

Profile of  
A  
Burma Frontier Man

PART - 2

Vum Ko Kau



## 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 Kalembo-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  $93^{\circ}$  and  $95^{\circ}$ , 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  $22^{\circ}30'$  and  $24^{\circ}30'$ , 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), Cossyabs (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, Haitsi, 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 (Hangsing), 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 Ssachu'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 Lungthes 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
	<u>18,956</u>

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

That the demographic picture be more complete, I will now give the emigrant Chin population according to Divisions in Burma, also according to the 1931 census :

1. Magwe Division : Thayetmyo : 22,803; Minbu : 20,961; Magwe : 2,348; Pakokku : 22,149.
2. Arakan Division : Akyab : 29,516; Kyaukpyu : 17,935; Sandoway : 8,425.
3. Pegu Division : Prome : 13,951; Rangoon : 331; Pegu : 1,305; Tharrawaddy : 1,265; Hanthawaddy : 31; Insein : 280.
4. Sagaing Division : Upper Chindwin : 8,539; Lower Chindwin : 38; Bhamo : 43; Myitkyina : 291; Shwebo : 27; Sagaing : 553; Katha : 95.
5. Mandalay Division : Mandalay : 4,507; Kyaukse : 25; Myingyan : 5; Meiktila : 17; Yamethin : 1,782.
6. Irrawaddy Division : Henzada : 4,528; Bassein : 969; Myaungmya : 19; Maubin : 18; Pyapon : 1.
7. Tenasserim Division : Salween : 1; Thaton : 4; Amherst : 24; Tavoy : 3; Toungoo : 628.

The population of the Chins in the Chin Hills proper in 1931 is enumerated as 185,488. The total population of the Zo Chins in the Chin Hills, in the plains Burma, Assam and Pakistan is believed to be between 1,000,000 to 2,000,000. There is no other Frontier race who has a large population in plains Burma as well as in neighbouring country. The allied Kuki and Lushai Chins are still more numerous outside the boundaries of Burma Proper, namely in the regions of East Pakistan where most of the Lushai Chins still live as far down as Lungleh and throughout the Lushai Hills and even up to the Khasi and Jaintia Hills where the Khasis claim themselves to be of the Kuki-Chin group, together with the Nagas.

It had been established by the Chin Hills Gazetteer that all the ZO Mi (Chin) tribes such as Sukte, Kamhau, Siyin, Thado, Zo, Lushei, Tangkun, Khuangsai were all related. This fact was confirmed by William Shaw who wrote about the Thado Kukis living in Assam, outside the Chin Hills. The book is entitled "Notes on THE THADOU KUKIS" by William Shaw, Assam Civil Service with Introduction, notes etc by J. H. Hutton, published in 1929 by the Govt. of Assam :

"The Koms, Aimols, Khothlangs, Thadous, Lusheis, Chins, 'Pois, Suktes, Paites, Gangtes, etc are undoubtedly all connected. The language alone has many similarities and the syntax is not dissimilar. Again there are their customs which have a common principle running through them all. The Thadous admit coming from the south where all the other tribes mentioned are now residing. Wars and want of land for cultivation were certainly the main causes for the northward movement, and I suggest that this movement, which had to be repeated so frequently might have been a cause of the development of the wander-lust. The traditions of the Thadous all point to the south and they admit having come northward.

"The affinity of the Thado with the other branches of the Kuki race mentioned by Mr. Shaw is unquestionable, I think, but there is no doubt whatever in my mind that there has been an infiltration, often a very strong one, of the same stock, into most of the Naga tribes. Major Fryer (*On the Khyeng People of the Sandoway District*, Arakan, J.A.S.B. No. 1 of 1878) convincingly traces the Chin migration to the upper sources of the Chindwin, in which case the Kuki race has first migrated from north to south down the valley of that river, and then, stopped



by the Bay of Bengal, turned north again up the ranges forming the watershed to the west of it (cf. Lewin, *Wild Races of South-Eastern India*, pp 138, 73) Thrown off during the long course of the southward migration, offshoots of the Kuki undoubtedly penetrated the western watershed of the Chindwin Valley long before the Thado came up the watershed from the south again. Thus the Maring tribe includes a village, Khoibu, which will not intermarry with other villages, and which has a tradition of a common origin with the Poi of Falam, having migrated to the Manipur Valley from the Kabaw Valley (near the Chindwin) apparently with the genuine Maring villages ("Man in India" VI, No. 4 *Notes of the Marings* by Mr Gimson). The Tangkhuls have one origin legend associating them with the Marings (Hodson, *Naga Tribes of Manipur*) and the Angami, still further north west, have a legend of origin from the Tangkhul country. On the other hand there are many traditions which show that the last immigrants into the Angami country speak a language classified by Grierson (*Linguistic Survey of India* III, ii) as Naga-Kuki. "Relationship with the Kukis", says Hodson "is directly claimed by the people of Yang", i.e. the Kachha Naga village of Yang-Khulen or Chekwema. The Ao tribe, in the north of the Naga Hills district shows entirely unexpected traces of Kuki influences, and the Sema tribe in whom the dominant element is derived from a migration from the south-west in the Manipur State, has its whole social and political system clearly modelled on a Kuki-pattern.

To return to Fryer, the Chin tradition, quoted by him from a Chin ballad, of the brick walled city of their forefathers, suggests that the Kukis may have once possessed a higher culture than they have now. If so, this would perhaps account for the exceptional readiness with which he adopts the strange culture offered to him by the American Missionaries, a characteristic in which he differs from all Nagas that I know, except the Ao, and possibly the Sema — J. H. Hutton.

The prevailing trait of self-importance and self-exaltation among the Thadous is understood when it is remembered that for long years they composed the Levies of the Manipur State and were allowed to do very much as they pleased with all among whom they took up their abode. At times their ambitions have got the better of them and they broke out in open rebellion in 1918-19. Their tails are not down and I have heard it said that they hope to become a "Raj" some day. — William Shaw.

The operations against the rebellious Thado of the Manipur State in 1918 and 1919 led to a very much better acquaintance with him, and from then onwards the more I have seen of the Thado, the more I have respected him and the better I have liked him. For pluck, intelligence, straight-forwardness and cheerfulness he stands high among his neighbours, — J. H. Hutton.

According to "THE THADOU KUKIS" by William Shaw, I.C.S. some of the main Clans of the Thado were THADOU, CHONGLOI and HANGSHING. Sub Clans from above were KIPGEN, HAKOIP, PHOHHIL, SHINGSHON, SHITLHOU etc.

The names of the descendants are still the same as those living in the Tiddim subdivision, such as the Tedim, Sukte and Siyins. The descendants of the above are not only to be traced in the Tiddim Manipur and Assam provinces but also in the Naga Hills of India as well as the Naga Hills of the Union of Burma.

According to William Shaw's book quoted above, Goupi Kuki of Shongshang village of the Naga Hills is the senior living descendant of the Mangjel (Mang Zel) branch. Vumkholal

(almost like Vum Kho Hau; my name could be spelt Vum Ko Hau, Vum Khaw Hau, Vum Kho Hau, Vum Kho How; but I have used the first two only) is the head of the Lhoujem branch and lives in Abong in North Cachar Hills. Mangminlen (Mang Min Lian) of Aithu village of Tamenlong Subdivision is the head of the Lhouvum branch. Lhunjapao (Lun Za Pau) of Leikot village of Chura Chandpur Subdivision of Manipur State is the living head of the Kipgen branch. Lhukhomang (Luh Kho Mang) of Chasat village in Ukhrul subdivision of Manipur State is the head of the Haokip branch. Tonkhohen of Bombal village of Sadar Area of Manipur State at present at Chongjang village of the NAGA HILLS DISTRICT, is the living head of the Phon Hil branch. Mangpu of Tolbung village in Chura Chandpur subdivision is the living head of the Shingshon branch.

