MIZO ACCORD 30TH JUNE, 1986

MEMORANDUM OF SETTLEMENT

Preamble:

1. Government of India have all along been making earnest efforts to bring about an end to the disturbed conditions in Mizoram and to restore peace and harmony.

2. Towards this end, initiative was taken by the late Prime Minister Shri. Indira Gandhi. On the acceptance by Sri. Laldenga on behalf of the Mizo National Front of the two conditions, namely, cessation of violence by MNF and holding of talks within the framework of the constitution of India, a series of discussions were held with Laldenga. Settlement on various issues reached during the course of the talks is incorporated in the following paragraphs.

Restoration of Normalcy

3.1 With a view to restoring peace and normalcy in Mizoram, the MNF party, on their part, undertake within the agreed timeframe, to take all necessary steps to and all underground activities, to bring out all underground personnel of the MNF with their arms, ammunition and equipment
to ensure their return to civil life, to abjure violence and generally to help in the process of restoration of normalcy. The modalities of bringing out all underground personnel and the deposits of arms, ammunition and equipment will be as worked out. The implementation of the foregoing will be under the supervision of the central Government.

3.2 The MNF party will take immediate steps to amend its Articles of Association so as to make them conform to the provision of law.

3.3 The central Government will take steps for the resettlement and rehabilitation of underground MNF personnel coming overground after considering the schemes proposed in this regard by the Government of Mizoram.

3.4 The MNF undertakes not to extend any support to Tripura Tribal National volunteers (TNV), People’s Liberation Army of Manipur (PLA) and any other such groups, by way of training, supply of arms or providing protection or in any other manner.

Legal Administrative and Other Steps.

4.1 With a view to satisfying the desires and aspirations of all sections of the people of Mizoram, the Government will initiate measures to confer statehood on the union
territory of Mizoram, subject to the other stipulations contained in this Memorandum of settlement.

4.2 To give effect to the above, the necessary legislative and administrative measures will be undertaken including those for the enactment of Bills for the amendment of the constitution and other laws for the conferment of Statehood as aforesaid, to come into effect on a date to be notified by the Central Government.

4.3 The amendment aforesaid shall provide among other things, for the following:

(1) The territory of Mizoram shall consist of the territory specified in section 6 of the North Eastern Areas (Reorganisation) Act, 1971.

(2) Notwithstanding any thing contained in the constitution, no Act of Parliament in respect of

(a) Religious or social practices of the Mizo,
(b) Mizo customary law or procedure.
(c) Administration of civil and criminal justice involving decisions according to Mizo customary law.
(d) Ownership and transfer of land, shall apply to the State of Mizoram unless the legislative Assembly of Mizoram by a resolution so decides.

Provided that nothing in this clause shall apply to any central Act in force in Mizoram immediately before the appointed day.
(iii) Article 170, clause (1) shall, in relation to the legislative Assembly of Mizoram, shall effect as for the word 'Sixty' the word 'forty' has been substituted.

5. Soon after the Bill for conferment of Statehood becomes law, and when the President is satisfied that normalcy has returned and that conditions conducive to the holdings of free and fair elections exist, the process of holding elections to the legislative Assembly will be initiated.

6. (a) The centre will transfer resources to the new Government keeping in view the change in status from a union territory to a state and this will include resources to cover the revenue gap for the year.

   (b) Central assistance for plan will be fixed taking note of any residuary gap in resources so as to sustain the approved plan outlay and the pattern of assistance will be as in the case of special category of states.

7. Border trade in locally produced or grown agricultural commodities could be allowed under a scheme to be formulated by the Central Government subject to international arrangements with neighbouring countries.
8. The Inner line Regulations, as now in force in Mizoram, will not be amended or repealed without consulting the state Government.

Other Matters

9. The rights and privileges of the Minorities in Mizoram as envisaged in the constitution, shall continue to be preserved and protected and their social and economic advancement shall be ensured.

10. Steps will be taken by the Government of Mizoram at the earliest to review and codify the existing customs, practices, laws or other usages relating to the matters specified in clauses (a) to (d) of para 4.3 (11) of the memorandum, keeping in view that an individual Mizo prefer to be Governed by Acts of parliament dealing with such matters and which are of general application.

