of the world where the sun never sets knew how to conguer ZOLAND occupied by the Zomis known by them as Kuki, Lushai and Chin. No doubt, they had to penetrate into dark jungles and mountainous terrains just to discover Zomi inhabitated villages. The Zomis then scattered right from Chindwin river on the east, Arakan Hill Tract on the south and Chittagong

on the west and Manipur on the north. To prove this a note is put in like this: "The country is almost unexplored, and very little is known of it except that it is a tract of most intricate hill ranges and impenetrable cane-brakes lying between Manipur and Cachar on the north, and the Arakan Hill Tracts on the south, and between the Chindwin river on the east, and the Chittagong Hill Tracts and Hill Triperah on the West. On the edges of this tract on all sides the hills are low, covered with dense forest and trackless jungle, the only paths being for the most part the beds of torrents. The people form a mingling clans, speaking dialects of the same language, who are known to us by various name—Kookis, Lushais, Pois, Shindus, Chins etc Almost every village has its own chief, who generally, however, owes some sort of allegiance to the most powerful chief of the group of villages to which he belongs...Nothing does more to establish a chief and bring him followers and influence than success in raids upon weaker chiefs, upon the villages of Manipur, Hill Tripurah, and upper Burma, or upon our villages and outpost and tea gardens...In addition to constant changes in the relative position of individual chiefs, a general movement would seem to take place from time to time amongst these people, apparently as if swarms were thrown off from the more crowded villages — in the higher central hills, such swarms form as new communities all round the outer fringe of the tract,

and in doing so driving before them the villages which had previously inhabited this fringe. The inhabitants of them are compelled, in consequence of the pressure, to take refuge in our country or in Triperah or Manipur. Where they are often followed, themselves killed or taken captive and their villages plundered by the new-comers. This seems to have been the origin of what is called the great Kooki rising of 1849 and 1850 as it certainly was of the great series of raids in 1860 .....Of one thing I am absolutely convinced " Assam Secretariat, Pol & Judl. A, For Progs August, 1890, Nos 1—46 and British Relations with the Hill Tribes of Assam P. 49.

This comments given above by an unknown person regarding the old days of Zomi seemingly knew something of the past behavior of Zomi but it is not all correct, because he cited one side of the coin only.

By 1871—72, the British expansionists have surveyed how and where the people lived, mode of customs and traditions and character they could not penetrate into. Only the surface part of Zoland was seen not the reality of Zoland and its people. The Zomis too for want of a strong nationalist of the consolidator—type, had to grope in the jungles of village-state administration which ultimately fell upon the health of their communal organisation. By 1880 the Zomis living within the four corners of Chindwin (East), Arakan (South), Manipur (North) and Chittagong (West) had

realised their ethnical oneness though living apart and fought unitedly against the British onslaught in 1889-90 the last phase of Zomi British war.

The land occupied by Lushai Zomis was not free from internal strifes and feuds Between 1872 to 1880 the British administrators devoted their time for survey works—as such Col Johnstone was incharge of Manipur—Burma Front whereas Col. Stewart was incharge of Western Zoland say from Chittagong to Manipur boundary. During these period 1872-82 there were a number of raids either by the Lushai Zomi on another Zomi village. For example, Rothangpuia a shrewd chief left no stone unturned to please the British officers so that he could make a political capital out of his intrigues! He cajoled the British officers with whom he came in contact to help him so that he could become an unchallengeable chief among the people. He was at war with a powerful Sailo chief Savunga. Both side agreed to cease war by offering the oath of "sauitan". Savunga invited Rothangpuia over the river but he declined to oblige instead Rothangpuia invited Savunga as the elder man to take the meat first. Savunga without the least hope of intriques merched ahead. When the party of Savunga were on the ferry Rothangpui cut the rope and said "I have now captured you and you have become my slave if you wish rather let us fire a gun at each other" Savunga prepared Sauitan oath. Both

agreed. They killed a dog,-prepared the flesh to eat; when it was ready for eating Rothangpuia asked Savunga to take the meat first as the elder man and Savunga asked Rothangpuia to share the meat but he politely refused and said "As you, who are the elder, have already eaten it is as though we had both eaten"—This greatly infuriated Savunga because Rothangpuia had double-crossed him.

It is recorded that a certificate in gold letters presented to Pu Rothangpuia Sailo chief by His Excellency the Viceroy of India was burnt down to ashes by the Haka Chins from Burma.

Prelude to Chin-Lushai Expedition 1889—90

One of the influential Lushai Zomi chiefs named Bengkhuaia held Mary Winchester as captive died in 1879. His nephew Suakpui lala covertly tried to maintain good relation with the British authorities at the cost of innocent Zomis which was discovered by his own subjects. His hopes shattered as he himself died in the early part of 1880.

Again before three years of Suakpui lala's death in 1880 his son Liangphunga and Lalzika attacked another Sailo chief's village of Pugeying, phundered it and carried away some innocent villagers as slaves. Fighting also broke out between Khalkhama and eastern Lushais under Paiboi over the possession of a Jhoom land. In those days Liangphunga became a byword in the entire area occupied by the British as he was the most notorious chief

who troubled the British. He was the chief of Lungtau (Lungtian) village 16 miles south of Aizawl. There is a tale about him. Which we shall narrate later on.

Manipur

About the same time when internal dissension and feuds among the Lusbai Zomi were blazing, Zomi living in the Eastern corner of Manipur also created a havoc for the Raja of Manipur. The Zomis known by them as chasad Kuki who are exactly the Haukips reigned over the Chasad area for long since. These people fought Nagas-especially the Tangkhul Nagas on the one hand and the Manipuri and Burmese on the other. The people are Haukip Zomis who settled down in the Chased area.

Round about 1880 these people raided a Manipuri village Chingsan in which they slained 45 persons 3 persons carried off as captives. Their gang leader was Pu Sumjok. The British political Agent Col. Johnstone then managed to send a force of 1000 men to subdue the chasad people and subsequently the Haukip Zomis fled into the neighbouring Kabaw valley.

Burma

In Burma round about 1880 the Sukte Zomi committed a series of atrocities on the Manipur frontier. One of the main causes of constant raid was due to non-fixation of boundary line between Manipur and Burma. So with a view to stop border clashes the chief Commissioner of Assam appointed a Commission

headed by Col Johnstone to survey the frontier for fixing a definite boundary line to replace the imaginary line set up by Captain Pemberton, the first Political Agent in Manipur. During Col Johnstone's survey work the Burmese side did not cooperate satisfactorily. But its settlement produced good results, though the Burmese did not accept officially they practically acknowledged it. After laying down the boundary line, raids on both side subsided to a great extent.

The First Famine (MAUTAM) in Zoland, 1881—82

While Zomis were busy fighting against the advancing British, some of the greedy chiefs were sucking the blood of weaker sections through plundering and looting and causing untold miseries to the motherland (Zoland).

The yell of Zomis out of fears and woes rent the sky of Zoland. The unseen mighty hand dropped rains of despair and anguish upon the people by the infliction of a FAMINE resulting from periodical seeding of bamboo, a calamity which recurs every 30 years - as per old peoples tale. This mautam took a toll of many lives. There was pestilence of rats that swept the paddy fields of the Zomis. This mautam was an eye-opener of Zomi chiefs who were ferocious and greedy for the blood of others. But Zomi is not exceptional. This mautam caused people to migrate from one village to another in search of settlement. During this mautam (1881-82) the Government of Assam through Cachar District Famine relief

measure was organised by the District administrators by opening Relief Centres from where distressed people could get rice free of cost.

During this period one Assistant Commissioner of Hailakandi named **Mr Place** did wonderful service to *help the distressed people for which* his name deserves a place in our history "History of Zomi" for, he had helped our people. One Indian friend named Rai Hari Charan Bahadur also rendered yeoman's service during this period (mautam). Zomis must find out his descendents and try to repay what they owe him ! This is the tradition followed by all Zomis.

Songpau—Lalbura's hostilities (1882)

A tale is told about a feud between Lalbura and Pu Songpau Vaiphei. When Pu Songpau along with nine families were moving toward Manipur territory (Moirang) from Lushai Hills then, Pu Lalbura offended his migration and try to avenge on Songpau. At a place called Chivu (chibu) now known as Behiang Pu Lalburas gangs ambushed Pu Songpau's party and looted all their properties and killed nine of them. The survivors escaped into Manipur and lodged a complaint to the Political Agent asking for vengeance. The P A did not concede the request but vengeance took place in 1882. It was on the 3rd May, 1882 a band of Paihte Zomis (Kuki) belonging to Pumlang son of Rozama Raja, a Paihte chief under the Maharaja of Manipur residing at Tangsil attacked khatarkhai Punji with

guns and set fire to the houses. This raid tolled 25 lives, seven wounded and 14 persons taken as captives and also Rs 700/— in cash looted and 11 houses destroyed by fire. The place is not far from Tipaimukh Bazar. Nearby chiefs like Lalhai, Thenkham, Vanruma, Poiboi and Lengkam were asked by the chief constable of Tipaimukh Police Thana to send adequate guards for the protection of the bazar. They were also cautioned not to take any retaliatory measure without the prior permission from the British authority.

In Chittagong Hill Tract, raids and looting continued. On February 3, 1888 a survey party led by Lieutenant stewart along with two British soldiers and one Indian soldier were attacked at a place only 18 miles from Rangamati. The attackers were Shindus (Lakhers). Their chief leader was Hausata. Hausata's brother-in-law Zahuata claimed some non-Lushai heads from Hausata for his quarrel with the brother-in-law and the brother-in-law asked some heads (non-Lushai) for reconciliation with Hausata. Then Hausata with a view to please his brother-in-law had to kill a survey party led by Lieutenant Stewart. The Lakher Zomi also killed 30 villagers in Chengri valley while 300 Lakher Zomi Voluntiers were moving about to seek a chance of ambush on the British police patrol. It was on the fateful day of 13 December 1888 the sons of Vuta Sailo Chief raided Pakima (Pakuma) Rani's village 4 miles from Demagiri -killed 21 people; 13

taken as prisoners. The place where Vuta reigned was later discovered as Tachhip and Phulpi areas covering about 50 sq miles.

The continued onslaughts on British subjects by the rebel Zomis compelled the British Authority to abandon appeasement policy to deal with the Zomis and decided for complete overhauling of the entire Zoland by military Expedition known as The Chin-Lushai Expedition 1889—90 which sealed the political fate of Zomi for several decades.

Mr. D.R,Lyall, then Commissioner of Chittagong Division strongly urged the British Government for strong punitive action against raiders with the following observation:

> "The feeling of insecurity caused by these raids is reaching most injuriously on our revenues.....we are bound to protect the men living within our declared boundary and not to avenge them would be a breach of faith".....Lyall's letter dated the 4th March, 1888, Bengal Secretariat, Pol. A, June 1891, nos 1—139 File L/23, 1889.

Commissioner Lyall's letter addressed to Bengal Government received a well responded endorsement vide Mr. Edgar, then Chief Secretary to the Government of Bengal which runs like this:

"Any plan for dealing with these hillmen should be worked in concert by the Government of Bengal, Assam and Burma. No mistake can be greater than for each of these governments to deal with separately with the villagers adjoining its own frontier without reference to those in the vicinity of the other two Governments, or in the centre of the tract, because the effect of this would be merely to divert attacks from one portion of the frontier to another, while doing nothing to remedy the real source of the evil which I take to be the belief of the inhabitants of the higher central hills in the inaccessibility of their country and their safety from danger of punishment. It would be very easy to put an end to all this if the government of all surrounding country were to unite in a steady continuous attempt to open up this unknown tract, and to make its inhabitants feel that they were surrounded on all sides by a single government, with a single aim and a single method of working'—Assam Secretariat, Political and Judicial, A., Foreign Progs August, 1890, Nos 1—46.

While supporting the proposal of the Bengal Government for massive launch on tribals (Zomis) for punitive punishment the Chief Commissioner of Assam conveyed the decision of the Government of India vide its latter no. 1889—E of the 24 Sep 1888 in his letter no 2544 dated 7 Sep 1888 that: they considered that their position in the Chindwin districts of Burma was not yet sufficiently consolidated to allow them of a "satisfactorily full and permanent development of the objects which a joint expedition from Chittagong and Burma might be expected to secure; and for this

and other reasons they were not going to undertake an expedition"

This very decision of the Supreme Government (Government of India) rejecting for joint expedition evoked a strong protest from all Commissioners who were at the front line that is to say in the Hills (captured zones). The Lieutenant—Governor of Bengal while appreciating the arguments advanced by field officers say the Commissioners, the frontier force were strengthened and a detachment of the 9th Bengal Infantry left for Chittagong on the 8th November 1888. But the Govt. of India did not change its decision disapproving for joint expedition. Then, the Government of Bengal again represented the crucial issue in their letter No 2726 —p dated 10 December, 1888, in which they reported a new development which would invariably draw the attention of the Government at the Centre (Delhi). Some Zomi Chiefs whose allegiance had already been obtained might possibly alienate if punitive measures were not taken in a large scale. For instance, Pu Sawipuia Chief had changed his mind to join the rebel group.

The Bengal Government spared no pains to keep the Government of India (Delhi) informed of the probable outrage by the newly alienated chiefs vide its letter No 2734 of 17 December, 1888 and the Supreme Government in Delhi at last conceded for Expedition vide its letter No 2424—E dated 19 December 1888. But "the object of the Expedition is essentially

to prevent raiding. The primary objective of the force will be Sawipuia's village and it will, as proposed by the Government of Bengal proceed as far eastwards as maybe possible with a view to operations against Howsata's and Jahwata's villages — to Demagiri — **History of the Frontier Areas bordering Assam Robert Raid P. 7.** Before we narrate the history of Expedition let us go back to Burma.

Events in Chin Hills (Burma)

The British started reigning over Burma except Chin Hills in 1886 and the next two years or so were spent in exploring the country suppressing the local rebellions and also stamping out decoits. In Burma the hill portion was divided into three main divisions namely the Kabaw valley, the Kale state, and the Yaw country which were the western border tract of the king of Burma. According to the British Commissioners Kabaw valley inhabited by Shans was included in the upper Chindwin district, the Kale state was under the control of the Deputy Commisioner and Yaw tract was included in the Pagan and afterward in the Pakokhu district.

The Kabaw valley

According to Mr B.S. Carey, C.I.E., one time a Political Officer, Chin Hills the valley was administered by 'Tamons' and a proposal was mooted to divide the valley between the Sawbwas of Kale and Thawngdut (known as Sumjok by Meiteis) or to make it over to Manipur. The Sawbwas (Raja) of Kale state

refused to attend a meeting convened on the 20th February, 1887 which aimed at to cede Kabaw valley to Manipur but the people (inhabitants of Kabaw valley) refused to be under the rule of Manipuris rather resolved to be under the direct control of British Government. It is for this reason, the valley was finally included in the upper Chindwin district and for its protection the Kabaw valley Military Police Battalion was raised accordingly

The Kale valley

The valley was ruled by a king (Sawbwa) but it was ever haunted by civil wars which was waged between two rival contenders for the kingship an uncle named Maung Yit versus the nephew known as Maung Pa Gyi. The old king Maung Yit was in power but later on deposed owing to his inefficiency and corrupt administration. He was succeeded by his nephew Maung Pa Gyi in 1887. The ex—ruler (Raja or king) Maung Yit was drafted to Mondalay with his choiced attendants.

The Yaw (Zo) Country

The Zo country was approached by the British troops sometime in 1887 on two main fronts: one from the south led by Captain Eyre, Deputy Commissioner of Pagan and Raikes; Deputy Commissioner of the Chindwin district from the north.

In Zo country there was a man who assumed the title of 'Shwe Gyo Byu Mintha' (Soiginvum Minthang) who rebelled against the advancing British soldiers into Zoland sometime in October

1887. In the operation that followed two British officers namely Captain Bevilla, Assistant Commissioner and Major Kennedy paid supreme sacrifices. The Zo leader Soiginvum then fled into the hilly part of the present Chin Hills (Zomi State as Burmese call it)

Understanding with the Siyins (Zomis

Here we make it clear that the English people write Chins as Siyins as per their pronunciation. So Siyin and Chin is the same word meaning the same people. It simply puzzles some readers of Zomi History. Captain Raikes reached Kalemyo—headquarter of Kale state on 14 December, 1887 and he invited all the noted Zomi Chiefs to attend a meeting on 26 December at Kalemyo. Accordingly, 4 prominent chiefs like Pu Tunsum (Tunsun), Hausuan (Hausun), Dousang (Dowsan) and Hensan (Atesan) attended the meeting initiated by the British Commissioner of upper Chindwin.

The main object of the meeting was to inform the Zomi chiefs not to disturb Maung Pa Gyi of Kale state as he has been duly recognised by the British as the Governor of that state because of his loyalty to the British Government. Any raid or attack on Maung Pa Gyi shall be treated as raid on British subjects and its territory. The exact word as put in by Mr B S. Carey is like this: "The Deputy Commisioner was authorised to inform the representative chiefs of the Siyin tribe that all raids within the Saw Bwa's territory

must cease and that, if in future any raids by members of the Siyin tribe occurred, they would be considered as acts of hostility towards the British Government and the chiefs of the tribe would be held responsible for them unless they made over the raiders in custody to the Deputy Commissioner and caused all prisoners to be given up free of ransom." The Chin Hills P. 22.

The Deputy Commissioner was also keen to see that trade between the Chin and Shan people flourished for which trade routes at all possible directions be opened. He is said to have committed a word to the chiefs that: "if they ceased to commit raids and other acts of aggression in Kale territory. *they might rest assured that the British Government would not interfere with them in any way; on the other hand, the Deputy Commissioner, as representative of the British Government, wished to meet the principal chiefs from time to time and maintain friendly relations with them." The Chin Hills P. 22.*

By this time the Zomis (Chins) were entirely Independent. But the British Government through their paid servants like Commissioners on the front line ever aimed at how to subjugate the entire Zoland occupied by Zomis.

The British Government in Burma is now looking at trade route in between Chittagong and Kalemyo which would serve the purpose of besieging the whole Zomi Territory by a Military Expedition already on the moot—in Delhi—the Supreme Headquarter. But the Zomi chiefs never realised what the British

Government aimed at in finding out trade route in between Burma and Chittagong. Captain Raikes gave some presents to the gathering chiefs as a token of his affection and love of tribal chiefs.

Then Captain Raikes proceeded further upto Indin and managed to send messengers upto Falam inviting the Tashon (Poi) chiefs to an interview, Sonpek, the Head chief of Falam came down to Sihaung but refused to go upto Indin where a meeting was proposed to be held. Then Captain Raikes with a view to fulfil his objective went up to Sihaung and held a durbar with the Head chief of Poi (Tashons). Among other things they discussed the following topics:—

(a) The recognition of the Kale Sawbwa by the British Government.
(b) Raids committed by the Siyin tribe in Kale territory.
(c Trade between Chins and Shans on the east and between Chins and Chittagong on the west
(d) Advance of an exploring party through the Tashon tract.

Captain Raikes and Major Macgregor participated in the durbar held with Sonpek the supreme chief of Tashon. The two officers left no stone unturned to hoodwink the Tashon chief. At last they prevailed upon him by giving some presents to the chief. As a mark of happiness, for the successful conclusion of the durbar two volleys and five rounds fired

out independently by Gurkha soldiers who accompanied the officers. The Chin Hills by B.S. Carey P. 25

The First Chin Expedition 1888

While the British Goverment was in the impression that the upper Burma region occupied by the Zomis known as Tashons (Pois), Siyins by the British have been almost subjugated, the Tashons and chief of Kale tract Shwe Gyo Byu combined all of sudden raided against the British Government. The combination of Tashon and Shwe Gyo Byu angered the British authorities which led to the first Chin Expedition in the last part of 1888. The Chins also renewed their raids on British subject living in Kale and Yaw countries. The British stooge Sawbwa was carried off by Chin raiders which impelled the British authority to send **an ultimatum** to the Tashon chief to deliver up the captives like Shwe Gyo Byu and Khaikam (Kaikam along the captives whom they carried off. For this purpose Brigadier General Faunce took the command in person. But the daring raiders go on plundering over the plains. Within 12 days, 122 Shans were carried off, 12 killed and 14 wounded. **Khampat**, the old capital of Zomis was entirely destroyed and Kalemyo lost 35 houses by fire. Brigadier General Faunce and Captain Raikes a Political Officer of Upper Chindwin joined hands to combat the raiders. But the raiders continued to move ahead in their fight against British. The British Government spent one full month that is

November, 1888 for preparation On the 7th December, the Zomis commenced fighting with all their might - resulting the killing of Lieutenant Palmer who was in command of the Madras sappers.

On Chrismas Day of 1888 a determined attack was made on the working party who were busied making roads under direct command of Lieutenant Butcher of 42 Gurkha Rifles. In this Expedition officers like Brigadier General Faunce, Captain Raikes, Lt. Palmer Captain Westmoreland, Lieutenant Colonel Skene, Sir George White, Captain Kennedy. Captain Rundall and Lieutenant Churchill participated.

Occupation of Tiddim by the British

It was on 24th January, 1889 one of the capitals of Zomis fell into the hands of British Imperialism for the first time in the history of Zoland. On this fateful day of January 24, 1889 Captain Rundall arrived at Tiddim without much resistance. But the Sukte Zomis resisted with all their might. But for better armament the British could besiege the Zomi capital once for all.

Pu Khochin was in his sickbed when Captain Rundall reached Tiddim, the capital of Sukte Zomis. According to General Faunce the Zomi lost 25 and 50 wounded in defence of Zomi Capital.

The Chin—Lushai Expedition, 1889-90

Two different dates were recorded by two Authorities as to when the Government of

India passed its decision for the so-called Chin-Lushai Expedition 1889-90. One is that of Sir Robert Reid, the Governor of Assam in his book "History of the Frontier Areas Bordering on Assam" at page 10 he says: The Government of India decided on the 11th September 1889 that operation should take place. The other is that of B.S. Carey the author of the Chin Hills wherein he mentioned at page 33 that orders for an expedition from Burma and Chittagong, to be styled the Chin-Lushai Expedition, were issued from Army Headquarters on 5th September 1889.

The famous Chin-Lushai Expedition 1889-90 was intended **inter-alia** to punish those who had penetrated into Chengri valley and plundered British subjects and the raids on Pakinna Rani valley. In the Chengri valley entered about 600 men led by Lianphunga (Lenpunga) and his brother Zahrawka, and sons of Suakpuilal descended on the valley which lay on the Chittagong Frontier near Rangamati. The raiders burnt 24 villages, killed 101 persons and carried off 91 prisoners. It was on 8 January, 1889 the Lushai Zomi committed the greatest plunder the like of which never committed before on the British subjects. The Chengri valley plunder and the raids on Pakinna Rani's village added fuel on the furnace of British Expedition.

The **scheme of operation** was drawn up by the Quarter Master General duly approved by the [redacted] of Jndia. "The main object

Goverment

Zomi warriors
During British Raj.

Pu Langzachin Manlun
with his body guards
in 1917-18.

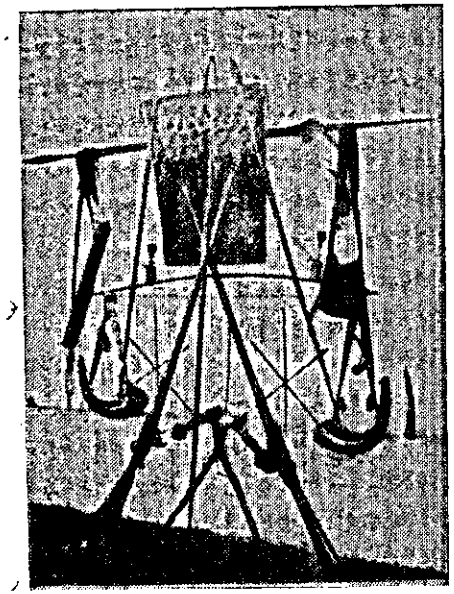
Late Mrs Indira Gandhi
The greatest Woman Prime Minister
In the World whom the Author
admire most.