The senior living descendant of the Chongloi clan is Lun Kho Pao who is living in Jangnoi village of Sadar Area of Manipur State. The senior living descendant of the Lutsong branch is Thangkot living in Thenjol village in the NAGA HILLS DISTRICT. The senior living descendant of the Sandou branch is Ngam Ja Pao living in Ponlen Haohen village of Tamenlong subdivision of the Manipur State. The senior living descendant of the Haocheng branch is Shei Ja Khup of Shongshang village in the NAGA HILLS DISTRICT. The senior living descendant of the Hangshing Clan is KOP JA VUM (son of VUM JA KHUP) of Vongjang village in Tamenlong subdivision of Manipur state. TONG KHO HEN is the senior living descendant of Phohhil. He lives at Chongjang village in the Naga Hills district. (His father was SHONG JA KHUP). MANGPU younger brother of Lunkhotinthang (Lun Kho Tin Thang) of Tolbung village of Chura Chandpur subdivision is the senior living descendant of the Shingshons and pays *shating* (sathin) to Khu Tin Thang, the head of the Shitlhous. Of the Thomshong branch the senior living descendant is not known but is said to be in the Naga Hills (Ngul Kim of Teijang, I think- J. H. Hutton). Of the Shithao branch Mang Ja Shei of Leikul village in the North Cachar Hills is the senior living head. Thong Kho Mang of Tolbung village in Chura Chandpur subdivision in Manipur state is the senior living descendant of the Lhoutongs. Eh Kho Thang of Nungthut village in Chura Chandpur subdivision of Manipur state is the senior living descendant of the Phohchungs. Of the Dou Mang branch Tongkai of Tolbung village of the Naga Hills is the senior living descendant. Of the Tolshou branch Ngul Ja Mang of Vakot village in North Cachar Hills is the senior living head. Of the Shing Vung branch Lun Mang of Bolbung village, Naga Hills is the head.

Sir J.G. Scott, K.C.I.E. made a fairly accurate account of the ZO (*Chin*) Race in his book "*BURMA*" :

"The names Kuki and Chin are not national, and have been given to them by their neighbours. *Kuki* is an Assamese or Bengali name given by them to all the hill tribes in their neighbourhood. *Chin* is the Burmese name given to all the people in the country between Burma and Assam. Its origin has not been determined.

"The CHINS call themselves ZHO, or SHU, YO, or LAI. One suggestion is that Chin is a corruption of the Chinese *jen* the word for Man, but this savours rather of the Diversions or Purley. Sir Arthur Phayre was of opinion that Chin was a corruption, through Arakanese, of *Klang*, the word for a Man, and this seems eminently probable.

"The CHIN sub-group, according to the linguistic survey of India, contains over thirty distinct languages, and eighteen of these are spoken in Burmese territory. They are divided geographically as follows :

"The *Northern Chins*, who live in the hills more or less parallel to the Chindwin River, as far south as its confluence with the Irrawaddy :

1. THADO
2. SOKTE
3. SIYIN

The *Central Chins*;

1. TASHON
2. LAI
3. SHONSHE

The *Southern Chins*, the much more broken up and less formidable tribes who extend towards the Irrawaddy Delta and the south of Arakan

- |             |                     |                 |
|-------------|---------------------|-----------------|
| 1. CHINME   | 5. YINDO, or SHENDU | 9. SAK, or THET |
| 2. CHINBON  | 6. TAUNGTHA         | 10. YOMA CHIN   |
| 3. WELAUNG  | 7. KHAM             |                 |
| 4. YAW DWIN | 8. ANU              |                 |

To these may be added the old Kuki race, the K'vaw who live far to the south on the banks of the Kuladaing.

The theory about the Chins most favoured is that they are an offshoot from the original Burman invaders, who left the main horde in the extreme north of the province, marched down the Chindwin, and climbed the hills west of the river, and then spread westward into the Lushai country, and southward over the Arakan Yomas. They left before any great change had come over the ancient form of speech, and Mr. Taw Sein Ko is of opinion that some of the Chin customs, in regard to slavery, inheritance, marriage, and the like, give a probable picture of the pre-Buddhistic Burman usages. The CHINS, the refore, of all the non-Burman races in the province, have the closest ethnical connection with the Burmese.

The chief tribes are the Haka, Tashon, Siyin, Sokte, Thado, Tlangtlang, Yo Khua, Yo Nwite and Vaipai. The Sokte are the most northerly tribe in Burma territory, and east of them, round Fort White, live the Siyins. The Siyins are the Tantes and Tautkes of the Manipur records, and they and the Sokte were the chief slave hunters until quite recent times. It appears from a consideration of the Chin Laws, as collected and codified by Maung Tet Pyo, that the race was at one time more united, and certainly much more civilised, than we found it. The thirty-six Clans, or ZO, of which we are told, and of which the names have been preserved, do not now exist any longer". Sir George Scott made a similar statement in another book "Burma and Beyond".

"Like others, the people do not accept the name given to them by the Burmese and ourselves; they do not call themselves Chins, and they equally flout the name of Kuki which their Assamese and Bengali neighbours use. They call themselves ZHO or SHU, and in other parts YO or LAI.

From a collection of the Chin Laws, collected and codified by Maung Tet Pyo, it appears that the Chin race was at one time more united, and certainly more civilised, than when we found them. The Chin is a taller man than most of his neighbours: some of them reach nearly six feet. The finest built men are the Hakas, and the Siyins in the north and the southern tribesmen. Some of them measure sixteen inches round the calf of the leg" — Sir George Scott, K.C.I.E.

"The indigenous races of Burma are Mongoloid stock. The members of this stock found in Burma derive from three main branches, the Tibeto-Burman, the Mon-Khmer and the Tai-Chinese. The Tibeto-Burman group includes three main sub-groups, viz (1) the Burmese and roto-Burmese (2) the Chin-Kachin, and (3) the Lolo. The Chin-Kachin include besides Chins and Kachins, Naga, Gauri and Duleng.

The Tibeto-Burman migrants, moving in three main waves, came southwards, probably through the headwaters of the Irrawaddy, whence the Chins moved into the western hills. The principal wave, the Burmese and Proto-Burmese, moved southwards by much the same route, leaving small settlements as they came to form the minor races of their stock in northern Burma. In the hills of Arakan live a variety of races — Chins, Daingnet, Mro, Taungtha, Kami, most of Tibeto-Burman stock. The Nagas, who are related to the Chins and Kachins, inhabit the hills of the north-west of Burma, around the Hukawng Valley and west of the Chindwin river. The principal Chin clans of the Tiddim area are the *Thado*, *Kamhow*, *Sokte* and *Siyin*. The Thado, however, are more numerous across the Assam border, where they are known as *Kukis*. The Falam Chins are the *Tashon*, *Lombang*, *Laizo*, *Khuangli*, *Whelngo* and *Yahow*. The southern Chins are the *Hsemtang*, *Zhotung*, *Lawhtu*, *Vamtu*, *Haka*, *Yokwa*, *Klan Klang*, *Bwal* and *Kwal-ringtlang*. The *Siyin* Chins are the most highly civilised of the groups. In general Kamhow is understood in the north, Lai Zo in the centre and Lai in the south." — From "BURMA HANDBOOK", published by the Government of Burma, Simla, 1943.

