

HISTORY OF THE ZO MI (CHIN) RACE

"The Chin is of interest, because he reveals the material out of which Buddhism and civilisation have between them evolved the Burmese people; the Chin, in short, is the rough wood out of which the Burman has been carved".

— "The Silken East", by V. C. Scott O'Connor

THE Chin Hills Gazetteer recorded the facts that Zo (Chins) and the so called Kukis were one and the same race and that Soktes, Yos and Kamhaus were one people. It further summarized the fact that *all belong to one and the same Kuki race*. Had the word Kuki been changed to Zo at that time, the right word for calling the various tribes and clans of the Zo race inhabiting the areas joining Burma, East Pakistan and Assam would have been answered a long time ago. This publication was rare for a long time and was not available to later authors on the various races of Burma.

"There can be no doubt that the Chins and the Kukis are one and the same race, for their appearance, manners, customs, and language all point to this conclusion". The Chin Hills Gazetteer 1896 chap xii pp 135.

"Sections of the Chins who have migrated into Burma from the Tibetan plateau almost in a straight line down south are to be found from the Somra Hill Tracts down Cape Negrais. The Chins, the people living in the northern Chin Hills believed then mostly that their foremost fathers settled in Cimnuai, Saizing from where they spread to other places in the Chin Hills. The people call themselves ZO MI. Mi meaning Man. From Cimnuai some went south and called themselves Sukte, some moved east to the alkali valley Si Zang and later known as Sizang (Siyin). The Thado branch moved north, and some more branches moved west and still call themselves MI ZO but known by the British as Lushai (Lusei).

"Sections of the Chins who have migrated into Burma from the Tibetan plateau almost in a straight line down south are to be found from the Somra Hill Tracts down to Cape Negrais. The Chins, then mostly in North-Western Burma, are known to have had social intercourse with the Burmese at the time of the Kingdom of Pagan (1044-1287). There were Chin levies in the armies of King Bayinnaung of Toungoo (1551-81) and of King Alaungpaya of Ava (1752-60).

"Local tradition has it that the ancestors of some of the people forming the principal tribes ascended the Chin lands from the Kale-Kabaw and the Myittha River valleys. One group went there by the foothill Burmese village, Yazagyo, and are the clans now inhabiting the north-east region of Tiddim. Another group went up Mount Kennedy from the Kale Valley. They then descended the western slope of Kennedy Peak and settled in Zangpitam above Thuklai Village, Siyin Valley. Later they continued their move to Cimnuai near Saizang Village, Sokte area. Their descendants spread along various routes from Cimnuai and are believed to be the ancestors of the present tribes of Siyin, Sokte, Kamhau, Zo and Thado. The remainder moved from the Myittha River valley into the Central Chin country and were the ancestors of the Zanniats, Zahaus, Tashons of Falam, and various tribes of Haka.

It is not within tribal memory that any full-scale organized war was ever waged between the Burmese Kings and the Chins, but minor hostilities used to occur at times in the foothill valleys, resulting in raids and skirmishes on the border.

British troops were in action against the Northern Chins after the annexation of Upper Burma for a continued period of seven months or thereabouts among the foothills now passed by the Kalemio-Fort White-Tiddim Road, at a place called Leisan (now known as the Basha Hill). The Chins resisted the advance of British troops fearlessly till they were subdued. It was not until 1892 that the northern people now inhabiting the Tiddim Subdivision were totally disarmed. The Central Chins did not offer any full-scale resistance. Further down in the south, the various tribes of the Haka Subdivision, resisted sternly the advance of the forces from the Gangaw Valley.

There is a great deal of social intercourse between the Chins and the Burmese and a considerable number of Chins speak Burmese. Many Chins living in the Pakokku, Thayetmyo, Prome and Henzada Districts have become Burmanized, being mostly Buddhists. Even in respect of the Chins in the Chin Hills District, those who inhabit the southern portion and those areas adjacent to the Kale-Kabaw Valley are in close touch with the Burmese. The Chins have frequently expressed a desire to have Burmese as the medium of instruction in their schools. Report of Frontier Areas Committee of Enquiry 1947.