Pu Goukhothang Guite
who died for Zoland (Zogam)
in 1872

Late Mr. Yangmaso Shaiza Ex-Chief Minister
with whom the Author danced at Singngat in 1978

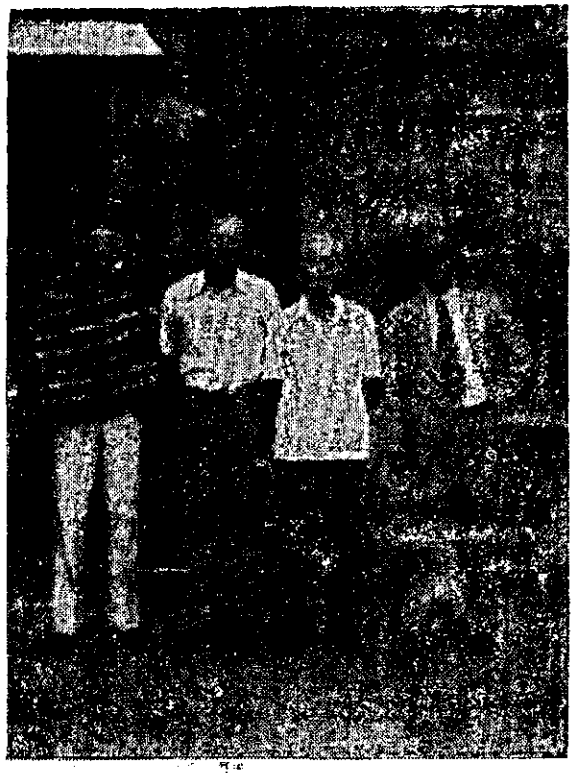
Zomi warriors watching British soldiers
Movement in 1890

Zomi Women crushing paddy.



Hunting Materials with which Zomi fights.

Mr T. Gougin takes oath before His Excellency. The Governor of Manipur L.P Singh ICS in 1974



The Author with the First Zomi Gazetted Officer Pu Buchhawna and Brig. Vankunga at Aizawl in 1980

Pu Ruma Shoute
He is a father whose Sons and Daughters are well—disciplined and well educated. the like of whom may be very rare in ZOGAM.

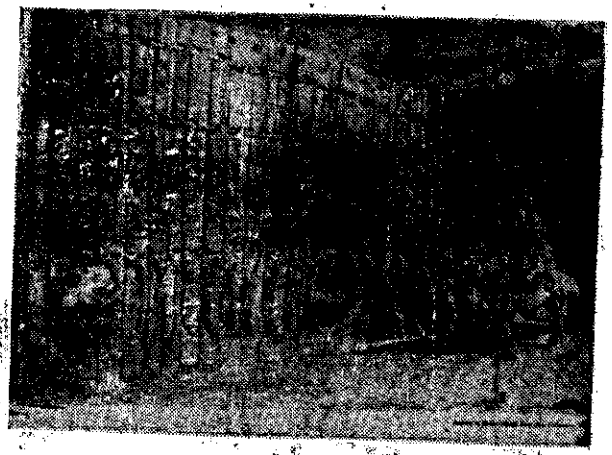
Dr. H. Kamkhenthang
M.Sc., Ph.D
The first Zomi Ph.D in Manipur

Thangkhopau Kipgen
The first Zomi Graduate in Manipur and also the first Zomi Chief Secretary in India

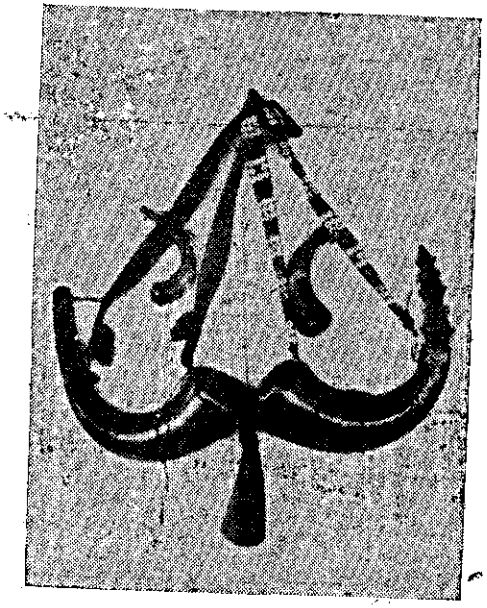
The Author is dancing

The Founder President Z.N C. T. Gougin speaks at ZNC Assembly held at Daijang village in 1978

ZNC Special Assembly
On 7-9 July 1983
at Lamka, Zoveng.



Khampat Zomi Fort
once upon a time
It was a Capital of Zomi



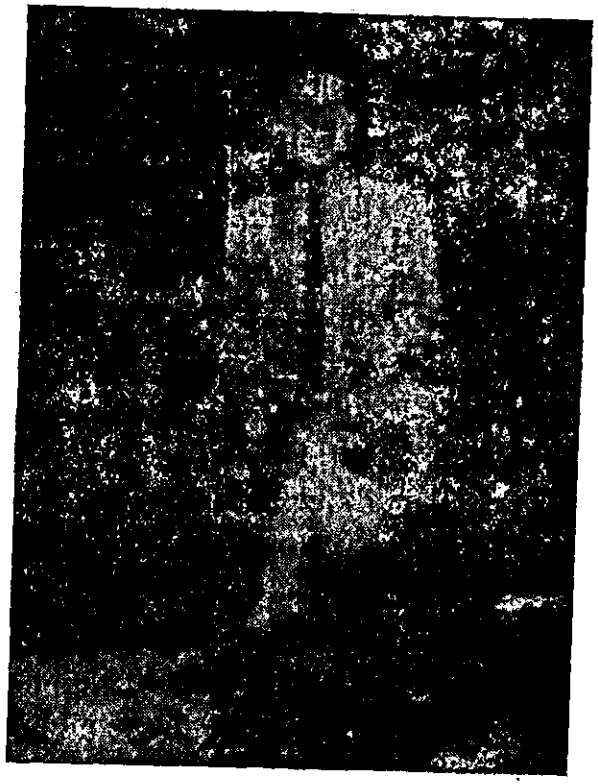
This is gun powder carrier
used by Zomis.

This is how
Zomi Women
prepares cloth.

Zomi Elders
enjoys ZU. This is
done on big occasions.

Zomi Hausa In
Guallui Iai Hun:

ZNC Assembly Hall
July 83



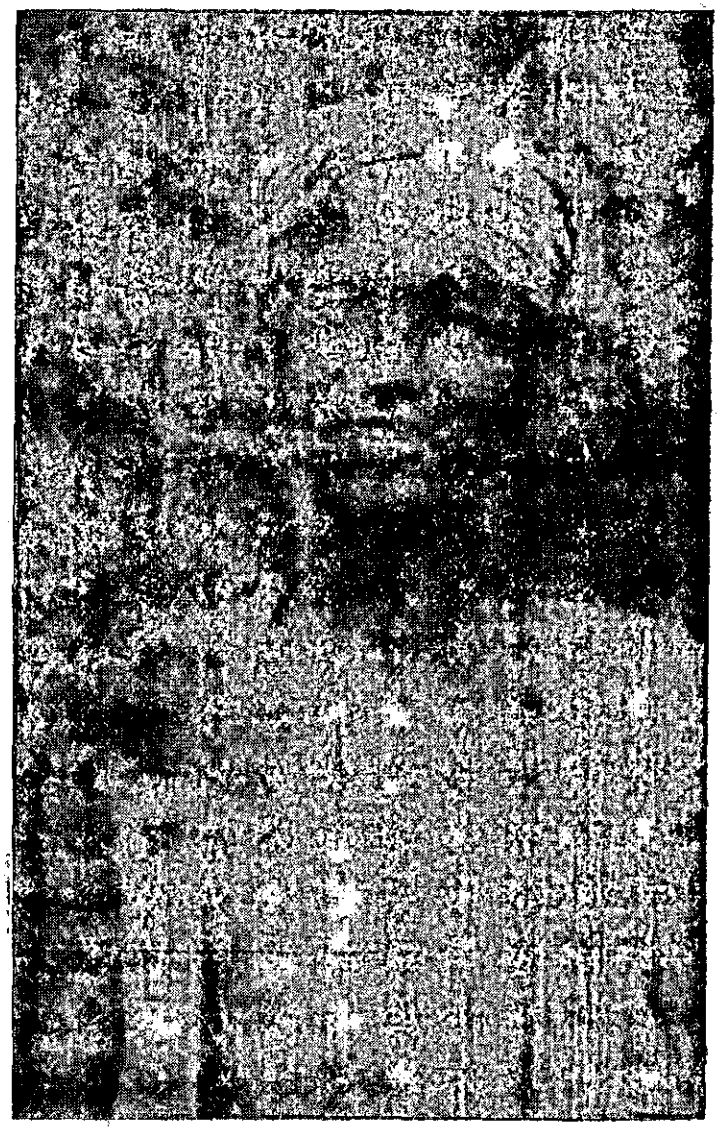
Mr. TUNKHOPUM Baite
Died in 1967
For the cause of Zoland

Brigadier Thenphunga Sailo
The founder of Peoples Conference and held the post of Chief Minister twice

Pu Laldenga
The founder of Mizo National Front In 1962.

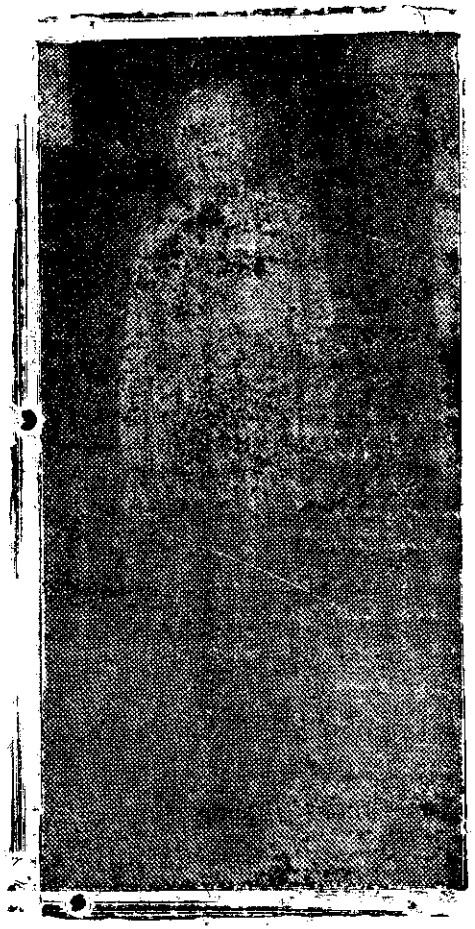
Dr. Rochunga Pudaite
The first Zomi Missionary who pioneered for the cause of christiandom in Communist countries.

Dr Kenneth Chawngliana
He is one of the first Zomi Ph.D holders to become a Speaker in Mizoram Assembly from 1979-1984.



Pu CHINTONG
Laizang Chief
C—in—C Kuki Rebellion 1914-18.

Dr. VUMKHOHAU
with Lord Atlee, the former Prime Minister of U.K. Pu Vum was one of the signatories for the Independence of Burma in 1948.



Subedar Ralkap MC
He is now in Lamka Town
Churachandpur, Manipur.

of the operation will be, *firstly*, to punitively visit certain tribes that have raided and committed depredations in British territory; ***secondly***, to subjugate tribes as yet neutral; ***thirdly***, to explore and open out as much as can be done in the time and ***lastly*** to establish semi-permanent posts in the regions visited so as to ensure complete pacification and recognition of British power." History of the Frontier Areas bordering on Assam — Sir Robert Raid P 11

Two Frontal operations

As desired by the planners, the Expedition known as Chin-Lushai Expedition were operated on two Fronts: Burma and Chittagong.

The Burma Front

The troops operating from Burma were to be divided into two columns, the **Fort white column** operating from the fort itself as base against the revolting Zomi Siyins and the other the **Gangaw column**. The Burma Front was under the command of Brigadier-General W.P. Symons who was fully empowered to control in political as well as military matters. Now Major Raikes the Political officer and Mr H. Hall, the Assistant Political officer had already acquired all the important information about the Hill tracts so as to occupy the whole Chin country (Zoland). During August, 1889 the chief Commissioner of Burma Sir. Charles Crostwaite visited Chindwin and held discussion with Major Raikes then Deputy Commissioner Upper Chindwin Division. The

Chief Commissioner issued a proclamation that:

(a) He would be sending a force to their chief village, and

(b) promised the Tashons immunity from punishment, and

(c) An amnesty for past offences

on condition that they assisted the troops in their march and did their best to compel the Zomis (Siyins and Suktes Kamhaus) to surrender their captives. The chiefs were required also to meet officers in command at the chief's village and deliver all captives in their possession with a fine of Rs 10,000/— and also two elephant tusks and ten silk sheets as tribute to the British authority. These conditions were laid down for submission. Failure to comply with these terms shall meet the severest punishment.

The two columns mentioned earlier were based on Zonewise that is southern and northern columns. The southern column was to advance from KAN into the southern Chin Hills under General Symon. His troop consisted of 1869 men. The northern column was under the command of Colonel Skenes whose force consisted of 1622 men. **Lieutenant Holland** of the Indian Marine was incharge of the rationing system to fighting forces.

On 15 November, 1889 field service started operating. The southern column under the command of General Symon started advancing towards Haka, the party passed through Yokwas villages and its chiefs submitted without

much resistance. But in their fight against Zomi rebels **Lieutenant Foster** lost his life. In consequence of this, nearby village Lamtak was burnt. General Symon on way to Haka imposed a fine to Yokwa for its past offences and also recovered some captives numbering about 18 Burmans, and handed over to Mr D. Ross who succeeded Major Raikes who was invalided to England Mr. B.S. Carey had taken up the post of Assistant political officer in place of Mr Hall.

The Northern column headed by Col. Skene began his operation. In their operation, the Siyins was the first target. In this operation against Siyins Mayor Edge along with some force set out from Fort White to attack Simpi village where the Zomi Chief Khuppau made his stronghold. The Zomi resisted the advancing British force by exchanging fire for 48 hours incessantly. The British side lost 2 riflemen of 42 Gurkha rifles. The Zomis burnt their houses and chased their enemy. In this fight major Gordan destroyed Monthok village.

March to Falam.

The British soldiers under the command of Col. Skene start moving on 3 January passing through some Zomi villages. On their way to Falam they could induced Manglun to surrender at once tentatively fixed 17 January, 1890. According to Manglun, the resistance against British suzereignty over Zoland entirely depend upon Tashons since we belong to one and the same people, "My independent decision would not prevail for long" he said.

The northern column led by Col. Skene also met Molbem chief Dokthang (Dok Tawng) who could not be induced to submit off hand. The southern column marched from Haka were to meet at Falam on appointed day. On 10 march, 1890 the two columns reached Falam and General Symons summoned all the Falam chiefs belonging to Pawi Zomi group. The General read out the terms for negotiation. but the Tashons chiefs turned a deaf ear to it

Submission of Pois (Tashons)

Before the two columns reached Falam all the fighting Zomi forces got together at Falam numbering about 3000 strong as the news of marching of two British columns was heard by the people. The General appealed to the Falam chiefs with a solemn warning for the consequences of not heeding to the appeal for peaceful negotiation. A British writer recorded that "*They were quiet in demeanour, but held their heads high and seemed quite prepared for whatever might be the result of negotiations* "... The Chin Hills p. 39. "The congregation was armed with a variety of weapons; spears and flint-lock guns predominated, but bows and quivers of barbed arrows were carried by not a few. Each man bore his food—supply for a few days on his back"— The Chin Hills--P. 39. When the Poi Zomi knew that they have been practically encircled all round by the British soldiers thought it better to submit. They now accepted the terms laid down before them and at the same time begged the Authority to reduce

the fine to one-half; tribute for one year. The large-hearted British General remitted the other half due to them as per terms. All the strong chiefs of Poi Zomi surrendered. The expedition of the British forces was crowned with success.

Formal submission of Siyin (Zomis)

Submission by Zomi tribes followed one after another. When Tshons (Poi) surrendered the Siyin Zomi felt, we presumed, not strong enough to stand against the British soldiers armed with modern weapons The Siyin Zomi chief Khuppau was rather a shrewd leader who could escape from falling into the net of British officer's war strategy. He said one thing and did another He promised for good behavior and cooperation but clandestinely he used his men to cut telegraph lines newly drawn up by the survey party. Mr Carey had induced the Siyin chiefs to surrender by adopting a milder terms than that of his predecessors. But he was not satisfied, for, the Zomi did not keep their word. At last two Zomis responsible for telegraph line cutting were apprehended. Later on these two Zomis were made a good bargaining coin !! in that, the British officer made out a term that the Siyin would release 17 Burmans in exchange of two Zomis.

From January, 1890 to August, 1890 the Zomis began their submission before the British authority in Burma Front but the formal submission of the Siyin Zomi took Place on Ist September 1890 at a durbar called by

Brigadier – General Wolseley and Captain Rundall, the political officer in the upper Chindwin. The Zomi rebel leaders agreed to abide by the following terms:—

(1) Promise to cease raiding on the plain people.
(2) Not to cut telegraph lines:
(3) The yearly tribute fixed for them was Rs 200/– in cash or kind and,
(4) an elephant tusk and Rs 100/– in cash for the first year tribute.

Political Administration Changed

Now the whole territory occupied by Zomis have been captured by the British and with a view to administer the territory efficiently, they divided the whole Chin Hills into North and South, with District capitals at Fort white and Haka respectively, under the command of Mr B.S. Carey and Mr Ross both with the rank of Deputy commissioners. We now turn to Lushai area of 1890-91.

The Chin– Lushai Expedition 1889–90

So far Burma front is concerned we have narrated in the foregone pages. Let us now deal with that part of Lushai land. The Lushai front also divided into two columns led by different group leaders named **northern group** and **southern column** led by Col. Tregear and Col. Skinner respectively. The Northern column is also known as Cachar Column. Mr Daly police officer accompanied Col Skinner moving southwords to Aizawl accompanied also by Mr. C.S. Murray the political officer. This column had about 800 strong forces.

The Chittagong Column

This column made its base on Demagiri. The column led by Col. Tregear had about 3400 men drawn from 3rd Bengal Infantry, 2/2nd Gurkha Rifles 28th Bombay Infantry (pioneers), and detachments of the 2/4th Gurkha Rifles, the 9th Bengal Infantry etc. This column moved towards East starting from Lungleh for Haka meeting a Burma column coming from Gangaw via Yokwa. The column led by Col. Skinner and Mr Daly was to rescue those captives of Chengri valley and that of Pakinni Rani.

Discovery of Aizawl.

On 18 January, 1890 Daly left his camp Jhalnacharra in Cachar) for Aijal. He reached Aizawl range on 4 February and built a stockade on the site. On the 8th. February he advanced further toward chief Liengphunga's village 16 miles south of Aizawl. He met the rebel chief Liangphung but did not do anything against him. Three days after that is on 11 February 1890, Col. Skinner's party reached the spot where Mr Daly already arrived. Mr Daly was on the impression that rebel chief Lianphunga would submit the sooner Col. Skinner arrived at but the hope of Mr Daly dashed as rebel chief fled knowing that Col. Skinner would arrest him straight away. **By March 1890** the British subjugated all the principal Zomi (Sailo) chiefs and established the supremacy of British rule in Zoland and the non-arrest of Lianphunga did not effect politically though later on

Lianghunga's accomplice with Khalkham caused the death of Captain Browne, the first political officer at Aizawl.

Creation North Lushai Hills District as Aizawl its capital.

For the speedier transformation of British administration in Lushai Hills, the chief commissioner of Assam (Mr J.W. Quiton) submitted a proposal to the Government of India and the later vide its letter No 1391 dated 3 July, 1890 communicated its approval The extract of the Government of India's letter is as follow:—

(1) The employment of 300 men of the Frontier Police to hold the tract of country which henceforth be under your control.

(2) The appointment of Political officer to conduct our relations with the tribes. The officers selected for this duty is Captain H.R. Browne, and it is proposed to grant him a salary of Rs 1000 a month, leaving his vacancy in the Assam Commission unfilled for the present.

(3) The appointment of an Asst. Commandant of the Surma valley Police Battalion. A military officer will be selected for this post, and receive a staff allowance of Rs 200/- p m in addition to the military pay of his rank

(4) The appointment of an European Medical officer with the pay attached to a first class civil station.

(5) The organisation of a Coolie corps of

100 men, who will receive Rs 10/ a month with free rations, and the maintenance of a small reserve of boat carriage between Jhalacherra and Shingsil.

But the administration of North Lushai Hills received no formal legal sanction until 6th Sep. 1895 from the Governor— General in Council. Further, it is interesting to page a note issued to the newly appointed political officer (Mr Brown by the Chief Commissioner, Assam vide his letter No 1468—P dated 22 April. 890, which are as follows:—

1. Your headquarters will be at Fort Aijal but you should keep moving about among the chiefs with the object of establishing political influence and control over them, and inducing them to submit themselves gradually to our rule. As far as your means will allow, you should further endeavour to put down open raidings to protect our friends, and to punish those who injure them. You will otherwise not be strict to mark what is amiss or attempt to introduce a criminal administration, which, under existing circumstances you are not a position to enforce You will leave the inhabitants, as far as possible, to settle their own affairs among themselves. For the present you should consider as coming within the scope of your influence the tribes inhabiting the tract lying between the **Cachar Frontier on the north Hill Tipperah on the west the Manipur river on the east,** and on the south an imaginery line drawn east and west through the **Darlung**

Peak. It is desirable that you should, if possible, open communications with the officers who will represent the Bengal and Burma Governments at Fort Lungleh, Fort Tregear, Haka and Fort White. You should also take every opportunity of procuring information regarding the numerical strength of the several tribes with whom you may come into contact from time to time, and regarding such matters as their tribal customs and organisation, particulars of which may be of considerable use hereafter.

2. After your arrival at Fort Aijal, you will take up and enquire fully into the question of the complicity of Lengpunga in the Chengri Valley raid, and submit a full report on the subject to the Chief Commissioner, containing any recommendations you consider fitting as to Lengpunga's punishment.

3. If, as the Chief Commissioner understands from Mr. Daly to be the case, some of the Chiefs are willing or anxious to pay revenue or tribute, you will receive it in money or kind as tendered, subject to the orders of the Chief Commissioner, and you will endeavour to induce others to follow their example; but no attempt should be made at present to exact revenue or tribute from tribes unwilling to pay it. You should report fully in due course what you find the position to be in regard to the willingness or otherwise of the tribes to pay revenue or tribute; and, pending the final orders of the Chief Commissioner, you should be careful not to accept, in return for the payment of revenue

or tribute, any obligations of a nature which might render their future fulfilment a matter of difficulty.

4. You should re-open the bazar at Chengsil if, as the Chief Commissioner understands to be the case, the Lushais are anxious for its re-establishment, and, so far as is practicable during the rainy season, you should examine the country between Chengsil and our frontier, with a view to advise upon the alignment of the road which must ultimately be made to connect Cachar with Lushai-land.

5. You will exercise the powers of a Deputy Commissioner over the police quartered within the tract described in paragraph I as coming within the scope of your influence.

6. You will correspond directly with the Secretary to Chief Commissioner, to whom you will submit weekly diaries. Any important matters, or any matters which may appear to you to require orders, should be reported separately for the consideration of the Chief Commissioner".—

History of the Frontier Areas Bordering on Assam 1883-1941 Sir Robert Reid. P. 16.

The death of Captain Brown on 9th Sep 1890

Captain Brown after assuming the charge of Political officer of North Lushai Hills — called a durbar of all surrounding chiefs on the 14th June at the present site of Aizawl Jail. The durbar yielded no result rather added more fuels on the furnace of Lushai chiefs Consequently, Mr Brown decided to meet Chief Commissioner, at Shillong. On his way

to Cachar near Changsil he was ambushed by some Lushai rebels and shot him dead with 3 of his followers including Lt. Switon. The same day on another party an attack was made by the Lushai rebels and killed 11 persons which was quite unexpected and alarmed the British authorities in the front line.

