Chapter - III

ORIGIN OF VAIPHEIS

Vaipheis have deep lineal-root in the Chin-Hills hills of Upper Myanmar sa SUANTAK.
CHAPTER – III

ORIGIN OF VAIPHEIS

In the words of Z.Z. Lien, 'The Vaipheis are one of the most sophisticated and well cultured tribes, having deep lineal-roots in the Chin Hills as 'THUANTAK' Suantak. So to find out the essence of this version will be our first assignment.

WHO IS SUANTAK (or THUANTAK)?

According to Capt. Khupzathang, Suantak is ascribed as the offspring of Zahong, who was one of the descendants of a called Zo. But another version says that Zahong is the nom-de-plume of Suantak. How he (Suantak) got the name (Zahong) was stated like this. 'Once upon a time, darkness covered the whole surface of the earth, and suddenly all the Zo people found themselves stuck inside a pit dwelling or a hole inside the earth (Chhinlung/Sinlung/Khur or Khul). The mouth of the cave or hole was firmly sealed by an extraordinary gigantic boulder. None of the people inside that pit had the guts to push the boulder aside, except Suantak. As he pushed away the boulder and saved hundreds of people from the clutches of death due to suffocation, the Zo people gave him the name 'ZA-HONG' literally which meant (ZA is) 'hundred' and (HONG is) 'unclosed'.'

This story i.e. Stone-cave (or pit dwelling) is also current among the Argami, Ao, Tangkhul and Sema-Nagas. But this story itself is quite mystical than being scientific. The
only data we can rely upon is the word 'Chhinlung' or 'Sinlung' or 'Khul' or 'Khur' which all the Chin-Kuki-Mizo-Zomi tribes claimed to have lived here once. SUANTAK depicted as the saviour of hundreds of the progenitors of various Zo tribes from the aforesaid hole or cave indicated that the name Suantak has been as old as the history of Zo people. But, this legend cannot be accepted as a fact because it is contradictory to known facts of how man originated.

Indeed, the root of Suantak had slipped away into oblivion; to invite uncountable number of contradicting versions about his progenitors based on fertile assumptions. However, it is fortunate that his descendants could still trace their genealogical-lineal from him. Hence, in spite of beating our brain on such unsolvable mysterious background of Suantak, it would be wiser to collect only known facts about Suantak; and discuss how the Vaipheis had originated from him.

**OFFSPRINGS OF SUANTAK FROM HIS FIRST WIFE:**

Between 800 A.D. and 1200 A.D., the Zo race (People) were said to have settled in Kabaw-valley (Myanmar). During this period (maybe the last part of Eleventh-hundred A.D.), a man called Suantak and his wife by the name TUALCHIN had 5 (five) male children. The eldest christened as 'NEILUT'; the second 'NEICHAL'; the third 'PAUTE' (BAITE); the fourth 'BILCHUAL (NUNIHI)'; and the fifth or youngest 'NEILAI'.

Note: Unmindful of the age-old genealogical history maintained by Neilut and his offshoots, the legal heirs of Suantak, some sophists among the Vaipheis and Sijang-Suanta's contend 'NGENGU' as the legal heir or eldest son, and Neilut as the second eldest son of Suantak. But, in contrast to Neiluts, their custom of inheritance by the youngest male issue justifies that Ngengu and the rest of Sijang-Suanta people are descendants of Suantak from his second marriage (for more detail see the succeeding pages of this chapter).
SUANTAK’S SECOND MARRIAGE:

According to oral history passed down from the days of Suantak, his second marriage is said to be accidental. It is recounted like this: “One day, Suantak visited his crony who belong to a family now called “MANLOON” clan but whose personal name is concealed to oblivion (or not mentioned); and his wife VENGHOI from a family now designated as “HANGHIL” clan by the Chin-Kuki-Mizo-Zomi tribes. This couple were issueless as the husband who was said to be Suantak’s childhood friend was sterile and impotent. Being an old friend and as his visit was once in a blue-moon, the couple warmly greeted and treated Suantak with a grand feast and specially brewed Zu (rice-beer). Consequently, the trio kept on consuming the rice-beer until dusk, and then till late night.