"Amongst the Khongjais (Khuangsai) themselves, the cream of the Thados, the Thados par excellence are male descendants of Thado in direct lineal descent. To these much respect is paid by the younger branches, who in token thereof present to the Chief of their particular branches one tusk of each elephant they may capture, these Chiefs again making a present to their superior, the head of all.

"Originally they were not migratory, but have assumed this character lately. Since their expulsion from their own hills, the different tribes have become mixed up together in the villages situated in positions selected with reference to convenience of cultivation, but with little regard to healthiness.

"The Yo tribe three generations back occupied the tract of country now inhabited by the Kanhow clan of Soktes, and many of the Kanhow villages are inhabited still by Yos, whose tribal name has given way to that of "Kanhow". Soktes, Yos, and Kanhows are practically one people; for many years past, as is shown in the Manipur records, numbers of emigrants crossed the Northern Chin border and settled down along the south of Manipur plain, west of the longitude of Howbi Peak.

"The Chin Hills are peopled by many clans and communities, calling themselves by various names and believing themselves to be of distinct and superior origin. *It is evident, however that all belong to one and the same, the Kuki race, which, owing firstly to the want of a written language and secondly to the interminable inter-village warfare, has split up and resulted in a babel of tongues, a variety of customs, and a diversity of modes of living.*

"Physically the Chin is a fine man, taller and stouter than his neighbours in the plains on both the north and east, and although he falls short of the build of the Pathan, his measurements compare more than favourably with those of the Gurkha. It is no uncommon occurrence to find men 5 feet 10 inches and 5 feet 11 inches in height with chest measurement of 39 inches and

with a calf measurement of the abnormal size of 16 inches. Individual tall men are found in the Kuki villages immediately south of Manipur and among the Soktes, but the finest built men in the hills are the Siyins, Hakas, and independent southerners.

"The Siyins, though small in stature, are splendidly limbed and are the most evenly built tribe in the hills, though the Hakas and independent southerners are as a whole taller and produce the finest individual men. The Chins and the southern Kukis of Manipur being the same race, living in the same class of country and under the same conditions, are, as is to be expected, equally good carriers". *Chin Hills Gazetteer*.

Chin Levies beside invading countries adjacent to the Chin Hills such as the East India company occupied areas of East Bengal including the Chittagong areas, they volunteered for service under King Alaungpaya.

"Alaungpaya himself returned with a large force, containing Shan and Chin levies, to Syriam which his men had started to besiege soon after the capture of Rangoon" Harvey.

"The approximate cause in 1757 was, firstly, the failure of the Talaing government to subjugate the north immediately after entering Ava and before withdrawing the bulk of the army; secondly, they were divided in their councils, while the Burmese were united under a great leader; thirdly, they had only their own corner of Burma to draw on for men, whereas Alaungpaya's numbers were fed by Shan, Kachin, Chin and Kadu levies". Harvey 1925.

The population of the Khyeng (Chin) in the districts of Arakan as it stood at the census of 1872 was as follows: (JASB for 1875 Vol. XLIV Pt I).

1. Akyab	3,917
2. Ramree	10,324
3. Sandoway	4,715
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	18,956
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"The Khyengs call themselves HIOU or SHOU (zo, yo) and state that the Shindoos, Khumis, and Lungkhes, are members of the same race as themselves. They have a tradition that they came down from the Kyendweng (Chindwin) river, but they possess no written record of their descent; they are fond, however, of singing rude ballads, which portray the delights of their ancient country".

In his "Mission to the Court of Ava", Henry Yule recorded the surveys made about the occupied and unoccupied parts of Burma:

"Of large tracts we have still no accurate description. Such are the eastern parts of Burma Proper from the Irawadi to the Shan states, though on this Major Allan has collected a good deal of native information; the Yau (Zo) country, west of the mouth of the Kyen-dwen; the interior of the Doab, between the Irawadi and Kyen-dwen, from Mout-shobo (Muksobu) upwards; and the whole of the hill country east and north-east of the capital, towards the Ruby-mines, the upper course of the Myitngé, and the Chinese frontier.