Mr R.B. Mc Cabe, ICS

Mr Mc Cabe who was the Deputy Commisioner at Cachar was transferred to Aizawl to take charge of late Mr Brown. He reached Aizawl on 5th Oct where he found Mr A.W Shutteworth in command. He was accompanied by Captain Williamson. Now the task of the new encumbent is to subdue and to supress the remnant rebel chiefs in particular responsible for the killing of Mr Browne. There were 15 Lushai Zomi chiefs who were notorious enough to play **games** with newly appointed officers in Zoland.

Their names are:—

(1) Khalkam (Kalkhama), (2) Lianphunga (Lengpunga), (3) Sailianpuia (Sailenpui), (4) Thanruma, (5) Lenphunga (6 Hrangkhupa (Rangkupa), (7) Lalhrima, (8) Thanghula (9) Lalsevata, (10) Thalian (11) Lalhruaia (12) Minthang (13) Thawmpawnga (Thompong) (14) Tolera (Tawlera).

Of these chiefs, only Khalkam, Lianghunga and Thangula were the main brain behind the resistance against the British expedition. Mr Mc Cabe strongly recommended for the deportation of Khalkam, Lianphunga and Thangula

to put it in his note "After careful deliberation I have come to the conclusion that the deportation of **Khalkhama**, Lengpunga (Lianphunga) and Thangula will prove of salutary effect, and facilitate the administration of the Lushai tribes".—History of Frontier Areas bordering on Assam—Reid P. 19.

The notorious Zomi chief Khalkam surrendered before Mr Mc Cabe on the 23rd November 1890 for which Mr. Mc Cabe wrote his "inexpressible delight" to the Chief Commissioner Assam.

Accordingly, the Government of India concurred for the deportation of three notorious chiefs Khalkam, Lianphunga, and Thangula for 10 years under Regulation III of 1818. The two chiefs Lianphunga and Khalkhama hanged themselves in September, 1891 in Hazarbagh Jail. God alone knows the truth about this but this is how the British officer recorded. The suppression of these three notorious chiefs could not solve in putting an end to Zomi rebellion. Troubles shoot up in the East Lushai country under the command of chief Lalbura, Pawibawia (Poiboi), and Buangtheuva who refused to oblige the British authorities by paying house-tax and also refused to supply rice and coolies for the advancing British soldiers. On 29 February Mr. Mc Cabe reached Lalbura's village and ordered Lieutenant Tytler to fire a volley which held up the enemy temporarily. On the 4th April Lalbura, and Pawibawi raided Boruncherra Tea Estate in the Hailakandi of

Cachar district. This raid was undertaken with an object of diverting the attention of British Government from the Eastern operation. But this objective proved a failure. During this raid 45 persons were killed and 13 carried off into captivity.

The operation against these rebel chiefs were taken up by Lt-Col R.H.F Rennick, Captain Loch, Tytler, Roddy and Johnson accompanied by 300 men of the 18 Bengal Infantry. On April, 1892 **Poiboi was captured** followed by **Bungtheuva** on 7 **May** and last of all, **Laibura was captured** by the end of May the same year. The expeditionists returned to Aijawl during June, 1892 having subdued all the notorious chiefs.

South Lushai hills also experienced an alarmic situation as the Poi chief Zakapa revolted against Mr Murray, the political officer of South Lushai country. Administratively the south Lushai Hill was attached to Bengal Government under the direct control of Commissioner, Chittagong But from the point of view of military operations the British Governments all joined hands together The Poi chief Zakapa and other chiefs were subjugated by the later expedition in 1892.

In the further south Lushai Hills, some chiefs created trouble for which the British authorities garrisoned at two bases Tregear and Lungleh by 200 men of the **2/2dd Gurkhas and** 170 Frontier Police, respectively. This is known from Captain Shakespear's report for the

year 1890-91 dated 14 July 1891 as he had already took the charge of administration from Mr. Murray on 16 April, 1891.

From the report for 1891-92 rendered by Captain Shakespeare it is discerned that a durbar of chiefs was held on the 1st to 4th January, 1892, 2 miles from Lungleh duly attended by representatives from every tribe. In the meeting Captain Shakespeare addressed the gathering chiefs not to create feuds among themselves and also warned for the consequences if they revolt against the supremacy of British Government over the land already captured by them. According to Mr. W.B Oldham, the Commissioner of Chittagong, one petty chief Hmangphunga of the Lakher tribe (Howlong) refused to oblige the dictates of Captain Shakespeare whereas the rest tribes submitted as dictated.

Shakespeare then met Mr Mc Cabe, the Superintendent of North Lushai Hills at Kairuma's village and they settled between them the boundary line between north and south districts. Shakespeare then moved further south and entered the village of chief Dokulha (Dokola), a Poi chief, brother of Hausata. On 18th February, Dokulha was captured. The combined forces of Burma column and Lungleh column led by Captain Shakespeare accompanied by 350, strong destroyed about 1500 houses. The operation took place in between December 1892—to February 1893. The expedition was led by Mr A.W. Davis, political officer of the

worth Lushai Hills. In this expedition about 550 forces plus 400 military police took part and the Zomi rebels surrendered about 500 guns.

Pi Ropuiliani - the famous Zomi Womanpatriot

During the years 1893-94, in the south Pi Ropuiliani strongly resisted the advance of British expedition. She was the widow of Pu Vandula and daughter of famous Zomi chief Vanhnuailal who revolted against British in 1871-72. She had a son named Lalthuama who was equally brave and patriotic in the defence of motherland 'Zoland'. However, they were (both Ropuiliani & her son Lalthuama) jailed in Chittagong jail under Regulation III where Pi Ropuiliani died in jail January 1895. Pu Kairuma, Pu Vansanga and Juduna were the last Zomi chiefs to defend Zoland from subjugation.

Dara the saboteur of Zomis

When the British authorities were in search of a good stooge who could render in giving information about rebel chiefs Captain Shakespeare was blessed with two stooges namely Lalluava of Bualpui and also an aged man in the person of Dara Ralte with whom Captain Shakespeare made friendship. Rebel Chiefs Vansanga and Kairuma did their best to defend ZOLAND but the two persons namely Lalluava and Dara acted against the interest of Zoland by supplying secret information of the strategy of the rebel chiefs Vansanga and Kairuma. While Captain Shakespeare's force was besieged in Vansanga's village of Chhiphir Vansanga's

mother of Zote group laid a trap for Captain Shakespeare by inviting him to come out to visit her as she wished to be on friendly terms with him. But Dara smelt a rat (suspecting) so said to Captain, "do not be foolish, you do not yet understand the minds of the Lushai people they are deceiving us, we shall all be killed unless we take a strong force of men" Lushai Chrysalis P. 61. As hinted by Dara, Captain Shakespeare set out his force to capture Vansanga and captured Vansanga while he was in a drunken mood in a hamlet. Vansanga was bound and taken prisoner and sent to Lungleh Jail but released soon as he was sick to die on his sickbed.

Now Kairuma Sailo is the last Zomi chief to resist the British Government for furthur advancement of British suzereignty. With a view to subdue all the remnant rebels Mr. A.N. Davis the Political Officer of north Lushai Hills had to seek the approval of the government for combined operation of North, South Lushai Hills and from Burma columa to subjugate the entire lands occupied by Zomis (Chin-Lushais).

CHIN—LUSHAI CONFERENCE

When the British Government was in the impression that almost all the hilly regions inhabitted by ZOMIS were under their control, a problem struck at them was how to administer these animist tribes. So correspondance flown from one place to another say from Rangoon to Cacutta, Madras and Shillong. There was still some doubts about the people as remarked

by Sir. A. Mackenzie in his D O letter dated Rangoon 19th December 1891 addressed to the Viceroy—who said. "*But it is a mistake to treat the tribes inhabiting these hills as though they were one and the same people. Ethnologically they may be so, but politically they are a congeries of independent, and even hostile communities looking out of their hills towards the plains from which* they severally draw *their surplus of salt and (hitherto) of slaves.*" Foreign Department report on Chin-Lushai Hills Sep. 1892 — P 6.

Finally, Maj. General E.H.H. Collen, Secretary to the Government of India, Military Department sent a letter to the Chief Secretary to the Government of Bengal vide letter No 248—B dated Fort William, the 21st January 1892 requesting him to convene a Conference in Calcutta on or about 25th January, 1892 to discuss civil and military affairs connected with the control of the Lushai and Chin Hills. Accordingly, a conference under the caption Chin-Lushai Conference held at Fort William on 25 January and finally on 29 January attended by:—

(1) Lieutenant Governor of Bengal
(2) Commander in-Chief Madras
(3) Chief Commissioner, Burma
(4) Chief Commissioner, Assam
(5) Secretary to the Govt of India, Foreign Dept.
(6 Secretary to the Govt. of India, Military Dept.
(7 Quarter Master General of India.

The extract of the conference is as follows:—

No 32.

Chin-Lushai Conference

No 3.

Fort William, the 29th January 1892.

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

PRESENT:

The Hon'ble Sir Charles Alfred Elliott, K.C S I., Lieutenant Governor of Bengal.

His Excellency Lieutenant-General the Hon'ble Sir J.C. Dormer K C.B., Commander-in-Chief Madras.

Sir Alexander Mackenzie, K.C.S I, Chief Commissioner of Burma.

W E Ward Esq., C S.I. Chief Commissioner of Assam.

Sir Henry Mortimer Durand, K.C.I.E., C.S.I., Secretary to the Government of India, Foreign Department.

Major-General E H.H Collen, C.I.E., Secretary to the Government of India Military Department.

Major General Sir James Browne, K.C S.I., C.B., R.E., Quartermaster General in India.

The following Resolution were passed:—

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

should be subordinate to the Chief Commissioner of Assam. Sir J. Dormer and Sir Alexander Mackenzie would defer any final decision as regards the eastern part of the tract till further information is obtained

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

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

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

5. The Conference is agreed that North and South Lushai, with such portions of the

Aracan Hill Tracts as may hereafter be determined should be placed under Assam at once on condition that:—

(1) complete transport and commissariat equipment for supplies from Chittagong to South Lushai, and from Cachar to North Lushai, are provided;

(2) funds are granted for road and telegraph from Aijal to Lungleh

(Signed) C.A. ELLIOTT.
" J.C. DORMER, *Lieut. Genl*
" A. MACKENZIE
" W.E. WARD.
" H M DURAND.
" E H.H. COLLEN.
" JAMES BROWNE, *Maj -Genl.*

Even after adoption of Resolutions by the above noted distinguished Excellencies— the Government of India opted to give more detailed information about the proposed administrative set up from the local officers who were supposedly to know more about the people and line of administration to be finally accorded by the Governor-General in Council. Accordingly opinions were sought from local officers especially from those Commissioners/Dy Commissioners and finally the Government of India conveyed its decision on 25 July, 1892 The extract is appended below:—

4 The conclusions at which the Governor-General in Council has arrived in respect of the proposals of the Conference are as follows—

(1) The whole of the Lushai country should be under the Chief Commissioner of Assam, and the southern Lushais from Bengal to Assam should be made as early as possible. The Chief Commissioner of Assam has already been consulted as to the measures necessary to effect this change, and it is hoped that his reply will shortly be received.

(2 The Chittagong district should also be transferred from Bengal to Assam, as soon as the settlement operations now in progress have been brought to an end. If the settlement cannot be finished within the current year, or if it is found that there are difficulties in the way of an immediate transfer of the entire district, the sub-division of the Hill Tracts should be transferred in advance of the rest.

(3) The Government of Bengal and the Chief Commissioner of Assam should be consulted as to the expediency of transferring to Assam the whole Chittagong Division, including the political charge of Hill Tipperah.

(4) The Northern Arakan Hill Tracts should be transferred from Burma to Assam The Chief Commissioners of both provinces have already been referred to on this subject, and a reply has been received from Burma which will be communicated

to Assam. The Governor-General in Council will be glad if the two Chief Commissioners will put themselves into communication and consider the matter, with a view to settling the future position of the boundary between their respective administrations.

(5 When detailed proposals are submitted to give effect to the five transfers indicated above *viz*:—South Lushai, the Chittagong district, the Chittagong Hill Tracts, the Chittagong Division, and the Northern Arakan Hill Tracts—they should include careful estimates of the additional expenditure, if any, involved in each case

(6) With regard to the Chin Hills no declaration of policy need be made for the present.

ORDER:—A copy of this Resolution is forwarded for information and guidance to the Government of Bengal, the Chief Commissioners of Burma and Assam, and all Departments of the Government of India.

True Extract,

Sd/— H M DURAND,
Secretary to the Government of India

The shrewd British Officer foresaw the outcome of their subjugation of our entire Zoland. The Governor General in Council never took decision in haste. They sought opinions of field officers keeping the interest of British Crown at the upper most. For the amalgamation of the entire Zoland: The entire Chin Hills, Lushai Land and some parts of Manipur Hills covering about 20,000 square miles into one single unit of administration was objected to by Mr. B S Carey—vide his confidential D O letter dated 4th Feb 1892 to the Chief Secretary to the Chief Commissioner, Burma .....

[CONFIDENTIAL]

Demi-official letter from B.S.CAREY, Eqs. Political Officer, Fort White to the Chief Secretary to the Chief Commissioner, Burma—dated the 4th February 1982.

You have asked me in a note, dated the 13th February, to report on the practicability of working the Eastern China under Assam.

In reply I have the honour to inform you that I consider the plan impracticable for some years to come, and advisable never —.... —...

Finally, the variety of tongues, the natural dissimilitude of the mode of earning livelihood, the total absence of sympathy between the China and the Lushais, and the different trade routes which these tribes respectively use, coupled with the amazing difficulties of road and telegraphic communications, fully convinced me that the Chins should remain undisturbed under Burma, an arrangement which, in my opinion, is not only to the benefit of the Chin, but is imperative for the good interests of Burma.... ... –

.....If Chin land is left with Burma and two Lushais placed under Assam there will be but two Administrations interested, which is a very different matter to three Administrations each having a finger in the pie; and I am convinced that if the Chin and Lushai officers have frequent personal intercourse and a generous exchange of views by letter is resorted to, all petty grievances or supposed grievances will be cleared away and both Governments will be fully satisfied.

By 1897, the entire land occupied by Lushai Zomi have been completely subjugated except few portions of land occupied by Lakhers known as Lakherland which was ceded to the British occupation as mentioned in Lushai Chrysalis at page 64 which runs. "In 1930 it was necessary to take over one more area known as Lakherland the tract in the extreme south of the Lushai Hills which had remained unadministered and had for long given in traditional raiding and head hunting manner intermittent cause for annoyance and uncertainty. Since 1930 the people have remained friendly and peaceful and are subject to the general system of administration in vogue at the cost of the district."

Major Shakseparee as the First Superintendent of the Lushai Hills made a dent in the political history during the transitional period which we shall narrate in the subsequent pages. In 1900, a Boundary Commission known as Chin-Lushai Boundary Commission was appointed headed by Col Maxwell and Captain Cole.

But then amalgamation of North and South Lushai Hills with the inclusion of some portion of Chittagong Hill tract was conceded to by the Government of India vide its proclamation No 591-EB dated Ist April 1898. Subsequently, Government of Assam vide its proclamation No 977—P issued order for the amalgamation of North and South Lushai Hills under one Political Officer to be designated afresh as Superintendent of the Lushai Hills and appoint Major John Shakespeare, C.I.E to be the first Superintendent.

Shakespeare's Role

Since the capture of Aijal Fort in 1890 upto 1942, about 20 Political Officers *alias* Superintendents took the reign of administration. Of these 19 were of British officers and one Indian. Of these officers. Shakespeare's role deserves historical record, for, he made a number of reforms: **social** and **political** and also stayed the longest period in the Hills occupied by Zomis—say for 14 years with occcasional breaks: Shakespeare (Captain then) administered South Lushai Hills from 1891-96, then North Lushai Hills as Political officer in 1897-98 then Superintendent of North and South combined from 1898-1899, 1900-1905. It was Shakespeare who subdued the last two rebel Sailo Chiefs namely **Vansanga** and **Kairuma** through his acumen and strategy— by using the service of Dara Ralte as his stoog . He also rendered a number of administrative reports which were worthwhile for the British Government to frame a policy. For instance he said: "The general condition

of the country now, and the success we have attained in the payment of revenue and fines, seem to point to the fact that the Lushai's have abandoned all idea of combined resistance, although it is quite possible that isolated outbreaks such as that at Zakapa's may, under similar circumstances occur for several years to come but the force of the police on the spot, if maintained at its present strength should be sufficient for the suppression of such disturbances"—History of the Frontier Areas bordering on Assam — Sir Reid P. 35.

Mr. W.B. Oldham, the Commissioner of Chittagong Division also praised highly of Shakespeare in his letter No 239—L dated the 20 March 1896 addressed to the Government of Bengal which runs as follows:—

"——The full accomplishment of all he has striven for is a fitting crown to Major Shakespeare's work and efforts in the South Lushai Hills during the five years for which he has administered them. This last report of his *will* have to be carefully studied by his successor, as it either lays down, or refers to the lives in all matters of chief importance on which the administration should proceed and progress, and desirable developments should be sough for. Major Shakespeare is making over his charge not only wholly pacified, but thoroughly examined and accurately known and ready for the gradual application of the internal territorial system, which alone can be a permanent basis for its future administration."

Sir Alexander Mackenzie then Lt. Governor also added his encomium when forwarding a report from Mr Oldham to the Government of India 'Sir (Mackenzie) entirely concurs in the high praise which is bestowed by Mr Oldham on Major Shakespeare's administration of these hills, and is glad also to recognise the value of his final report which deals thoroughly and clearly with all matters of importane."

Village—State Administration (Chiefship Introduced)

Major Shakespeare was the first important political officer who initiated chiefship system among the Lushai Zomi with one sole object of smooth administration. Very few turbulent leaders were appointed as chiefs having allotted a certain area of land for jhuming purpose to be under the direct control of the chiefs.

Introduction of Hill House Tax

Major Shakespeare also introduced the so-called Hill House Tax at the rate of rupees two per house. The chief was entitled ten percent of the total collection as Hill House Tax But this system was in vogue in North Lushai Hills but not in the south. Major Shakespeare abolished ten percent commission to the chiefs so as to bring uniformity, of course after amalgamation of the two districts north and south

Circle administration

In 1901-2 Major Shakespeare as the Superintendent of Lushai Hills introduced a new system of "Circle Administration" a system

which was adumbrated in the report for 1895-6, the last one which Major Shakespeare recorded before he left the South Lushai District on transfer to North District.

On becoming the Superintendent of a combined district — he divided the whole district into 18 circles 12 in the Aizawl Sub Division and 6 in Lungleh sub Division.

In 1905 he was appointed to the rank of Colonel and transferred to Manipur. During his reign in Lushai Hills for about 14 years he rendered tremendous service all worthwhile to the *subjects* and the *master* as well for which Shakespeare can never be a forgotten man.

Chapter 11

Zomis in Manipur

Since when Zomis live in Manipur is a puzzling question but the historical traces from their first abode in China then North Burma, along the Chindwin river, it is evident that Zomis start moving to different places from the time of their pushing out from China when they (Zomis) moved southward in batches. Some settled in the Chindwin valley, some in the present east of Manipur Hill, and some moved further south and built a stronghold at North Burma, of course, with the help of Shan kingdom. The Zomis as we see in earlier pages made ***khampat*** as their administrative headquater. Col. Mc.Cullock had written a short account of Zomis (Kukis) and the plain Meiteis sometime in 1859 when he was the Political Agent

in Manipur. According to him the hill portion was occupied by the Zomis (Kukis & Nagas) but no link with the Meiteis in any form whatsoever. They were not under the Meitei Rulers. They were Independent in their own village-states. That is why occasional skirmishes took place between Meiteis and Zomis on the one hand and Zomis (Thadous) and Nagas on the other. Though the British administration in Manipur started from 1824 onwards but complete administration over the Hill was never complete upto 1919 owing mostly to the British authorities who could not trace out the entire Hill region— who and what type of people lived and settled. The British blindly recognised Meitei as the Raja without knowing the exact jurisdiction of the Meitei Raja In 1851 Sir Chandrakirti Singh was formally recognised as the Raja of Manipur by the Government of India. From this time Education was imparted to the people through the medium of English.

Sir Chandra Kirti Singh died in 1886 after reigning 35 years, and succeeded by his son Sur Chandra Singh. During his reign the political Agent was Col. Johnstone (later Major-General Sir . Col. Johnstone was heavily engaged to rescue some of the Britishers who were arrested by the woon of Mingin (Burmase). These English subjects were employees of Bombay Burma Corporation who were in the Chindwin valley. Seven of these British subjects while proceeding towards Irawaddy they were met

by the Secretary of the Queen of Burma. They were Messrs. Allen, Roberts and Moncure who were murdered in cold blood and four other English subjects namely Messrs Hill, Rose, Bates and Rukstull jr were handed over as prisoners to the woon of Mingin. Again three more English subjects viz Mirgan, Bretto and Rukshul Sr. were made prisoners by the woon Kendat. Col. Johnstone along with 50 men of 4th Bengal Native Infantry and some 300 Manipuris proceeded further and found the English subjects alive.

In due course of time reinforcement from Mondalay consisting of British and Indian troops under Major Campbell of the 23rd Madras Infantry arrived. Then Col. Johnstone and his Manipuri troops left for Manipur. Col. Johnstone and his party were attacked by the Burmese near Tamu and he was seriously wounded. He then left for England and succeeded by Major Trotter.

Borachaoba Singh, a son of Nar Singh who had been Regent during Chandra Kirti's infancy already pre-planned to capture kingship by any means. But then, he was defeated by General Thanggal. In 1887 two attempts were made by Wangkhairakpa and Jugendra Singh for the throne but were suppressed by the British troops and killed.

During the reign of Sur Chandra Singh the mantle of administration was in the hand of Gen. Tikendrajit Singh who was one of the seven brothers of the Raja. But unfortunately,

the raja was a puppet and a nominal head of the ruling family. The real ruler was General Tikendrajit Singh.

Causes of Rebellion in Manipur 1891

As we know in the earlier pages that the seed of enmity had been sown in the ruling clique of Maharajas of Manipur which the Political Agent Mr Grimwood knew it well. On the 2nd September 1890 General Tikendrajit Singh resorted to a bloodless coup, as a result, Sur Chandra Singh had to abdicate in favour of the Jubraj (Kula Chandra Singh) and the Political Agent informed the Chief Commissioner the situation arising out of the coup and inclined to favour the new rulers as he felt that the populace were behind the general. The Chief Commissioner also forwarded a note to the Government of India for the formal recognition of new Regent in the person of Kula Chandra Singh.

But the Government of India partially turned down the recommendation of the Chief Commissioner in that, the secret collusion of the new Regent and Tikendrajit Singh is known to the Government and accordingly the Government of India issued their final orders in their letter No 360—E, dated 21st Feb. 1891 which were to the following effect:—

(a) that the Senapati Tikendrajit Singh) should be removed from Manipur.

(b) that the Jubraj..4 Kula Chandra should be recognised and that the ex-Raja should not be restored,

(c) that the Commissioner should visit Manipur and make known on spot the decision of the Governor General.

The Chief Commissioner and party arrived at Imphal on the 22nd March 1891. The same evening a Durbar was convened at the Residency both the Regent and the Senapati arrived at the Durbar the Chief Commissioner and his team were kept waiting outside Durbar Hall. In due course of time. the Senapati went out of the Durbar Hall. The Chief Commissioner insisted that no durbar would be held without Senapati. Durbar was scheduled to take place on the 23rd March at 9 A.M. Nobody turned up. The palace was guarded by about 6000 Manipuris of these some Zomis were also included.

Fierce Fighting at the Fort on 24 March

The British Authorities then decided to attack the palace where the Senapati (Tikendrajit Singh), was hiding. Two small columns of Lt. Brackenbury and Capt. Butcher were ordered to attack the Fort duly supported by Lt. Lugard with 50 men to give covering fire. In the fight the British side suffered severe loss in the person of Lt. Brackenbury and other Gurkha sepoys and several wounded including Lt. Lugard. Inside the Fort the enemy had kept several good armaments which were said to be the present of the Government of India to Manipur Raja after the 3rd Burmese War. The armaments are four 7— pounder guns, mortar, six 3— pounder guns, etc, The tricksy general (Tikendajit

Singh) then sent a message of his willingness to meet the Chief Commissioner (J.W. Quinton) and his party immediately at the Residency. Accordingly the Chief Commissioner and party went to meet the Senapaty but unarmed and unescorted. The sooner they entered the gate all were butchered. Kajao Singh speared Grimwood.