When the husband had had enough of the rice-beer, he told his wife and Suantak to keep on consuming to their hearts’ content and left them on their own to slumber. This juncture turn out to be a golden chance to give sleazy moment to a warm-blooded lady of the house and robust Suantak. As said already, Venghoi was deprived of all blissful conjugal life due to her husband’s impotence. As such, she was always craving and dreaming of a romantic moment when she could meet a strongly built partner like Suantak for a one-night-stand since long. Indeed, that night was the most desired moment for Venghoi to lay in the arms of someone who could provided her carnal needs. So, she seduced Suantak who was already under the influence of the rice-beer.

After some months had passed, a messenger of Venghoi’s husband apprised Suantak to take her as his spouse for she had conceived his foetus. But Suantak’s parents were deadly against accepting a second daughter-in-law. Moreover, Suantak’s parents were intensely unwilling to accept Venghoi as the second wife of their only son because she belong to a family (clan) who used to offer a mithun for rites of propitiation. Undoubtedly, sacrificing a mithun was considered as taboo or unclean to the majority of primitive Chin-Kuki-Mizo-Zomi ethnic group.
Despite the strong objection of his parents, Suantak took Venghoi as his second wife. However, to avoid uneasy atmosphere, he let her lived in a separate house.

THE ISSUES OF SUANTAK FROM HIS SECOND MARRIAGE:

Venghoi beget him (SUANTAK) another four sons. The eldest was named 'BCKLU'; and the second - 'NGENGU'; the third - 'DAITONG'; and the fourth or the youngest - 'VANGLOK (VANGLUA)'.

Being nursed and tended by an intelligent and honest mother, the offsprings of the first wife poured as much love and care they could to their new younger siblings.

Ngulzam Suantak of Khawsak (Chin-Hills) also testified once in 1940 to Tonglian, Chief of BAPI (Luangngel) village (Chin Hills) that they are the descendants of Ngengu, and that Ngengu was the offspring of Suantak's mistress (Thaikem-in Vaiphei Dialect) Venghoi.

OFFERINGS OF MITHUN FOR VENGHOI AND BOKLU:

At one time, Venghoi was bedridden for many days due to unknown ailment. Though the village priest performed all he could, there was no positive effect or result. Everyone in the family was worried and helpless. Then, one day she beseeched her husband Suantak to fetch a Mithun from her parental home for appeasing the evil-spirit which caused her ailment. She also added that the spirit that caused her sickness was not satisfied with their offerings, except a Mithun which was her custom.
Having no more alternative, Suantak responded to her demand at once. To the astonishment of everyone in the Suantak home, Venghoi completely recovered from her sickness soon after the rite of propitiation with a mithun was performed. However, Neilut and his brothers were ill at ease, as a Mithun had been slain in their ancestral home for such ritual. Indeed, it was much against their traditional custom.

On another occasion, the eldest son of Venghoi, Boklu was bedridden seriously. All kinds of ritual had no effect like in the case of his mother Venghoi. It was another gloomy moment for the Suantak family. At this juncture, Venghoi proposed that a Mithun ritual be performed again for Boklu.

Fearing that they might lost; and out of love for their innocent sibling, Neilut and his brothers fetched a Mithun to save their beloved brother. It was much against their consciences. For the second time, a ritual of atonement of evil-spirit that haunted the home of Suantak was performed with the blood of a Mithun. And also, was Boklu saved by violating the traditional custom for the second time.

**MIGRATORY ROUTES OF SUANTAK:**

Suantak and his ancestors are said to have already lived with other Zo race of Tibeto-Chinese origin in ‘KHOL KHEN’ (which is said to be on the present site of Kalewa Town of Kale-Kabaw valley in Myanmar). While living at Khokh, fear gripped them as the Shans were advancing fast in expanding their kingdom. As such, they shifted their village and settled down at ‘KHOL-JANG’ which later became the city of Kalemyo. In the words of B. Lalthangliana, 'Because of the penetration of the Shans, again Zo people left the Kabaw valley.
in different directions for the Chin Hills". From thorough examination of the Burmese and Shans Chronicles, he further asserts that, "though it might not be exact, it is most probable that all the Zo descendants might have left the Kabaw-Valley by 1200 A.D."

