Appendix I

Memorandum of the Paite National Council

(Demanding the recognition of the Paites as a distinct tribe of India)

To,

The Honorable Minister, Home Affairs, Government of India

Sir,

We, the people of Paites in India, beg to submit this memorandum of ours to the Government of India demanding the constitutional recognition of Paite as a distinct tribe of India by the Government of India. The following are few facts about our tribe and demand:

INTRODUCTION

History

The Paites claim to have originated according to their legend from the Sun to be progenitor of their fellow tribes. They left their home at ‘Chimnuai-Geltui’ in Burma and come to Manipur State and Mizo District. The bulk of their population therefore still lives in Chin Hills Burma and a large number in the Mizo District today. In Manipur the Paites have their settlement chiefly in the South-West. Well over 60,000 Paites live in both Manipur State and Mizo District occupying an area of nearly 3000 square miles.

CUSTOMS

Dress

“In their dress and habitations the Paites resemble the Lushais, but the place of the “Zawlbuk” is taken by the front veranda of the houses of certain persons of importance, in which are long sleeping bunk in which half a dozen or more youngmen pass the night...The women do not wear the huge ivory earrings of the Lushais but cornelians or short lead bars.”
Marriage

“As regards marriage they are monogamists, in this particular forming a very remarkable exception to all their cognates. The marriages of paternal first cousins are allowed in fact, among the chiefs these are the rules. The parent of a young man who desires to marry a girl go to her house with an offering of “zu” and if this is accepted the girl is at once taken to their house, but the bridegroom continues for two or three months to sleep with his bachelor friends. The marriage is not considered final nor is any payment made till a child is born and if this does not occur within three years the couple separate in few cases, but on the birth of a child the full price agreed on must be paid up and divorce is not countenanced. On my enquiring what would happen in case the lady subsequently proved fickle, my informant smiled in a superior manner and said that such behaviour was unknown among this people-the Paites…”

Inheritance

“As among most non-Lushei tribes, it is the custom among the Paites that the eldest son inherits and the genealogy is traced not from female line but from the male line”.

Religion

“For their “Sabiak” sacrifice the Paites offer to the gods and demons and spirits, a boar, a chicken, a goat, a dog, etc. “The skin of the head, the testicles, heart, snout, and liver” are offered to the deities on a bamboo altar, which must be freshly thatched”.

Birth

“Immediately after birth the child is washed, and a fowl is killed, and its fearthers are worn round the necks of the mother and infant. On occasion of the naming two or three pigs if available should be killed and much “zu” drunk.

Corpse

“After death the corpse is placed on a platform (bed) and fires are lit round it, and young men and maidens sleep near it. The skin is hardened and preserved b being rubbed with some greasy reparation. The body is dressed in the best of clothes available and a chaplet of the tail feathers of the hornbill is placed on its head. During the daytime the
corpse is kept in the house, but in the evening it is brought out and seated on the verandah while the villagers dance and sing round it and drink “zu” pouring it also into the mouth of the corpse. This disgusting performance goes on for a month or more according to the social position of the deceased. The corpses of those who have attained Thansuah or Tawng honours are kept for a year, at least, in a special shed encased in a tree trunk…” The Kut festivals are not observed among the Paites, but after the harvest the owners of houses in which young men lodge kill pigs and perform what is known as Sawmzunek.

“When a new site for a house has to be chosen an egg is taken and one end is removed. It is then propped upon three small stones and a fire is lit under it. This is called ‘Aisan’. If the contents boil over towards the person consulting the omen the site is rejected as unlucky. (Vide page 142 of the Lushai Kuki clans written by Lt Col. J Shakespear”. Writing in 1910 as he did Shakespear of course did not anticipate some changes in the social customs of the Paites but as a whole he gave some pictures of the customs of the Paite even in the author’s own life time.

**LANGUAGE AND LITERATURE**

G A Grierson, CIE Ph. D DLitt, ICS, in his Linguistic Survey of India (Vide page 84 Vol III) showed clearly that the language of the Paites is different from any of other tribes namely, the Lusheis, the Nagas and the Kukis and Dr Grierson gave some exhausted examples. Suppose we give the following word “What” to show the difference between Paite, Lushei, or Kuki:

<table>
<thead>
<tr>
<th>English</th>
<th>Paite</th>
<th>Kuki (Thado)</th>
<th>Lushei</th>
</tr>
</thead>
</table>

Thus, we can see at a glance that the distinction of the Paite language from other languages of the scheduled tribes is an open fact which does not require proof.