The same night a fresh reinforcement sent to encircle the Fort under the command of Lt. Gurdon and Mrs Grimwood with 160 men — and a detachment sent from Cachar under the command of Captain Cowly also reached Imphal. Subsequently a new detachment from Tamu under Lt. Grant and Jemadar Birbal with 50 men also heading towards Imphal.

By 27 April British forces from Kohima, Silchar and Tamu arrived at Imphal under the command of Col. R.H.F Rennick, Major General H. Collett, C.B. and Brig-General T. Grahm. C.B. respectively and the rebellion were soon quelled.

Hanging of Patriots

Kajao Singh who speared Grimwood on 24 March was hanged on 24 May, 1891 a renegade from Indian army Niranjan Subedar was also hanged on 8 June, 1891 and the Senapati Tikendrajit Singh paid his supreme sacrifice on 13 August, 1891 in public.

Fate of Kulachandra Singh, the Regent

Until then the Regent in Manipur Kulachandra Singh and his brother Angou Singh along with some noted patriots were sentenced

to transportation for life 9 persons charged for the killing of Mr Melville and Mr O' Brien One was hanged and others were sentenced to transportation for life.

Laurels for British Officers

Lt. Grant and Jemadar Birbal

For the outstanding performance during the fight on 24 March 1891 at Imphal, two officers namely Lt. Grant and Jemader Birbal were awarded with the Highest British Medal known as Victoria Cross. It is said that Jemader Birbal was wounded during action on 25 March.

Punishments for British Officers

Two British Officers namely Major Boileau of the 44th and Captain Butcher of 42 Gurkha Rifles were Court-martialled and cashiered after due investigation of their performance by a competent Court of Enquiry — conducted by Col. Evans during British — Manipuri War in March 1891.

Issue in the House of Commons and House of Lords on June 16,1891

The events that developed in Manipur on 24 March, 1891 rocked the British Parliament — the issue was hotly debated in both the Houses. The issue was first initiated by Sir William Hercourt, a Member for Derby. The Secretary of State for India. Lord Cross was in the Upper House so a reply was made by Sir John Gorst, the Under-Secretary. The statements made by the official was under severe criticisms.

Again the House of Lords (Upper House) debated Manipur Issue on 22 June 1891. The Ex-Viceroy. Lord Ripon criticised the Government of India's action by chosing the third course, (of course, according to him) that is by punishing the author of the rebellion and acknowledged the revolution. He also condemned Sir John Gorst, *"rash and cynical declaration"* as to the policy of the Government of India and he ended his speech by begging the Government not to annex Manipur.

Lord Kimberlay and Lord Northbook the second another Ex-Viceroy, both condemned the proceeding of the Durbar. Lord Derby also advised against *annexation* of Manipur.

All other distinguished participants like Lord Curzon — member for southport, Sir Richard Temple, ex-Governor of Bombay also supported others Members viewpoint. Hence, the general trend of the debate in both Houses were in the direction of exonerating the Chief Commissioner but condemning the Government of India The then Viceroy was Lord Landsdowne. The Under-Secretary Sir John Gorst received a severe jolt.

Decision

The successor of late Quiton, the Chief Commissioner of Assam was Mr Ward. He submitted his viewpoints to the Viceroy. His decided opinion was like this:—

That there was no mitigating circumstances which might lead to hesitation in declaring the annexation of Manipur. He summed up his

decision.

Paragraph 35 of his note sums up his views as follows:—

"35. To sum up then, the views expressed in this note:

(1) In view of the recent events at Manipur, I think that we are not only justified in annexing that State. but that it is imperative for the maintenance of our *prestige*, and as a lesson and a warning to other Native States in India and without any regard whatever to financial considerations, that we should do so.

(2) I have little doubt that the whole of the hill population being one-third of the total population of the State, and that ninetenths of the whole population of the State, would welcome annexation. In the case of the hill tribes I think there are obvious reasons why they should do so. Under the circumstances, unless we wish to cast off the obligation, which we took upon ourselves thirty years ago, of protecting the people of the State against oppression, and against the necessary consequences of misrule and periodical revolution, I consider it to be a moral duty imposed upon us to annex.

(3) Lastly, I have no doubt, looking at the matter solely from a financial point of view that there are no grounds whatever for thinking that annexation will result in financial loss to Government.

The Viceroy Lord Landsdowne in the light of Chief Commissioner's note once again examined the case of Manipur on the two specific points:— The questions are:—

(a) Have we a moral right to annex the state ?

(b) If we have such a right, is it desirable, upon grounds of broad policy to exercise it ?

..... I would, therefore, in the contingency which we are supposing, pass sentence of extinction upon the Manipur state in the most solemn manner. I would revoke all existing *sanads*, and I would *re-grant* to a new ruler whom we shall select a carefully limited amount of authority under conditions which would *for all time render it impossible* for any Manipuri to contend, as Mr Ghose has contended that the state is one enjoying sovereign rights, and therefore not owing allegiance to Her Majesty. The new *Sanad* would on the contrary, place Manipur in a position of *distinct subordination* and any privileges conceded should be made to continue only during the good behaviour of the Ruler, and the pleasure of the Government of India.". The Viceroy also was of the opinion that the title of Raja instead of Maharaja should be adopted as suggested by Sir Mortimer Durand and line of succession of brother by brother was put to an end, eventually selected Churachand Singh as the new Ruler of Manipur duly gazetted under No 1862–E, dated the 18th Sep. 1891

as per former proclamation dated 21st Aug 1891.

Proclamation (under No 1700–E dated 21st Aug 1891)

"Whereas the State of Manipur has recently been in armed rebellion against the Authority of Her Majesty the Queen, Empress of India; and whereas during such rebellion Her Majesty's Representative and other officers were murdered at Imphal on the 24th of March last; and whereas by a Proclamation bearing the date of 19th April 1891 the authority of the Regent, Kularchandra Singh was declared to be at an end, and the administration of the state was assumed by the General Officer Commanding Her Majesty's forces in Manipur territory.

It is hereby notified that the Manipur State has become liable to the penalty of annexation, and is now at the disposal of the Crown:

It is further notified that Her Majesty the Queen, Empress of India has pleased to forego Her right to annex to Her Indian Dominions the territories of the Manipur State; and has graciously assented to the re establishment of Native rule under such conditions as the Governor-General in Council may consider desirable, and in the person of such ruler as the Governor-General in Council may select.

Her Majesty has been moved to this act of clemency by the belief that the punishment inflicted upon the leaders of the revolt, together with the imposition upon the State of suitable conditions of re-grant, will afford

SANAD

As per Government of India's notification in the Gazette of India No 1700—E dated the 21st August, 1891 regarding the *regrant* of a native ruler the Governor-in-Council has selected Chura Chand, son of Chowbi Yaima, and great grandson of Raja Nar Singh of Manipur, to be the Raja of Manipur Accordingly a SANAD was issued to the new Raja as follows:—

The Governor-General in Council has been pleased to select you, Chura Chand, son of Chowbi Yaima, to be Chief of the Manipur State; and you are hereby granted the title of Raja of Manipur, and a salute of eleven guns.

The Chiefship of the Manipur State, and the title and salute will be hereditary in your family, and will descend in the direct line by primogeniture, provided that in each case the succession is approved by the Government of India.

An annual tribute, the amount of which will be determined hereafter, will be paid by you and you successors to the British Government.

Further you are informed that the permanence of the grant conveyed by this *sanad* will depend upon the ready fulfilment by you and your successors of all orders given by the British Government with regard to the administration of your territories, control of the hill tribes dependent upon Manipur the composition of the armed forces of the State and any other matters in which the British

Government may be pleased to intervene. Be assured that so long as your House is loyal to the Crown and faithful to the condition of this *sanad* you and your successors will enjoy favour and protection of the British Government"

Investitnre of Minor Raja (Chura Chand)

A dawn of new life shines on the horizon of Manipur that the minor boy, Chura Chand was formally declared as the new Raja of Manipur on 29th April 1892 by Major H. St. P. Maxwell, the Political Agent and Superintendant of the state. A guard of honour was presented to him by the 4th Gurkha Rifles.

Important Events in Manipur.

In 1892 a band Zomis (Kuki) led by Pu Tawki (Toki) raided a Naga village known as Chingjaroi and massacred some 236 persons and without losing much time the Political Agent suppressed the culprits which were writ large on all Zomi living in Manipur.

Joint Boundary Commission in 1896

In 1896 a Joint Boundary Commission was set by the two Governments Manipur and Burma: Manipur was represented by Col. Maxwell and Captain Mac Nabb represented Burma. The Commission re-examined the boundary line once established in 1834 and with slight correction here and there was agreed to and duly approved by the Government of India vide their letter No 1262—E B dated 16th July, 1896.

Women War in 1904.

In 1904 a tragic episode occurrd in Imphal valley — which was known by the Meiteis as

"NUPI—LAN." The main cause of the War was the imposition of forced labour known as 'Lalup' for the purpose of rebuilding Political Agent's bungalow in the heart of the town for which all able-bodied persons were engaged forcefully by the government which agitated the inhabitants of Imphal valley. All the suspected gang leaders including Arsem Gulab Singh who was then the President of the Town Panchayat Court were banished on a charge of serious intrique entailing a false charge against the Raja himself.

Visit of Viceroys to Manipur.

In November 1901 Lord Curzon paid a visit to Manipur. With a view to enable the young Raja (Chura Chand) who was in Mayo College attained 16 years of age was also requisitioned to be present at the time of Viceroy's visit to Manipur. The young Raja reached Imphal in September 1901. A Durbar was held at the presence of both the Viceroy and the young Raja.

Again in November, 1904 Lord Kitchenner, the Commander-in-Chief of India visited Manipur on his way to Burma. It is because of his choice to travel via Kohima the road between Imphal and Kohima was improved.

Transfer of Administration to the Raja

On 15th May 1907, the administration of the state was handed over to His Highness the Raja of Manipur duly assisted by a Durbar consisting of 6 Members and one Member from Indian Civil Service borrowed from Eastern Bengal and Assam.

Formal installation of the Raja on the Throne.

In February, 1908 the young Raja Chura Chand was formally installed on the *gaddi* (throne) by the Lt. Governor of Eastern Bengal and Assam Sir Lancelot Hare and subsequently started constructing a palace for the Raja.

The Famous Mautam in 1911-12

In 1911-12 Zomis living in the Southern part of Manipur (the present Churachandpur District) was engulfed by the periodical seeding of the wild bamboo followed by visitations of scarcity causing the toll of thousands of people all over the territory occupied by the Zomis. The people also faced Smallpox side by side with the rat menace every where. The MAUTAM has become the legendary tale even today amongst the people.

Abolition of Potthang.

The most tall talk in those days was the POTTHANG system — compulsory labour provided by villagers for the repair of roads, schools and transportation of official luggages etc. This system agitated the minds of the people and spread like wild fire.

With a view to allay people from ***Potthang*** it was abolished by the Durbar.

The Great War 1914-18 and its impact

The First Great World War not only shook the entire *Zoland* but also shook the entire globe. The political situation in the Hills faced a new turn. The Zomis start breathing the air of their ethnical oneness and also of the havoc caused by the War.

So far Manipur is concerned His Highness offered to raise a Double Company of men for service and accepted by the Government of India and the troupe were sent under the command of Mr F.B. Blackie, the Raja's Private Secretary, to be trained with 3/39th Garhwalis at Landsowne. It was also decided to draft about 215 men to Mesopotamia for manual works during 1917-19. This very proposal evoked public opinion to such an extent that the Zomis highly objected to go to Mesopotamia thus signalled for Zomi uprising known as ZOGAL which was otherwise known as Kuki Rebellion. The Zomi Chiefs all over the Manipur Hills raised slogans against sending their subjects to France and their subjects with one voice responded the call of the Chiefs for non cooperation and Zomi Chiefs called for total revolution. Despite strong opposition from Zomi Chief for the Labour Corps to be raised — the Raja in collaboration with the British authority managed to draft about 2000 men (Nagas & Zomis (Kuki) in May 1917. The second batch of Labour Corp was to be sent in June but the chiefs objected to do so. The situation compelled the Political Agent (Mr J.C. Higgins, then the President of the Durbar during Colonel H.W.G. Cole's tenure the Political Agent to meet the rebel chiefs regarding the Labour Corp issue. No compromising solution arrived at — despite Political Agent's earnest attempt to convince the rebel Zomi Chiefs.

A Manipuri named **Chingakhamba** who

aspired for the throne of Manipur never lost time to incite the Zomi (Kuki) chiefs to cooperate with him in seizing power from the British authority so that the Hill people also have a share in the administration. The Zomi Chiefs now keep the gunpowder dry and subsequently raided the valley on 22 December 1917 and open rebellion declared.

The Rebel Leaders

Meitei Leader Chingakhamba spearheaded action in the plain whereas in the Hill Enjakhup an ex-service man from Naga Hills Battalion was the brain behind the movement. He was assisted by Ngulkhokhai, Chintong and Pasei of Chasad from amongst Thadou speaking Zomis and in the south Pu Goulun and Pu Langjachin were the leaders. In the operation against Zomi rebellion — two columns were despatched against Zomi Rebels consisting of 3rd Assam Rifle stationed at Kohima and 4th Assam Rifle stationed at Imphal.

From Burma also three columns were despatched to combat against the rebels. The overall incharge of the operation from British side was Brigadier—General Macquoid who acted on the advice of Lt. General Sir Henry Keary.

The British soldiers burnt down several villages the best method evolved to punish the rebels since the nomadic habits of the tribe and flimsy nature of their houses, the loss sustained by the Zomis was comperatively small. The soldiers also destroyed standing crops and destroyed granaries of the people that ultimately told upon the people.

In the south, **Hiangtam Fort** was very popular where the so-called Zos took up their defensive line. It is a legendary tale that the British forces were frightened to fight the Zomis because of their daring courage and indomitable spirit the like of which they never knew earlier. The Zomis used their home made weapons like ***dahs, spears*** and gun-powders, by then they could manufacture muzzle loading gun. Yet another best tool used by the Zomi was SUANGTHANG (stone trap) fixed along the path wherever their enemy were supposed to approach them. At Hiangtam Fort the Zomis and British soldiers fought for 7 days continuously. One conspicuous gallantry act of Pu **Thangsuah** Phiamphu is worth recording. He stood up on the top of the fence of the fort and fired at the advancing British soldiers and killed 30 soldiers single-handed, then, he too paid his ***supreme sacrifice for the cause of ZOLAND that will never die down in the hearts of Zomis.***

New Road HIANGTAM LAMKA constructed.

It is during this ZOGAL the British Government constructed a new road known as Hiangtam Lamka from the point where Tipaimukh road started. **Lamka** is the word of Zomi means **Junction.** Now, the second capital of Manipur popularly known as LAMKA and would be officially declared in due course of time.

How the ZOGAL ended ?

The shrewd British authority knew quite

well that they were fighting a big War in Europe and to have a tussle with nomadic tribes like Nagas and Zomis would be merely wasting their time and energy. They wanted to resolve the dispute through negotiations and other means, however ***mean*** it might be just to save their precious name ! So, they invited rebel chiefs in September, 1918 for negotiation and ultimately yielded some result. The chiefs in Somra Tract surrendered.

The ***period of grace*** was extended upto October, 1918 if not responded to start the operation in full from November was the decided opinion. In the north few Thadou speaking Zomi Chiefs surrendered but not all. About 8 noted rebel chiefs were drafted to Sadia Jail, their names, however, not properly recorded.

Want of food the people felt. The pinch of hunger more or less tormented the young aged Zomis. The yelling of youngsters for food and the murmurs of womenfolk disturbed the minds of rebel chiefs, not that, they will be purchased easily. When all the chiefs did not surrender the British started operation in November 1918 and completed their subjugation by March, 1919. The Zomis surrendered about 1000 muzzled loading guns and lost several lives. This is how the Zomi fought against the onslaught of British for their ***self-determination.***

Cost of Zomi (Kuki Rebellion)

The British government besides paying precious lives of innocent soldiers but also

incurred lots of money to the tune of Rs 28 lakhs to quell the rebellion. and the Zomis who rebelled against the British gained political wisdom for political unification based on ethnical oneness of all Zomis living within the four corners of Chindwin in the east, Chittagong in the south and Halflong in the west and Manipur (Moirang) on the north.

Impact of ZOGAL (Zomi Rebellio)

(a) Hill Administration remodelled

Manipur state which was indirectly governed by the British Crown through its Political Agents have thought it wise to remodel the Hill administration — comprising about 8000 square miles. inhabited by both Nagas and Zomis (Kukis . The northern region by the Nagas and the southern region by the Zomis. The Zomis occupy three districts Tengnoupal. Churachandpur and Jiribam, of course, with few other people — Hindus and Muslims.

The Nagas occupy three districts viz Ukhrul, Tamenglong and North District. of course, mixing with other tribes including Zomi (Thadou Speaking) and others.

The Government of India conveyed its approval of the Rules as to how the Hill region should be administered in Manipur with a special stress on assigning the duties of Hill administration only to whiteman (British) or Anglo-Indians who should be government servants from Assam Provincial Civil Service.

The Government of India was keen to have good administration in the Hills so that the Hill people (Nagas and Zomis) may transform

their way of life on the western style. Accordingly accorded Rs. 45,000 annually out of the revenue of the state to be spent for the Hill and also agreed to reduce the annual tribute of the state towards British Crown to Rs. 5000/- for 10 years later on increased to 13 years.

On 16th October, 1919 an open Durbar held at the palace by the Chief Commissioner Sir Nicholas Beatson—Bell. and the new proposal to administer the Hills were proclaimed. For a better administration of the Hill the entire Hills and plain was divided into four Sub-Divisions, one with Headquarters at Imphal and three outside. viz. Churachandpur after the name of Sir Churachand Singh. Tamenglong and Ukhrul.

In 1920, the Chief Commissioner took out a marathon march in the Hill areas which were mainly engaged on rebellion. He saw the true picture of the Hill and was very much impressed for the tour he undertook and in 1922 the government decided for the extension of **clemency** as the rebel Zomis have shown considerable improvement in their loyalty to the British and allowed for the enrolment of Zomis (Kuki) in Assam Rifles (3rd and 4th).

But, however, the Government again decided to re-arrange the pattern of Hill Administration and decided to withdraw the formar arrangement of dividing the Hill into three Sub Divisions with one Headquarter at Imphal which was effected in 1919. Now the Government entrusted the President to be overall incharge of Hill

Administration. It was thought advisable, however, to keep two subdivisions only — one for the south and the other for the north — with one SDO incharge for one Sub Division — who will assist the President. For the poor administration of the Hill areas, the British authorities shed tears which is evident from the book of Sir Robert Reid who said: *"History shows that the Manipuri cannot and will not give the hills an administration of the standard to which they are both entitled and now accustomed and that it can only be maintained by the control now exercised. We are under an obligation to the hill tribes to maintain to them a decent administration. The consequences of unrest and rebellion among them might be disastrous for Manipur and would be most dangerous for those portions of British India and Burma which lie along Manipuri boundaries"* — Sir Robert Reid's book P 89.

CHAPTER 12

The Constitution Act of 1935 and its impact on Zomi.

India and Burma which was one Federal State under British, Act of 1935 truncated the Federal State and put Burma as a separate dominion not within India. With Burma go half of the Zomi population and the other half remain in India. This is the firt impact of the Act.

So far Manipur Zomi is concerned we

can discern that the British Government never like to entrust the fate of the Hill people (Nagas and Zomis) in the hands of the Raja or the Ruler. The British Government faced a controversial subject as to how best the Hill people in Manipur could be governed. The Acts of 1935 armed the Governor of Assam with power to handle the problem of Hill people in Manipur directly or indirectly he feels alright. The governor conveyed his decided opinion to the Government of India in 1937 and the Government in Delhi accepted his suggestions so far Manipur was concerned and conveyed its approval vide letter No F-59-Fed/36 dated the 30 July 1937. The view of the Governor as regards the administration of the Hills were that they could not possibly be handed over to the Ruler for which he cited several cogent reasons to buttress his proposal. The Ruler was insisting for a Federal type of administration so far Manipur was concerned and raised the details of Federation in 1939 which he hoped would be established in 1938 just after the inauguration of Provincial Autonomy which was never fulfilled. Further discussion on the issue Federal was disrupted by the outbreak of the Second World War in Sep 1939. The Ruler of Manipur conveyed his approval to exclude the Hills from his direct control vide his letter dated 21st July 1939. Hence we can safely conclude that the Hill people (Nagas and Zomis) were never the subjects of the Meitei Ruler in Manipur except

on his dependents. "In this connection, a reference is invited to letter No 6484—P of the 3th July 1919 from the Chief Secretary to the Chief Commissioner of Assam to the Secretary to the Government of India, Foreign and Political Department, in which it was emphasized that from the installation of the present Maharaja the Hill tribes were treated as on a footing distinct from that of His Highness Manipuri subjects, being only 'dependent on" the Manipur state. Sir Reid's book P. 87

So far Lushai Hills is concerned, Major A G.Mc Call ICS, the Superintendant of Lushai Hills while calling upon the Lushai Chiefs for war efforts had stated: "you will remember that in 1935 the British people enacted an Act which had for its purpose the inauguration of Dominion status for India The British people could have included the destiny of Lushai straight away with that of the Indian people. But they did not. They made Lushai what is now known as an "Excluded Area." and retained the right to protect Lushai from subjection to any other majority control.

Was that not an Act which gave proof that the British people's wish was to protect Lushai Land, and to ensure that the destiny of Lushai passes to no other hands without the consent of Lushai peoples? He further added that "If Lushai land were handed over to India or Burma what chance would we, who are Lushais, have of entering into the social and cultural framework of either power

at this late stage, bearing in mind the fact that geographically or culturally we never have been a part of either.

So Lushai's destiny has really hung in the balance ever since 1935 when it became apparent that the desire of the British Government was to place the destiny of India in the hands of her own people"- Lushai Chrysalis P. 316

Accordingly a manifesto was issued to the inhabitants of Lushai Hills concerning the decision of the chiefs of the Lushai Hills to offer total resistance to any invader. The manifesto reads like this:—

> The decision of the North on April 4th (1942) and those of the South on April 16 (42) to offer total resistance to any invader places the Lushai Hills on the same basis of Total Defence as the peoples of England, Scotland and Wales. We are all from now on one man and woman, bound indissolubly together to respond to any call that may be made upon us.
>
> Life for us from now on is no longer individual; it is communal. The failure of one village or another may bring death to many others. We must not fail.

The road will be hard-not spectacular. We must lose life, limbs, or our loved ones. The enemy may not even come to the Lushai Hills, but we must assume he will and be prepared so we shall be strong"

How forceful the manifesto was! How enticing the words were! alas! The Zomis did not have a co-ordinating leader in those days!!

The Act of 1935 which made the Lushai Hills an "Excluded Area" forced the Lushai Zomi to think what next? The only alternative Lushai had appears to be: "anywhere, as long as we are not forced into the hands of British India against our wishes. The very exclusion of these areas presents provocation to the Indian politicians as a gesture savouring too greatly of the "white man's burden." Nevertheless, despite the cynics, there is the white man's burden, as indeed there is the Indian man's burden, and this burden is inseparable from the freedom guaranteed in democracy. Indians are not likely to quarrel over any regrouping of these areas. There is too much doing on India's home front. The British knew that the Lushai is bound rather to the Mongolian than to the Aryan races. This bags the whole question as to whether it would not be better for the Lushais to seek shelter under the Colonial or Dominion Offices, while still remaining within the sphere of Mongolian influence, by a closed association with the Hills of Burma, with whom Lushais have so much in common? The British were thinking whether the destiny of the Lushai should be handed over to the Indian people or to Burmese by just signing a scrap of paper. They were also debating that if Federation of the Hill people of common origin could be formed, the educational system

could be adopted to take up count of the natural genius of the people, which then might be developed for genuine export. They might evince a special genius for hands, crafts, surgery, manipulative surgery or other arts. But then, the British government, at last left the destiny of Lushai Zomi in Ihdian hand!!