From Khol-jang (Kalemyo), Suantak moved in the north-western direction towards the mountain peak which he named *THUANG-VUM* literally 'Thuang' means 'house' and 'Vum' means 'top'. Now this mountain peak has been re-named as 'Kennedy-peak'. Suantak and his family rest on that peak for some days and then moving down towards the southern side of mount 'Thuang-Vum', he founded a suitable place for settlement. There, he set up his own village with his family. He named the village 'KHAWSAK', but it is also known as 'SUANJAK-JANG' by many. It became the first capital of the Suantaks.

**From Khawsak to SAIJANG village:**

Without any fear of strong invader or an enemy, the Suantak family lived peacefully in Khawsak for the first four or five years. But one day while young lad Bokiu was tending their herds of goat on the outskirt of Khawsak, he was unfortunately spotted by the CHWAKCHHUAK (Lushai-clan) hunting party from SEIPUL village (south-west of Khawsak).

To his mishap, Bokiu was abducted by the aforesaid hunting party never to return to his home again. According to majority of Zo historians, Lushai-SAILO clan are said to be the descendants of Bokiu. Fearing that they might

*In Teddim tradition THUANG-VUM peak is deified THUAMTE and personified as THUAMPAP. Until today, the peak is believed to have the power of controlling nature. For instance, if the gua-ngal, a kind of bamboo growing on the mountain ridge, is cut, it is believed THUAMPAP is enraged and emerges into stormy rains and destroy the crops. So there is a common understanding among the villagers around the foothill to refrain from cutting the gua-ngal till the crops have been collected. (Singkhawkhai's Zo People and Their Culture. p-99)
lose another member of the family again. Suantak and his family members migrated to SAIZANG village which was already crowded with people belonging to various clan and tribes of the Chin-Kuki-Mizo-Zomi group.

It would be worth mentioning that Suantak died of heart-failure shortly after he lost Boklu. Also, it was after his burial that his Zi-pi (legal wife) Tualechin, his Thai-kem (second wife) Venghui, and all his descendants left Khawsak for Saizang. Under the headship of NEILUT (the legal eldest son of Suantak), all the offsprings of Suantak and their descendants came to be designated as Suantak clan among the contiguous tribes. Tradition maintained that on his deathbed, by virtue of being his legal heir (or eldest son), Suantak bequeathed an ivory (Sai-ha) of considerable size to Neilut which was his most treasured asset and, his “Daw-hawm” (a tiny dry bottle-gourd used for sorcery) to Ngengu for being the eldest from his mistress after Boklu had disappeared. But sadly, this ivory inherited by Neilut from his father Suantak is said to have lost after some generation during their Thang-Tak (migratory journey) in the steepy and winding Chin Hills' hills. Till today, no one could tell neither who had stolen it nor its whereabouts. Yet, a number of fertile theories are tendered which are a bit too hard either to chew or swallow it and digest it.

FROM SAIZANG TO CHIMNUAI (CHIMNUAI in Tedim-Chin Dialect):

‘CHIM’ is said to be a peculiar tree that has affinity with Fir tree. Its gum is used to plaster clay pot in order to make it more lasting. Obviously, ‘Chim-nuai’ is also derived from the name of this plant. As the region was covered with thousands of such tree the Zo people called the place ‘Chim-nuai’ meaning ‘Beneath Chim-plants’.

Due to scarcity of drinking water; scarcity of arable land; and explosion of population, Suantak family left Saizang with their congeners for Chim-nuai in around 1250 A.D. Chim-Nuai lies in the eastern bank of Manipur river, enclosed to the
west by the Lantang range and to the east by the Lethar (Thaangmuat) range. It is thus hidden from view, and looks like a place chosen to take refuge therein. The Suantak clan and a number of other Zo clans made this place as their home for a considerable number of years. Here, Suantak clans were multiplying greatly and thus gain recognition and popularity among the inhabitants of Chim-nuai.