11. The question of unification of Mizo inhabited area of other states to form one administrative unit was raised by the MNF delegation. It was pointed out to them, on behalf of the Government of India, that Articles 3 of the Constitution of India prescribes the procedure in this regard but that the Government can not make any commitment in this respect.
12. It was also pointed out on behalf of the Gover... that as soon as Mizoram becomes a state.

(i) The provision of part XVII of the constitution will apply and the state will be at liberty to adopt any one or more or the languages in use in the state as the language to be used for all or any of the official purposes of the state,

(ii) It is open to the state to move for the establishment of a separate university in the state in accordance with the prescribed procedure;

(iii) In the light of the P.M's Statement at the joint conference of the Chief Justices, chief Ministers and law Ministers held at New Delhi on 31st August 1985, Mizoram will be entitled to have a High Court of its own, it it so wishes.

13.(a) It was noted that there is already a scheme in force for payment of ex-gratia amount to heirs/dependents of persons who were killed during disturbances in 1966 and thereafter in the union territory of Mizoram. Arrangements will be made to expeditiously disburse payment to those eligible persons who already applied but who had not been made such payment so far.
(b) it was noted that consequent on verification done by a joint team of Officers, the Government of India had already made arrangement for payment of compensation in respect of damage to crops; buildings destroyed/damaged during the action in Mizoram; and rental charges of buildings and lands occupied by the security forces. There may however, be some claims which are preferred and verified by the above team but have not at been settled. These pending claims will be settled expeditiously. Arrangements will also be made for payment of pending claims of rental charges for land/buildings occupied by the security forces.

Sd/-Laldenga
30-6-86
on behalf of M.N.F.

Sd/- R.D; Pradhan
30-6-86
Home Secretary
Govt.of Indian

Sd/- Lalkhama
30-6-86
Chief Secretary,
Govt.of Mizoram.

Dated 30th June,1986
Place;NEW DELHI.
Sequences of Events

1. The Memorandum of Settlement contemplates the following sequence of events:

   1. Coming over ground of M.N.F. personnel and depositing of arms, ammunitions and equipments by them in accordance with the time bound programme as already arrived upon between the Ministry of Home Affairs and the MNF delegation.

   2. The MNF party should take immediate steps to amend its articles of associations to meet them conform to the provisions of law.

   3. Government will initiate steps for rehabilitation of MNF personnel coming over ground.

   4. After completion of action under paragraph (1) and (2) above, a constitutional amendment bill will be introduced in the Parliament for the grant of Statehood and other consequential Legislative measures to be taken up.

   5. After the bill becomes law, preparations for delimitation for constituencies and holding election to
the State Legislature will be taken on hand when the President is satisfied that normalcy has been restored.

Sd/- Laldenga
30-6-'86
on behalf of M.N.P.

Dated 30th June, 1986
Place, New Delhi.

Sd/- R.D. Pradhan
30-6-'86
Home Secretary, Govt. of Indi

Sd/- Lalkhama
30.6.'86
Chief Secretary, Govt. of M.
Part IV

Release and Orders under Local Regulations

Bengal Eastern Frontier Regulation (V of 1873)

Notification under Section 2 constituting the "Inner Line"

Foreign Department Notification No.2299F, dated the 20th August Cachar 1875 under the provisions of Section 2 of Bengal Eastern Frontier Regulations, V of 1873 (a Regulation for the peace and government of certain districts on the Eastern Frontier of Bengal), the Governor General in-Council is pleased to notify that the line described below shall be the "Inner Line" on the southern frontier of the district of Cachar:

A line commencing from the site of the outpost established during the Lushai expedition of 1871-72, a few miles north of the Chattarchura peak, and running thence to the outpost of Jhalnecherro; along the track out by the police to connect the outposts of Chattarchura and Jhalnegherra; thence along the Dhalcsvar river in a southern direction to the south-west corner of the Jhalnacherra grant, as reviewed after survey in 1872; thence along the southern boundary of the Jhalnacherra grant, across the Jhalnacherra Khal, to the top of the range of the hills immediately to the east of that khal; thence along the said range in a northern direction to the Baruncherra grant; thence along the southern and eastern boundaries of the Baruncherra grant to the north-eastern corner of...
of the grant. From the north-eastern corner of the Baruncherra grant, along the ridge which leads from that grant for a distance of two miles to a pucca pillar; thence in an easterly direction to the Rengti Pahar range (this line being marked by three pucca pillars); thence along the ridge of the Rengti Pahar range in a northern direction as far as the point where that range bifurcates into two smaller ones, the one leading to the Claverhouse, the other to the Bara Jalinga, grant. From the point of bifurcation, the line following the ridge of the western branch of the Rengti Pahar, as far as the source of the Jalingal then along the Jalinga river to the south-east corner of the Sonecherra grant; and along the eastern boundaries of Sonecherra and Noarabund grants to a point where the police road meets the latter. Thence it follows the police road to the Rukni river and then runs in a south-easterly direction to the western boundary of the Manierkhel grant, and follows the west and south boundaries of that grant to the river Sonai, along which it runs to the north to the opening of the police road to Mainodhar, which it follows to the western boundary of that grant. It then runs along the west and south boundaries of Maindhar grant to the river Barak.
Under the provisions quoted above, the Governor General in Council is further pleased to prohibit all British subjects from going beyond the 'Inner Line' hereby notified without a pass under the hand and seal of the Deputy Commissioner of Cachar. (See Assam Gazette of 11th September, 1875, part 10, page 497).

As amended by Secretary to Chief Commissioner's Notification No.100, dated the 3rd July 1878. The outer line or actual boundary of the Cachar district was defined in Bengal Government Notification dated the 19th September 1870 - See Calcutta Gazette, dated the 21st September 1870, Page 1683.

These orders have been allowed to fall into desuetude so far as they affect free passage of all natives of India from the districts of Sylhet and Cachar into the Lushai Hills. Lushai wishing to visit the plains of Manipur area, however, required to take out passes. (Letter No.399P or 3593 P, dated the 22nd July, 1895).
Notification No. 2107 A.P., dated 9th March, 1933.

The 9th March, 1933

No. 2106 A.P., dated the 28th August 1930, and in exercise of the powers conferred by section 2 of the Bengal Eastern Frontier Regulation, 1873 (V of 1873), as extended to the previous sanction of the Governor General in Council, is pleased to prescribe the line described below as the "Inner Line" of the Lushai Hills district:

From the junction of the Ruanding with the Borak river, the Inner Line shall run up the midstream of the former to where it receives the Lungkulh Lui; thence up the midstream of that stream to its source, and crossing the range in a NW direction down the right bank of small feeder flowing into the Teirangnek stream; thence down the midstream of the latter to its junction with the Sonai river. From this point the Inner Line shall run south-westwards up the midstream of the Sonai river as far as its junction with the suanglawn Lui; thence up the midstream of this Lui to its junction with the Bagh Khal; thence up the midstream of the Bagh Khal or Tuishen Lui to its junction with a large feeder that takes its rise near the deserted village of Saipum; thence
up the midstream of this feeder to the summit of Bongk
range, and crossing that range down the midstream of the
Teidu Lui to its junction with the Rukni river. Then a
straight line running in a north-westerly direction from
this junction to the Dhalai bridge one furlong north of
the 80th mile stone on the Aizawl-Dwarband road, this point
is also the trijunction of the Hailakandi subdivision Silchar
(district Cachar) with the Lushai Hills district; thence
up the midstream of the Dhalai river to its source, where,
crossing the watershed it strikes the headwaters of the
Chhimluang Lui and down the midstream of this Lui to its
junction with the Barun Chara; thence down the midstream of
the Barun Chara to its junction with the Hunarlangu Lui
(TE); thence up the midstream of this Lui to its source in
the Bhairabi range; thence crossing the Bhairabi range
westwards to the source of the Bhairabi chara, thence down
the midstream of the Bhairabi chara to its junction with
the Dhaleswari or Tlang river; thence up the midstream of
the Dhaleswari river to its junction with the Pakwa,
river thence up the midstream of the Pakwa river. Thence
upto the midstream of this tributary to its source; thence
in a northerly direction along a range to Chatarchurra
peak (2071); thence due west in a straight line to the
tri-junction point of district Sylhet, Lushai hills
(Assam) and Tripura State (Bengal) situated on the Langai
river about 3/4th of a mile south west of the confluence
of the Medilli Cherra with that river (vide notification
No.3313R dated the 4th Oct. '28); thence in a southerly direction up the midstream of the Langai river to its confluence with a small name-less tributary going west about 2 1/4 miles North of Betling Sib Peak height 3,083; thence in a South westerly direction to Betling Sib Peak; thence in a southerly direction to Betling Peak height 2,234 which is the tri-junction of Districts Lushai hills (Assam), Tripura State and Chittagong Hill Tracks Districts (Bengal); thence in a South Easterly direction for about a mile to a tributary of the Tuilianpui river; thence down the midstream of this tributary to its confluence with the Tuilianpui river; thence down the midstream of Tuilianpui river to a point about 2 1/4 miles South East of its confluence with the Mar river which is the junction of the Aizawl Lunglie Sub-division boundary; thence West wards in a straight line to the source of the Harina river; thence down the mid-stream of the Harina river to its confluence with the Karnaphuli river; thence up the mid-stream of the Karnaphuli river to its confluence with the Thega Khal; thence up the mid-stream of the Thega Khal to its junction with two other tributaries about 4 3/4 miles South East of height 2,096 and 5 1/4 miles South West of Waibung Taung, height 3,083; thence in a South Easterly direction up the slope for about
two miles to the Waibung Taung range; thence in a westerly, southerly and easterly direction respectively along the range of Waibung Taung Peak height 3,083; thence in a southerly direction to Keokradong, which is the trijunction of Chittagong Hill Tracts (Bengal), Lushai Hills (Assam) and Northern Arakan District (Burma);

South thence last wardly to Mephrutong or Rengtlang; thence to the source of a small stream called Varanglu or Mraikchhaung to its junction with the Sekul (Kola) or Kalet Stream (where a boundary stone has been placed); thence up the midstream of the Sekul (Kola) or Kalet stream to the mouth of the Khawtlang or Zyucha stream (where a boundary stone has been placed); thence up the midstream of the Khawtlang or Zyucha to its source on the Samang or Kwiman range; thence South wards along the Samang or Kwiman range to the source of the Samak or Kwiman stream; where a boundary stone has been placed; thence down the midstream of the Samak or Kwiman stream to its junction with the Koladyne (Kaladan) river; thence straight across the Koladyne (Kaladan) river to the mouth of the Khangza of Kwiman stream (where a boundary stone has been placed), (the mouth of these two streams are opposite to another); thence up the midstream of the Khangza or Kwiman stream to its source in the Kaisi Tlang (where a boundary stone has been placed); thence South wards to the source or the Rale
or Shwelaik stream; thence down the mid-stream of the Rale or Shwelaik stream to its junction with the Sulla river; thence up the mid-stream of the Sulla river to its junction with the Kaikheu or Khinkon stream (where a boundary stone has been placed); thence up the mid-stream of Kaikheu or Khinkon stream to its source on the Pathian or Pahtay Klang; thence North ward along the Pathian or Pahtay Klang to the source of the Para stream; thence down the mid-stream of the Para stream to its junction with the Mi (tishi, tuisi, or wabling river); thence up this river to its junction with the Kheimu stream; the Kheimu stream to its source on the Kahria or Kwahria (Khasia) Klang; thence south, along the crest of the East Kahria or (Kwahria) Klang to the source of the Raphuva; which is recorded to Boinu (Kaladan) river; thence down the mid-stream of the Boinu (Kaladan) river to its junction with the Tyao; thence up the mid-stream of the Tyao to its source on the Viko Tlang; thence down the mid-stream of the Tuimang to its junction with the Tuisa; down the mid-stream of the Tuisa to its junction with the Tuivai river down the mid-stream of the Tuivai river to its junction with the Vangvum lui; thence up to the mid-stream of the Vangvum lui to its source at a saddle known as Bonghot where a boundary piller marked ML(I)
has been erected; thence crossing the west side of the
saddle to the source of the Tuitoi stream; down the
Toitui stream to its junction with the Tuivai river;
down the Tuivai river to its junction with the Barak
river; thence down the mid-stream of the Barak river to
its junction with the Ruanding Lui which is the tri-junction
of the Lushai Hills and Cachar Districts and Manipur States.