Some of the Zomis who lived in Manipur Hills were very much behind the rest of the world! They knew not what was happening around the world. *They were snoring deeply in the lifeless beds and in the bliss of ignorance.* The people were ruled by the Manipur Raja with the help of a Political Agent duly appointed by the British Government. People paid Hill House Tax at the rate of Rs 3/- per annum per household. There were no schools, no dispensaries and no roads The British Administrators were stationed at three important Hill stations: Churachandpur, Ukhrul and Tamenglong. They were designated as Sub Divisional Officers with the power of a First class Magisterial. They decided cases according to prevailing custom of the people. The ugly monster of 'Divide and Rule' raised its head. In the Sub-Divisional Headquarters like Ukhrul, Tamenglong and Churachandpur schools upto the fourth standard were opened. In Imphal there was only one Govt. High School named after John Stone. In those days of the British Raj red tapism was rampant. Even office chaprasis were like great masters. Forced labour was executed without compunction. The few educated

people were sent outside the state for training mostly in pharmacist.

The Lushai Zomis thought themselves quite different from the rest of Zomis as they still think today such as Thadous, the Zos, the Paite, the Gangte, the Hmar, the Pawis and so and so forth. So was the case in the Chin Hills. The Suktes looked down upon others as inferiors. Zoland is from time immemorial geographically contiguous from Chindwin to Chitagong, Haflong and Moirang. Confined as they were to their small areas they lived like frogs in a well.

Had there been a born leader for the Zomis as a whole, their fate would have been quite otherwise. Had there been a **national leader** he could have nullified the so-called 1935 Act which has divided ZOLAND into two.

A new vista opened again with the coming of Second World War for the Zomis for self-determination but owing to the absence of a co ordinating leader the Zomi missed again the golden opportunity. The Act 1935 may be called an Act of **Zomi Division,** of course, **temporarily** yet the modern Zomis have to pay heavy price. The future of the Zomi is however in their hands, as Ruskin has said **"change must come but it is ours to determine whether change of growth or change of death"** — Discovery of Zoland. P. 54-57

CHAPTER 13

The Impact of British Rule over the Zomis

The British rule over Zoland have two impacts broadly speaking. They are (1) Religion and (2) Politics.

RILIGION:—The advent of the British government over the **entire Zoland** for about 17 years from 1930-47 (since the entire Zoland was captured in 1930) brought about a certain paralysis to the Zomis. Indeed, it was unavoidable. The occupation of Zoland by the British marked the presence of a power, hitherto unknown, unforeseen and unimagined. Within their lands the Zomis soon found two powerful contacts in the personality of the Political Officer or the Superintendant and the other Missionaries who came to Zoland on the heels of the British conquest. The former aimed at securing peace, maintain law and order, while the latter aimed at converting the Zomis from their animist belief to that of the **Christian belief** hitherto unheard of. The Missionaries, in order to convert the diehard Zomis to Christianity had to adopt several means by affording many facilities to the people. They were also given enough **carte blanche** to work among the people by the Government. The Missionaries could move freely through the length and breadth of Zoland with the single motto of converting the people to Christianity. The impact of British Rule, over the Zomis, candidly speaking, may be summed up like this: **"The British Government had given them light from darkness, peace from**

chaos and money from destitution." Indeed, the British Administration brought about great changes in the life of the Zomis, the first change was Psychological; from animism to christianity. Of all the Zomis (known as KUKI, CHIN and LUSHAI) the Lushai Zomi has probably been more fortunate than the rest of the Zomi since Lushai Hills, first of all, received the gospel messages of God, the Almighty through Holy Bible. The Maker of Heaven and Earth. This was possible through the help of those pioneer Missionaries who first landed in Zoland. The Holy Bible, the true word of God acted upon the mind and heart of the people so quickly that the people began to give up their time-honoured 'ZU' and SACRIFICES (kithawihna . The socalled ZU and INTHAWINA (Kithawina) or sacrifices to spirits which they were wont to practise since time immemorial has become a thing of the past According to the Zomis there were countless spirits to placate and propitiate by offering sacrifices involving ZU and sacrifices with varying degrees . And the sacrifice is made to spirit for curing disease. But alas ! no guarantee of cure for the disease nor salvation after death

The Missionaries taught the people of the real existence of the one LIVING GOD by preaching the gospel of the Bible. In this missionary work, the Government rendered tremendous service since their first motive was to usher in a new life. We cannot however, forget those Pioneer Missionaries who first landed

in the jungle life of the Zomis. We may make mention of these Pioneer Missionaries who landed in Zoland with love and apathy for the people. They are Messrs Sividge and Mr. Lorrain Foxall of the London Baptist Mission. They reached Aijawl, the capital of Zomi on 11 January, **1894.** Later on they were joined by other 20 Missionaries including Ms Lorraine and brother. They have penetrated into Lakher region also. This is how the light of gospel Bible spread in Zoland. The Missionaries were also responsible in giving education with the help of roman alphabet. They took up the work of spreading education throughout Zoland with the help of political officers then, of which mention may be made of Major Shakespeare who ably guided those Missionaries in the mission.

The Missionaries not only help in spreading education but also in giving medical aid through dispensaries. We admire the spirit of those missionaries who overcome formidable obstacles strictly with their zeal and love of service in the newly discovered ZOLAND.

So far Burma and the Chin Hills is concerned the Gospel of God was first preached by Dr. Judson and Rev A E. Carson. Among the Zomis Pu THUAMHANG and Pu PAUTHUAM are the first two Convert Christians. Rev. Vialnang Ngaihte was the first Zomi ordained Pastor.

In Manipur Hills; Rev Mr and Mrs Paul Rostad and Rev Mr and Mrs Paddock were the Pioneer Missionaries so far whitemen is

concerned. Among the Zomis Rev. Dala Rev Lungpau Rev. Thangkai, and Rev. Nengjachin were pioneer missionaries. The younger generation owe much indebtness for the services rendered by the revered Pastors for the new Gospel messages among the animist Zomis. Though some of them have departed for the Eternal Home, their memory is ever green in the hearts of Zomi Christians.

We are proud to mention the name of **Pu. R.D. Leta** who passed his matriculation examination in the year 1910 and he is the first ZOMI Matriculate throughout ZOLAND. And Mr. Hrauva of Southern village was the first **graduate** (1924) in Zoland.

Late Mr Vungsuan Tawnsing was the first Zomi to have passed MBBS. We are proud of him. This was possible with the help of our pioneer Christian Missionaries. Hence Zomis are indebted to those selfless Missionaries who rendered God's service in Zoland and died in Zoland We shall always remember them till there is sky over Zoland.

Political impact on Zoland

ZOGAL or Kuki Rebellion. The so-called ZOGAL which is rightly or wrongly recorded by some writers, say History of Assam Rifle as KUKI REBELLION occurred in the year **1917-19. This rebellion was the result of British rule over Zoland with highhandedness.** The British people wanted to treat the Zomis as **slaves** and forced them to yield to their commands. But in those days the Zomis were

united very strongly inspite of their utter backwardness in normal life. But their moral force was very potent. In those days, as we know, there was no clear demarcation between India and Burma since Burma and India were under one administrative umbrella of the British. So no demarcation was made rigidly as of the boundary between the two nations. The demarcation was only that of administrative jurisdiction. The vast Zoland occupied by the Zomis is contiguous though the Zomis were scattered over Manipur Hills, Lushai Hills, Chin Hills, Chitagong Hill, Tract and some parts of Cachar covering about 20,000 square miles which had no conspicuous geographical demarcation. But then the Zomis of the East were unknown to the Zomis of the West because of the obvious fact, that bad communication debarred them from knowing each other. **To them Zoland was too vast a land where the sun never sets.** Though the land is too vast the people accepted their consanguinity of all the Zomis (Pawi, Lakher, Thado, Gangte, Paite, Zo, Simte, Hmar, Vaiphei, Lushai, Kom, Sukte and Anal etc from the mouth piece of their grandfathers, grandmothers and also from the mouth piece of their grandfathers, grandmothers and also from the legend passing through ages.

When the first World War broke out in Europe, the Zomis of Zoland were said to have feared little because it did not affect their suzereignty. They were in their village states

breathing fresh air. They were then like animals in a Zoo, in that, the entire Zoland, though under different administrative units: Chin Hills, Lushai Hills, Cachar Hills, and Manipur, were directly or indirectly under the administration of British Officers called Political Officer or Political Agent. But by 1900 British administration over the Zomis was in a very nascent stage. They came in contact only when they come to collect the Hill House Tax imposed by the British rule upon the Zomis at the rate of Rs 3/ per year per house. Of these, one rupee went to the Maharaja of Manipur, the rest to the British Exchequer. The administration in the village-state was entirely in the hands of the chiefs and their cabinet. In other words, the arms of British administration did not stretch to all village-states. What they knew was that ZOLAND was entirely in the hands of whitemen. they could no longer raise their heads to fight the British. When the First Great World War broke out in Europe, the Zomis who were then physically strong were requisitioned for Labour Corps in Europe. Hence order issued. So the legendary tale in the preceding paras.

In those days, there was one Meitei Revolutionary by the name CHINGAKHAMBA. He revolted against the ruling Maharaja of Manipur who incited the Zomis (known as Kuki then) to join hands with him and to defy the call of the Maharaja to join the so called Manipur Labour Corps which was

requisitioned in 1916. However, about 2000 Zomis and Nagas were drafted to participate in the First Great World War. The contingent was sent in the month of May 1917 and the same contingent returned in the month of June 1918 after hard labour in the field. All those who joined the Labour Corps did so under compelling circumstances while some protested to the extent of warfare known as ZOGAL (Kuki Rebellion). The veteran rebel leaders were **Chintong** of Laizang village, now West District, **Pasei** of Chasat village, East District **Langzachin** of Behiang village and **Golun** of Hiangtam village, South District. The combined forces of Zomi and Meitei attacked Imphal, the capital of Meitei Maharaja on 22 **December 1917.** One British officer Brig-General Macquoid DSO was put directly in charge of Imphal Town; It was his duty to suppress the Zomi rebels.

The fighting took place exactly on war footing. To those who took part in the suppression of the rebellion were awarded the British War Medals of 1914-18. This proves that the Zomis fought against their enemy and did not like to be the slaves of the British regime and so defended their **sovereignty over Zoland.** The news of the Zomi rebellion spread like wild fire to every nook and corner of Zoland. Some refused to join the Labour Corps as called upon by the Maharaja and did fight the combined forces of British and Manipur Maharaja at several places, of which, Hiangtam

and Gotengkawt are important and famous. At these two particular places the Zomis fought British soldiers shouder to shoulder. It is a legendary tale that the British soldiers were frigtened to fight the Zomis because of their daring courage and the spirit which they never saw elsewhere though they have superior weapons. The Zomis did use their home-made weapons like Daos, spears, and home made gun powders. One of the potent weapons the Zomis used to fight against the British soldiers was SUANG-THANG (stonetrape). In the war, the so called Haukips and Zos fought together against the British. One of the most conspicuous feats recorded was that of Pu Thangsuah Phiamphu who, by sitting on the fence of the fort (Hiangtam Kulhpi) fired at the advancing British troops and killed about 30 soldiers with his Zouthau (a rifle made by the Zomis).

From Western Zoland also a good number of the Lushai Zomis about 2100 fine and robust youngmen volunteered to join the 27 Indian Labour Corps and left Aizawl by the end of April 1917 under the leadership of Colonel Playfair and Rev. D.E. Jones of the Welsh Mission. For getting of so many youths at Aizawl capital roused the spirit of some elders who uttered words of admiration. "If so great a number of young men are now going to war, the Germans will surely be nowhere" Out of 2100 volunteers who joined the Indian Labour Corps for France came back about 2029 that means some 91 persons were left behind

in the battlfield to tell the tale of the Lushai Zomi's role to the Heavenly Father. It is said that they were very much emboldened by seeing the great spirit of the Germans for their Fatherland. So, they began to realise their folly for not fighting unitedly against the British. Here we quote a song composed by young Lushai Zomi Association which is heart-rending.

"To establish the welfare of our Zoram (Lushai), young maids and lads are united in the name of Y.I.A. that ne'er our Forefathers bore we now take on and always shall.

Y.I.A. the new name that now we bear is fitting for us, young folks, our land and our nation now fell secure thanks to our beautiful name Y.L.A.

May all the people in all the villages Be united and of one mind Let's learn and practise for the sake of our Land
All that's good in both new and the old.

Oh: Y.I.A go on ever on.
Heed nought and scorn all difficulties,
give of your best in doing good,
strive now for all generations to come".—★

Chapter—14

Zomis Leaders in Burma

The Sukte tribe is one of the warrior tribes among Zomi Nationality. The word 'Sukte'

★ Lushai Chrysalis P.201

means people who go down on below. **Chimnuai** was the original capital of Sukte which the British recorded as **Chin Nwe** as per their pronounciation. But the correct name is **Chimnuai.** Another village known as **Maalbem** was equally important so far the inhabitat of Sukte is concerned. The Sukte can trace their pedigree for 6 generations. The first two chiefs of Sukte tribe are **Mangpum** and **Mangkim.** But much about them is not known except that they founded Tiddim during their life time. **Mangkim** had one son named Khanthuam who became king of Sukte whose name is familiar to all.

Pu Khanthuam.

It is good and interesting to relate the Sukte Zomi history for the coming generation. Sukte means in the Zomi language to go down that is the people who go down from North to South which on the other hand corresponds to our explanation in the introduction that the Zomi first came down from China and moved downwards following Patkai mountain and also the Chinwin river. They(Sukte) can trace their pedigree for six generations. The first two chiefs known so far were Mangpum and Mangkim but very little is known about them.

When Pu Khanthuam was born and where is not known but right from his boyhood he showed signs of leadership. There is a legend that he quarelled with his father's friend and on the death of his father he became the chief. The great work of his life is the conquest of

Northern Zoland(which was occupied by the Guite, The Zou, The Thadou and the Vaiphei which extended to the Southern Hill portion of the so-called Manipur. This means he could conquer several Zomi tribes belonging to the Zou, The Vaiphei, The thadou and Guite etc. He carried his arms right upto the plain of Manipur and all the tribes he met on the way either paid tributes to him without fighting or paid tribute after having been defeated. It is also said that he defended the ZOLAND from the intrusion of the Bumese king and this is presumed to be sometime in 1850. In those days, none of the Zomi tribe could resist the advancing Suktes for want of superior weapons and fighting force. All yielded without any resistance except the Thadou Zomis who resisted. But they could not resist either. As a result, their villages were burnt down to ashes. The exact date of his death is not known. He had six sons, Kamhau, Nokpau, Zakai, Paukam, Zapau and Kamjam He is betoweth with the title **conqeror.**

Pu Kamhau

Pu Kamhau succeeded his father Pu Khanthuam in the early part of 1800 (the exact date however is not known) He began to rule from 1848 to 1868 and adopted an aggressive policy. His father had earned the title of conquerer' whereas he earned the credit of being called "The consolidator of the Zomis". He fought with the Burmese and also with Zomis tribes such as the Pawis, the Lakhers, the Lushais,

and the Meiteis. He very sheewdly betrayed the Meitei king near Tiddim. He had eight sons. They are:— Zathual, Sumhau, Haumang, Lianthang, Thumlian, Thangkhopau, Haupau and Khawchin. He died in 1868 and succeeded by his youngest son Khawchin. On the death of Khawchin, forwant of a male issue the chiefship went to the son of Khawchin's elder brother Haupau alias Hauchinkhup.

Pu Khawchin

He succeeded his father (Kamhau) in 1871 as the youngest son inherits the father as per family tradition of Sukte tribe. He rendered help to Manipuri contingent when they raided Vanhnuailal of Champhai Chief. The Manipuri offered a large brass pot to Khawchin as a token of repect and achowleded him as the new king of Zomis. Khawchin sent a contigent of more than 100 men under the command of his brother Thangkhopau against the Sailo chiefs who rebelled against the advancing British.

He died in September, 1891 having no issue to succeed him. So, the kingship passed on to Haupau's son—HAUCHINKHUP whose story we narrate at page 61 of this book.

Pu Vumkhohau:

He was born on 17 March 1917 at Lunmun, Thuklai in the Siyin valley. His father Sawizakhup was the local school headmaster who was awarded a Certifcate of Honour for his service in the cause of education by the Governor of Burma, Sir Hugh Stephenson in

1934. Vum attended the American Baptist Mission Burmese school at Khuasak Forwhite and was awarded the Prince of Wales Medal for his excellent attendance in 1928. He also won a free scholarship for three years from 1934-37. He passed his matriculation examination from Sagaing Government High school in the year 1937. After passing his matriculation his father, out of necessity, wanted him to take up a salaried post. And so he sought the help of the Deputy Commissioner of Chin Hills Col. Burne to absord him as an apprentice clerk. He then applied for direct appointment to the Sub Inspector of police. During his clerkship in the D.C's office, he practised typewriting and learned Pittman's Shorthand and in due course of time he became one of the efficient clerks and the DC used to take him along with him as stenographer and tour clerk in his official tours as well.

He also had a chance to work with Mr. L.B.Naylor the successor of Col. Burne as DC of Chin Hills. While working as a clerk in Naylor's office he helped the DC in making war propaganda throughout the Chin Hills. Immediately after Naylor left the Chin hills his succesor Col. Stephenson appointed Vum as the chief clerk and stenographer in the DC's office and proved nis capacity and ability which impressed Col. Stephenson.

When the Second-World War broke out in 1939 the office work had become voluminous and so his hands were of routine works.

His officer entrusted him with a lot of additional work of Chin Levies and the Chin Wags. He helped the DC in organising Chin Levies. He also had a chance to work with Lt-Col. N.W. Kelly Senior Civil Affairs Officer and DC Chin Hills who could impress them with his effort and loyalty. During the Japanese invasion he sided with the British officers having held different ranks. He also founded the Chin Leaders Freedom League of which he was the Chairman. He was asisted by Pu Paujakam, Kamchinmang, Vulzathang, Ginzatuang, Lunpum and Summang, etc. He then piloted the Chin Independence Army with some of his trusted colleagues such as Thongchinthang, Seilian, and Suangin. This was initiated in collaboration with the British officers like Major Burne. In the Chin (Siyin) Independence Army he acted as the chief of staff. The Chin Hills was however completely occupied by Japan from 1943-45 during which he acted as the great leader of Zomis and when the Japanese were repulsed from the Chin Hills, he again looked for a better post and rank in the Government. He waited until the end of 1946. He also wanted to get the Emergency Commission but there was no response from the Government. Then tried for the Frontier Service but there was no reply in this case either.

Plunge into politics

By now he had acquired enough experience. His name become a household word in the whole of Chin Hills His fate was already fixed

in the politics, though physically he was outside the arena of politics.

At last he contacted Major-General Aungsan who was already in the hotbed of Burma politics. He (Vum) remembered his personal status and the respect he commanded among the Zomis of Chin Hills during the troubled days of the Japanese invasion of Burma and the subsequent take over of the Chin Hills by the British. The confidence he received from the British reposed confidence in him. He was a man of courage and integrity and so was never afraid of the consequences of his actions. He thought why should a third person come and arrest him for holding an independent attitude looking for an Independent ZOLAND? He joined the historic **Panglong Conference** which was held in February 1947 as the chief delegate of the Zomis and met General Aungsan there for the first time. The meeting with General Aungsan opened a new vision and new vista for Pu Vum. He was then at the height of his fame and people thought that he alone was the true leader of the Zomis. General Aungsan then assured him of all help in bringing the Zomis up to the status of others. Aungsan promised to do everything for the Zomis and simultanuously to press for developmental work for the Zomis. Having believed in this promise, he (Vum) stuck to Aungsan. The understanding between Aungsan and Vumkhohau at **Panglong Conference** sealed the entire fate of the Zomis!! Whatever decisions were

arrived at in this conference were again communicated to the Zomis at Falam where there was a meeting of the Zomis. Pu Vum convinced the Zomis at Falam and the people agreed or were made to agree to accept the Panglong decision.

Member of Constituent Assembly

He then joined the Interim Government formed by General Aungsan in the capacity of one of the Cabinet Ministers of Burma. He was also made a Member of the Frontier Areas Enquiry Commission. The 19th July 47 was a fateful day for the whole Burma because on that day 6 Cabinet Ministers were brutally shot dead while they were having a closed door Cabinet Meeting and Pu Vum was in a nearby room where he was engaged with the Zomi delegation from different parts. So he (Vum) escaped the tragic death. After the death of General Aungsan, Thakin Nu took over the reigns of administration and Vum as a Cabinet Minister, followed U Nu to sign the Burma Independence Treaty in London on 17 Oct 47. After Burma attained full independence Vum was given a new assignment in the Foreign Office as Deputy Secretary, then Ambassador in France, Indonesisa and Combodia. He also attended the UNO as one of the Delegates of Burma Union. He, therefore had drunk the full cup of what one's life can offer.

The author with great humility would like to give his personal view or impression about Vum's activity for the Zomis. No doubt, he

had sacrificed his comforts, his energy and wisdom for the people in accordance with the call of the time. But, he could not as we know the truth to unite the Zomis living in Lushai Hills and Manipur. Rather it was beyond his visions! Had he devoted his time for the unification of the Zomis, the history of Zoland would have been quite different. But the scope of exercising his sharp brain was never exhausted since he is still very active physically and mentally. He can still play a vital role for the re-unification of the Zomis, and for the creation of Zoland, the birth right of the Zomis. Though **Panglong Conference** had to a great extend sealed the fate of the Zomis within the narrow limit of the Union of Burma. The changing political thought of the Zomis and their determination to live as an independent people shall, one day, undo the Panglong Truce which binds the Zomis together in Burma. That was purely a temporary truce not a permanent one. At the Panglong Conference, Pu Vum's demands were simple and modest that is to opening schools in the Hills, providing financial assistance for developmental work such as communications and good water supply for drinking, retention of the Chin Rifle Battalion in the Burma Army. General Aungsan was touched rather with the simplicity of demand advanced by Pu Vum, the chief delegate of the Zomis.

Even today 36 years after Burma Independence, there are hardly 5 High Schools in the entire Chin Hills (Zomi State) but not a single

college has been established. Road communications and other facilities are forlorn hopes. The people are breathing under the heel of communist rule where there is no freedom of expression, no scope for employment, and no chance for individual growth. We cannot just imagine how long the Zomi can pull on in such depressive circumstances? Pu Vum can answer better than anybody else in Chin Hills (Eastern Zogam)

ZOMI PATRIOTS

Pu Khuplian

Pu Khuplian was born in the year 1860 and died in 1960. He led a Zomi contigent from Khuassak against General white's army and the Gurkha troops in 1888. He founded two villages-Suangdoh and Akbutun and reigned there for 45 years independently. He was awarded one breech-loading gun for his bravery.

Pu Siampum

Born on 9 August 1917, he was the eldest son of Zakhup. He was one of the first Zomi volunteers to command his own tribal levies against the Japanese for the Independence of Zoland in 1942. He was a Company Commander of the Zomi Independence Army that attacked the Japanese column at Ngaljang, Suangpi, Pimpi, Mualbem and Fortwhite. On one of the major attacks by the Japanese he was wounded on 4 October 43. But his troops inflicted heavy casualties on the enemy. Later on, he was arrested by the Japanese and kept

under strict surveilance for 5 months. When the Japanese took over Tiddim, he was restored to his chiefship (for his invaluable service). He was awarded war medals besides a pistol and some guns.

Pu Thonglian

Born in the year 1898 at Khuasak village. He saw service in France as a platoon commander in 1917 and returned to Burma in 1918 He relieved his ageing father, the chief of Khuasak in 1927. He served as a rice contractor to the Chin Hills Battalion in 1937-39 He was a pioneer in growing coffee, tea and apples. During the Japanese invasion he was the chief spokseman of the Zomis. For his conspicuous service, the Japanese arrested him and forced him to serve as a leading guide on their march 'on to Delhi'. He was also the Chairman of Siyin Education Board. For excellent service, he was awarded with the title of A.T.M by the British.