Probably in around 1300 to 1350 A.D., the Suantak clans left Chim-nuai as the soil had lost its productivity.

**DIVISION AMONG THE SUANTAK DESCENDANTS**:

From Chim-nuai, the Suantak clans moved southward and settled down on the banks of *Ngatan stream. But due to unknown reason, the descendants of Suantak from his first wife Tualchin settled on the western bank; and on the eastern bank, of his mistress Venghoi. Some believed that the Suantak clans were separated on both the banks of Ngatan stream because of diversity in customary practices. In fact, oral tradition says that the descendants of Suantak from his mistress Venghoi i.e. Ngengu clans, Daitong clans and Vanglok clans still practiced the offering(sacrifices) of mithun, for atonement of evil-spirits like in the days of their great-grand mother. Despite the earnest request of the descendants of Suantak's first-born children to adopt their ancestral custom of sacrifice and worship, the clans descending from the *Thai-kem(mistress/second wife) of Suantak sternly refused to comply. Such stiff-necked nature of their sibling clans with no regards for their elder clans immeasurably bruised their sentiment and made them restless at heart. It was, in fact, like a bit of bone stucked in one's throat for the first descendants of Suantak, particularly the Neilut clans. Nevertheless, the Suantak clans keep in touch in family and social affairs. As the adage, 'No distance break the tie of blood' so is the Suantak clans. They exchanged seedlings and seed-plants, and faced or bore weals and woes together.

*Ngatan stream takes its source from the THUANG VUM ridge, entering into Manipur river at the place below SAJANG and MUAI BEM villages. Teddim tradition holds that the stream has a whirl-pool named LIVEIT which is deified LIVETTE, the goddess of which is called VEI-NIANG. (Singkhawkhai’s Zo People and their Culture, p. 179, 99)
The place where Ngengu, Daitong, and Vanglok descendants settled was called "Si-Jang" and "Si-Yin" by the British and Burmese, meaning "Brine-Spring Plains" as there was brine spring on the backland of their village. Therefrom, they came to be known as the 'Si-jang Suantaks' and 'Si-yin Suantaks' in its perverted form with the arrival of the Colonialists.

During their settlement along the eastern and western bank of the Ngatan stream, the Suantaks population increased considerably. This necessitated them to look for new place that could accommodated them all. But the Si-jang Suantaks and the other Suantak headed and led by Neilut descendants could not come to terms as to which direction they had to move. The Si-Jang Suantaks opted to occupy again Khawsak village, which was the first settlement set up by their progenitor Suantak. Contrary to this, the other Suantaks opted to search a new and better place which could accommodate them all. They reasoned with the Si-Jang Suantaks that they hesitated to comply with their decision to settle at Khawsak village due to its steepy and limited landscape beside its infertile soil. Yet, the Si-jang Suantaks were adamant and decisive though they were bound to venerate the decrees and decisions of their elder clan members according to their custom. However, they could come to terms under the condition that all the clan members were free to move either with the Neilut clans (the eldest of all Suantak clans) or with the Si-jang Suantaks under the headship of Ngengu clans. As a result, the descendants of Suantak dispersed into two groups to make an epoch in the history of the Suantak tribe.

As the larger number of Vanglok (Vanglua in Vaiphei) descendants moved with the Neilut group, only the Ngengu, Daitong, and few number of Vanglok descendants resettled in their ancestral home-land Khawsak. Whereas, Neilut and his band of younger clans moved towards the far north-west of Chin Hills by crossing the NGUN-TUI (Manipur river) to open a new chapter in the history of the contiguous tribes of Indo-Myanmar.
Vaiphei elders maintained that the *Si-jang Suantaks* intentionally refused to follow their cousins towards the northwest of Chin Hills due to the following incidents.

**OVER FAGGOT AND THE TAIL OF A FLYING SQUIRREL:**

As narrated already, while settling on the banks of Ngatan stream there was no uneasy atmosphere between them. Putting aside the hatchet over their customary practices, they shared their joys and sorrows. Even when the Ngatan stream was overflowed and created communication far from possibility; by means of "Gawphel" (a kind of primitive catapult made of bamboo fibre) they exchanged seedlings and other small household articles.