"Of the Chin who lie upon the mountains which separate the true Burma from Arakan and Assam there are two great divisions — the Northern and the Southern. Of these the Southern Chin, living as they do upon the narrowest portion of their country, are of the least consequence. They have yielded most to the pressure of the Burmese races on each side of them, and they are a sparse and disorganised people. Their tribes lap over into the subsidiary valleys which lie between the Irrawaddy and the main spine of the Arakan Yoma. The Northern Chin have a wider territory, known administratively as "The Chin Hills". It consists of a much broken and contorted mass of mountains, intersected by deep valleys, and it is utterly devoid of plains and tablelands. The Northern Chin have a strong tribal organisation, and time has developed in each of their tribes a separate idiosyncrasy. 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 Chins form a collection of tribes belonging, like the Burmans, the Kachins, the Nagas, and other communities of Further Asia, to the Tibeto-Burman group of the Indo-Chinese race. There is reason to believe that, soon after the prehistoric ancestors of the Burmans had descended from the hills in the east of Tibet towards the headwaters of the Irrawaddy, and before any material change had come over their ancient form of speech, part of the immigration wave that was eventually to flow down into the Irrawaddy valley was deflected to the west, entered the Chindwin region, and eventually spread southwards and Westwards over the hills to the Bengal side of the Chindwin, and down into what is now known as the Arakan Yoma. The Kukis or Chins formed a portion of this side-stream. There are three main geographical divisions of the people: the northern Chins, who inhabit the Chin Hills proper as well as a small area to the north; the central Chins, who, under the name of Kamis or Kwemis, Mros, Chinbons, etc occupy the Northern Arakan district and the Pakokku Chin Hills; and the southern Chins, the

inhabitants of the Arakan Yoma. It is with the northern Chins that we are here concerned. They are a sturdy, warlike, hospitable people, slow of speech, grave of habit, paying great regard to rank and to the ties of the clan. Slavery in a modified form still exists among the Chins, but it is fast vanishing, and would disappear no doubt still faster were the slaves habitually ill-treated. As a matter of fact, the condition of the serfs is one of fairly average comfort, and they have very little to gain by freedom. "— The Imperial Gazetteer of India, Oxford.

As long ago as 1860, F. Mason, D.D., M.R.A.S. had recorded in his voluminous work "BURMAH" the YAU or YO or JO as a Burmese tribe. "The Yaur, or Yaus, or Yos, or Jos, are a small Burmese tribe dwelling in the valley of the Yau river, which falls into the Irrawaddy on the west side a few miles south of Pagan. Yule says "the Yaus are great traders, and are the chief pedlars and carriers of northern Burmah".

The Khyens, or Kayns, or Chins are a considerable tribe whose home is on the Yoma mountains that stretch up from Aracan to the Naga hills, but who are scattered in small settlements on the north of Pegu as far east as Toungoo. Colonel Hanny identifies them with the Nagas, and Capt. Yule says: "They must be closely allied to the Kookies". Major Phayre appears to regard them as a Burmese tribe, while I feel disposed to class them with the Karens. It is said their women were very handsome, and many of them were therefore captured for the king's harem, and the custom originated to prevent this calamity. Under the English government the practice will probably fall into disuse. I have seen one girl of fifteen or sixteen that had not been tattooed and whose agreeable features seemed to show the king's good taste. Phayre says: "These people call themselves SHYOU, or SHYU".

According to the writer Khin Myo Chit in The Guardian, the word Chin was a foreign corruption of the ancient Burmese word Khin or Khyen, meaning Brother. The above sub tribal peoples who are known to foreigners by various names, such as Chin, Yaw, Lushai Chin, Khuangsai, Thado, Naga and Kuki Chin are, in reality, one and the same Zo (Yaw, Jo) race, which is a main sub race of the Burmans or the Tibeto-Burman race. The Tibeto-Burman race as the name implies does not belong to the Indo-Aryan or the Chinese (paukphaw) race although there is more ethnological affinity to the latter than the former.

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## AUTOBIOGRAPHICAL SONGS

It was customary among the Siyins to compose songs to record one's life. Some of my forbears starting with my great-great-great-grandfather had recorded in songs their success or misfortune. I had often been asked to compose some for singing.

Following are some of my compositions :

- |                      |                        |
|----------------------|------------------------|
| 1. Sei no zing ma    | Since childhood        |
| Bang ki pat ah       | I took to learning     |
| Thei lo thiam        | things                 |
| thil sin ing nge     | unknown                |
| Lam tui mang taw     | In conference          |
| Tong tiam Khawm ah   | with Frontier Leaders  |
| Sing tawi ta         | Bringing peace         |
| lem zawng sak nge    | with friendly foes     |
| 2. Hong to ta eh     | They came onwards      |
| Hong khang ta ze     | They advanced upon us  |
| Pan tui ta           | Sons of Nippon         |
| Hong lang ta ze      | Came aswarming         |
| Lam tui tual om      | While we led           |
| lum lai tak ah       | Peaceful life          |
| Do in khuai          | Like bees              |
| bang suan ta eh      | were we occupied       |
| 3. Mom no tang ngual | Childhood friends      |
| ka len pui ten       | claim of               |
| Ngual lai kan        | their success          |
| ka saang ti eh       |                        |
| Thin lai ngu ling    | Striving hard          |
| bang do ah           | With courageous heart  |
| han lung ka tiam,    | My name growing        |
| Zang len tual ah,    | in fame                |
| Kah min van nuai     | across the             |
| sing na eh           | Nation spreading       |
| 4. Taang ka lung tup | My aspirations         |
| Do ang kawm ah       | from amongst the crowd |
| Ngual taw tan        | was unequal            |
| Bang kim ing nge     | with others            |

- Ni bang lun kan  
Sang sawn te zong  
Lai kuang um  
pui lei ing nge
5. Phak ih sap pan  
Do lun mang ten  
Zang tawi tual  
Ang ah sia eh
- Ah kum za tam  
Ang ah siat sa  
Vui khau bang  
Sut kik ing nge
6. Zang lei daw tam  
Hen kol sut na  
Phak sap ah  
Zing zin ing nge
- Sau ki pei siat  
Suang sawn tung ah  
Mel mak taw  
Tong tiam ing nge
7. Khua van nuai ah,  
Lun ming tang te  
Ka tiam pui ngawl  
Om ngawl Ze
- Ka tiam pui ngawl  
Om ngawl ah  
Lung dei ah  
Ki zawnz zial eh
8. Ngam zang lum bang  
Sung hen ti ah  
Ngual in ka min  
Lo ta eh
- Thin lai phel ngua  
Bang kha ing nge  
Sing ngual ngen  
Ah om ing nge
- I dined  
With  
The famous  
Loftier than sun
- From across the ocean  
Came lordly enemies  
occupying  
fair Valleys of Burma
- The knot  
that chained  
the land so long  
I tear asunder
- To break the chains  
of the Valleys  
I travelled  
Across the oceans
- In historic mansion  
I met  
With foreign leaders  
in conference.
- There were no leaders  
whom I have not met  
in conference
- In harmony always  
was there meeting
- I was chosen  
To preserve the Fatherland  
with shield  
and sword
- For my able courageous stands  
For my peoples  
I was praised by all