Pu Onjam

He is one of the Zomi freedom fighters He was born on April 1906. his father Vumtuang saw service in France during the first World War. Pu Onjam was enlisted in the Chin Hills Border Frontier Force on Jan 1923. When the Chin Independence Army was formed he was the staff captain in 1944. During the Japanese attack on the Chin Hills he gallantly defended Zoland and his troops took decisive positions at Mualpi and inflicted 74 casualties on the Japanese led by captain Sakamahi. He was awarded several medals for

bravery and excellent performance. His name will also have a place in the history of Zoland.

Pu Mangpum

He was another great warrior who was arrested by the British in 1892 for joining Zomi rebels in 1892. He was sent to Rangoon jail for 3 years. His name will be included among those who sacrificed for Zomi Freedom.

Pu Paukam

He was born in April 1887. He was the son of U Za-awn of Limkhai village. During British regime he helped the DC Chin Hills in distributing tribals lands in the Siyin valley in 1938-39. When the war came in Burma Pu Paukam volunteered to lead his clan as a company commander and served with Chin Levies throughout the war. His chiefship was stripped of by the Japanese captured the Chin hills because of his outstanding attack against the Japanese. When a resistence movement for Zomi Independence was organised Pu Paukam was one of the leading organisers for which his name will be written in golden letters in the history of Zoland.

Pu Khaikam

In Eastern Zoland(Chin Hills) Pu Khaikam stood first and rebelled against the British Expansionist. He is said to have possessed 7 guns before the British came. He inspired the Zomis to defend their Fatherland (Zoland). For this rebel activities he was transported for life in 1894 and at the request of his brother (Pu Mangpum who was serving in the

Chin Hills Battalion as a subedar) he (Khaikam) was released from Andaman jail on 14 May 1910. It is he who deserves the most conspicuos reward for his patriotic service to Zoland. His name will shine for ever in the pages of Zomi History.

Pu Goulun

Pu Goulun is another Zomi Leader who along with Pu Langjachin defended Zoland from the British Government. He was really a great leader who sacrificed his life for the sake of Zoland.

Pu Chengjapau

Pu Chengjapau, chief of Aishan village was also one of the bravest Zomi Leaders who defended Zoland. He was the head of the Doungel clan.

Pu Lhukhomang

Pu Lhukhomang is another Zomi Leader who defended his fatherland 'ZOLAND'. He was the chief of Chasat village. He led the Zomi rebels during 1916-18.

Pu Khotinthang

Pu Khotinthang was the head of Shitlho clan who pioneered the Zomi Rebels during 1916-18. He shall be remembered for his daring courage by the generation to come.

Pu Enjakhup

Pu Enjakhup was the Commander-in Chief of Zomi Rebels especially from the Thadou groups. He is very intelligent and a great warrior. Zomi shall remember him for ever and ever.

Pu Chintong alias **Tintong**

Pu Chintong of Laijang village, is another Zomi warrior who rendered a conspicuous service for the unification of Zomis and the most hated person by the British. But Zomis shall keep his name in **golden letters.**

Pu Langjachin Manlun

Pu Langjachin Manlun was the chief of Behiang village. He was the Commander-in-chief of Southern Zomis who led the Zomi Rebels during 1916-18. He was transported to Sadya. He shall have a place in the history of Zoland.

CHAPTER 15

Discovery of Zoland

From the time mankind started to tread over the earth, tens of thousands of men and women sacrificed their lives for the cause of human welfare in some field or other. Some sacrificed for their **ideas** and **ideals**; some in the discovery of new **science** or **technology**. To me all these sacrifices were made for the weal and wellbeing of mankind. A man or woman can think for the wellbeing of mankind when he is free from all anxieties. The anxiety which may baffle a man can be of many types but we can briefly cut down to two; **internal** and **external** anxiety. Internal anxiety may include one's personal problem, family problem, external anxiety may include a threat from outside or insecurity. But no anxiety whether internal or external can independently disturb one's life.

Most often there is a link between internal and external anxiety. It is beyond our imagination that a disturbed man can think for others! In order to do some tangible things, freedom to think or freedom of thought is necessary and this freedom of thought emanates from a free man from an Independent country. That FREEDOM is the Alpha and Omega of the whole universe. A man can achieve his real welfare when he is free or otherwise in an independent state/country. It goes without saying that a **slave**, however mighty he may be, cannot do anything because he is a slave. Hence, we can say very safely that INDEPENDENCE is the last and foremost quest of mankind as Parke Godwin puts it: "The greatest of all human benefits, that, at least without which no other benefit can be truly enjoyed, is Independence"

In my search for an Independent ZOLAND I have travelled a long way both in the realm of thought and in the realm of action and sometimes I received the same **knock of diffidence** as Tolstoy received, but, I should not be compared with him because he is too big a man. But he could not make any dent in Russian politics or philosophy though he is highly revered as a noble writer and **thinker** on whom Gorky says: "Alien to all, he was a solitary traveller through all the deserts of thought in search of an all embracing truth which he never found."

I have started thinking seriously for the

Emancipation of Zomis from the yoke of the present shackle which were rivetted on their shoulders from 1960 onwards and left no leaves of Revolutionary Books unturned written by different great Revolutionists like **Socrates, Plato, Aristotle, Engel, Marcx, Confucius, Sun-yat Sen, Mao-Tse Tung, Washington** and **Gandhi.** And Books like Political Liberation, Great Heroes of the World, O Jerusalem, Fox's Book of Martyrs, The Common Sense of Paine, Nehru's Discovery of India etc, etc, have helped me in shaping a new map for a new nation. All these books that I poured over have transported me to a new Land known as ZOLAND which I dream as of my birthright to stay on and live in it NOT as a slave but as a FREEMAN in a Free Country.

Dear compatriots, let us also know perfectly well that history is just a record of actions, good or bad, and for this history of our choice we have to begin works without waiting for others to do. We know very well that every nation has its own history. Histories of the world reveal how and why so many revolutions took place in the past. and how many more revolutions are yet to take place we cannot conceive. It goes on changing as the temperament of human being is changing. Do we maintain the same temperament or impulse which do not call for a change in our lives. History has revealed that one nation has, through a stroke of pen, had resorted to seal the fate of one nation through some ulterior motives, who are

temporarily under their control or administration. Stringent laws of varied nature were passed or enacted with a view to suppress or oppress those who fight for their legitimate rights. For instance, during the British regime, thousands of laws have been enacted with a view to suppress or oppress the Indian Freedom fighters so is the case with all nations in the world. The same **fate** has to be faced by ZOMIS who are presently fighting for their **self-determination** It is crystal clear. Hence we have to be ready for all the consequences that might lie ahead.

But remember, no genuine revolution ever fails though there may be time gap. If any revolution fails it is because it is not a genuine one. We have historical evidence. We must remember that every action of mankind has some link with **cause or reasoning.** Suppose we fall in love with a girl there is some cause or reasoning behind it; like wise if some one kills a man there must be some causes or reasons. So there must be some good reasons why the ZOMIS are so determined for LIBERTY and INDEPENDENCE.

In olden days, the Athenians faced **unity crisis** to defend their fatherland Let us quote how Demosthenes, an Athenian lawyer, ennerved the dying nerves of Athenians. He said, "O Athenians, whilst we are safe, with a magnificent city, plentiful resources, lofty reputation what must we do ? Many of you, I dare say have been longing to ask. Well then I tell

you; I will move a resolution: pass it if you please ! First of all, let us prepare for our defence, provide ourselves, I mean with ships, money and troops for surely, though all other people consented to be slaves, we at last ought to struggle for Freedom. This work belongs to you ! This privilege your ancestors bequeathed to you, the prize of many perilous exertions. But if every one will sit seeking his pleasure, and studying to be idle himself-never will he find others to do his work, and, more than this I fear we shall be under the necessity of doing all that we like not at one time. Were proxies to be had our inactivity would have found them long ago;but they are not"-★

In olden days, the Zomis as a Nation did know what the UNION is or in other words, the knowledge of the **union** which a great thinker **Spinoza** call it **"the greatest good "**. Before the Zomis were subjugated by the Chinese and Burmese they lived like a nation in the present upper Burma having a capital somewhere at KHAMPAT. But when they lost their knowledge of union they also lost kingdom. Spinoza further says:"The more the mind knows, the better it understands its forces and the order of nature, the more it understands its forces of strength, the better it will be able to direct itself and lay down rules for itself, the more it understands the order of nature, the more easily it will be able to liberate

★34 The World's Great Speeches Peterson P 26 says;

itself from useless things, this is the whole method."- I solemnly want to eulogise the modern Zomis in the same tone as Pandit Nehru eulogised the Indian people through the Discovery of India. He says, "India will find herself again when freedom opens out new horizons, and the future will then fascinate her far more than the immediate past of frustration and humiliation. She will go forward with confidence, rooted in herself and yet eager to learn from others and cooperate with them. Today, she swings between a blind adherence to her old customs and a slavish imitation of foreign ways. In neither of these can she find relief or life or growth. It is obvious that she has to come out of her shell and take full part in the life and activities of the modern age"- ★ Exactly, this is what is going on with us. He further appeals and says, "We may for the present, have to suffer the enforced subjection to an alien yoke and to carry the grievous burdens that this involves, but the day of our liberation cannot be distant. We are citizens of no mean country and we are proud of the land of our birth, of our people our culture and traditions. That pride should not be for a romanticised past to which we want to cling; nor should it encourage exclusiveness or a want of appreciation of ways other than ours. It must never allow us to forget our many weakneses and failings or blunt our longing to be rid of them. We have a long way to go and much leeway to make

★ Discovery of India P. 576

up before we can take proper station with others in the van of human civilisation and progress. And we have to hurry, for the time at our disposal is limited and the pace of the world grows ever swifter. It was India's way in the past to welcome and absorb other cultures. That is much more necessary today, for we march to the one world of tomorrow where national cultures will be intermingled with the international culture of the human race. We shall therefore seek wisdom and knowledge and friendship and comradeship wherever we can find them, and co-operate with others in common tasks but we are no suppliants for others's favours and patronage. Thus we shall remain true Indians and Asiatics, and become at the same time good internationalists and world citizens" —**. What a wonderful inspiration for Indians Can we also ponder how much we love Zoland Do we love our Zoland as Nehru love India? Let us again ponder the words of Indian Poet Laureate Rabindranath Tagore). 'I love India', he said, not because I cultivate the idolatry of geography, not because I have had the chance to be born in her soil but because she has saved through tumultous ages that living words that have issued from the illuminated consciousness of her great ones "—** How many bards we have in Zoland who can sing such wonderful songs ?

The present world we live in is the age of great political artists. The age we live in

** Discovery of India by Nehru P 581

is full of conflicts and instability. Many are at work in different kinds from the old to something new. We do not claim that our picture is superior to others, but ours certainly fits in best with our antecedants and is most suited to our requirements. We must be rest assured that there is no permanent stability or security or changelessness, if there were life would cease because life is a continous process or struggle of man against man, of man against his surroundings on the physical, intellectual and moral plane out of which new things take shape and fresh ideas are born. Destruction and construction go side by side and both aspects of men and nature are ever evident Life is a principle of growth, not of static, a continuous becoming which does not permit static conditions. Only, we must have faith that we **were a nation,** we are a nation and shall live like a nation as people in other lands have in theirs, and cultivate the same dedication, the same sense of discipline, and the same determination to carry out our plan for **complete independence.**

I know for certain that when we are struggling for our existence not of an individual but of national existence, we shall be circumvened by political trickery and intrigue that will take the place of ideal and cowardice and selfishness the place of disinterested courage. When we seek 'power' for our self-determination' we have to stop imitating our brothers of the old world that is the backward traveling

of the mind. We can copy the style of other nations if it suits our temperament and faculties. The great Emerson of America fired his compatriots with these words: "Stop being followers and leaners; become founders and leaders." "Build your own world." Build your own life the private life of one man can be made more illustrious than any kingdom in history" ** He urged every American to assert himself not his isolated self but his inclusive self, this social individualism which is yours by right of birth, and you have mastered the secret of all power." 'All that Adam had, all that Caesar could, you have and can do.' Unshackle your mind from its chains and learn to know yourself for the man, that you are destined to become. There are no bounds to the possibilities of man" **

We the Zomis are at present in between two teeth of power (India and Burma.) God alone knows when the two teeth shall chew us. That time is not far off. But we must remember we were never under their control except in the present age (after the exodus of Britishers that began from 1947. Should we toil under them for ever or determine ourselves what sort of life we want ? But, however, we **hate** nobody, nor a nation whether they are black or white or present masters or past masters as individual being what we **hate** is the **power of *ruling on us.***

** **Henry Thomas & Lee Thomas Great American** 151

** **Ibid** 151

How can we escape from bondage ? It is we to determine whether we want change of growth or change of death.

Let us also remember nationhood will not come down from heaven. We have to create it. We have to pay for it, work for it; if necessary bargain it with our supreme sacrifice. It is not just a tell-tale. Those people in the world who have attained nationhood have shown us the path, the way and multi-faced problems to be confronted by the people who seek Independence. Some got nationhood by resorting to armed might. Some through non-violence but exceptional. In both the cases knowledge of the union is necessary as we have quoted what Spinoza said about. In order to achieve our goal we need not borrow somebody's philosophy nor lend their ideas or ideals. We have our own philosophy. Our philosophy is 'We are a fit people to live as a nation Hence we must work for it, do for it die for it." Of course, I took pains to quote some noble quotations from some noble people who had cherished the same idea of nationhood before we were born.

But my dear compatriots in order to regain our birth right, that is, freedom we may have to miss our near and dear ones. Our houses may be gutted, we may have to forefeit our property, our sturdy bodies may be made the good food of whips all these can be made with only one ill-omented word "expedient" because the word **expedient** is the most appropriate

legal term used by all constitutionalists or legal experts in forming new laws or in the repeating of old laws. With the help of this very ill-omented word **expedient** our lives shall be very much subjected to. But let us remember **expedient** is an English word only. It cannot debar us from our legitimate rights permanently. No doubt, it can hamper our pace to a great extent. The two governments (India and Burma) who inherited freedom from the British shall no doubt, apply the same filthy **tactics** as it was applied to them earlier by the British. When we face any sort of bodily torture shall we deign to sing what an Irish gentleman (Henry Grattan) had sung "I have no ambition, unless it be the ambition to break your chains and contemplate your glory."

Let us pose ourselves one question: Why Indians and Burmese did not like to live under the umbrella of British administration ? Why have they cherished for Independence and fought for it ? Why did they value Independence so much and paid so much price for it ? The simple answer is, they want to determine what sort of growth they want. They could not grow under British administration because their liking are not same as that of the British people so they disliked to remain under the British people. The same is the case with us because our taste and likings are not same as that of Hindus and Budhists.

Dear compatriots ! Let us fight for our

own cause under the **Charter** of United Nations (Article 55,55 (c), 73 (b) and 79 (c). But while fighting for our **self-determination** let us not resort to armed might nor believe in the laws of hatred but have a firm faith in the law of **self-determination** because this alone can save us from sinking into abyss of racial antagonism.

Let us recall the eventful years of post Second World War. Every nation big or small who were breathing under the roof of colonialism raised their heads and opened their mouth decrying colonialism and fought for self-determination. None of our leaders in the past gave serious thought of their posterity save fighting for their self aggrandisement if not winning two square meals a day ! The white masters (the British) when they were about to quit the Zoland we occupy, they did ask the opinion of our elders but sadly enough most of our leaders mostly the chiefs of villages could not forecast our lot. Hence they were unable to play their card well. Thus we had to be divid d into two—one portion remain in Burma and the other, portion ceded to India.

What have I discovered ? I have discovered **Zomi's will, to have freedom** so that Zoland will find herself again when freedom opens out new horizons, and the future will then fascinate her far more than the immediate past of frustration and humiliation. Zoland will go forward with confidence under the banner of Zomi Independence. Today, Zoland is two million separate individual men and women,

each differing from the other, each living in a private universe of thought and feeling yet something unique has bound them together—their ethnical unity is more unique.

Weapons to the discovery of Zoland

In the above, I have narrated how I saw the vision for the beautiful ZOLAND, the land where all Zomis, irrespective of colours of skin will have a chance to live as man and woman by keeping aloft the characteristics of our forefathers who manned Zoland. Their characteristics are: Love of Zoland above everything else and this love of dear Fartherland enjoins in them to sacrifice everything as and when call for. Thirdly, every Zomi is equipped with zeal and determination to maintain dignity of mankind and for this, every Zomi must have the best civic sense of keeping one's body neat and clean which no temptation for corruption may penetrate the delicate body. We must also remember happiness lies not in the mere possession of money, it lies rather in the joy of achievement, in the thrill of creative effort as **Roosevelt** exhorted his American compatriots on his becoming the President of United States of America in 1933.

In this modern age people may discard the theory of non-violence as the best weapon to fight for self-determination. Armed might I do not advocate because the nation with which we have to deal is INDIA that does not believe in armed might and got its Independence through non-violence. Non-violent

method is the best weapon for Zomis also as we have pinned our faith in Christ, our Saviour. His principle of **love** and **sacrifice** can deliver us from the chain of political bondage. But mere wishful thinking and talking will not deliver us from the present state of political cage. Our primary task is to put our shoulders together so that we can throw away the age-old communal bogie we have been carrying for years together. Let us believe that no problem is unsolvable.

Let us take up the swords of non-violence—they are implacable faith in the strength of God, determination and courage. Let the **hope** to get self-determination ever temper the will power of all Zomis to gain Independence. Once you lose hope you lose everything —— because we live in hope and hope lives in us!

We should take up the armaments of Mazini ..... the unifier of Italy. But let us remember what Horace Greeley said about liberty —"Liberty cannot be established without morality nor morality without faith. It is impossible to enslave, mentally or socially, 'a Bible - reading people. The principles of the Bible are the ground work of human freedom.' "Liberty and union, one and inseparable, and now and forever" Daniel Webster concluded.

If Zomi want Liberty, they must work for it, fight for it, and if need be die for it then only a rich reward shall be bestowed unto them.

what kinds of people you will confront ?

First of all, your own Zomi will confront you in this gigantic mission of achieving Liberty .....which is so valued by all nations in the world. "*Oh, give me liberty ! for even were paradise my prison, still I should long to leap the crystal walls*" —*Dryden.* Can we sing like this ?. Can every child in Zoland chant this wonderful stanza ? You can as song sake but do we know the meaning of the song — how deep-rooted it echoes into the hearts of men !

Your own Zomi will be the first person to scoff at you with their spit of scorn, for, they are infidels, flatterers, sycophants, pimps, incivisms and remember many such noble sons have departed ahead of you whose story people read untiringly. Besides, petty and mean minded people, there are hosts of time-servers, servants of this and that government would oppose Zomi Liberty because they are too small a man who bargain his liberty with a morsel of food ! Then please recall how your forefathers have sacrificed for Zoland and take a refuge in Mr Burke when eloquence is necessary — a man who, to relieve the sufferings of the most distant nation, "**put to the hazard his ease, his security, his interest, his power, even his darling popularity, for the benefit of a people whom he had never seen**" you can reason with your opponents but may not probably go against the thunder of authority but remember to love is to give and take a

promise for the future — "with malice towards none with charity for all" Let us all burn with the ambition to spread the fame and name of Zoland: As for me, the propounder of Zomi Liberty, have nothing to say except singing a song of Irish patriot "*I have no ambition, unless it be the ambition to break your chain and contemplate your glory.*"

"Here I stand; I cannot do otherwise, so help me God !.....

Long Ljve Zoland. !!

CHAPTER 16

The Second World War and its impact on Zomis.

As **ordained**, War broke out in Europe in 1939 and subsequently engulfed the entire Europe and the world. All nations in Europe received a red signal from Hitler, the Warlord of Europe. The German conquered nation after nations including France. Now the turn comes to Great Britain separated by English channel. The entire force of Germany now reinforced to conquer England, the next target of Hitler.

Mr Chamberlain, then Prime Minister of United Kingdom faced a vote of confidence on 8 May, 1940 duly moved a motion by LLOYD George, Secretary of State in the House of Commons and concluded his motion: **"I say now solemnly that the Prime Minister can give an example of sacrifice because I tell him one thing, that there is nothing that could contribute more to victory in this war than that he should sacrifice his seals of office."**

On the morning of 10th May, 1940 King George the Sixth invited Winston Churchill at the Buckingham Palace and invited him to form a new Government. He (Churchill) respectfully obliged King George the Sixth and announced his new programme in the House of Commons: the gist of his announcement was summed up with eleven words: ***I have nothing to offer but blood, toil, tears and sweat"*** He continued his oratory speech. We have before us an an ordeal of the utmost grievous kind.

We have before us many, many long months of struggle and of suffering. You ask what is your policy? I will say: it is to wage war, by sea, land and air, with all our might and with all the strength that God can give us: to wage war against a monstrous tyranny, never surpassed in the dark, lamentable catalogue of human crime. That is our policy. You ask what is your aim? I can answer in one word: Victory—Victory at all costs, victory inspite of all terror, victory, however long and hard the road may be; for without victory, there is no survival. Let that be realized; no survival for the British Empire; no survival for all that the British Empire has stood for, no survival for the a urge and impulse of the ages, that mankind will move forward toward its goal. But I take up my task with buoyancy and hope. I feel sure that our cause will not be suffered to fail among men. At this time I feel entitled to claim the aid of all, and I say, "come, then, Let us go forward together with our united strength" The House of Commons voted unanimously for its approval.

Again, on June 4,1940, Mr Winston Churchill, the Prime Minister of Great Britain thundered the British Parliament with his potent words: **"We must be very careful not to assign to this deliverance the atributes of a victory"** then he delivered his long speech. England was by then enveloped by war fever and the anxiety of the British people fully warmed up the entire British Empire. Then comes, "this was their finest hour"

on 18 June, 1940 the day General Charles De Gaullee Calls Free France into existance. He broadcast from London with the word, **"the flame of French Resistance must not and shall not die."** He was in London taking shelter in the warmth of Mr Churchill's Leadership. With the fall of Europe into the hand of Nazi, Hitler's thirst for swallowing Soviet Russia never quenched. He pressed the button ordering to move his army towards Moscow through Finland. Now the turn of Stalin comes to call upon his country people to standby to meet any threat that might come from Hitler.. On 3rd July, 1941 he broadcast in a voice that was slow, halting, and colourless. **"To the enemy must not be left a single engine, a single railway car not a single pound of grain or a gallon of fuel."** The surrender at Stalingrad in February, 1943, marked a turning point of the war. Now the turn of the President, United States of America comes ! It was 7, December 1941 while the Japanese Envoy was still in Washington negotiating a settlement, the Japanese suddently hurled bombers and torpedo planes at Pearl Harbour, sinking or crippling 8 battle ships of U.S.A besides destroying many other crafts, as well as planes and airfield. President Roosevelt addressed the American Congress asking for declaration of war against the Japanese Empire. He said: **"There is no blinking at the fact that our people, our territory and or interests are in grave danger."**

President Roosevelt moved a motion in the Congress for the **declaration** of War against the Japanese Empire. Accordingly the Congress approved and state of emergency declared.

The first impact of War

The first impact of the Second World War was the division of the globe into two blocks one led by Nazi Allies (German-Italy Japan) and the other Great Britain, U.S.A. Russia and China later joined the Allied Nations

The War in Europe ended on May 8 1945 and ultimately declared as V.E. Day, the day of the official end of the European phase of the World War (II) and V.J. Day was declared on 14 August, 1945 the day making the end of War in Japan.

The War in Europe was led by General Eisenhower as the Supreme Commander of Allied Forces and Lord Mounbatten as the Suppeme Commander of South East Asia. On the two Fronts the Allied Nations won victory.

The Second impact of World War II.