All be it, one day one of Ngengu's man visited Neilut's village which was on the other bank of the Ngatan stream. There, he saw bundles of faggots heaped up in front of one of Neilut's descendants house. Actually this was done to save time and labour when cropping season approached. But, the Ngengu man had different opinion about the faggots. He prejudged wrongly that his cousins were planning to host *Chawng* or *Sa-ai* (grandiose-feast) and that they would surely invite them. However, even after many seasons had passed, there was no sign of invitation for *Chawng* or *Sa-ai*. So, he went again to Neilut's village to inquire whether they had feasted or not. To his surprised, there was no single faggot. He felt extremely disheartened and humiliated as he thought that his cousins had disregarded the tie of their blood.

In another time, one Si-jang man went again to Neilut's village and came across a big tail (the tail of *Vaiuku* flying squirrel) hanging on the wall of one of the house. As it was the first time he saw such big and peculiar tail, he said to himself, "The beast seems very big when comparing its' tail to other tails. So they should have share the meat with us?" With such prejudice, he approached the house where the tail was hanged. Reaching the house, he asked the owner why he did not bring to
the knowledge of his Si-jang cousins to feast together. To his amazement, the house
owner coolly responded him by saying it was a tiny creature and so without inviting
his kinsfolk he ate it alone. The Si-jang man was shell-shocked on hearing this
cool reply. So he pondered over on how to disown his cousins someday.

These two incidents were too much for the Si-jang Suantaks to endure. So,
they predetermined to stay back in that precipitous and arid land of their ancestors
in spite of following their cousins farther. Thus after many generations this
diversion in movement and settlement resulted in the birth of two separate identities
among the descendants of Suantak, v.i.z., Vaiphei tribe, and Si-Jang Suantak or
Suantak tribe.

NGATAN STREAM TO THE WESTERN BANK OF NGUN (MANIPUR RIVER):

Leaving behind their cousins on the other bank of Ngatan stream, the other
group of Suantak clans crossed Ngun river. There, on the western bank (from Tedim,
Chin Hills) they set up SIALPAM village. The period they set up this village is
estimated to be around the middle of 1425 A.D. The place was much productive
than their older settlements in the Chin Hills. As the riverbank was preferable for
cultivation, they decided to vacate the place and make settlement up on one of the
nearby ranges. As a result, the Suantaks abandoned Sialpam village and shifted on
the nearby hill towards the northwest after they had merely settled for not more
than five years.

There on the hill ridge, they set up a village called *PHAIZA where great
transformation took place in their cultural and economical life.

*(see map III:1)
Phaiza village is estimated to be set up in around 1430 A.D. just after the abandonment of Sialpam village. There were altogether about 200 houses in the village. The main factor that led to such meagre population has been rightly asserted by B.S. Carrey and H.N. Tuck as this: “After leaving the Kabaw valley, (Zo people) formed into various groups and went up the Chin Hills. Up there they hardly found any spot flat enough for making villages. Ranges running north to south are high and valleys with stream beds are narrow and deep. When they had selected a place good for a village, they usually found it not large enough for all of them and so only a small group settled there and the remaining people had to go on looking another suitable place. In this way their villages were much scattered with the added difficulty that communication between them was extremely difficult. So one group having settled at a certain place will have a very rare chance to meet with another group that had selected another place for settlement. Under such circumstances, each will have his own story of how it came and lived at a particular place and it would almost forget the existence of other groups.”

Naturally each locality developed its own way of speaking, dressing and customs. Extremely clannish ideas set in and separate identities began to sprout among all Suantak descendants.