9. Van sin nuah ah  
 Tai nga min thang  
 Zangsi khua mual  
 Ah suang nge  
 Tuu bang ka suan  
 Khuam bang ka phu  
 Khang sawn ka sial  
 Na hi zia
- I brought back  
 highest office  
 of statesmanship  
 to the Siyin Valley  
 For the benefit  
 have I sown  
 for future generations  
 children of the Union
10. Zo tui ngam kuam  
 Lum bang sung tun  
 Nam ti tan  
 Ma tiang suan eh  
 Zaang lei ngam kuam  
 Ngit bang hung tun  
 Phak sap pan om  
 Aw ti ze
- All the Zo races  
 Elected me  
 As Executive Counsellor  
 To look after  
 the Union Valley  
 I reside in  
 Distant Capital
11. Taang ngual phak sap  
 Do lun vang khua  
 Ah ngam kuam zai  
 Va mu nge  
 Lang ah lam se  
 Seh sum pal lai  
 Thang tiang li  
 Tui ting bang ze
- I saw  
 distant lands  
 that contemporaries mine  
 reached not  
 Material wealth  
 They possessed  
 so unfathomable
12. Sei no ngual kawi  
 Lun lian nu awng  
 Mun zang sau mang  
 Zam siak tia  
 Ni khat ho lung  
 Kong kup pui ngawl  
 Kawi awng na hawm  
 Thiam sang nge
- My childhood love  
 erected dwelling  
 for couple  
 On traditional site for Clan
13. Mi Lun tuan na  
 Vaimang lepthiam  
 Nel no awng  
 Sesum taw tuibang lange
- Without the use  
 of limbs  
 It is possible  
 to reach  
 destination



Pheiphung suan ngawl  
Tuanglam tun sau  
Zai tha nem ngawl  
Tung thei zia

14 & 15 are for colleague U Aung San

14. Zang tawi phung ting  
Za thum lai ah  
Thin lai tui  
Bang Tiim bel aw

You are wise man  
Among all  
In the Valleys

Ngam Zang daw tam  
Se sum pian na  
Ngai hi ve tia  
Na min ci bang  
Mang maw ze

Your name  
Ever to  
be remembered  
For genuine love  
of kith and kin

15. Bat na ngawl ah  
Tha vang eng ten  
Leeng vai dawng  
Kong hong sak ze

Without fault  
betrayers yours  
Opened the heavens  
to you prematurely

Lung sik lo aw  
Al bang that te  
Sakluang pam pai  
in nei ta eh  
Sim lu al bang  
Mang ta eh

Have no repentance  
Your killers are gone  
Bodies strewn  
Their heads decapitated

16. Zing ah ma bang  
Ka pan pui  
Vangtaang no awng  
Sul ah hong hek  
Kik ve aw

My illustrious Colleague !  
Would you not  
Come back to life

Na kiak nu ah  
Ngul bang lup na  
Kul sin sau mang  
Ngam thang bang  
Vi vil ing nge

After your fall  
Grieved was I  
and laid wreaths

17 & 18 Dedicated to uncles who saw service in France in 1917

17. Zua khan ngual awng  
 Do sul zui ah  
 Phak sap pian tui  
 Va ban tia  
  
 Do ta thiam thil,  
 Tong luang thei lo  
 Lai lung na zuang  
 Tek nam maw

Dear Uncles !  
 Travelling in enemy direction  
 You reached  
 Distant foreign lands  
  
 Innocent of customs  
 and languages  
 Did you not feel sad ?

18 . Sei ham taang ngual  
 Zing na zit lai  
 Li tui tuang lam  
 in nei tia  
  
 Kei zing zin ing  
 Van lai zawl ah  
 Vui si tuang  
 Lam in nei ing

Dear brothers !  
 When you travelled  
 You used the oceans  
 As roads  
  
 When I travelled  
 Crossing the horizon  
 I used the sky  
 As roads

#### 19 To the Japanese Troops in the Chin Hills

19. Do awng nga bang  
 Nong len lai in  
 Nam ti lai lung  
 A ban teh  
  
 Phak sap ngam zang  
 Ma naw ding sang  
 Lai neem liang  
 Sul heek awng nge

Enemies !  
 When you came  
 You affected the lives  
 of everyone  
  
 I was under the impression  
 You would advance forward  
 But retreated with tightened waist  
 Utterly defeated.

## EPILOGUE

20. Ka sen lai in  
 Ka zua tong dam  
 Sang ing nge  
 Kan sang ing nge  
 Vaimang thiam thil  
 Ah thang inge  
  
 Zing ma patna  
 Khuam thing bang  
 Lai kik Ing nge  
 Kangtui lun taw  
 Tan bang Kim  
 Na Lei Ing nge

In childhood  
 I received advice  
 From my wise father  
 In adolescent  
 I excelled  
 In knowledge  
  
 Like old post  
 I changed  
 First job  
 And became  
 An equal  
 To the governors .

21. Ngam zang lumbang  
 Sung Tu le  
 Tong kai thiam Tu  
 Tang Kei Duang ah  
 Lung tup tui  
 Bang Tung veh eh  
  
 Lun Ka tam ngual  
 Ten nong awi  
 Pui tek nam maw  
 Thian Zalun awng  
 Sun nau bang  
 Om lai in naw

Responsibility  
 To shield  
 national heritage  
 To lead the peoples  
 Had been trusted  
 Unto me  
  
 May God  
 Preserve me  
 As His child  
 Which you  
 My brethren  
 Had chosen

22. Zangsi Lun le  
 Zo tui ta  
 Tong tiam khawm ah  
 Thang ciang khua ah  
 Do taw zing  
 Vai hawm veng nge

Siyin and Zo peoples  
 Elected me  
 As their Leader  
 I met  
 National Leaders  
 and decided  
 future of Union

Tha vang eng ten  
 Nu ciang sul  
 Heek aw ti e  
 Thiang Mang awi ah  
 Phu thing bang  
 Kho lai veng nge

Despite  
 The betrayers  
 And Conspiracy of  
 The just Mandate  
 Still sound am I  
 as solid foundation  
 by grace of God

Elected Counsellor to the Governor of Burma 1947 by overwhelming majority

23. Sim lei nam tin  
 Ah Kuam a  
 Tong dok teng taw  
 Phaksap Vaimang  
 Sau lim ah  
 Tong kum ing nge

We discussed sanctions  
 In mansions  
 In distant land  
 With representatives  
 of United Nations

Khua ti teng la  
 Vui khau bang  
 Kon zo veng nge  
 Sing taw ta lan  
 Mel a tian  
 Sak zo veng nge

I have traversed  
 to various lands  
 greeted and  
 recognised by  
 many great minds

- |                     |                        |
|---------------------|------------------------|
| 24. Zanglei daw tam | In the Valley of Burma |
| lh lai ah           | Representatives        |
| Za thum lai ah      | for statesmanship      |
| Tai Nga Septhiam    | Were appointed         |
| Kumtin Ti           | Every year             |
| Bang teel ve eh     |                        |

Se sum za tam  
Sulzui ah  
Piantui mang taw  
Ngam zang ngel daw  
Tam khawm tu  
Tong ciam veang nge

Representative to U.N. General Assembly, New York 1953

- |                       |                       |
|-----------------------|-----------------------|
| 25. Vang Khua suan tu | When enemies advanced |
| Thang vai mang        | to occupy our land    |
| Kil bang khan lai     | Allies withdrew       |
| Khuam bang do ding    | Leaving us            |
| Za ta in              |                       |
| Dai bang pial eh      |                       |

Zang si lai ah,  
Lia le Taang  
Khuai bang hang ze  
Vang Khua suan tu  
Do ta pal  
Bang nang veeng nge

Siyin Independence Army against Japanese Imperial Army.