**Literature**

The Paites had their first printed book in their own language back in 1904 in a form of a Primer. Since then they have some 20 books printed in their own language.
PAITE A DISTINCT TRIBE

As stated before the Paites have their settlement in the South West of Manipur, and in Northern part of Mizo District and even in Chin Hills. They have their own village rule, their own customs, language, literature and culture.

In the first Edition of the Primer written in Lushei language when the British first took up the administration of Lushai hills (Now, Mizo District) it is written that “there were no particular ruling class among the lushais. But our other neighbouring tribes such as Paite, Shuktes, and Poites from time immemorial have been having ruling classes among them”. This also clearly testifies that Paite are distinct community.

GOVERNMENT’S REMARKS

Shri H Singh, Chief Commissioner, Manipur: “I thank you (General President, Paite National Council) for your kind letter of the 19th November, conveying the congratulation of the Paite National Council. I am sure that I can count on your cooperation in setting up a sound administration for Manipur”. On another accessions he wrote like this: “The Paite National Council of Churachandpur gave an excellent display of Paite dances and songs in Manipur Industrial and Cultural exhibition of 1951 and also exhibited a dew interesting articles of local manufacture such as handloom products, baskets, weapons, etc. I warmly congratulate Messrs. Tualchin and Thangkhai for the successful organization of this activities and wish the Paites every prosperity. The Paite tribe has been most loyal and helpful to the Government and I have no doubt they can always be relied upon”.

Shri R P Bhagava, ICS Chief Commissioner, Manipur: “I am grateful for the above-mentioned programme arranged on the occasion of my stay at Churachandpur. The exhibition of the Agricultural processes is quite interesting. The various dances of the occasion of the feast, merry making or on the conclusion of a successful hunt are interesting to see. I am also thankful for the cooperation which the Government of Manipur is receiving from the Paite National Council in the collection of unlicensed arms”.

The Deputy Commissioner of Manipur Shri M N Phukan also has remarked on 10-9-1954 as follows:

“The Paite National Council has always been helping the Administration in collecting unlicensed firearms and maintaining law and order. The members also helped a great deal in organising the Manipur plains and Hills Festival held this year and making it
a success. I am personally indebted to them for their help and cooperation during my four and half years’ stay in Manipur” Sd/.

Lastly but not the least, Shri Kaka Kalelkar, M.P., Chairman of the Backward Classes & Tribes Commission of the Government of India also on 23-11-1953 during their (Commission’s) visit to Imphal remarked as follows:- “I am very glad to see the dances of the students of the Paite community this morning at the Adim Jati Shiksha Ashram, Imphal. The dances showed both grace and vigour. I congratulate the Paite community”.

The above remarks recently made by the various high personalities of India and her Government’s representatives and those of the important documents and books of old and long standing as quoted in the foregoing paragraphs prove beyond any shadow of doubt that the Paite have from time immemorial been a very glaring distinct community. But to our most disappointing and surprise the Paites have not been allowed to stand for election in the last General Election of India for the Membership of the House of the People (Lok Sabha). The Paite community cannot but feel this rejection as a divorce by the Government of India from the Paites being member of Indian citizen unless timely rectified by the authorities.

The Rejection of candidature

The Paites wanted to be more helpful and expected to be more and more responsible in the Government of the country. Therefore, in 1951 the Paite National Council nominated Mr. T Thangkhai to be a candidate for an MP, in general election. But to our great surprise and amazement, the then returning Officer rejected the candidature on the following plea: “The candidate (i.e. Mr Thangkhai) says that a Paite is neither a Kuki nor a Naga nor a Lushai. The seat is reserved for the Scheduled Tribes which mean any Kuki tribe, any Lushai tribe or any Naga tribe. The nomination is rejected”.

Sd/- M N Phukan, Returning Officer,
Dated December 8, 1951.

Facts are facts and there is no other way. That there is such a tribe as the Paites is that the Paite are a distinct tribe from either the Kuki tribe, the Naga tribe or the Lushei tribe, is a Universally known and proved fact, as clearly shown in the writing of several authors on linguistic surveys and Hill tribes.
The Government of India should note that recognition of Paite as distinct tribe is not demanded on the basis of population nor on any idea except on the fact of our being a distinct tribe. If anyone objects it, it cannot but be anti-Indian. Because, India, for her democratic ideals, stands for the upliftment, preservation and development of the customs, culture, language, etc. of even the least and most backward tribes of India. And if this demanded recognition be denied of us, it cannot mean other thing than denial of citizenship to us. The Government should not delay to assure any body or tribe of their feeling as Indians.