During their journey from Kabaw valley up into the Chin Hills (1200 to 1400 A.D. Approx.), NECHA (PULAM) the second son of Suantak from his wife Tualchin were supposed to have absorbed into the Hmar community. In the same way LUPHAW, LUPHENG, THUNGDIM (TUNGDIM), TUNGGLUT, TUNGNUNG, MISAO, MALTE, DAWPMUL, PAUTE (BA TE), etc., who were the descendants of Suantak offsprings are now absorbed by other Zo tribes. And then the descendants of BILCHUAL (NUNHEI), the fourth son of Suantak and Tualchin:
acquired separate identity — "GANGETE" which is said to be derived from the name of the place they had once settled viz., GONG or GONG-GAM. Besides these, the descendants of BOKLU, the sixth son of Suantak (or the eldest son of Suantak from his mistress Venghau) were absorbed as the SAILO clan among the Lusheis (Lushai).

So, under these circumstances, the population of Suantak descendants could not remain the same. Only some of the descendants of NEILUT, NEILAI, PAUTE (BAITE), NGANGLI, DALLONG, and VANGLOK (VANGIUA) eagerly claimed that they were the descendants of Suantak as they were immune to absorptions.

Though Suantaks were multiplying very fast wherever they settled, they dispersed and scattered again into small groups in every direction to lose their grass-root history and culture. The same case occurred in this Phaiza village. Only the Neilut clans designated themselves as Suantaks whereas the other clans and subclans from Suantak hesitated to bear the appellation 'Suantak' for unknown reason. Strange, yet sadful is that even today there are certain member of Suantak descent who went too far to the point of Hollywood's "No retreat, no surrender' claiming and propagating neither with shame nor hesitation that they are of Jewish origin, or, some other family of Zo race. Obviously, they did so out of admiration and perhaps, they are preyed and hypnotized by smart sophists.

As already stated, the Suantak clans began to separate into a number of sub-clans such as Leisel, Thangniang, Sialiap, Khautte, Buite, Duhlian, Neitham, Singphun, Ella, etc. from the early period of their settlement in this PHAIZA village. (See also Annexure-XVII).
Whatsoever, the chieftship of Phaiza was made hereditary in accordance with their traditional custom. The eldest member of Leisel clan (the eldest of Neilut clan) was made the chief of the village. The administration of the village was maintained with the assistance of younger clans next to Leisel clans v.i.z., Thangniang, Sialiap, and Khaute.

In course of time, they become considerably prosperous and their population also rapidly increased. Various tribes began to pour in to suck the honey of this village Phaiza. Each sub-clan of Suantak was also multiplying rapidly. It was here that they produced quite a number of folksongs and folkdances. Most of the songs tells various modes of their life. Different kinds of games for adults and childrens were introduced apart from songs and dances. There was, in fact, great progress and development in the field of custom and culture. (See also Annexure-XIX)

Oral history of the Vaipheis maintains that during the early party of their settlement in this village PHAIZA, they had a get-together for merry-making which turned out into a grand festival. Here they invented an unique dance and song which they labelled it ‘THAZING-LAM’ (AUTUMN DANCE) and ‘THAZING-LA’ (AUTUMN SONG). They were intensely incited by the new dance and song that they were mindless of counting the time. It is said that the festival came to an end only when the bird fly over them accidentally dropped the ear of corn in the centre of the ground where they dance and sang that it brought them to their senses about the passage of time. This instance authenticated that Phaiza village had been once the paradise of the Vaiphei people.
People from surrounding areas flocked in this prosperous village. The population, therefore, increased to as many as three hundred households within a decade. The dialects brought to Phaiza by people belonging to various tribes and clans were mingled there with one another whereby one common language had evolved. With the passage of time, this evolved language came to be known as ‘Vaiphei Dialect’ after the village got its sobriquet ‘Khaw-Vaiphei’ (see also table III:1)

Another point that deserves to be mentioned is the development of custom into a unified system under the rule of the Neilut clan elders v.i.z. Leisel (now Thanglet). Varied practices of customary laws of different clans or tribes were adjusted whenever chance permitted with the result that a unified system of customary laws came into practice. This is also known as ‘Vaiphei customary laws’.