'Seven races are recognised by the Burmese as of the Myamma stock; viz. the Rakain, or people of Aracan; the proper Burma; the Talain; the Kyen of the Aracan mountains; the

Karen of the forests of lower Burma, Pegu, and Tennasserim; the Yau; and the Tavoyer. There are traces, however, in the Burmese history, of even the proper Burma having been amalgamated from various races. Yule's *Mission to Ava*.

"Still further westward in the Naga country, between longitude 93° and 95°, and a great multiple mass of mountains starts southwards from the Assam chain. Enclosing first the level alluvial valley of Munnipoor, at a height of 2500 feet above the sea, it then spread out westward to Tipura and the coast of Chittagong and northern Aracan a broad succession of unexplored and forest-covered spurs, inhabited by a vast variety of wild tribes of Indo-Chinese kindred, known as Kookis, Nagas, Khyens, and by many more specific names. Contracting to a more defined chain, or to us more defined because we know it better, this meridian range still passes southward under the name of the Aracan Yuma-doung, till 700 miles from its origin in the Naga wilds it sinks in the sea hard by Negrais, its last bluff crowned by the golden Pagoda of Modain, gleaming far to seaward, a Burmese Sunium. Fancy might trace the submarine prolongation of the range in the dotted line of the Preparis, the Cocos, the Andamans, the Nicobars, till it emerges again to traverse Sumatra and the vast chain of the Javanic isles.

"Between these two great meridian ranges that have been indicated, the one eastward of the Irawadi and the Sitang, the other westward of the Kyen-dwen and the Irawadi, lie what have been characterised above as the first three divisions of the Burman territory, and these before the detachment of Pegu might have been considered as forming the kingdom of Burma.

"A little below the Shwé-li, each side of the Irawadi, at Myadoung on the east and at Thigyain on the west, there are the remains of old stone forts. That at Thigyain is said to have been in ancient times the capital of the Kadós, a tribe now scattered over the interior of the Monyeen district and that of Pyenzala, west of the river.

("A private note from Colonel Hanny speaks of the Kadós as being the most interesting of the northern tribes, "like the Yos, one of the old Burmese races, and similar in type to what we see of the Bhurs and Rauje Bhurs of the present day, a race known by tradition as the oldest of Indian races").

Yule's "Mission to Ava" mentions the YAU (ZO) country.

"West of the river, between the parallels of 22°30' and 24°30', stretches from north to south the valley of Kabó. (Kabó is the name applied to the Shans in the Munnipoori language). This valley, the northern part of which was long a bone of contention between Ava and Munnipoor, was in 1833 made over to the former by the authority of the British Government, at the instance of Colonel Burney, compensation being made to Munnipoor. It is a long strip, not more than ten to fifteen miles in greatest width, separated from the Kyen-dwen by a range of uninhabited and forest-covered hills, called Ungoching. The northern portion of the valley, called by the Burmese Thounghwot, by the Kathés, or Munnipoories, Samjok; and the southern, called Kalé, are still under the rule of the native Shan Tsaubwas tributary to Ava; the only such who have maintained their position under the Burmese Government on this side of the Irawadi. The central portion, Khumbat, is under a Burmese Governor. Kalé is much the most populous part of the valley, and it has an exit for its teak by the Narenjara, or Munnipoor river, which passes through it into the Kyen-dwen. It also produces rice and cotton, with wax and ivory. Kalé is one of the sites to which Burman history or legend attaches the dynasty of ancient Hindoo

immigrants. And the classic name of the Kabó valley is Maureeya. The hills on the west of Kalé are occupied by the Khyens, a race extending southward throughout the long range of the Yoma-doung to the latitude of Prome.

("Colonel Hanny identifies the Khyens with the Nagas of the Assam mountains. They must also be closely allied to the Kookis. In Trant's account of the Khyens, on the Aeng pass, he mentions their worship of a divinity called Passine (Pasian); and Lieutenant Stewart, in his notice of the "new Kookis" of northern Kachar, says that they recognise one all-powerful God as the author of the universe, whom they term "Puthen" (Pathian) Trant's *Two Years in Ava*, and *Jour. Asiatic Society Ben.* 1855, p. 628).