Therefore, there should be no further delay in recognising the Paite tribe and it must be a constitutional recognition when an individual state or Union officer will not have the slightest doubt about the accomplished fact. We have no doubt that both the Government in the State and at the Centre are anxious to see every section of the country is happy and when the Paite are recognised constitutionally as a distinct tribe, there will be happiness among some 60,000 Paites throughout the region of 3000 square miles.

Hence our request and demand is a kind reply of recognition of the Paite as distinct tribe in time for the next general election of India, otherwise the Paite will take it for granted that they are not wanted to be an integral part of Indians and therefore can join any other Government which will give them (Paite) due recognition, and they cannot be blamed for that if the order dated 8-12-1951 of the Returning Officer, outer Manipur Parliamentary Constituency is to prevail.

Yours Faithfully,

Dated: New Churachandpur
Manipur.
November 18, 1955

Sd/- VAN LAL-AU
President
PAITE NATIONAL COUNCIL
Manipur State
Appendix II

Memorandum submitted by the Paite National Council for Re-unification of the Chins of India, Burma and Pakistan under one Country to the Prime Minister of India, New Delhi, May 30, 1960

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

Re-Unification of the Chin People into One Territory

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

The Origin of the Chins

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

The Peoples of Chin

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

Opinions may be differ and leaders may claim as belonging to one group or another, and also published some self interested books like “Thado-Kuki Clan” so as to include all other tribes under their whimsical encirclement. But no other information, data, specimen and records are more accurate and reliable than that of the Linguistic Survey of India by G. A. Grierson. Thus according to page 2 and 3 of this Book, under the Chins of India, over and above that of Burma, come the following tribes:

234
These peoples, as Chin tribes, form a distinct ethnological unit and closely related to one another linguistically, traditionally, socially, culturally, physically, historically, etc. The Chins, unlike the Nagas, can converse with a clear understanding in their respective dialects.

### The Territory of Chins

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

### The Relationship of Chins of India and Burma

Mentioned has already been made of their ethnology that all the tribal peoples, other than the Nagas in the Indo-Burma border areas, are called Chins and no sane tribal of this region could deny of their relations with the tribal peoples of Burma and of the recent migration from the Chin Hills of Burma to India. As such, the ethnological unit or origin and the relationships of the Chins of Burma and India have been conspicuously transmitted through their culture, social life, history, tradition, language, poetry and songs and customs as marked by their uniform celebrations of National Festivals, etc. So is the
case in many other aspects of their daily life and administration. There may be slight variations in the dialects, but the Chins, unlike the other tribal people, can converse in their respective dialects freely. And the chain of their relationship is circumscribed not only by geographical bounds but more often by racial unity. The Chins of Burma and India have and still maintain a distinctive culture and social life of their own which have been pervaded through ages in poetry and songs with thoughtful and meaningful ideas. The feeling of their blood relationship has been imbibed so much in them that no constitution on earth or no existing law will justify this separation of Chin people who had been living together through ages without bar and segregation.

The Political Status of the Chins Before, During and After British Regime

The Chins lived in a complete independence before the British Regime without any outside interference whatsoever from any quarter, and no part of her territory was ever subjugated under Burmese or Indian administration. They even raised into the plains of Burma. The contiguous area inhabited by the Chins as already mentioned was a compact and homogeneous one. But as far as in the Nineteenth Century, the British came and eventually conquered the Chins (in all nearly 7,000 guns were taken from the tribes between 1893 and 1896) and the area was arbitrarily divided under them for administrative convenience by disintegrating it into Chin Hills, Manipur, Tripura, Arakan, Chittagong Hill Tracts and North Cachar Hills. The land so conquered was annexed to their administration. Even then the Chins in various regions were still knitted together by common tradition, custom and culture, mode of living, language and social life. During the British Regime, the Chins of Burma and India freely mixed together and lived harmoniously. As there was no restriction of movement as is imposed today there was free intermarriage and social and commercial trading intercourse amongst them. They administered themselves in accordance with their own customary laws and ways. It was rather a sovereign land where the people enjoyed a perfect harmony of their own, and their recognition attributed by the Government was the levying of Nominal House Tax by the British. When Burma was partitioned from India in 1937, we were not consulted nor were a chance given to us to explain what we were and are.