It is believed that this Suantaks’ capital got its nom-de-plume “KHAW-VAIPHEI” in between the 16th and 17th century in its glorious period. Because it was around this periods that inter-village wars began to take place amongst Chin-Kuki-Mizo-Zomi people. Yet, Phaiza village was safe from such wars possibly due to its bulky population. Peace was maintained and security of human life was ensured within the province of Phaiza. Thus people from different parts of Chin Hills came and took refuge therein. It is said that whenever fleeing people came to Phaiza to take refuge and shelter, the Stambangs (council of ministers) and Volunteers of the village consoled them by saying, “There is nothing to fear anymore in this ‘Khaw-Vaiphei’, or “You have reached safety zone Phaiza-Vaiphei. So, relax and feel yourself at home. Never worry about food, clothes and shelter”.

As the village had expanded greatly due to rapid growth of population, Phaiza capital obtained its pseudo-nym ‘Khaw-Vaiphei’—which mean ‘a village expanded breath-wise’. All and sundry, they preferred to use the new found name ‘Khaw-Vaiphei’ instead of its original appellation ‘Phaiza’. By these means and through
these processes of development, the word ‘Khaw-Vaiphei’, the sobriquet of Phaiza village transformed into ‘Khaw-Vaiphei-te’ or ‘Phaiza-Vaiphei-te’ meaning ‘the people of Khaw-Vaiphei’ or ‘the people of Phaiza-Vaiphei’. Thus the new found name of the village was gradually transmitted into a term representing a tribal group between 1550 A.D. and 1650 A.D. This spontaneous development marks the origin of the Vaipheis, the people of PHAIZA alias Khaw-Vaiphei.

*PHAIZA is located at longitude 93½ degree E and latitude 23½ degree (or tropic of cancer).