(a) In United Kingdom

The sooner War ended in Europe, General Election took place in United Kingdom and Labour Party won the election battle and Lord Atlee took the reign of administration in the midst of surging public opinion in favour of giving Self-Rule in India Sir Winston Churchill relinguished his office of premiership.

(b) In United States of America

President Roosevelt of Democratic Party had completed three terms (1933 45) and

succeeded by President Truman of the Party for two terms (1945-53)

The third impact of World War II

In German

(a) Germany was divided into two by the Allied Nations—East and West Germany and a partition wall constructed in the heart of Berlin City.

(b) Hitler committed suicide.

(c) NATO (North Atlantic Treaty Organisation) Formed.

The Fourth impact

In Japan

(a) The Japanese suffered heavy loss in its population.

(b) Heavy war indemnity have to be paid Japan became the first victim of Atom Bomb explosion at Nagasaki and [redacted] Hiroshima

The Fifth Impact of World War II

In China

(a) A great Cultural Revolution Started by Mao-tse-Tung followed by expulsion of Chiangkai Shek from Mainland to Taiwan Island.

(b) Communism firmly rooted in China.

(c) Taiwan became a protectorate of U.S A since 1945.

The Sixth impact of World War II

In Africa

(a) British Colonialism uprooted and replaced by self-determination of about 30 different African Nations established.

(b) Killing and looting rampant in African countries with the germ of Apartheid.

(c Anglo - African antagonism deeprooted.

The Seventh Impact of World War II

In South East Asia.

(a) Freedom Movement rampant in **Indonesia, Vietnam, Malasia, Singapore** and Burma all got Freedom one after another from their old master; French and Britain.

(b) Korea divided into two: North and South.

(c) Vietnam was divided into two: North & South with the capital at Hanoi and Saigon.

The Eight Impact of World War II

In India Sub-Continent

(a) Division of India into two: Independent Countries India and Pakistan.

The Ninth Impact

Division of Zoland into two one portion to India the other to Burma.

Zomis in Eastwhile Lushai Hills

The Zomis of Western Zoland known as Lushai Hills by the British and others bore the brunt of British onslaught slowly and gradually since the amalgamation of North and South Lushai Hills into one single administration under one Superintendent. These people as they bore the brunt of their disunity first enjoyed the privilege of learning things through British Missionaries whose duty it was to impart western education. By the end of Second World War there were a number of people who got higher education upto graduation in colleges. Some of the Lushai Zomis got service in Burma and some in Assam and other parts of Indian Union.

Mizo Union Formed

As we mentioned in the foregone pages, upto the end of Second World War there was no political activity of any kind in the district that is to say until the beginning of having one administrative umbrella under one Superintendent. When the Second World War ended on the August, 1945 a new horizon sets in Zoland occupied by Lushai Zomis in that they could visualise political activities. The last British Superintendent Mr Macdonald blessed the newly formed political organisation under the banner of MIZO UNION headed by Pu Pachhunga, the first Zomi Business Magnet available then It was founded on 9 April, 1946 at Muallungthu village erstwhile Lushai Hills.

"If A.O. Hume baptised Indian National Congress, Macdonal baptised the Mizo Union," for it was felt necessary to have a political body to which every decision (right or wrong good or bad) made by the Government could be communicated to the people. So was the case with Indian National Congress in 1885. The first task of the newly set-up party was to slogan against the age-old practice of Sailo Chiefs taking tributes from the people and their autocratic rule over the people. The first Lushai Master Degree holder in the person of Pu Krawtinkhuma plunged into the newly formed party as one of its whips and supported the people's slogan for the immediate abolition of the Chief s tribute and right over land! To do away with this, they demanded compensation

for the Sailo Chiefs. At this time, Indian politics was surging ahead under the leadership of Gandhi while the British high ups were busy thinking where to adjust the Zomis (known by them as KUKI, CHIN and LUSHAI) whether they should have a confederation or whether they should continue to be under British rule or whether they snould be left to India and Burma. It was indeed the golden chance for the Zomis to open a new chapter in their national life of Zomi Unification But alas! their political horizon was so limited ! The Zomi leaders in Burma such as Pu Vumkhohau, Thongchinthang and Lunpum etc, etc, did not care to explore the possibility of Zoland. So also the Zomi leaders in erstwhile Lushai Hills confined their vision to Mizo problems only. In Manipur Hills there was no politics at all except squabbles for filling their stomachs. The few educated people were fighting among themselves for petty posts. Never did they think who they were. Exploitation of each other was the only pre-occupation or else they were busy collecting the rifles left behind by the warring nations in the jungles !! Had they visualised something beyond and put their heads together with their brethren of the Lushai Hills and Chin Hills they could have given a new shape to the lives of their people. Now it is too late ! But as the hackneyed saying goes **Better late than never.**

Rightly or wrongly, the Mizo Union Leaders such as Pu Saprawnga, Pu Thanhlira and others were easily goaded by Indian leaders through their emissaries like Mr. Rustomji ICS and other Civil Service men from Assam and won over the Mizo leaders and made them accept the **6th Scheduled** as enshrined in the Indian Constitution for Tribal people's development. That is a District Council vested with powers to undertake developmental work and also land allocation etc. They finally agreed to do away with the Sailo Chiefship by paying some compensation and thereby sold away the entire 8000 square miles to India at the price of some lakhs of rupees ! The entire Zomi objected to this. Simultaneously Lushai Hill was kept under Assam Government and the Assam Government could not do much as expected for the Mizos for their rapid development of the Lushai Hills. So it was uncared for district for a pretty long time. But, however things went alright from the point of view of law and order upto 1965. But the latter years were shrouded with fears and woes. Hunger and thirst swept the entire western Zoland (Lushai Hills). In 1960-61 the area was visited by Mautam (famine) and that Mautam bore MNF in its belly ! Accordingly a Famine Front was formed on 22. Oct 1961 under the Presidentship of Pu Laldenga and this Mautam Front gave birth to MNF on 12 Oct 1962.

The impact of Second World War In Manipur Hills.

In Manipur also people irrespective of the hill or the plain felt the pangs of the war. The first impact was psychological awakening of communal feeling among the different sections of the tribe speaking different dialects. The Nagas who occupied the northern portion of Manipur Hills took the leading part in moulding the hill politics whereas the so-called **Kuki** group for want of a statesman-like leader had to grope in the mists of political wilderness. Every clan start shouting for communal identity. The root cause of this communal hysteria was sown in the book of Thadou Kuki custom written by William Shaw, one time Sub-Divisional Officer of Tamenglong Sub-Division which evoked public opinion to such an extent that it became the very root cause of division among the Kuki group, thereby, every community starts claiming its own separate identity thus the word KUKI a common nomenclature for the non-Naga people have been discarded and rejected for the first time in Manipur. In 1946 a meeting of all chiefs belonging to Vaiphei, Hmar, Simte, Gangte, Zou, Paite was sponsored by a newly graduate Mr. Thangkhopau Kipgen at Mongon 9 miles from Thanlon. Almost all representatives from different communities such as Hmar, Gangte, Vaiphei, Simte etc were to meet at Mongon to founding a compromised solution but almost all failed to turn up at Mongon village. Mr Thangkhopau BA (Hons) had to go back crestfallen.

The Thadou speaking people scattered all over Manipur. But majority of them live in Sadar Hills. Now the word KUKI has become a political nomenclature of Thadou speaking people only as the rest of the communities completely discarded it not out of political vision but rather the product of myopia only. The Thadou speaking rightly or wrongly own the word 'Kuki' as if they are the real maker of the nomenclature. But it was not. It is the product of an accidental pronunciation of outsiders who first meet the people when they were roaming in jungles as nomadic tribe in search of livelihood.

Khul Union Formed

In 1947-48 just on the eve of political upsurge in the plain under the leadership of Sri Krishna Mohan Singh, the first Congress leader from the Meitei group, few Kuki opponent group headed by Mr Tebakilong and Pu Hemkhai Gangte formed a tribal Union under the caption 'Khul Union.' This Khul Union contested the first ever State Assembly election in 1948.

Among others, the brain behind Khul Union was a graduate from the south in the person of Mr T.C. Tiankham B.A, graduated in 1944 inspired the newly formed party. Another firc-brand of the party was Dr. Kampu Gangte. The party fought for in the state Assembly election held in 1948 and got five (5) candidates returned in the Election. They are: Mr T.C. Tiankham Dr. Kampu, Mr Tualchin, Dr. Damjakhai and

Holpau Its president Mr Teba Kilong and Mr T.C Tiankham were tipped as a Minister and Speaker respectively headed by Capt. P.B. Singh, the younger brother of the Maharaja Bodh Chandra Singh.

The Native State Assembly was dissolved on 15th October 1949 by order No 219—P dated 15th October 1949 issued by Ministry of states, Government of India and the administration of the state transferred to a Chief commissioner. The first Chief Commissioner was Major-General Rawal Amar Singh.

The Merger Agreement is appended below:—

MANIPUR MERGER AGREEMENT

AGREEMENT made this twenty first day of September 1949 between the Governor General of India and His Highness the Maharaja of Manipur.

WHEREAS in the best interests of the State of Manipur as well as of the Dominion of India it is desirable to provide for the administration of the said State by or under the authority of the Dominion Government:

IT IS HEREBY AGREED As Follows:—

ARTICLE I

His Highness the Maharaja of Manipur hereby cedes to the Dominion Government full and exclusive authority, jurisdiction and powers for and in relation to the governance of the State and agrees to transfer the administration of the State to the Dominion Government on the fifteenth day of October 1949 (hereinafter referred to as "the said day.")

As from the said day the Dominion Government will be competent to exercise the said powers, authority and jurisdiction in such manner and through such agency as it may think fit.

ARTICLE II

His Highness the Maharaja shall continue to enjoy the same personal rights, privileges, dignities, titles, authority over religious observances, customs, usages, rites and ceremonies and institutions in charge of the same in the State,, which he would have enjoyed had this agreement not been made.

ARTICLE III

His Highness the Maharaja shall with effect from the said day be entitled to receive for his life-time from the revenues of the State annually for his Privy Purse the sum of Rupees three lakhs free of all taxes.

This amount is intended to cover all the expenses of the Ruler and his family, including expenses on account of his personal staff and armed guards, maintenance of his residences, marriages and other ceremonies etc, and the allowances to the Ruler's relations who on the date of execution of this agreement were in receipt of such allowances from the revenues of the State, and will neither be increased nor reduced for any reason whatsoever.

The Government of India undertake that the said sum of Rupees three lakhs shall be paid to His Highness the Maharaja in four equal instalments in advance at the beginning

each quarter from the State treasury or at such other treasury as may be specified by the Government of India.

ARTICLE IV

His Highness the Maharaja shall be entitled to the full ownership, use and enjoyment of all private properties (as distinct from State properties) belonging to him on the date of this agreement.

His Highness the Maharaja will furnish to the Dominion Government before the first January 1950 an inventory of all the immovable property, securities and cash balance held by him as such private property.

If any dispute arises as to whether any item of property is the private property of His Highness the Maharaja or State property, it shall be referred to a judicial Officer qualified to be appointed as a High Court Judge, and the decision of that officer shall be final and binding on both parties:

Provided that His Highness the Maharaja's right to the use of the residences known as "Redlands" and "Les Chatalettes" in Shillong, and the property in the town of Gauhati known as "Manipuri Basti" shall not be questioned.

ARTICLE V

All the members of His Highness's family shall be entitled to all the personal rights, privileges, dignities and titles enjoyed by them whether within or outside the territories of the State, immediately before the 15th August 1947,

ARTICLE VI

The Dominion Government guarantees the succession, according to law and custom, to the gaddi of the State and to His Highness, the Maharaja's personal rights, privileges, dignities, titles, authority over religious observances, customs usages, rites and ceremonies and institutions incharge of the same in the State.

ARTICLE VII

No enquiry shall be made by or under the authority of the Government of India, and no proceedings shall lie in any Court in Manipur, against His Highness the Maharaja whether in a personal capacity or otherwise in respect of anything done or omitted to be done by him or under his authority during the period of his administration of that State.

ARTICLE VIII

(1) The Government of India hereby guarantees either the continuance in service of the permanent members of the Public Services of Manipur on conditions which will be not less advantageous than those on which they were serving before the date on which the administration of Manipur is made over to the Government of India or the payment of reasonable compensation.

(2) The Government of India further guarantees the continuance of pensions and leave salaries sanctioned by His Highness the Maharaja to servants of the State who have retired or proceeded on leave preparatory to retirement,

before the date on which the Administration of Manipur is made over to the Government India.

(3) The Government of India also undertake to make suitable provisions for the employment of Manipuris in the various branches of Public Services, and in every way encourage Manipuris to join them. They also undertake to preserve various laws, customs and conventions prevailing in the State pertaining to the social, economic and religious life of the people.

ARTICLE IX

Except with the previous sanction of the Government of India no proceedings, civil or criminal, shall be instituted against any person in respect of any act done or purporting to be done in the execution of his duties as a servant of the State before the day on which the administration is made over to the Government of India

In confirmation whereof Mr Vapal Pangunni Menon, Adviser to the Government of India in the Ministry of States, has appended his signature on behalf and with the authority of the Governor General of India and His Highness Maharaja Bodh Chandra Singh, Maharaja of Manipur has appended his signature on behalf of himself, his heirs and successors.

Sri PRAKASA
Governor of Assam, Shillong
September 21, 1942.

BODH CHANDRA SINGH,
Maharaja of Manipur.

V.P. MENON
Adviser to the Government of India,
Ministry of States.

The Merger Agreement signed between the Maharaja of Manipur and the Government of India if minutely studied one can discern a lacuna in the spirit of the Agreement in that the Maharaja appended his signature on behalf

of himself, his heirs and successors not on behalf of the people of the state. So the Merger Agreement is questionable politically.

Kuki National Assembly formed

For the first time, in the history of Manipur Hills a communal party under the caption mentioned above was formed in 1947-48 under the chairmanship of late Mr. Lunneh who was also MLA in the state Assembly led by Capt P.B. Singh. Side by side with the formation of K.N.A. — a Kuki company was also sponsored and for the construction of the building for Kuki Company fund drive began. It is said that not less than Rs 50,000/- was collected for the purpose but in due course of time, funds were misappropriated by some interested persons resulting in the collapse of the Kuki company — this is the first blow on the newly formed K.N.A. In the K.N.A, only the Thadou speaking people actively participates and has owned it since then

1952 The First General Election

In Manipur for Electoral purpose Naga and Kuki are the two recognised nomenclatures so far Manipur Hills was concerned. The Peoples Representative Act 1950 stress that a candidate seeking for Election both in the State and Parliamentary Constituencies must be recognised group not others. From Churachandpur Mr T. Thangkhai filed a nomination paper for Parliamentary Constituency but his case was rejected by the Returning Officer, on the plea that Paihte (later on changed to Paite)

is not in the list of recognised Tribes. Consequent upon the rejection of T. Thangkhai's candidature — communal hysteria flared up in the entire District of Churachandpur (then circle division) only. The newly formed Paite National Council headed by Mr T. Thangkhai spearheaded communal organisation in the south followed by other recondite and recalcitrant clans like **Zou, Simte, Vaiphei, Hmar,** etc, etc. These clans opposed the nomenclature Kuki and an organisation suffixed by the word Kuki. But the Thadou speaking people for want of leadership with wide horizon overtly woo Meiteis as if they too are the owners of Manipur. Indeed, the Thadous occupied Manipur Hills since 875 A.D. onwards and occasional skirmishes with Nagas occurred.

Incongruous clanwise recognition rampant in Manipur

It was the first General Election (1952) which spread the evil germs of sectarianism in Manipur. Almost every section of the tribe whose dialect is little bit different from their neighbours started claiming a distinctive tribalism and accordingly filed petition after petition for recognition to the government.

Accordingly, the government while welcoming divisive forces among different sections of tribals encouraged applications for recognition of tribes irrespective of big or small without much conditions for recognition. Hence the government passed a Constitutional order (Scheduled Tribe) order 1950 and issued a Modification lists

of Scheduled Castes and Scheduled Tribes in 1956 under the same order. In Manipur the new Modification order includes the following tribes. They are:—

1. Aimol	12. Kom	
2. Anal	13. Lamgang	
3. Angami	14. Any Mizo (Lushai tribe)	
4 Chiru	15 Maram	
5. Chothe	16 Maring	23. Sema
6. Gangte	17. Mao	24. Simte
7. Hmar	18. Monsang	25. Sukte
8. Kabui	19. Moyon	26 Tangkhul
9. Kacha Naga	20. Paite	27. Thadou
10. Khoirao	21. Purum	28. Vaiphei
11. Koireng	22. Ralte	29. Zou.

Of the Scheduled Tribes listed above, Aimol, Anal, Chiru Chothe, Gangte, Hmar, Kom, Any, Mizo (Lushai), Paite, Ralte, Simte, Sukte, Thadou, Vaiphei and Zou are one and the same people belonging to one ethnical group ZOMI. But unfortunately, their recognitions as a separate tribe no reputed Anthropologist can accept as authentic since these people have one common heritage. Only the knaves among them stick to that recognition and incline to maintain a separate identity of its own. This is the greatest folly one can contribute for one's downfall. Let the people say anything — the above mentioned tribes are one and the same people — bound by blood. No power or authority can bisect them.

The same is the fate in the Union Territory of Mizoram. There are about 37 Scheduled

Tribes listed in the Constitution (Scheduled Tribe) (Union Territories) Order, 1951—Part II Mizoram under No 7 Any Kuki tribes besides Hmar, Lakher, Any Mizo (Lushai) tribes, Pawi etc. Let alone decide the justification of the division of Zomi nationality into a number of tribes seems to hold water when we accept ZOMI as their national identity. Here Zomi stands as INDIAN stands for, and As American stands for, because the word ZOMI comes from ZOGAM and ZORAM.

The tempo of clanism or tribalism die down today, as the people know more and more about their historical background and those intelligentia do not believe any longer in the Scheduled Tribe as listed by the Government with one sole purpose of dividing them.

Clanwise Cultural organisation

Basing on the list appended in the Scheduled Tribe, some of the self-centred politicians taking undue advantage of people's ignorance, organised a clan-based political forum. For example, in Manipur, a number of such clan-based organisation begin from 1956 onwards and each clan fought Election on clan basis. But in fact, no clan can stand alone nor have a political wisdom of its own. While they were fighting among themselves the third party sucks their blood.

This is in a nutshell the very aftermath of Second world War on the Re-Unification of Zomis.

Two Zomi's bagged Military Cross

During the Second world War two brave Zomi soldiers could win **Military Cross** the Second Highest Military Award. They are Jemadar Thanghem Tungdim and Subedar Ralkap (Galkap) of Assam Regiment and 10 **Bn. Burma** Rifles respectively.

Jem. Thanghem MC

"One outstanding act of gallantry was when the Jemadar Adjutant, Jemadar Thanghem Kuki, tried to re-establish communication with the road-junction bunker, which was isolated from the main perimeter by the road on either side of it. Jemadar Thanghem began digging a shallow trench across the Kharasom track towards the bunker and soon came under heavy fire forcing him to give up the work. Undeterred, he decided to take a chance and dash across to the bunker position. Sepoy Thangchinjam however, volunteered for this task which he successfully completed, covered by the effective fire of Jemadar Thanghem. Later, when Jemadar Thanghem attempted to take some muchneeded relief to Havildar Saikham and his comrades in the bunker, a shell exploded a few feet from him— the blast blinded him and he fell bleeding from many shrapnel wound. Fortunately he was pulled into one of the nearby bunkers and his sight was later restored, but his hearing was permanently damaged. His courage was an inspiration to all, as he remained in command of his post and refused to be evacuated from the forward trenches." — History of Assam Regt **P. 68.**

This is in brief how he acted so bravely in the defence of the country and this is how he exhibited his high morality and courage to the defence of the country from the enemy— the Japanese. He retired in 1946 just after the end of the War. He then established a village known as MOLNOM 2 Kms from Churachandpur District H.Q. He was also a selfless social worker. He was one of the founder— members of MESA (Manipur Ex-servicemen Association) in 1958-59. He represented Manipur Ex-servicemen in All India Ex-service League meet in 1960 along with the MESA Secretary T. Gougin — who founded MESA and become the Founder-Secretary.

Jemadar Thanghem MC also contributed a lot for the upliftment of the village. He established a High School after the name of Gandhi — "Gandhi Memorial High School" at his own village — Molnom He took his last breath on **3 June 84** and was buried with love and respect. His dead body was carried by Ex-servicemen upto graveyard with tears Thousands of mourners joined the burial ceremony including Captain **P.B.** Singh— President Manipur Ex-servicemen League and the Ex. Chief Minister, Manipur.

Sub Ralkapa (Galkap) MC

He was born in 1911 at Vanbawng village —He joined Burma Rifle in 1932. He rendered service in Burma Rifle upto 1946. He then established a village at Mimbung as his counterpart Jemadar Thanghem M.C. did.

This is how he exhibited his courage

Subedar Ralkapa (Galkap) who was attached to Lushai Scout in the later part of his service showed splendid action. While they were stationed in the Arakan front, one day they came to know that the Japanese encamped somewhere in the Arakan Front Subedar Ralkapa arranged to send a patrol party to find out the exact location where the Japanese took shelter. While they were moving on patrol, the Japanese soldiers ambushed them but they diverted the route and ambushed the moving Japanese soldiers and killed about 20 soldiers at the spot and manhandled 2. This very action once again compelled his Commanding Officer to recommend his case for Military Cross and after few days the good news of awarding MC was conveyed to him.

In 1958 he migrated from Mimbung village to Lamka (Churandpur) Manipur. He is a very enlightened ex-chief of Mimbung village.

In 1958, the same year in his house, the Manipur Ex-servicemen Association was founded, of which, he was the Founder President.

In 1963 he joined Home Guard in Manipur and served there upto August 1974. During his service in the Home Guard he was given the rank of Asst Commandant. For his good work the Inspector General of Police gave him a cash reward of Rs 400/—

He settles at Lamka Town.

CHAPTER 17

THE MIZO NATIONAL FRONT

If "The Common Sense" of Thomas Paine is the springboard of American Revolution for Independence "Mautam is the springboard of Mizo National Front" Accordingly a Famine Front was formed on 22 Oct 1961 under the Presidentship of Pu Laldenga and his Mautam Front gave birth to MNF on 12 Oct 1962.The same year the newly formed party fought the election for the District Council. But they could not make their image before the public But then they muster strength and faced a by-election for the Assam Assembly seat by putting up their own candidates: Pu Manliana and Pu Lalmawia who could unseat the Mizo Union candidates Pu Saprawnga and Pu Bawichhuaka. On the appointment of Pu Thanhlira MLA as Member of Assam Public Service Commission the seat lying vacant. The MNF again put up its candidate Pu Rosanga who was defeated by Pu Ch. Chhunga, the Mizo Union candidates Politics in Mizoram became hotter since 2 seats are held by MNF in the Assam Assembly and the District Council under Mizo Union whose political programme was poles apart.

The political turmoil of Mizoram thus started with the advent of nationalist ideas. Slowly, Pu Laldenga's nationalist wave travelled by leaps and bounds in the Mizo Hills and touched the very sentiments of the youths. Thus the seed of ZOMI NATIONALISM was sown

in the minds of all the Zomis except those who **run for loaves and fishes.** The idea of Zomi nationalism had already been sown by Pu Vumkhohau and Pu Zahrelian of Burma. In Manipur also the same idea was deeply rooted in the minds of the people with the help of farsighted persons like Pu Thangkhai, Pu Awnlam. In Mizoram leaders like Pu Vanlawma, Pu Lalmawia etc preached the gospel of Zomi Unification. The later (Pu Lalmawia) who is an ex-captain of Burmese army is said to have raised a new party called UMFO (United Mizo Federal Organisation) with a view to unite the scattered Zomis under one umbrella. But as time rolled by Pu Lalmawia's idea of unifying the Zomi into one nationhood succumbed at the very foot of the Chair of Parliamentary Secretary, Assam Assembly. Pu Vanlawma is still embracing the idea of Zomi Unification.