26. Chief Khup Lian of Lophei for nephew Yum Ko Hau 9 September 1955.

Ci Ka Suan awng  
Sawn Lunmaang awng  
Za lai ah  
Kan Sang ve tia

Kumpi hawm thiam  
Khuam bang Lai tia  
Van nuai lunmang  
Sing Ve tia

27. By Chief Pu Khup Lian of Lophei for Mang Ko Tiin (Mrs Vum Ko Hau).

Pu von Saumang	With your husband
Dai ah damsā	You renovated
Koi taw tanglo	The Mansion
Bang phong ve tia	Like new cultivation
Van Sin nuai ngual	And you thus
Liap ve tia	Outdo others
Sawn Maang ngual koi,	My grandson and
Luntawi Lian Nu	!ady of
Tang Toi lia toi	Most noble birth
Ngel ting ve eh	You have raised
Ah Hawm thiam	A prosperous house
Zam dil dial ze	With many offspring

28. Song dedicated to Vum Ko Hau by Nu Neam Vung September 1955.

Zang kuam thuk pan	In the deep Valleys
Do kom kal pan	Amongst foreigners
Ka Von Lun	My Lordly Son
Kan Sang awng nge	Has shone forth
Pu Pa Siam le	Blessed by forebears Deity
Thian Mang awi ah	And Heaven's will
Zangsi Lun sawl	You have shielded
Bang lia teh	Your people

29. Dedicated to the Tunngo Lunmun Clan by Pi Tun Neam Mangzong.

Sen na Pu Von	Inheritor
Min Ngei awng nge	Of noble births
Hau ngual lai	wealth and fame
Thang sa awng nge	
Tai nga Se taw	With renowned statesmanship
Sawmtaang thaw taw	With rich granaries
Phung lai kan,	You have surpassed
Sang sa awng nge	The various Clans.

30. Dedicated to Vum Ko Hau Tunngo by Pi Tun Neam

Pu von ma bang	In treading
Na ki pat in	The footstep of
Mim phung puan bang	Your illustrious forbears
Hua Huai ve tia	You gathered your peoples
Tai nga se ah	Into the fold
Sung ve tia	With wisdom and statesmanship

Do lai batphu  
Thaam zong tu bang  
Phung in sau bang  
Hong sawm ve te  
Lun sau phual  
Mei bang Tuan tia

31. Van siin nuah ah  
Mi tiin von toi  
Sil puan bang huai  
Thiam ve tia

Thing ti lun paak  
Zang van bawm ah  
Nah tongdam  
Za tan bawm zia

32. Thei bang sen ah  
Zua ma tiang sot  
Lai toi tui bang  
Tiim awng nge

Zo tui na khua  
Min law na tu  
Do sau tu bang  
Suan ve tia

33. Lung tup tui bang  
Tung ta hen  
Na ti kom ah  
Na tong hawm ah  
Sim lei kuam  
Daw tam ta zia

Phung zong awi se  
Thian zong Sun  
Nibang awi hen  
Kiak kum tung zong  
Kum suang sawm  
Sak lai hen naw

You have defended  
So many kinds  
of peoples  
under the sky

Birds are attracted  
By blossoming flowers  
But statesmanship  
Attracted the multitude

Guided by  
Paternal instructions  
Since childhood  
Wise man  
have you become

To perpetuate  
The Zo country  
Establishing  
Learned institutions

According to your vision  
Your statesmanship  
Have brought Union and Peace  
Throughout the nation

Appreciated by your Colleagues  
May God also approve  
preserve  
and lengthen thy life

34. Song dedicated to Hon'ble U Vum Ko Hau and Hon'ble U Aung San  
by Saya Thuk Kam

Zang Si Lun le	The power of statesmanship
Vaitui Lun mang	Of the Lordly Siyin
Na hawm thiam za	And the Lordly Burman
Lai taan zia	Had shone in the horizon
Vaimang ngam zang	The Valleys and Hills
Lun ang siat sa	Long prostrated under foreign rule
Ngam ngi ah zial	Had been redeemed
Kik veu te	By you both

35. Dedicated to Hon'ble Vum Ko Hau by Saya Thuk Kam

Thian Mang hawm thiam	By the grace of Heaven
Lun toi suang sawn	Descent of noble lineage
Na Vang Sun Ni	Your power is
Bang Taan zia	like sunshine
Khua van nuai ah	In the nation
Nam ci za tam	You have equalled
Na tung ah tuang	others in status
Om ngawl zia	

- |                     |                     |
|---------------------|---------------------|
| 36. Nuai sim lei ah | On earth            |
| Ah min ngei bel     | The British were    |
| Kangtui Lun vang    | most wellknown      |
| Thang bel zia       |                     |
| Min ngei vang thang | These famous people |
| Tun ni taw kim      | Had given way       |
| Ngil va al bang     | To your demands     |
| Uap ve tia          |                     |

37. Dedicated to Vum Ko Hau by U Vum Khup.

Tuai aw va bang	Younger brother !
Na pil kom ah	On account
Za ta dawng	of your wisdom
Kong hong ve tia	you open the Gates
	For the multitude
Nam ci vai mang	You have conferred
Taw tiam ve tia	with various Leaders
Za tan nun nop	And the multitude had enjoyed
Nan nei ze	The fruits of your wisdom

38. Van Sin nuai ah  
 Luntong dok sa  
 Mising ta in  
 Thavang eang ah  
 Phuung min thei  
 bang sen zak zia  
  
 Von awng Tui bang  
 Na Ciim kom ah  
 Vai Maang Thiamthil  
 Sing ngual ngen Bel  
 Zotui phu bang  
 Kho ta zia

The Noble One,  
 Whose wisdom had been sought  
 By the multitude  
 Traitors attempted  
 To besmirch  
 The fair name  
  
 But your Deeds  
 Were  
 Established  
 In  
 The land

39. Do Vangkhoa hei  
 Zang Si Hau Toi  
 Pu Pa khan ngui  
 Na zaw zop nan  
 Vai tui Mangtaw  
 Tiam Khawm tia  
  
 Na Khun seam zia  
 Khua Vannuai Zaam  
 Khua kiim daw  
 Na Tam sak Aw  
  
 Ki hanthotna Dim Ting Limkhai.

Traversing foreign lands  
 Siyin noble Man !  
 In footsteps of  
 Illustrious Forbears  
 You made talks for future  
 With foreign statesmen  
  
 May You spread  
 Peace and Prosperity  
 To  
 All and sundry



## SONGS OF CHIEF HAU YUM LUNMUN

- |   |   |
|---|---|
| <p>1. A. Sen pu von paw<br/>             Ni bang lun e<br/>             Kai tam nah<br/>             Sawl bang pha e</p> <p>B. Za taang pian na<br/>             Min thang ta e<br/>             Teng khawi tu kaw<br/>             In nei e</p>  | <p>My forbears<br/>         Were lordly like sun<br/>         With their tributes</p> <p>My birthplace<br/>         Where inmates<br/>         Served as limbs<br/>         Became famous</p>   |
| <p>2. A. Miim bang pian na<br/>             Pa zuah min ngei<br/>             Zang tawi tan dawn<br/>             Lai law e</p> <p>B. Na von min thang<br/>             Tang khau vawh nge<br/>             Na sawmsial ma<br/>             Tiang suan nge</p>  | <p>My creator father<br/>         Was laid low<br/>         By plains people</p> <p>I handcuffed<br/>         Your famous sons<br/>         And obtained<br/>         Your properties</p>   |
| <p>3. A. Tiin nih ngel taw<br/>             Han lung tiam ma<br/>             Phung lun mun ah<br/>             Muang pheang ze</p> <p>B. Phung teng puan bang<br/>             Ka huai nan<br/>             Ning beal ngual ah<br/>             Vul veang nge</p>  | <p>With cooperation<br/>         Of brethren<br/>         My clan seat<br/>         Was safe</p> <p>In looking<br/>         after clansmen<br/>         My wealth<br/>         Was depleting</p>  |
| <p>4. A. Thei lo vai mang<br/>             Kil bang khang ah<br/>             Tai nga sa bang<br/>             Hawm ta ze</p> <p>B. Phung taw tui bang<br/>             Kiam na tu ah<br/>             Zin leang puak lel<br/>             Tai nga hawm ma<br/>             Tan hing nge</p> <p>(British annexation deprived him of Lunmun Chieftdom)</p> | <p>Unknown enemies<br/>         Appeared suddenly<br/>         And dispensed rule<br/>         By themselves</p> <p>When Clansmen were overcome<br/>         By the enemies<br/>         My Chieftdom<br/>         Was ignobly deprived</p> |