Footnotes:
3. Based on interviews.
5. See for more details at Annexure - XVIII
8. Based on genealogy maintained by Vaiphei elders.
9. Ibid.
10. Ngulzam, father of Dr. Vumson (USA) author of ‘ZO HISTORY’.
13. Ibid.
15. Collected from historical diary of Paoneikhai Suantak.
19. Ibid.
<table>
<thead>
<tr>
<th>1</th>
<th>VAIPHEI</th>
<th>2</th>
<th>LUSHEI (MIZO)</th>
<th>3</th>
<th>HMAR</th>
<th>4</th>
<th>THADGO/KUKI</th>
<th>5</th>
<th>PAITE</th>
<th>6</th>
<th>MEANING IN ENGLISH</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kua la hem?</td>
<td>Tungni nh?</td>
<td>Tu ami na?</td>
<td>Ko na him?</td>
<td>Kuanahia?</td>
<td>Who are you?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Khawlamah chia dilmeh?</td>
<td>Khawlamahingeikai dahn</td>
<td>Khawtiem i fe ding?</td>
<td>Khoi lang a che ding nam?</td>
<td>Koi lama hoh dek?</td>
<td>Where are you going?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hung tia</td>
<td>Lo kai teh</td>
<td>La hung tia</td>
<td>Hung ta din</td>
<td>Hong pai dih</td>
<td>Come here</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chal tia</td>
<td>Kaiten</td>
<td>Fe rawh</td>
<td>Che'n</td>
<td>Pai dih</td>
<td>Go</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pau kin</td>
<td>Trong suh</td>
<td>Trong rawh nae</td>
<td>Ham hih in</td>
<td>Paokoh</td>
<td>Don't talk</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>La vaige taluai</td>
<td>I lai lutuk</td>
<td>Inhnun taluo</td>
<td>Na gei valem</td>
<td>Na zekai lawtel</td>
<td>You are too late</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ka low bua</td>
<td>Ka duh lo</td>
<td>Ka dit rawh</td>
<td>Ka dei poi</td>
<td>Ka deh kei</td>
<td>I don't like it</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Paukhab jang ah</td>
<td>Trongtrai mar rawh</td>
<td>Trongtrai el rawh</td>
<td>Tau jeng in</td>
<td>Thum mai awh</td>
<td>Just pray</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lawt sweng</td>
<td>Thritan</td>
<td>Ruol</td>
<td>Gol</td>
<td>Lawm</td>
<td>A friend</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ki nei</td>
<td>Iniam</td>
<td>In im</td>
<td>Ki chem</td>
<td>Ki mawi</td>
<td>Playing</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Minge</td>
<td>W a</td>
<td>Mi-invet</td>
<td>Mingol</td>
<td>Mi-hai</td>
<td>A fool/ madman</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hemi</td>
<td>Tronghib</td>
<td>Theingbi</td>
<td>Manghii</td>
<td>Manghih</td>
<td>To forget</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Salhi</td>
<td>Ramnial</td>
<td>Ramtuol</td>
<td>Thiha</td>
<td>Sikha</td>
<td>Ghost</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 VAIPHEI</td>
<td>2 LUSHEI (MIZO)</td>
<td>3 HMAR</td>
<td>4 THADO/KUKI</td>
<td>5 PAITE</td>
<td>6 MEANING IN ENGLISH</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-----------</td>
<td>----------------</td>
<td>--------</td>
<td>-------------</td>
<td>---------</td>
<td>---------------------</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gawng</td>
<td>cher</td>
<td>kawr</td>
<td>gong</td>
<td>gawng</td>
<td>thin</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gai</td>
<td>hau</td>
<td>hail</td>
<td>phoh</td>
<td>tai</td>
<td>to scold</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gam</td>
<td>hul</td>
<td>hul</td>
<td>gaw</td>
<td>gaw</td>
<td>dry, of wet cloth</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chek/Tawp</td>
<td>hul</td>
<td>hul</td>
<td>kot</td>
<td>kawt</td>
<td>wet</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pai</td>
<td>pawm</td>
<td>pawm</td>
<td>pom</td>
<td>pawm</td>
<td>to hold in one's arm.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ni'n</td>
<td>bawthawn</td>
<td>tirdak</td>
<td>nen</td>
<td>nin</td>
<td>rubbish</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kei ngen</td>
<td>kei chaun</td>
<td>kei cha</td>
<td>kei seh</td>
<td>kei kia</td>
<td>only myself</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Khel</td>
<td>hawh</td>
<td>haw</td>
<td>jang</td>
<td>jang</td>
<td>to borrow</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thungkin</td>
<td>puk</td>
<td>puk</td>
<td>palah</td>
<td>palak</td>
<td>to lend</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vaithum</td>
<td>chhangban</td>
<td>beihnak</td>
<td>changlah</td>
<td>tanghou</td>
<td>rice - cake</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chaw</td>
<td>lei</td>
<td>inchaw</td>
<td>chaw</td>
<td>lei</td>
<td>to buy</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tai nawm</td>
<td>tlan vat</td>
<td>tlan inhmaw</td>
<td>thai loi</td>
<td>tai meng</td>
<td>to run fast</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ngawunchang</td>
<td>saruak</td>
<td>saruok</td>
<td>keuchang</td>
<td>guaktang</td>
<td>nude</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tepte</td>
<td>chhillchhih</td>
<td>inchik</td>
<td>melchih</td>
<td>chiamteh</td>
<td>to identity</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Puan-ak</td>
<td>kawr</td>
<td>zakuo</td>
<td>sangkhol</td>
<td>puan-ak</td>
<td>shirt</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Korgtaw</td>
<td>pheikhawk</td>
<td>pheikhawk</td>
<td>kengkoh</td>
<td>khedap</td>
<td>shoe</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Naga</td>
<td>baitha</td>
<td>mawt</td>
<td>mot</td>
<td>nahtang</td>
<td>banana</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
ANCIENT SETTLEMENT OF VAIPHEIS BETWEEN 1200 AD AND 1800 AD

Key:
- State boundary;
- District boundary;
- Sub-division boundary;
- Rivers;
- Peak;

I- Khawkhen [Kalewa]; II- Khawzang [Kalemyo]; III- Thuangvum [Kenedy Peak]; IV- Khawsak [Suantak-Zang]; V- Saizang; VI- Chimmual [Ciimmel]; VII- Ngatan; VIII- Sialpam; IX- Phaiza Khaw-Valpei; X- Buanli; XI- Khawzim; XII- Ngente; XIII- Haimual; XIV- Thal-Mual; XV- Hiangpek.