After several years of effort to get together all the top leaders of the Zomis a meeting was organised at Kawnpui village near Churachandpur Manipur in the year 1965 which almost all Zomi leaders save leaders from Chin Hills attended the meeting. The meeting was presided over by Pu Bawichhuaka with Pu Haukholal Thangjom as Secretary. Almost all leaders expressed their view points and in principle accepted the idea of oneness of the Zomis and one nation. But somehow there lingered a reservation in their minds the fear of economic consequences and wellbeing of their family.

However Pu Laldenga spoke very vehemently and clearly that "he would not wait any longer because time was already ripe for Zomi reunification" —he added. The meeting resolved to meet once again but it never come.

Pu Laldenga and his lieutenants had already started the work and sneaked into Pakistan and jailed at Silchar. This news appeared in head-lines in Indian News papers. Pu Laldenga somehow cajoled Mr. Chaliha then chief minister of Assam and he was freed. But Pu Laldenga kept the powder dry and the appointed hour was awaited eagerly. In the mean time he (Laldenga) formed a shadow cabinet for the Mizoram Government consising of the following members:—

1. Laldenga.....President
2. Lalhunmawia.....Vice President
3. Lalkhawliana.....Finance Secretary
4. R. Zamawia.....Defence Secretary
5. Sainghaka .....Home Secretary
6. Ex Subedar Thangzuala...Commander-in-chief of the MNA.

Pu Laldenga and his party counted days and months so sparingly and carefully, every minute they counted, every sound they examined, every bit of news they studied and at last the appointed time came on 28 Feb 66. At midnight of this day the MNF launched a massive attack on Aijal, Lunglei, Demagiri, Champhai and Kolasib and looted the Government treasury and also hoisted the MNF flag for 48 hours the entire Lushai Hill area was

under the control of MNF. The moment this news reached Delhi a counter attack was launched by the Indian army. Jet fighters bombed Aijal Town and rehoisted the Indian flag in place of the MNF flag. From that time onwards the MNF has been fighting for liberation, admitting the theory of Mao-Tse-Tung that **'power comes from the barrel of the gun.'** Mizo insurgence has created fear in the mind of the people because they are yet to feel the idea of nationalism. We need more of resurgence than insurgence but a boat cannot go without a **rudder**

Talks with Laldenga In Delhi

It was almost 5 p.m. on the Ist May 1981 my friend Mr Thangkhangin and I reached Mr Laldenga's residence in Delhi. Mr Thangkhangin was doing for his Ph.D. Degree in J.N. University, Delhi on Zomi — whom I trust like a Sholar. He was still very young and intelligent enough to grasp things. I took Mr Thangkhangin purposely to help me in my dialogue with Mr Laldenga, the Mizo National Front Chief who was then detained in Delhi by the Government of India. Purposely, I went to Delhi to meet Mr Laldenga and have a discussion with him. My second son Tualminthang accompanied me in my journey. Luckily or unluckily we had 4 hours discussion covering wide range of Zomi politics (past—present and future). On certain subjects we have a different opinion but for the common nomenclature we are one. He advanced his

arguments for MIZO but I convinced him that MIZO is wrongly-arranged-word— it should have been ZOMI— because 'Zo' stands for the Hill 'MI' stands for man. So Zomi means Hill man. Should we mean that all hill men should be Zomi—No, certainly not. But all those Hill men (Highlanders) who have same culture, tradition, usages and custom and ethnically belonging to one group. So the so-called Kukis, Lushais and Chins are one people— because of ethnical ties. This, no body can deny.

Secondly, God created land first, the land, HE created is called by our forefathers as ZORAM—(Zogam) people who occupy ZORAM is known as ZOMI not MIZO. Had God created MAN first then land in that case MIZO would be true.

Thirdly, MIZO is grammatically wrong also. Before adjective noun comes whereas in ZOMI— it is grammatically correct also. So, from all points of angle—ZOMI is better than MIZO. From Zoram comes ZOMI.

Mizo is just a substitute of Lushai— the old word for Mizo. The Mizo cannot accept other languages as the language of Mizo whereas Zomi accepts Duhlian Tawng (old Lushai Language) as the language of all Zomis. Zomis is not a corrupt word like KUKI, CHIN and LUSHAI or Mizo.

ZOMI is the ***ordained nomenclature*** for the people known by others like Kuki Chin Lushai **"Pu Laldenga, we have to accept the**

Truth-call a spade a spade" ! He then agreed and said "As for me no nomenclature is bad I accept ZOMI as our nomenclature provided people like it."

Again we covered for Zomi Unification how to achieve the goal either through violence or non-violence. We delved into the subject. He proudly said that the so-called M.N.F. have already paved the way. In my reply I told him 'you are mistaken Pu Deng, the MNF, instead of doing good thing for the people they taught people lessons of **demoralisation"** how I dare say this. Once a Mizo is ready to sacrifice for ZORAM how they surrender again ? Do you surrender your conviction ? I think, you dont. You fought for Independent ZORAM then how you said "within the framework of Indian Constitution"? Is it a surrender of conviction or philosophy ? Pu Deng, you are like a leopard who change his colour every now and then. Sometimes he was so irritated and sometimes he was impulsive too. But "I stand firm" He invited me to join the M.N.F. but I spurned his invitation because M.N.F. has no future it is something like a dying cat ! Further, I told him "Pu Deng, my politic is not wavering one as yours. I believe in oneness of ZOMIS as a whole, I believe in one National Identity but how to achieve it is our common problem. We can achieve our goal when All Zomis young and old, rich or poor, love Zomi Nationality and work for a separate Identity then we can do

something, but I dont believe in bullets nor killing of Indian soldiers that will help solve our problem. First, we should be convinced of what we are doing [redacted]. It is natural that India would oppose our demand because they want us that we should live under them like a third class subject. India; we can fight only with wisdom— not by weapons. Rather let us take help from India so that we can unify ourselves."

Regarding Zomi Integration under one administrative umbrella— it is quite possible provided our people share our view points. But how many people could share our view points ? Why M.N.F. volunteers surrendered day in day out ? Because they did not know what was politics. They thought that **over night** ZORAM can get Independence ! Their actions were motivated by impulse not by understanding things in their true perspective. But I do pay my due homage to those brave young Zomis who died for the cause of ZORAM (ZOGAM). But I am not ready to resort to armed might not that I am not in favour of getting Independent Zoland.

Talks with Brig T. Sailo and His Colleague Ministers.

Brig T. Sailo is not a stranger to me. He was in the Assam Regiment from 1942 onwards for few years. But I did not have a chance to work with him except knowing that Pu T. Sailo was one of our brilliant officers of Assam Regiment.

Our personal acquaintance began after our release from the service and when both were in the political field We knew each other when we first met in Shillong when he was moving about for his People's Conference. However, my first fruitful meeting with Brig T. Sailo was in 1979 in Aizawl that too in his office Chamber of Chief Minister. I paid a visit to Aizawl to study some developments there as the Chairman of Small Scale Industries Corporation, Manipur. I could not visit *Lungleh*, *Saiha* and *Champhai* though it was in my programme, the reason being— law and order situation was not safe. The Chief Secretary, Mr J. Kundan who was my former Commissioner -Cum-Secretary in Manipur when I was a minister in Manipur, advised me of his personal viewpoints not to go beyond Aizawl. The Silchar incident owing to the killing of one A.E. (PWD) by unknown people between Aizawl and Champhai erupted the whole situation in Aizawl and the P.C. Govt. had to clamp curfew in the Town. My first visit to Aizawl on official capacity was simply to study something .. something o. the people... the area etc etc.

My next visit was in 1980 which was covered up as a journalist, as I was editing one English Daily Paper known as THUTHANG from Lamka, Churachandpur, Manipur. The P.C. government headed by Pu Brig T. Sailo arranged every thing for my journey from Silchar Airport to Aizawl and back to Silchar. I discussed with Pu T. Sailo about my viewpoints

of 'ZOMI UNIFICATION and vice-versa. We agreed in principle for one NOMENCLATURE preferably ZOMI. He told me that he did move in the Assembly (Mizoram) but they thought it was too hasty to adopt a resolution without first knowing consensus opinion but then, he (T. Sailo) thrashed out his viewpoints for one Nomenclature. The learned Members, I am told, agreed in principle to have one common nomenclature and decided to feel the pulse of the public in general.

I also pointed out that the nomenclature of Mizoram Govt should also be changed to "Government of Zoram" basically- because all government nomenclatures are named after the "country" or "the land" not the people. For example, "Government of United Kingdom" or Government of England not "Government of English"— so also Government of Japan so and so forth, "Government of Mizoram" sounds too biased— too prejudicial — so it must be "Government of Zoram or Government of Zoland" "MI" which means 'man' should be deleted. The Sailo Government is intelligent enough to catch my viewpoints. So they (PC) without mincing words promised to take appropriate action to change the nomenclature of the Government as and when possible. I also met leaders (of pro-Laldenga known as the Steering Committee.

Again during my third visit in June, 1981 some new development took place; The P.C. Govt. have already formed a Committee to

consider on the Government nomenclature and I am told that the PC Government moved the Government of India for legal sanctions.

So far my knowledge goes the P.C. Government headed by Brig. T. Sailo is not against the UNIFICATION of all ZOMIS on this hemisphere but to them the present circumstances do not brave them for this noble cause except devoting their entire energy to the lifting up of the people economically and broaden the social standard of the entire Zomis. "GO SLOW" with the "Unification of Zomi" was the central theme of the P.C. Government, if I am not wrong.

CHAPTER 18

The Zomi National Congress

It's Birth

The Zomi National Congress took its birth in a humble hamlet called DAIJANG in Churachandpur, South District Manipur. As the birth of Lord Christ was out of divine necessity; so also the birth of the Zomi National Congress was much more necessary for the age-old down-trodden people known as Zomis. The birth of Lord Christ was necessary for the **salvation of mankind** especially for sinners and for their everlasting life whereas the birth of the Zomi National Congress was necessary for the political salvation of all the Zomis (known by others as KUKI, CHIN and LUSHAI). Till the birth

of ZNC there was no party which thought of the **unification of the Zomi** and their Political Emancipation. Whatever parties there were, were more or less confined to communal issues sectional organisation. As such, the voice of the down-trodden people forged a new party to spring up whose ultimate goal was nothing less than their **political emancipation** and their **Reunification of all the Zomis.** It came into being on twenty first January, 1972 at Daijang Its founding father was T. Gougin and S.K. Samte the Founder Secretary.

IT'S PREAMBLE

To inculcate a sense of Zomi Nationalism among the people of Zoland and for this purpose, to organise a political platform from the village level strictly based on principles and discipline, and to fulfil the above it shall be the prime duty of ZNC to pull down the communal barrier that dimmed the vision of the Zomis and by enlightening the people through education and extensive tours and to ensure that the LIBERTY, EQUALITY and FRATERNITY, for all the Zomis; to guarantee that Zomi Nationalism has within itself as its content the institution of a socia democracy sans poverty and equality, and pledge to establish a FREE and DEMOCRATIC STATE called ZOLAND so that every ZOMI has:

1. the liberty of every individual growth,
2. freedom of expression,
3. the right to sue for justice and the right to join a government of his choice.

While keeping aloft 'the above pledges, the Zomi National Congress shall, however adopt wholly honourable means to 'achieve its goal of Zomi Emancipation with a Revolution without **hate**. without **terror**, without **spy system**, without **treachery** and without **assassination**. It shall demand the LIBERATION of all the Zomis from the nation who now rule over them, subscribing to the four freedoms of the Atlantic Charter and always abiding by the Rules of Internationalism as expressed by the UNO Charter from time to time.

The ZNC will continue to fight for the political liberation of all the Zomis through goodwill of all the people discarding violence and coercion as its goal **"Nothing good over comes of violence"**—Luther.

In its attempt to achieve its political salvation, the ZNC will never create hatred between the Zomis and other people, say, the Hindus and the Burmese because they believe in the sacred love of Christ. The Zomis will not try to gain anything out of hatred or force. Zomi can be called Indians as long as they are in India and any Hindu or Muslim or Burmese may be called a Zomi if he or she stays or lives in Zoland, though Zoland is yet to be created or established with the goodwill and co-operation of all peace loving people on earth irrespective of caste or creed, who value human dignity and liberty as the birth right of every nation. The aspiration for Zoland can be quickly fulfilled as and when

India and Burma take up the initiative since the two countries are at present taming the Zomis with or without their consent.

The Zomis also firmly believe that no truce or agreement between two men or parties can ever seal the fate of a nation as witnessed by action of men in the history of mankind. The entire Chin Hills ceded to the Union of Burma in 1947 and that also as per **Panglong Conference** but now Panglong Decision is condemned by the people. Hence it can neither seal the fate of the Zomis living in Burma nor bar them from uniting with the rest of Zomis. The cession was **accidental**. It was not based on the will of the people.

If Burmese and Indians could push out their alien rulers (the British) from India and Burma, the Zomi can equally push out those who rule over them. Actually what must be pushed out is not the men or women who stay in Zoland but the **authority** to rule over Zoland must **be scrapped. The Zomis hate neither the Burmese nor the Indians. what they hate is their ruling over the Zomis without their consent. They want self rule, self determination, in other words complete Independence.**

The Zomis can eat together, sleep together work together, if necessary die together, but a Zomi and a Hindu can never sleep together, eat together in **one plate** because of the many social taboos. For example, the Hindus never take beef which the Zomis take. A Hindu and a Zomi cannot sleep together because of

class barrier. Today, the Zomi can take beef but time is fast approaching when they shall be deprived of this food for which no Indian can give guarantee since the Indian Constitution is flexible and amendable. In Burma, **Budhism** is enforced as state religion and a time might come for the Zomis also to adopt Budhism. All these apprehensions are deeply rooted in the minds of the Zomis. Above all *If self-rule, self-determination is invaluable to a Burmese or a Hindu it is equally invaluable to all the Zomis.* After all, they are one people, one nation however small in number they may be.

Now the awakened Zomis realise their folly. They have to know how they were deprived of their **birth right** to have **self rule** and live like a nation. Their right has been taken away by others without their consent. They have the right to voice their feelings and their will. But their basic human rights are deprived by the Burmese regime. Hence the time has come for the Zomis of Burma to raise their slogan for **self-determination.**

The Zomis believe that it is the **inalienable right** of the Zomi people as of any other people, to have freedom and to enjoy the fruits of their toil, the toil of past generation and the present and have all the necessities of life, so that they have full opportunities of growth. They believe also that if any Government deprives a people of these rights and oppresses them, the people have a further right to alter it or abolish it or ask to quit it. They

(Zomis) also believe that what has been done to India by the British is again repeated on the Zomis by the Indian Government and its people. Everyday we experience a sense of frustration in every field of life beceause they feel exploited economically, socially, politically, culturally and spiritually. Exploitation of the masses has begun and is ruining the morale of the Zomis. They are determined, therefore that ZOLAND must be curved out by severing ties with India and Burma to attaining **complete freedom** because they hold it as a crime against **man** and **God** to submit themselves any longer to a RULE that has caused fivefold (social, economic, cultural, spiritual and political) disaster to their land-ZOLAND (Zoram, Zogam)

The Zomi firmly believe that all land belongs to God—the Creator. Then where is the boundary line? The boundary is drawn by man and he can therefore unmake it. The Zomis also have the abiding faith that they cannot achieve their political goal without truth and non—violence in concrete terms without a living faith in God. Hence they must reinforce their moral strength.

All those Zomis who really understand the sanctity of SELF-RULE can work for Zoland. Every man and woman who thinks of the future generation must work for Zomi Liberation which is their very birth right. The ZNC (Zomi National Congress) is the torch bearer to lead the freedom fighters. With this party in the vanguard the Zomi can be sure of

Zomi Liberation and a free Zoland in which the poorest shall feel that it is their country in whose making they have an effective voice and role to play and also a Zoland in which there shall be no boundary between communities and no class distinction and there shall be perfect harmony. The clarion call of the ZNC to all peace....loving Zomis is to live for Zoland and if necessary die for it, because this alone can give salvation to coming generations and **this is the only way to please the Almighty God.**

The Zomi must remember that in the cause of our freedom we have to battle for the rights of our people with whom we do not agree and whom, in many cases, we may not like. If we do not defend and work for our rights, we endanger our own lives and the lives of future generations. Because our virtues are dearer to us, the more we have had to suffer for our own cause. It is the same with our children. All profound affection admits a sacrifice.

Zomi Independence is a must, for, **"Independence is allied to the ideas of dignity and virtue**; while dependence, to the ideas of inferiority and **corruption"**, (J Bentham) Dictionary of Thoughts Page 300. The Zomi also should remember what Parke Godwin said "The greatest of all human benefits, that, at least, without which no other benefit can be truly enjoyed, is independence" —29

*29 Dictionary of Thoughts P 300.

CHRONICLES OF ZOMI NATIONAL CONGRESS

1. Date of Foundation

On the 21st January, 1972 a new party under the caption "Zomi National Congress" was founded with a view to unite all Zomis for one common political goal, that is, **emancipation of Zomi Nationhood.**

2. Its Founding Father

The founding Father of Zomi National Congress was Mr T. Gougin M.A. who was also the founder President of United Zomi Organisation in 1961 at Singtom Village.

Mr Semkhopau Samte was the founder secretary of the ZNC. They submitted a Memor andum to the President of India Mr V.V. Giri when he visited Churachandpur in 1972.

The two leaders led the ZNC upto 1978. But owing to unavoidable circumstances Mr. S.K. Samte could not show activity. Hence he was relieved by Pu Lalhmingliana Tuolawr B.A. and continued upto 1983.

3. RE-ORGANISATION OF ZNC

Voice of Zomi Unification echoed and re—echoed nook and corners of ZOGAM/ ZORAM. Accordingly it reaches to the ears of those enlightened University Students and those of budding Research scholars in Jawahalal Nehru University. Enthusiastic young scholars like Mr S. Thangkhangin who was doing his Ph.D in Nehru University in Delhi spearheaded Zomi Unification movement amongst his University environment.

The spirit of Zomi Unification thus acted upon University Students Accordingly "All Zomi Students Association" sprang up in Delhi first headed by Mr S. Thangkhangin followed by Mr Holkholun Tungdim and MrR.Buhril

All Zomi Students Association founded in Delhi forged the ZNC much stronger than before. Hence during the Summer Vaccation in 1983 all University Students were in Churachandpur.

The ZNC President T. Gougin organised a Special Assembly of the Zomi National Congress on 8—9 July, 1983 at Zoveng, Churachandpur where almost all members of All Zomi Students Union could attend the ZNC special Assembly. In the Assembly the President once again thrushed his political goal that is "Emancipation of Zomi to Nationhood." He appealed to all Zomi Students Union to spearhead the ZNC with one voice and in a body. His appeal for ZOMI UNITY once again enlivened the nerves of Zomi Students Association. Hence, the Special Assembly was crowned with a success—with a solemn pledge by all University Students to **reverbish** the ZNC.

The same day, it was unanimously resolved to maintain the unity of Zomi under the same nomenclature "Zomi National Congress". The main mover for the occasion was Mr L.S. Gangte M A ,M.Phil. When he strongly pleaded to maintain the nomenclature ZNC with his philosophycal harangues,— —all the audience stood up and supported the motion as moved by Mr L S. Gangte, M A., M Phil. Thanks to Almighty God to shower HIS wisdom on that very occasion when some Zomi fathers were in a punzzling mood for the best nomenclature for Political Organisation. But, when Mr L.S. Gangte sounded a note of warning that even if we coin the best nomenclature today it may not serve any purpose unless we work for it and when some one works so tirelessly under the caption Zomi National Congress it is all the better if we can accept it and continue to move ahead. His convincing appeal to the audience to accept Zomi National Congress as our Political Party once again throw

light in the nook and corner of ZOGAM or ZORAM. We may say that once again Zomi National Congress, as a Political Nomenclature had received a blessing from Almighty God who covertly weep for ZOMI DIVISION.

4. **Political Resolution Adopted**

During the Special Session of ZNC Assembly held on 8-9 July, 1983 a Political Resolution as mooted by its President was moved by Mr S. Thangkhangin. The Resolution reads:—

"Resolved that All Zomis should live together under one Administrative Umbrella with the protection and care of Indian Union"

The Resolution was **seconded** by the President All Zomi Students Association Mr Holkholun Tungdim. Later on the 8th Zomi National Congress Assembly unanimously adopted the Resolution.

5. Constitution of Zomi National Congress drafted by its President and the Secretary, Mr Thangkhangin in Octobar 1983 and its Draft copy circulated during Block Inauguration at Thanlon on 14 Aug 84

6. Grass root Campaign began from September 1983 onwards

By July, 1984, 60 ZNC units established in the District in all and almost all Villages in Thanlon Sub Division established ZNC units. Accordingly on 14 August 1984 an Inauguration of Block took place wherein Mr Gengoukhup MDC was the Guest in Chief and the President ZNC Guest-of-Honour The Z.N.C. Block Inauguration at Thanlon break a record of the biggest gathering since the birth of Thanlon as Sub Divisional H.Q. by the Government. Two Mithuns were killed and roughly Rs. 10,000/- spent for the occasion.

7. Memorandnm submitted to the Prime Minister of India for the creation of Union Territory for Zomis in December, 1983, **as adopted** by the Supreme Council, ZNC on

8. A deputation of two delegates comprising the President and the General Secretary were sent to Delhi to meet Indian Leaders.

The ZNC Supreme Council adopted a Resolution moved by its President unanimously which reads like this.

"In the interest of JUSTICE, DEMOCRACY and sound Public Administration in particular, "No Government should be allowed to form with parchased MLAs/MPs in India."

"The Resolution further says that copy of this Resolution should be sent to all Party Leaders in India and Government heads in the countary including the President of India.

The Party President while exhorting the Supreme Council Members—said.

"Our Resolution is a very rare one—so far as India is concerned. No Political Party in India dare to adopt such a Political Resolution because Indian politics lacks morality that must guide all courses of Indian Society. Hence ZNC as a regional party do not lack behind National Political Parties so far policy for **democratic values** in India is concerned"

First Among The Zomi

1.	Pu Leta	First Zomi	Matriculate
2.	Pu Hrauva	" "	Graduate
3.	Pu T. Kipgen	" "	Chief Secretary (India)
4.	Pu Buchhawna	" "	Gazetted Officer
5.	Pu Rev. Liangkhaia	" "	Pastor
6.	Pu Vumkhohau	" "	Ambassador (Burma)
7.	Pu T C Tiankham	" "	Speaker
8.	Pu Rev. H. Nengjachin	" "	U.S.A. Visitor
9.	Pu Dr. Tongngul	" "	Sergeon
10.	Pu Dr. Vumsuan	" "	M.B.B S
11.	Pu Dr. Rochunga Pudaite		World Christian Council [Member]
12.	Pu Haugo	" "	Master Degree Holder
13.	Pu Pachhunga	" "	Millionaire
14.	Pu Brig T. Sailo	" "	Brigadier (India)
15.	Pu Vankulh	" "	Colonel
16.	Pu Saprawnga	" "	Member of Parliament(India)
17.	Pu Rev. Zairema	" "	B.D.
18	Pu Nikhwe	" "	FRCS (Burma)
19.	Pu Jem Thanghem	" "	M C.
20.	Pu Paukhenthang	" "	Pilot Officer (Burma)
21.	Pu H. Vumkhothang I R S		Customs Collector
22	Pi Lhingjaneng	" "	Padma Sri Winner (India)
23.	Pu H. Khatchin	" "	Journalist
24.	Pu Thangjam Gangte	" "	Cinema Owner
25.	Pu Zamchawng Hmar	" "	I.A.S on Competition
26.	Pu T.S. Gangte	" "	College Principal
27.	Pu T. Gougin	" "	Writer greatest in Number
28.	Pi Mrs. Siampuii Sailo	" "	Zomi Melody Queen
29.	Pu Dr. Vumkhohau	" "	Ph.D.
30.	Pu Robula	" "	Engineer.

31.	Pu Ch. Chhunga	First Zomi Chief Minister (India)
32.	Pu Biaklara	" " Artist.
33.	Pu Rothangliana	" " Elected MLA while in Jail
34.	Pu Lunglena	" " Bachelor of Engr.

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