"Of the YO or Yau country, lying along the river of that name, between the barren Tangyi hills that line the Irawadi, opposite Pagán and the base of the Aracan Yoma-doung, nothing more is known, I am sorry to say, than was recorded long ago by Dr. Buchanan. The people are believed to be of the same race with the Burmese, but, from their secluded position, speak the language in a peculiar dialect. There are paths from the Yau country into the Kaladán valley in Aracan, which King Thawawadi made some talk of rendering passable for troops, when he was breathing war in 1839. They must traverse the country of some of the wildest tribes of the Yuma, and nothing of them is known. The Yaus are great traders, and are the chief pedlars and carriers of northern Burma.

"South of the Yaus comes the district of Tsalen, a rich alluvial valley between the skirts of the Yuma-doung, and the river, and considered one of the most productive districts of the empire.

"Tribes under a great variety of names, and in every stage from semi-civilisation to deep barbarism, inhabit the broadest part of this great western mountain boundary of Burma. The most extensively-diffused of these tribes, extending from lat. 28°, perhaps, to the Assam frontier, is the race of the Khyens.

From *Travels in South East Asia* by the Rev. Howard Malcom, of Boston 1839 :

"Towards the hills is the Mroo or Mroong tribe, about five thousand. Beyond these, on the lower hills, are the Kyens, amounting to fifteen thousand; and beyond these, on the Yomadong Mountains, are the Arungs or Arings, amounting to ten thousand.

"The Yaws (Zo) are on the lower waters of the Kyendween (Chindwin), not far from Ava. The district is sometimes called Yo or Jo. The language is essentially Burman, but spoken with a dialect intelligible only to themselves. They are an agricultural and pastoral people, enjoying a country of extreme salubrity and fruitfulness. They manufacture sugar, and export it to other parts of the empire; and often resort to Ava for the purpose of trade.

"The Kyens are sometimes called *Na-gas*, and by the Burmans *Chins*. They occupy part of the Arracan and Muni-pore frontier, chiefly the mountains of the district of Kubo, and amount to about fifty thousand, divided into various tribes, as the Changsel, the Kongju, the Chedoo, the Kuporee, etc. Some of the tribes are tributary of Burmah, others to the East India Company, and some are completely independent. One tribe tattoo their women's faces in a horrible manner; of whom I have seen a number. They generally call themselves Koloun. Hamilton regards them as one of the original tribes of farther India, and that, under various names, such as Kookies (Kukis), Cossyahs (Khasi), etc., and in various stages of civilisation, they are spread, more or less over this whole peninsula. Within the limits of Arracan are about fifteen thousand,

who might be reached through Akyab and Kyouk Phyou. A considerable village of these people stands at the entrance of the Oo-tha-long Nullah, ten days by water from Akyab. Many of them live in the intermediate space. The hill tribes are fierce, and dreaded by all their neighbours, but the lowlanders cultivate the earth peacefully, and have settled habitations. Those under Burman authority pay their tribute chiefly in ivory, wax, coarse cottons, ginger, and turmeric. They are greatly addicted to arrack extracted from rice. I have seen cloths and other articles made by them, which display excellent skill and taste. Their language is peculiar and unwritten, and the dialects of the different tribes vary considerably.

"The Nagas are a very numerous people on the borders of Cachar, Manipore, and Asam. Their country belongs partly to the other of these states. They are called Nagas (literally "naked people") from their almost total want of dress. There are many clans or tribes of them, differing greatly in their measure of civilisation. The better sort dwell in compact villages of well-built houses on high hills, and are reported to be a very handsome and athletic race; active, both in agriculture and merchandise.

"The JOO-MEA reside chiefly in Chittagong, on a range of hill country, on the head waters of the Kulladine, between the mountains and the plains. There are some tribes of them in Tippera, and some in Arracan. They cultivate hill rice and cotton. Their language is wholly unintelligible both to Mugs and Bengalees, and is unwritten. Their religion is impure Boodhism. They pay tribute to the government at Chittagong, through a native zemindar; who lives in considerable state at Bazileah, eastward of Chittagong and calls himself raja.