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

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

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

Yours faithfully,

Dated: Churachandpur
The 30th May, 1960

Sd/- (T. Goukenpau)
President,
Paite National Council

Sd/- (S. Vungkhom)
Chief Secretary
Paite National Council
Appendix III

Memorandum of Zomi National Congress Presented to His Excellency
V V Giri, the President of India, 1972.

Subject: Unleash the political chain that binds Zomi (Dismantle the political barriers between the Zomi of Burma and India)

May it please your Excellency,

While welcoming the great son of India with great zeal and enthusiasm in our midst, the undersigned on behalf of the age old wretched Zomi of this hemisphere beg most respectfully to submit this memorandum fervently seeking your wisdom which you could contribute four our political salvation. Once again, we repeat this in pursuance to our perilous quest for the political freedom of the Zomi for which our forefathers shed their blood and that we the younger generation cannot forget nor forsake the long amity that our foregathers paid for our political salvation. Hence, this humble appeal to the great son of India who is equally entrusted for the political dominated or suppressed people and who knew well the very sanctity of political independence. We, hope, your Excellency, as a great freedom fighter do certainly felt the pangs of Zomi who are now politically dominated and economically crushed. Well, your Excellency might say, “Under the shadow of Indian Constitution one can grow to the highest position,” but Sir, this is only for the words sake and very much subjective we do not know what makes us that we cannot feel INDIANS! It may be some hidden truth (that) remains behind the political curtain! We don not want to be just a hewer to wood and drawer of water or just taxpayer. All we want is self determination. We feel we are being chained slowly by a political string round our waist while our people are riding on the bliss of communalism.

But in our pursuit to get political liberation, we have no iota of grudge nor ill will nor will like to destroy India nor would resort to arms might...we shall simply resort to Gandhian weapons because truth never fails...the naked truth being we were/are a nation. We want to revive our nationhood. We can unleash the political chain that binds us now, of course, with the help of a great nation like India. For we firmly believed that the rise or fall of a nation comes through charity of one nation or the other.
No nation on earth can blame India for its being the Advocacy of Zomi political liberation nor the Almighty God. Instead, history will echo and re-echo that India make two Nations- Bangladesh and Zoland.

Copy to: i) The Prime Minister of India  
    ii) The Chief Minister, Mizoram  
    iii) All Presidents of different communities

Faithfully yours

Sd/- S K Samte  
Secretary  
Zomi National Council

Sd/- T Gougin  
President,  
Zomi National Congress

Note: The memorandum was presented to V V Giri, when he visited Churachandpur in 1972
Memorandum Submitted to the Prime Minister Republic of India by
Zomi Re-unification Organization (ZRO), 1993

Subject: Reunification of all Zomi of Burma and India into one Political Unit

Hon’ble Sir,

From time immemorial, we the Zomi inhabited a wide areas now fallen under India, Burma and Bangladesh, and the land they occupied was referred to as Zogam (Zo Country) vide, *The Report on the Eastern Frontier of British India*, 1835 by Capt. R B Pemberton; *Mission to the Court of Ava*, in 1855 by Sir Henry Yule; *Descriptive Ethnology of Asia, Africa and Europe*, Vol. I, 1859 by R G Latham. Zomi are the people, outsiders know as Chin (Chin is of course a misnomer). We administered our own affairs from generation to generation (see Historical Geography of the Burmese Countries at several Epochs, AD 1500, 1580, 1822, 1856 Plate XXVI of *Mission to the Court of Ava* in 1855 by Sir Henry Yule). We were never ruled by the Burmese nor the Indians. Even when the British came, the Frontier Areas were separately administered. The Manipuris (Meiteis) also never administered the hill tribes; the British Government administered these areas through the Political Agent.

In 1892 at the Chin-Lushai Conference held in Fort William, Calcutta, the then authorities of British India Empire, decided to make a form of demarcation between Burma and India, which later became the international boundaries, dividing our land and our people.

When the British were about the leave India and Burma, the British Government issued a White Paper (White Paper on Policy in Burma) and a separate administration for Frontier Areas was envisaged. In February 1947, the Panglong Agreement was signed between the Burmese and the Frontier Indigenous people to speed up independence from the British, provided that a separate administration of the Frontier areas would continue; that the citizens of the Frontier Areas shall enjoy rights and privileges which are regarded as fundamental in democracy; and the equal treatment would be given to them in finance, education and culture. In March 1947, the British constituted a Frontier Areas Commission, which commission in its report affirmed the inalienable right of the frontier Areas to secede from Burma at any time. This vital clause was incorporated and re-
affirmed in the Constitution of the Union of Burma, September-October 1947 saying that
after 10 years, the Frontier Areas would be free to secede any time.