5. A. Phung thin thu zu  
Bang siah ta e  
Kah bang khial ngawl  
Von taw hen kol  
Khai ingh nge  
Enemies intention  
Was bad as bad zu  
And I was in chains  
With my son
- B. Pu pa siam in  
Lum bang sung a  
Thai ang zal khawm  
Kik veng ngo  
Our ancestral Deity  
Saved us both  
And were back  
With our loved ones
- (With son Kam Pum sent away by British as political prisoners)
6. A. Kai tam min thang  
Teng khawi ngel ting  
Do tan vai bang  
Tham sak ze  
Lordly ancestral tributes  
And serfdom  
Were reduced  
By the enemy
- B. Pu pa tai nga  
Mei bang pe nan  
Von le sawm ten  
Na tong zawi kai  
Neam ta vua  
In continuing  
Ancestral Chieftdom  
Like lit torch  
Sons and Grandsons!  
Behave courteously  
For a while
7. A. Pu pa mun inn  
Zing zin ban na  
Tu le dai ah  
Dam ta ze  
Ancestral mansion  
Where guests  
and travellers  
converged
- B. Phung taw khawl na  
Pu von mun inn  
Tu le ngam thang  
Bang up e  
Where Clansmen  
Gathered  
Began to become  
Quiet
8. A. Pu pa mun inn  
Dai da m hen ti  
Ang lai von tawi  
Von taw hawm ma  
Tan ing nge  
To cause silence  
in ancestral mansion  
I am deprived  
Of the benefit  
Of a son
- B. Sen ngual kawi le  
Von khat tang awng  
Tuang nu nong siah  
Thei ziam maw  
My love  
And my son  
Left me  
Prematurely

9. A. Von sa nga le  
 Von lian nu awng  
 Thian mang thin thu  
 Ma bang na pat  
 Ma tiang na sawt  
 Lai lung na muang  
 Zo nam maw
- My son and daughters  
 Are you all content  
 With your pioneering  
 for cause of religion
- B. Pu pa thin thu  
 Pe bang the na  
 Thian mang tong zawi  
 Zaw ti te
- In lieu of  
 Forbears belief  
 HIS ways are said  
 to be better
- (Son Saya Za Khup, daughters Dim Khaw Ting (Mrs Thuam Hang) and Kam Vung (Mrs Tuang On) became early Christians; Chief Hau Vum was Chief Priest as well).
10. A. Pu pa thei lo  
 Sau mang pe thik  
 Von ten ka siang  
 Ah tun e
- What forbears  
 Did not know  
 My children brought me  
 New materials
- B. Phung taw khawl na  
 Hen tuang tut na  
 Sau dei tu bang  
 Suan ingh nge
- To rebuild the mansion  
 Where Clansmen gathered  
 And captives destined
11. A. Ka von sa nga  
 Han lung na tiam  
 Sim lei tai nga  
 Lung dei na ang  
 Ah siah te
- My only son !  
 Striving hard in life  
 You succeeded in becoming  
 A statesman
- B. Nam ti von tawi  
 Dwan thei suang ten  
 Na tong khuai zu  
 Bang bawm e
- Various races of peoples  
 Flocked to you  
 As bees to honey
- (For Revd. Saya Za Khup)
12. A. Pu pa puak leh  
 Nuai zin lun ta  
 Von awng nin bang  
 Neng ve te
- Ancestral worship  
 Had been discarded  
 By my son
- B. Lung muang lang nge  
 Sul zui ing nge  
 Zah tan nun nop  
 Nan nei e
- I was not convinced  
 (with previous beliefs)  
 And followed you  
 And all are happy

13. A. Pu pa pat ngawl  
 La mei bang ten  
 Phung taw tuah tu  
 Von ten mung lo  
 Bang tum e  
 B. Phung lai zawn ngel  
 Mei bang tuah tu  
 Zah ta pau lan  
 Al bang man na  
 Tu ti e

What ancestors had not commenced  
 but avoided  
 Children are intending  
 marriage  
 Within own Clan  
 For couples of own family  
 To meet in marriage  
 Was harmful  
 They said

(Chief Hau Vum was not happy with marriage within a Clan)

## EPILOGUE

14. A. Tuk lu pal puak  
 Po ta e  
 Zai tha neam e  
 Phei phung suan lang  
 Lai khun ah  
 Tuang tung veang e  
 B. Kawi teng von teng  
 Lai zom teng  
 Ma tiang ah  
 Suan zo veang nge  
 Tang ka zai tha  
 Lai khun ah  
 Nau bang kang nge

My hair is white  
 My strength is ebbing  
 In lieu of travels  
 I stay at home  
 My wife, my children  
 My brothers  
 Had all been led by me;  
 In declining days  
 I yearn for my youth

---

## SONGS OF CHIEF THUK KHAM LUNMUN

### *Slow*

- I. A. Zang leido ten  
 Zuah luang nuai sia tah  
 Pu von ka ngui zop nan  
 Hen luang taw  
 Khua mual ka suak hi eh

Plains enemies  
 Overcame my father  
 In steps of my forbears  
 I appeared in triumph  
 With chained prisoners

- B. Sau ka sak awng  
 Kuam ma za sa veang  
 Pu von ka ngui zawp nan  
 Sawm sial lian  
 Huang ah ka khia hi eh
2. A. Zuah simlu le  
 Phai bi meang khawm tah  
 A pham te ka ngai manah  
 Va-al khuan zing te  
 Ka tang hi e
- B. Zuah mang bat phu aw ti tangh  
 Phung taw tiam ma  
 Sial lum ka law  
 Do tun nu neam na eh
3. A. Phung thaam na awng  
 Laiah na sa veang  
 Lai tui ka khua mualah  
 Tang le lian laam bang  
 Ka veal sak hi eh
- B. Ka luan thi taw  
 Sulah zui hi veang  
 Do aw na ngam zangah  
 Sawmsial lian tang khau  
 Ka vawh hi eh
4. A. Pu von ngam zang  
 Ni thing zing di dialh  
 Kawi taw tu kawl tawi ingh  
 Tun lam zing tui bang  
 Ka dip kik hi eh
- B. Nu tun sung dip  
 Tui bang kiam zo tah  
 Thai aw ih lung tup ah  
 Phung lau tha nam bang  
 Ih hual hi eh
- The mansion I built  
 How magnificent are you  
 Befitting my ancestors  
 And enclosed big animals
- My father's head  
 Was overgrown with reeds;  
 For the love of the  
 assassinated  
 I waged war relentlessly  
 At every crowing of cocks
- I called the fair name  
 Of my dear father  
 And took revenge  
 With cooperation of clansmen  
 And subdued the enemy
- I would not forget the place  
 Where clansmen perished  
 I let my tribe see prisoners  
 At Thuklai Memorial Gate
- In tears  
 I stalked enemies  
 And also caught animals  
 in their lands
- My ancestral lands  
 Are green with forests  
 In cooperation with love  
 We added maternal granaries
- Joint ambition  
 With spouse  
 Of ceremonial feasts  
 Had been performed  
 While granaries were filled