W.A.COSGRAVE,
Chief Secretary to the Govt. of Assam

N.b.: Governor of Assam Notification No.PLA 393/70/Ft/1 dated
7th Sept., 1970.
MEMORANDUM

Memorandum Submitted to the Prime Minister of India by the MIZO National Front, General Headquarters, Aizawl, Mizoram on The 30th October 1965.

This memorandum seeks to represent the case of the Mizo people for freedom and independence, for the right of territorial unity and solidarity; and for the realization of which a fervent appeal is submitted to the Government of India.

The Mizos, from time immemorial lived in complete independence without foreign interference. Chiefs of different clans ruled over separate hills and valleys with supreme authority and their administration was very much like that of the Greek City State of the past. Their territory or any part thereof had never been conquered or subjugated by their neighbouring States. However, there had been border disputes and frontier clashes with their neighbouring people which ultimately brought the British Government to the scene in 1844. The Mizo country was subsequently brought under the British political control in December, 1895 when a little more than half the country was arbitrarily carved out and named Lushai Hills (now Mizo District) and the rest
of their land was parcelled out of their hands to the adjoining people for the sole purpose of administrative convenience without obtaining their will or consent. Scattered as they are divided, the Mizo people are inseparably knitted together by their strong bond of tradition, custom, culture, language, social life and religion wherever they are. The Mizos stood a separate nation even before the advent of the British Government having a nationality distinct and separate from that of India. In a nutshell, they are a distinct nation, created, moulded and nurtured by God and Nature.

When British India was given a status by promulgation of the constitution Act of 1935, the British Government having fully realised the distinct and separate nationality of Mizo people decided that they should be excluded from the purview of the new constitution and they were accordingly classed as an EXCLUDED AREA in terms of the Government order 1936. Their land was then kept under the special responsibility of the Governor-General-in-council in his capacity of the Crown representative; and the legislature of the British India had no influence whatsoever.

In other words, the Mizos had never been under the Indian Government and never had any connection with the
politics and the policies of the various groups of Indian opinion. When India was in the threshold of independence the relation of the Mizos with the British Government and also with the British India were fully realised by Indian National Congress leaders. Their top leader and spokesman Pandit Jawaharlal Nehru released a press statement on the 19th August 1946 and stated: "The tribal areas are defined as being those along the frontier of India which are neither part of India, nor of Burma, nor of any Indian State, nor of any foreign power". He further stated: "The areas are subsidised and the Governor-General's relation with the inhabitants are regulated by sanads, custom or usage. In the matter of internal administration the areas are largely left to themselves". Expressing the view of the Indian National Congress he continued, "Although the tribal areas are technically under the sovereignty of His Majesty's Government, their statu, when a new constitution comes into force in India, will be different from that of Aden, over which the Governor-General no longer has executive authority. Owing to their inaccessibility and their importance to India in its defence strategy, their retention as British possession is most unlikely. One view is that with the end of sovereignty in India the Government of India (i.e.,
Independent Government of India) will enter into the same relations with the tribal areas as the Governor-General maintains now, unless the people of these areas choose to seek integration with India.

From the foregoing statement made by Pandit Jawaharlal Nehru and the Constitution Act of 1935, it is quite clear that the British Government left the Mizo Nation free and independent with the right to decide their future political destiny.

Due solely to their political immaturity, ignorance and lack of consciousness of their fate, representatives of the Mizo Union, the largest political organisation at that time, and the fifty accredited Mizo leaders representing all political organisations including representatives of religious denominations and social organisations that were in existence, submitted their demand and chose integration with free India imposing condition, inter alia, "That the Lushai will be allowed to opt out of Indian union when they wish to do so subject to a minimum period of the years".