What we now see is a betrayal of all these aspirations, oppression and exploitation
in the hands of Burmese. The present military regime is the Burmese design to perpetuate
oppression and exploitation. It is all a racial discrimination. Even if democracy returns in
Burma, it would only be in name. A democracy with no safe-guard of the interest of the
minorities is no democracy. The Zomi has no future in Burma. Those of us in India are a
bit better off, but we have no autonomy, not yet.

We, the Zomi of Burma and India, therefore, have decided and pledged ourselves
to be free from the Burmese once and for all and reunify all Zomi and all the inhabited
areas into a political unit. To whom shall we turn now? On our estimate, Indian
Democracy is desirable, because minority interest is safeguarded. Besides, good portion
of our people are already in India. Therefore, we are willing to be part and parcel of India
if India is willing to help us realise this objective. In fact, our people in India have long
cherished re-unification. Indeed, the Paite National Council (same people as Zomi)
submitted a memorandum of ‘Chin Re-unification’ th the then Prime Minister of India in
1960.

Mr. Prime Minister, Sir, this is within your power and capability. We look up to
you. Will you not help us, so that we can also join you to say “JAI HIND”.

Your faithfully,

Dated: Ciimnuai
The September 6, 1993

Sd/- (KHAIZASONG GUITHE)
President
Zomi Re-unification Organisation (ZRO)

Sd/- (DANIEL THANG)
Vice President
Zomi Re-unification Organisation (ZRO)
Appendix V

(Truth and Freedom)
An Appeal, 1993

There are two conflicting views about the meaning of the term 'Zomi'. First, there are people who hold the view that we are, and are called Zomi because we live in highland and hills. This view is however contradicted by our Zomi scholars and writers on the ground that we cannot simply be called Zomi just because we live in highland or hills. There are also people living in highland or hills elsewhere, yet they are not Zomi nor people called them Zomi. Therefore, this conception of Zomi is not a valid argument to justify our being Zomi.

Secondly, scholars among Zomis doing rigorous research work on the subject are convinced that we are Zomis not because we live in the highland or hills, but we are Zomi and called ourselves Zomi because we are the descendants of our great great ancestor Zo / Zou / Zhou. In other words, we are Zomi by birth. This conception is anthropologically and historically established fact.

The Bengalis then the Britishers called us Kukis in India, but we are not and we don’t call ourselves so. Therefore, it is an imposed name, not from within. The Burmese, then the Britishers called us Chin in Burma and the name foreign to us. We know best who we are and what we are. So, Zomi is the name by which we called ourselves. The name was passed on to us by none else, but our great great ancestor, Zo. The land we occupied whether hills or plain, highland or lowland, big or small is Zogam / Zoland / Zoram. It is the land of our dreams that will come true. Hence, ZOMI RE-UNIFICATION ORGANISATION (ZRO)

This is our appeal to all Zomi brothers and sisters to remember that we are all Zomis, the descendants of ZO. We are not two, but one under Zomi. Let us wake up, and join hands for the geographical, political and social reunification of the already divided Zoms.

Come forward with your clear vision, your might, your money and your whole being to build a unified Zogam / Zoland / Zoram. Let us forget and forsake the spirit of narrow communalism which is the most dreaded disease that stands on our way to unification and which is leading us to nowhere.
Come and join ZRO with your identity for it is ZRO alone which gives equal respect to all Zomi tribes, big or small. It is ZRO which guarantees to protect, safeguard and preserved every tone of language. Unity in diversity is the guiding principle of ZRO.

So, once again we appeal to all Zomis to join ZRO our organisation free from electoral politics, narrow communalism. It is an organisation committed to Zomi Re-unification.

Ciimnuai: Zo Land
August 09, 1993
ZOMI RE-UNIFICATION ORGANISATION (ZRO)
Appendix VI

**Ph. D RESEARCH QUESTIONNAIRE**
(Socio-Economic Status and Political Orientation of Paite Elites in Churachandpur District)

Date:

1. Name:
2. Age:
3. Sex:
4. Father’s name:
5. Father’s Designation/ Profession:
   (i) Cultivator   (ii) Government employees, including pensioners
   (iii) Working in private institution (iv) Self-employed (v) Any other.
6. Your present occupation/profession:
7. Educational Qualification:
   (i) Under Matric   (ii) Matric   (iii) Higher Secondary
   (iv) Graduate and above   (vi) Others (please specify)
8. Nature of Family:
   (i) Joint Family   (ii) Nuclear Family   (iv) Extended Nuclear Family
9. Is there inter-community marriage in your family? If yes, specify the community.
10. Number of members in your family (including yourself):
11. Number of earning member in the family:
12. Sources of income of all earning member of the family.
   (i) Agriculture   (ii) Business   (iii) Salary   (iv) Pension   (v) Others
13. Your family monthly income:
   (i) Upto 10, 000   (ii) Between 10, 000 to 16, 000   (iii) Above 16, 000
14. Your family total monthly expenses:
   (i) Upto 10,000  (ii) Between 10,000 to 16,000  (iii) Above 16,000

15. Do you own following household items (please tick):
   (i) T V  (ii) Fridge  (iii) Washing machine  (iv) Motor Vehicles (Both heavy or light)

16. Do you participate in church activities? Yes/No. If yes, state whether
   (i) On all service days  (ii) Only on important occasions  (iii) Only on Sundays

17. Are you members of any of these organizations? If yes, state against the organizations
   in which capacity i.e., whether
   (i) as Members  (ii) as Executive members  (iii) as Patron  (iv) as Advisor
   (i) Young Paite Association:  (ii) Paite Tribe Council:
   (iii) Siamsinpawlpi:  (iv) Paite Literature Society:
   (v) Church:  (vi) Zomi Re-unification Organization:
   (vii) Zomi Mothers Association:  (viii) Churachandpur District Student Union:
   (ix) Zomi Students Federation:  (x) Zomi Council:

18. Do you attend/participate in meetings organized by the following? If yes, how
    frequently? (Tick whichever explains you best)
    Political parties: (a) Regularly  (b) Sometimes/Occasionally  (c) Once in a while
    Church:  (a) Regularly  (b) Sometimes/Occasionally  (c) Once in a while
    Students and Youth: (a) Regularly  (b) Sometimes/Occasionally  (c) Once in a while
    Literary Orgs : (a) Regularly  (b) Sometimes/Occasionally  (c) Once in a while
    Community Orgs : (a) Regularly  (b) Sometimes/Occasionally  (c) Once in a while

19. In what capacity you participate public meetings.
   (i) As organizer only  (ii) As special guests only (iii) To listen to what people say only

20. Did you participate in demonstration or procession? Yes/No. If yes, in what capacity
   (i) As leaders  (ii) As active followers  (iii) As a casual participant
21. Your political affiliation.

(i) Congress (ii) BJP (iii) CPI (iv) Janata (v) Regional Party
(vi) Depends on the candidate (v) not interested

22. Did you take active part in the following elections? Indicate Yes/No

(i) Parliamentary election ( ) (ii) State Assembly election ( )
(iii) District Council Election ( ) (iv) Village Authority election ( )

23. On what ground you cast your vote in parliamentary or assembly election?

(i) Party lines (ii) community lines (iii) Personal equations

24. How do you identify yourself politically? Write 1, 2, 3…in the given space in order of preference.

( ) Paite ( ) Kuki ( ) Zomi ( ) Manipuri ( ) Any others

25. Do you read local newspaper regularly? Yes/ No

26. What issues interests you most?

(Write in order of preference by writing 1, 2, 3…in the space provided).

( ) Issues concerning community
( ) Issues concerning the state politics
( ) Issues concerning religion and culture
( ) Issues concerning national and international affairs
Appendix VII

Structured Schedule for Personal Interviews

ROLE OF PAITE ELITES IN THE CONSTRUCTION OF
PAITE AND ZOMI IDENTITIES IN MANIPUR

Name of the Respondent: ___________________________ Date of interview: ___________________________

Time: ___________________________

1. The Paite claim that they have distinct ethnic identity. What is/are unique to Paite community in comparison to other communities of the region or state?

2. Can you name some of the landmark events in Paite society? In order of preference (if possible with year).

3. Can you state your contribution for the development and strengthening of Paite identity?

4. Explain your contribution or role for the development of Zomi consciousness in Manipur (or among the Paite)

5. What according to you is / are responsible for the emergence of Zomi consciousness among the Paite of Manipur.

6. What is your opinion on the Kuki-Zomi conflict?

7. During the eighties when Zomi National Congress launched Zomi national movement, PNC seem to be against the movement. What is your opinion on this?

8. Now, PNC has officially declared Zo or Zomi to be the national identity of the Paite. What made the PNC accept Zomi as its generic name?