5. A. Pu von sau sak eh  
Kuam ma za dih deih  
Zin leang la,  
Sawl bang bang eh  
Sawmsial ngaw  
Za tam ka sa hi eh

B. Aw khi lang lam eh  
Thai ang kai sak tangh  
Nuai zin la  
Khuai bang hang eh  
Lang lamh hai thei bang  
A thawt kik hi eh

6. A. Zangta ka do eh  
Ni bang sa vung vung  
Zuah mang la  
Na thaam na ting nge  
Taang ngual taw  
Min thei ka lo kik hi eh

B. Ka luan thi taw eh  
Suul ah zui hi veang  
A thi la tho maw ting nge  
Phung lal hen  
Mual ah ka suak hi eh

7. A. Bung tui khua awng nge  
Phung teng ngiak sa veangh  
Lai zom la na thaam na ti eh  
Ah vang khua kam mei  
Ka suah hi eh

B. Phung taw tiam ing nge  
Sawm sial lian  
Sai bang ka ban hi  
Do awng na ngam zang ah  
Thai le von pilh bang  
Ka theh hi ze

My big mansion  
Was visited by sickness  
Causing sacrifice  
Of many animals

My wealth and necklaces  
Bended my wife's neck;  
Sickness began to reduce wealth  
In due course

My battles with plainsmen  
Were, as hot as sun  
T'was where my father's  
body lay  
With comrades  
I revenged his demise

With tears  
I stalked his footsteps  
Since the dead  
could not live again  
I produced chained couples  
At Memorial Gate

Oh Bunglung!  
Where my clansmen  
slept forever  
Where my brethren  
disappeared  
I reduced you to ashes

To wage war of revenge  
I killed big animals  
And despatched  
My sons and brothers  
To punish your country

## *Fast*

8. A. Nu tun thaw sa aw ti tangh  
 Ban thang sung dip  
 Kiam vaak tingh nge  
 Thai taw dip  
 Kik ing nge
- B. Pa zuah lam sa aw ti tangh  
 Se lawi taw thuah tangh nge  
 Sum tual han mung ah  
 Zial kik ing nge
9. A. Zuah thaam na  
 al bang that tang  
 Ngham liam von tawi  
 Do vang khua ah  
 Kaam kei ah lang ing nge
- B. Zah ta pau lan  
 Sa bang taai awtih  
 Sa bang tai na bong nge  
 Ka khua Liang Ngo nuaiah  
 Khua tu tawm khuai bang  
 Ka hang hi eh

In order  
 that my mother's granary  
 may not reduce  
 I refilled it  
 with my love

My father's wealth  
 was respectful  
 And I refilled with more  
 Beside performing feasts

Like a tiger  
 I pounced on town  
 Where my father disappeared  
 And killed it like chicken

People advised me to migrate  
 We refused to do so  
 But successfully remained  
 Brave as we are, like bees

## *Normal Slow*

10. A. Zuah awng mung bang  
 Na tup in eh  
 Zaang dawn a meal  
 In mung nge
11. A. Pha la tangh nge  
 Pha la tangh nge  
 Pa zuah na khan  
 Pha langh nge
12. A. Zang lei daw taam  
 Do tul hawi awng  
 Nuai ah zuah mang  
 Sial ing nge
13. A. Miim phung bat phu  
 Ka ngal man ah  
 Sawmsial sai bang  
 Ban ingh nge

B. Do in pil tang  
 Bang the ta eh  
 Phung siang mun tuang  
 Tung ing nge

B. Miim phung lai ah  
 Thel bang tu sa  
 Zuah mang awng pham  
 Ka po aw

B. Mual tiin sang pan  
 Min thei kong law  
 Phung taw nong hei  
 Thiam naam maw

B. Sawmsial sai bang  
 Ban ingh nge  
 Ka ngual taw mual  
 Kal lang nge



14. A. Zuah mang bat phu  
Ka ngai man ah  
Ngo tui luang suk  
Zui ingh nge

15. A. Zang si tam ngual  
Sial lum law pui  
A heen thiam ma  
Ciang suah eh

16. A. Ka tuai lian nu  
Meal ah mang sa  
Ni khat meal mu  
Nuam ing nge

17. A. Tuai awng bal bang  
Na pil laiah  
Na heen tun siang  
Na tut ze

18. A. Do ngam zangah  
Han lung tiam pui  
Tuai hang um bang  
Khuai ing nge

19. A. Hawk luam kuamah  
Tul ta khan thiam  
Tuai in lam bang  
Hal ta ze

20. A. Nuai zin paw suah  
Sia sang nge  
Von kop teng ma  
Tiang suan eh

21. A. Tuai taw hei na  
Ngo tui tuang lam  
Sawm sial ih naw  
Na hi eh

22. A. Thum va dim e  
Thuum va dim e  
Ka tial daw thuum va dim e

B. Tha le hen ma  
Tiang suan ing nge  
Vang khua lo tuang  
Tung ing nge

B. A thi inn bang  
Ka ngai man ah  
Zaang in dawn pan  
Sang mang kai paai  
Ah kuah nge

B. Zang mang thiam thil  
A daw ai paw  
A thin len meal  
In mu nge

B. Na len laiah  
Sang le lal buai  
Ban zal paak bang  
Muat ta te

B. Tuai ni thum ma  
Tiang suan ing nge  
Thi min thei bang  
Lo ing nge

B. Sawmsial ma tiang  
Ih sawt na mual  
Tiin daw neam ni  
Thum ih hei  
Na hi e

B. Sawmsial biak lung  
Iai la eh  
Tuai mang ngi ah  
Hial ta ze

B. Sawmsial za tam  
Tung leang vanah  
Tuai lau tha awng  
Zuah siang na tuang  
Tut naam maw

B. Von teng sai bang  
Ka la lap nan  
Ka sum tual vui va tit eh

23. A. Pa zuah lang lam  
Sawm sial ngaw lu  
Do in kaam mei  
Hong suah eh
24. A. Zang ta sawm sial  
Ka hawl na  
Thaang nen tuang lam  
Vui sang nge
25. A. Do awng va bang  
Na pau kom a  
Zuah taw hei khial  
Zo ing nge
26. A. Zuah mang thaam na  
Do phung tam awng  
Sial lum taw suul  
Zui ing nge
27. A. Zuah ngel awng tuang  
Nu siah na tia  
Tuang lam hai bang  
Ngaak ing nge
28. A. Kawi taw tong dam  
Ka tiam lai ah  
Sum tual phui ngua  
Zing sak ing
29. A. Tiin mang thaam na  
Tuai mang zal na  
Zang tawi pial va  
Laam bang ze
30. A. Bat phu thaam na  
Thing bang sak e  
Ngual taw tan bang  
Kim lang nge
31. A. A thi bat phu  
Ka ngai man ah  
Ngual nung sa  
Bang zui inge
- B. Kawi taw lung tup  
Zin leang biak na  
Kawm pang kai sak  
Kik ingh nge
- B. Phung taw sa bang  
Ka haw hawm na  
Tial daw zil  
Ah za ka na
- B. Sawm awng khuai bang  
Na han kom ah  
Sawm sial huang khiak  
Lai ve tia
- B. Sawl tha nuai ah  
Lung tim lang nge  
Tun ni nuai ah  
Hei ing nge
- B. Miim phung awng tuang  
Nu sia na tia  
Tang ka ngual taw  
Tiam ih veang nge  
Lei do sim lu  
Khai ing nge
- B. Sum tual phui ngua  
Zing sak veng nge  
Pah tang daw ah  
Taam sak ingh
- B. Zang si khua mual  
Ki tawi tung ah  
Tung al van mang bang bawm eh
- B. Thim zin nuai ah  
Do sau nuai ah  
Lai tha kiak awng  
Na sang nge
- B. Zuah sak luang le  
Lei do sim lu  
Tan bang na kim  
Khawm naam maw