The political immaturity and ignorance which lead the Mizo people to the misguided choice of integration with India was a direct result of the banning by the British Government of any kind of political organisation till April
1946 within Mizoland which was declared 'a political area'.

During the fifteen years of close contact and association with India, the Mizo people had not been able to feel at home with Indian or in India, nor have they been able to feel that their joys and sorrows have really ever been shared by India. They do not, therefore, feel Indian. Being created a separate nation they cannot go against the nature to cross the barriers of nationality. They refused to occupy a place within India as they consider it to be unworthy of their national dignity and harmful to the interest of their prosperity. Nationalism and patriotism inspired by the political consciousness has now reached its maturity and the cry for political self-determination is the only wish and aspiration of the people, neplus ultra, the only final and perfect embodiment of social living for them. The only aspiration and political cry is the creation of Mizoram, a free and sovereign state to govern herself, to work out her own destiny and to formulate her own foreign policy.

To them independence is not even a problem or subject of controversy; there cannot be dispute over the subject nor could there be any difference of opinion in the matter. It is only a recognition of human rights and
to let others live in the dignity of human person.

While the present world is strongly committed to freedom and self-determination of all nations, large or small and to promotion of Fundamental Human Rights; and while the Indian Leaders are strongly wedded to that principle-taking initiative for and championing the cause of Afro-Asian countries, even before the world body; particularly deploring domination and colonisation of the weaker nations by the stronger, old or new, and advocating peaceful-co-existence, settlement of international dispute of any kind through the medium of non-violence and in condemning weapons that can destroy the world, and in general wishing of good will towards mankind, the Mizo people firmly believed that the Government of India and their leaders will remain true to their policy and that they shall take into practice what they advocate, blessing the Mizo people with their aspiration for freedom and independence per principle that no one is good enough to govern another man without that man's consent.

Though known as head-hunters and a martial race, the Mizos commit themselves to a policy of non-violence in their struggle and have no intention of
employing and other means to achieve their political demand. If on the other hand the Government of India brings exploitive and suppressive measures into operation, employing military might against the Mizo people as is done in the case of the Nagas, which God forbid, it would be equally erroneous and futile for both the parties for a soul cannot be destroyed by weapons.

For this end it is in good-will and understanding that the Mizo Nation voices her rightful and legitimate claim of full self-determination through this memorandum. The Government of India, in their turn and in conformity with the unchallengeable truth expressed and resolved among the text of Human Rights by the United Nations in its August Assembly that in order to maintain peace and tranquility among mankind, every nation-large or small-may of right be free and independent, shall set the Mizo Nation free to work out her own destiny, to formulate her own internal and external policies and shall accept and recognise her political independence. Would it not be a selfish motive and design of India and would it not amount to an act of offence against humanity if the Government of India claim the Mizoram as a part of their territory and try to retain her as their possession against the national will of the Mizo people, simply because their land is important for India's defence strategy?
Whether the Mizo Nation should shed her tears in joy to establish firm and lasting friendship with India in war and in peace or in sorrow and in anger, is up to the Government of India to decide.

Sd/-Lianzuala
General Secretary,

Sd/- Laldenga
President.

Mizo National Front, Mizoram.

Dated Aizawl, the 30th October, 1965.
Appendix – V

MNF Declaration of Independence

In the course of human history it becomes invariably necessary for mankind to assume their social, economic and political status to which the Law of the Nature and Nature's God entitles them. We hold this truth to be self-evident that all men are created equal, and that they are endowed with inalienable fundamental human rights and dignity of human person; and to secure these rights governments are instituted among men deriving their just power from the consent of the government and whenever any form of Government become destructive of this end, it is the right of the people to alter, change, modify and abolish it and to institute an new government and laying its foundation on such principles and organising its power in such forms as to them shall see most likely to effect their rights and dignity. The Mizo, created and mounded in to a nation and nurtured as such, by Nature's God have been intolerably dominated by the people of India in contravention of the Law of Nature.