"The CHAK-MA tribe is allied to the Joo Mea (ZO MI), and practise the same religion. They are wholly confined to the hilly interior of Chittagong, and are supposed to amount to about seventeen thousand. They are considerably civilized, and some can read Bengalee; but generally write it in Burman character. These and the Joo-meas are a hardy and industrious people, and cut all the ship and furniture timber which is brought down Chittagong River. They are remarked also for intrepidity as hunters, and for general gentleness and probity of manners"

Although there were tribal wars and migrations for other causes for generations many clans had stuck to their family trees according to custom. As a result very fairly accurate genealogical trees of the Zo family could be compiled.

According to the Siyin priests and Siyin clan families Ngengu, Vanglok and Daitong had one more brother Neilut. Their father was Thuantak who had two other brothers Tohin and Seaktak. Thuantak was the youngest and heir. Tohin and Seaktak migrated to the north and their descendants are now known as Yo, Thado or Khuangsai. Some clan of the Zo family are now in the Manipur State, Assam and the Naga Hills. Thado and Thalun were the two sons of Seaktak. Seaktak had four sons, Thado, Thalun, Tongluai and Hangsing. Most of the vocabularies are still the same and even the custom of abstinence from meat by wives of absentee husbands is still the same. The common genealogical tree tallies up to the time of separation between the three brothers of Tohin, Seaktak and Thuantak (Suantak).

The compilers of the Chin Hills Gazetteer records under the title "History of the Thados, Yos and Nwites" „The hillmen, known as the Kukis or Khongjais, live for the greater part north of the Chin Hills boundary line and in hill territory belonging to Manipur. The Manipuris call the Kukis, Khongjai. The Chins, however, know them only by the name of their original progenitor.

Thado, though they divide them into various families, the chief of which is the Mang Vum family, which is at the present day found inhabiting the villages of Lormpi (Mombee), Twelbung, Ewan-kwa, Sinnum, Saivum, and Shimwell, all under Manipur. Other and less aristocratic families are the Vumlu and Vuntam, which are found in Kainzoi and Kwun Kam (Savum Kwa) in Manipur territory, and in Hianzan (Hiangzang), Balbil, Haitisi, Hanken, and Holkom in the Chin Hills.

Colonel McCulloch who was Political Agent in Manipur for many years records :

"There can be no doubt that the Chins and the Kukis are one and the same race, for their appearance, manners, customs, and language all point to this conclusion.

"They pay much attention to their genealogy, and profess to know the names of their Chiefs in succession from their leader up to the present time. About the names of those previous to Thado there may be doubt, but from this great Chief — from whom the whole race takes the appellation of Thado — I do not think there is any.

"Amongst the Khongjais themselves, the cream of the Thados, the Thados *par excellence* are male descendants of Thado in direct lineal descent. The present Chief of all the Thados is a young man named Kooding Mang. The Thlungums are distinct from the Chansels, and the Thados themselves are divided into the greater clans of Thado, Shingsol, Chongloi, Hangseen (Hang-sing), Keepgen (Kipngen), Hankeep, from whom again have sprung many other clans inferior in rank but numerous as themselves, such as Chongfoot, Telnok, Holtung, Mangvoong (Mang Vum), Voongtung (Vum Tam) etc" — Col. McCulloch.

"The Yo tribe three generations back occupied the tract of country now inhabited by the Kanhow clan of Soktes, and many of the Kanhow villages are inhabited still by Yos. Soktes, Yos and Kanhows are practically one people, though no Sokte Chief would admit that he is not of superior birth to a Yo. Yos as well as the Thados and Nwites are called by the Manipuris Kukis or Khongjais, but the people call themselves by the name of Yo, and those who belong to the "Man Lun" family consider that they have a right to be proud of their birth".

"The Tashon tribesmen, unlike the Siyins and the Soktes, do not claim one common progenitor. They are a community composed of aliens, who have been collected under one family by conquest, or more correctly by strategy. The *esprit de corps* in the tribe therefore falls far short of that displayed in the Siyin, Sokte, and Thado tribes. The members of the Falam council are not looked up to as every man's hereditary and lawful lord, as in the case with Chiefs in the north. They are *parvenus* and aliens who cannot expect to be treated with the respect which high birth demands and secures in all Kuki tribes.

"The Chin Hills are peopled by many clans and communities calling themselves by various names and believing themselves to be of distinct and superior origin. It is evident, however, that all belong to one and the same, the Kuki race, which, owing firstly to the want of a written language and secondly to the interminable inter-village warfare, has split up and resulted in a babel of tongues, a variety of customs, and a diversity of modes of living".

"Individual tall men are found in the Kuki villages immediately south of Manipur and among the Soktes, but the finest built men in the hills are Siyins, Hakas and independent southerners

"The Siyins, though small in stature, are splendidly limbed and are the most evenly built tribe in the Hills, though the Hakas and independent southerners are a whole taller and produce

the finest individual men. The worst built and puniest men in the hills are found among the Tashons, who are as a whole distinctly inferior to the other tribes in physique and in carrying capability. There is a saying in the north "one Siyin is equal to three Tashons, but then there are over 15 Tashons to every Siyin".

If the high development of literary and artistic tastes is to be taken as a criterion of civilization it is not likely that even in this respect Europe has much cause to throw contemptuous glances at China.

I think the tendency in olden days was to call the other race "barbarian".

Johnstone says "At Tachienlu we come in contact with representatives of all the various tribes of western China and eastern Tibet, but they are nearly all labelled either Man-chia or Man-tzu. The former term means "barbarian families, and in practice is applied to the people whom the Chinese choose to regard as true Tibetans as distinct from the wilder denizens of the hills and forests. The Tibetan language is Man-hua (the language of the barbarians), and the Chinese language is Han-hua (the language of the men of Han)."

The term Man-tzu may now for practical purpose be restricted to certain of the western hill-tribes to whom both Tibetan and Chinese are foreign languages, and who preserve distinct customs of their own in the matters of dress, religion and social intercourse. A considerable proportion of the people who inhabit the scattered villages of the kingdom of Chala, through which lay my route to the Yalung, are the Man-tzu, not Man-chia. M. Bonin, who has travelled widely in western Ssuchu'an, identifies the Man-tzu (using the term in the narrower sense) with the Lolos. In common with many other Europeans he has observed that the word Lolo, whatever it may mean, is an opprobrious epithet, which is not used by the Lolos themselves and should never be used in their presence. He considers that the word Lolo should be dropped altogether, and that we should substitute Man-tzu as the designation of both peoples. This word, he says, has the advantage of comprehending Mo-so, Hsi Fan, Ku-tsung, Menia and Liso, who are, he considers, all of the same origin.

Probably no one has a better acquaintance with the Lolos than the Catholic missionary, M. Paul Vial. He has lived for many years among the Nyi (or Ngi) Lolos of Yunnan, and has come to the conclusion that "Man-tzu et Lolos ne sont qu'une seule et meme race".

In the study of languages and dialects I found that there are many words which are very much the same between the Tibetan language and the languages spoken by the ZO MI (Chin) and Burmans.

English	Tibetan	Zo Mi (Chin)	Burmese
One	chig	khat	tit
Two	nyi	ni	hnit
Three	sum	thum	thone
Four	zhi	li	li
Five	nga	nga	nga
Six	d'rug	luk (rug)	chauk
Seven	dun	salih	khuhnit
Eight	gye	liat (giat; riat)	shit
Nine	gu	kua	ku
Ten	chu	sawm (hra)	seh

In the lower plains of Burma the Zo Chins have assimilated with the Burmans gradually, but in the sub-montane regions like Natchaung, Sidok-taya, Yaw-Tilin and Gangaw and Pauk and other areas along the main Arakan Yomah down to Prome, the peoples although Burmanised themselves admit their being Zo, Yaw, Yo, Sho which is the same name given by the earlier mapmakers to all the people inhabiting the whole Western ranges up to Assam identifying themselves with the nomenclature given themselves by the majority of the Chins within and without the Chin Hills.