The leaders of the Mizo Nation had, many a time, verbally and in writing, put forward to the Government of India, their desire of self-determination for creation of free and independent Mizoram for bringing about protection of Human Rights and Dignity, which the Mizo, by nature, ought
to have, but the Government of India, violating the Charter of the United Nations and its Universal Declaration of Human Rights re-affirmed in the Principles of Bandung Conference, have ignored the voice of the Mizo people and are determined to continue domination and colonisation ruling over us with tyranny and despotism by instituting self-designed administrative machinery with which they endeavour to mislead the world to win their confidence.

Our people are despised, tortured, manhandled and murdered without displaying justice while they preach and profess before us and throughout the world that they have instituted for us a separate administrative set up in conformity with the principles of Democracy. To conceal their evil and selfish design religious assimilation and Hindu indoctrination they preach to have established which we cannot accept as it leads to suppression of Christianity.

To prove this, let facts be submitted to the candid world:

1. They have instituted government to rule over us in our own country without any respects for Human Rights and Dignity even in the fact of the present candid world which is committed to these rights and dignity.
2. They have been pursuing a policy of exploitive measures in their attempt to wipe out Christianity, sole religion, and no consideration has ever been paid to our national way of life.

3. They have been preaching throughout the world as if they have instituted a separate administrative machinery in conformity with the principles of democracy to conceal their policy of generation of our national morality and of assimilation while what had been instituted for us is a pattern of colonial administration.

4. They refuse not only to procure supply of food and arrange other forms of assistance in times of famine, but also prohibited us from seeking and receiving assistance from friendly countries, which resulted in the death of many people.

5. They have established a multitude of offices and sent hitherto swarms of Indian Officers, who had an immoral life cruelly appeasing our womenflok to commit immorality with them by taking advantage of their official capacity and of the position they occupy in the administrative machinery.

6. Taking the advantage of economic frustration of the people they subject us to economic frustration of the people they subject us to economic slavery and force us to enter into the door of poverty.
7. Curbing freedom of expression, our patriots are arrested and kept in jails without displaying any form of justice.

8. The export facilities which we used to enjoy during the pre-Indian domination, has been totally closed.

9. Without exploring our country's economic resources in agriculture, industries and mining and giving no consideration for their development, they maintain suppressive measures against our economic right.

10. Realising the importance of our country to India in the defence strategy, the Government of India is establishing military basis throughout our country and thereby creating an atmosphere of cold war while nothing is done for its economic and social development.

11. Inspite of our repeated appeal for peaceful settlement of our rightful and legitimate demand for full self-determination, the Government of India is bringing exploitive and suppressive measures employing their military might and waging war against us as done in the case of the Nagas and the Kashmiris.
12. Owing to absence of Medical facilities in our countries, our people died without having medical treatment and attention.

For these and all other innumerable causes, we declared to the candid world that India is unworthy and unfit to rule over the civilised Mizo people who are created and moulded into a nation and nurtured as such and endowed with territorial integrity by Nature and Nature's God.

We, therefore, the Representatives of Mizo people, meeting on this day, the first of March, in the year of our Lord, nineteen sixty six appealing to the supreme judge of the world for the rectitude of our intention so, in the name and by the authority of the good people of this country solemnly publish and declare, that the Mizoram is, and of rights ought to be free and independent, that they are absolved from all allegiance to India and its parliament and all political connections between them and to Government of India is and ought to be dissolved and that as free and independent state, they have full power to levy war, conclude peace, contract alliances, establish commerce and to do all other have acts and things which Independent state may of right do. And for the support of this Declaration, we mutually pledge to each other with a firm reliance on the protection of Divine
providence, our lives, our fortunes, and our sacred Honour.
We appeal to all freedom loving nations and individuals to
uphold Human Rights and Dignity and to extend help to the
Mizo people for realisation of our rightful and legitimate
demand for self-determination. We appeal also to all inde-
pendent countries to give recognition to the independence
of Mizoram.

**LAIDENGGA**

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Lalkhawliana
Ngurkunga
Lalhmuaka
Malsawma
Hrangchhinga
Zoramthanga
Chhunzawna
Rosanga
Lamputa
Vansiama
Vanlalzika
Zamanthanga
Robmingthanga
Lalbruaia
Lalkhawhena