Not only are the Chins scattered outside Burma but their allied languages are found in several parts of Assam: "South of the Naga Hills lies the State of Manipur, and here we first meet the group of languages known as Kuki-Chin. Meithei, the official language of the State, is the one of them which possesses an alphabet and a literature. Owing to the existence of the latter its development has been retarded, so that it is in an older stage than the rest. The others are scattered in colonies over Manipur and Cachar, and extend south, through the hill country, as far as the Sandoway District of Burma. Since they occupied this latter area, there has been a constant tendency to expand northwards. On the West they were barred by the sea, and on the south and east by the stable government of Burma. Thus wave after wave has been driven to the north by those who were behind. The Kuki-Chins of Manipur and Cachar once occupied the hills immediately to the south, and these are now held by the Lushais, who were originally pushed forward from the south-east and drove them on. This progress has been arrested by our conversion of Cachar into settled territory. There are more than thirty Kuki-Chin languages, some with several dialects".

"The Khyengs call themselves Hiou or Shou and state that the Shindoos, Khumis, and Lungkhes are members of the same race as themselves. They have a tradition that they came down from the Kyendweng river, but they possess no written record of their descent; they are fond, however, of singing rude ballads, which portray the delights of their ancient country, specimen of which is here given:

1. Ania la chan don a kho a, e e e e
2. htoan za na baleng a hpuan a, e e e e
3. apok a poichi a oat mlu a, e e e e
4. htoan za na baleng a hpuan a,
5. ane ye olo ve dimo e, e e e e
6. si sho e lo po e hnaung e, e e e e
7. son sho e a toan e sy e, e e e e
8. kanau o suam ei o htui yo.

Translation

1. To the upper (country of the) Kyendweng (river)
2. To the level (plains of the) baleng and dry htoan (grasses)
3. To the brick (walled) city of our forefathers
4. To the level (plains of the) baleng and dry htoan (grasses)
5. Which are so charming (lit. not a little charming)
6. Let us hie, come along!"
7. Let us haste with every speed
8. Oh my fairy — like young brother!"

The above is quoted from "On the Khyeng People of the Sandoway District, Arakan" by Major G. E. Fryer, Deputy Commissioner, Sandoway.

The words "Hiou or Shou" has little difference phonetically from "Zo, Yo, Yaw". Taking into account the distance of the hundred miles or so which separates the Zo Chins from the plains Hiou/Shou or Yaw Chins, the similarity existing among the different words is still most striking. Thus we might conclude that the races found in between or around must have once belonged to the same stock.

One historical account of the Siyin Zos is that once all the Zo (Yaw Chins) inhabited the Kalemwo valley. The Governor of Kale who was a son of the King of Ava was, however, most oppressive and forced the people to construct a palatial four walled fort with a moat running all around it like the one at Ava. With the incessant raids from Manipur the people could devote little time to ploughing their fields and all the time was spent in building the fort. It is related that the fingers accidentally cut during the course of this forced labour filled a whole basket. The people tired of this oppression decided to migrate west and south. Those who went up the west came into the hill region by way of Thuam Vum (Kennedy Peak) and by Natchaung-Webula road, and several went down south to Tilin, Gangaw, Sidoktaya, Minbu and down to Arakan. The Hiou or Shou (Khyengs) living in Sandoway district, whose ballads are recorded by Fryer mention a brick walled city :

"To the brick (walled) city of our forefathers" in the third stanza and they claimed also to have descended from the Kyendweng river. The Frontier Areas Enquiry Commission of 1947 recorded the same history.

FACTUAL DISTRIBUTION OF ZO MI (YAW CHIN) POPULATION IN PLAINS BURMA.

According to the 1931 census the following towns in Burma proper have the most Zo Chins :
Thayetmyo : 22,803; Minbu : 20,961; Magwe : 2,348; Pakokku : 22,149 Prome : 13,951; Akyab : 29,516; Kyaukpyu : 17,935; Sandoway : 8,425.

The population of the Khyeng (Hiou, Shou) in the districts of Arakan as it stood at the census of 1872 was according to Major G. E. Fryer as follows :

1. Akyab	3,917
2. Ramree	10,324
3. Sandoway	4,715
	18,956
	18,956

Another provincial census of Zo Chins found in British Burma (Lower Burma) prior to the annexation of the Chin Hills proper, taken in 1881 according to Dr Forchhammer was :

1. Thayetmyo district	16,416
2. Kyaukpyu	11,617
3. Prome	10,000
4. Henzada	3,652