32. A. Ka thaam na awng  
Lai zal na awng  
Bungtui ka thaam  
Na awng nge
33. A. Phung in nial e  
Nqual in nial e  
Vang khua tum ah  
Hei ing nge
34. A. Zang si tam nqual  
Tong ka tiam pui  
Hai thei bang hut  
Zo ta eh
35. A. Pu von lang lam  
Ngo theal siat sa  
Sing nqual ih ngen  
Sa awng nge
36. A. Hau lam ngei eh  
Aw Khi san eh  
Do in ti bang  
Hong tawm eh
37. A. Zua lam aw khi  
Na san kom ma  
Phung taw lem ma  
Zawng maw nge
38. A. Pu von lang lam  
Ten dal kop siat  
Tui ah uum bang  
Khuai ing nge
39. A. Lai tui vang khua  
Lam ngial kiak na  
Vawn taw la hei  
Kik ngawl ah
40. A. Miim phung in tul  
Thing ngai ta e  
Von mom no ma  
Tiang suan ing
41. A. Vakhuai na thaam  
Zaw taam mawng nge  
Von mang na thaam  
Zaw taam maw

- B. Bung tui tham na  
Tun ni nuai ah  
Nih thum a min  
Lo ingh nge
- B. Tiin le ka tuai ka sial na  
Mual heam vang khua  
Dai dam hai bang  
Ngak ingh nge
- B. Zang si nqual lan  
Huai ngawl a  
Ka miim phung lan  
Huai ngawl ze
- B. Meal ah mu ngawl  
Ma tiang sawt ngawl  
Tuai sen in zal  
Nan nei e
- B. Mual heam ma thaam  
Ka ngai man a  
Miim ci bang thaal  
Kik ingh nge
- B. Taang ka nqual taw  
Tiam kik lengh nga  
Thai ang ah ka  
Kik hen na
- B. Phung awng ka sau  
Meal mak na tu  
Thang dam tui bang  
Kiam ing nge
- B. Von taw la hei  
Kik ngawl ah  
Sun nau bang kap  
Thong ing nge
- B. Tul tui miim phung  
Puak lel ingh nge  
Ze zum in khau  
Bang tiah nge
- B. Va khuai phu thaam  
Tui bang lang nge  
Nqual awng nong awi  
Pui nam maw

42. A. Ka thaam lo na  
Bei sang nge  
Va Khuai a phu  
Thaam ing nge
43. A. Phung lung tup a  
Sau mang zil zah  
Zin leang tuang tut  
Na hi e
44. A. Tial dawh nen ah  
Teak thei khan thiam  
Von ngual om mai  
Na hi e
45. A. Thang pan awm lai  
Hong to e  
Mi tiin ti bang  
Hong teng e
46. A. Ka nuai ah zin  
Leang awng nge  
Tong sia kong law  
Ta ziam maw
47. A. Miim phung puan bang  
Ka huai naan  
Ka sau beal tui  
Bang niin e
48. A. Va la ing nge  
Va la ing nge  
Mual heam tul thing  
Va lang nge
49. A. Zang ah kol sa  
Ka min thang ti  
Lung he tun siang  
Ka tut ze
50. A. Nu tun mun inn  
Pa zuah peak suang  
Do ta tun lum  
Phul bang ziah
51. A. San singh seng E  
San singh seng e  
Za ta hong san  
Singh seng e
- B. Phung ning beal taw  
Kung vul no taw  
Pa tang ah sai  
Bang lam ing
- B. Ka tuai lang lam  
Sawmsial phung ting  
Zin leang biak nan  
Ting la ze
- B. Von ngual om mai  
Na hi e  
Tun ni tum luan  
Thi hi e
- B. Mi tiin tii bang  
Hong teng e  
Von mang in zal  
Nan nei eh
- B. Taang bang a pha  
Ka ngai mah ah  
Mual tin ah tuah  
Tiam ing nge
- B. Mom no puan bang  
Ka huai nan  
Mual tin ah sang  
Dai kai ing nge
- B. Mual heam tul thing  
Phung taw khawl na  
Do taan khuam thing  
Bang luah e
- B. Zin leang ta e  
Do in hal e  
Va al ngia sim  
Taan ing nge
- B. Zang sih khua mual  
Ki tawi tung pan  
Do ta hong neam  
Ka lam aw
- B. Phung sial lum la  
Hong neam ta e  
Mal kii bang leang  
Thong ing nge

52. A. Do ma naw a  
Kawi ma tiang suan  
Sing khua mual ah  
Suak ing nge

53. A. Sei no a lung  
Ka tup in e  
Zah sa puan bang  
Tan ing nge

54. A. Ka von ngual kawi  
Hau tawi min thang  
Nah nuai ah suul  
Zui ve teh

55. A. Kiak ka tu a  
Hau lam sawm sial  
Tuai ten lam bang  
Zong sak nge

56. A. Hen ngai bang a  
Miim phung teang khawih  
Tuai mang awng hen  
Kol bul tia

57. A. Ka lai ah kam  
Kei awng nge  
Za ta dal ah  
Thang awng nge

58. A. Ka von ngual kawi  
Ting bang tingh awng  
Ning beal na ngual  
Thiam ve teh

59. A. Ngo tui luang suk  
Liim nga man na  
Zuah min a than  
Na hih ze

60. A. Tuai mang sim sal  
Tang awng nge  
Do lai hen kol  
Khai awng nge

B. Sing dai nen ah  
Kawi tha kiak nin  
Phung lun sun nau  
Bang kang nge

B. Tuang hong tung e  
Thai taw von taw  
Phui ngua ah zial  
Zawm sial taw lawm  
Ka sa e

B. Tuang nong tut kaal  
Ngak la ing nge  
Kawl tiang sun nau  
Bang kang e

B. Tha na kiak nin  
Nun vom huang khiak  
Na zua'n sun nau  
Bang kang nge

B. Se sum pal baw  
Na ngai man a  
Sau taw zing mei  
Bang mit tiah

B. Sial lum a mun  
Muang pan tong tingh  
Thim khatah zial  
Kik ing nge

B. Ning beal na ngual  
Hau na biak nan  
Sing ngual ngen a  
Om ve teh

B. Kiak nu seh sul  
Zui la tangh nge  
Von in hai bang  
Ngak ing nge

B. Se sum taw sul  
Zui ing nge  
Zuah lam haam tang  
Bang thawt e

61. A. Zang thei khua a  
Von lian nu awng  
Neal bang na hau  
Ka naam maw

B. Ang na tawi taw  
Zai na dei taw  
Vui sai tung ah  
Tuang ve teh

(Dedicated to Kam Vung (Mrs Tuang On) of Theizang)

62. A. Taang ka zai tha  
A phat lai ah  
Khua kim tan  
Tem bang dei e

B. Zai tha vom khau  
Bang tualh tiang a  
Khing an lai zawn  
Om ngawi ze

## EPILOGUE.

63. A. Do sau nuai a  
Lai tha kiak  
Ah thang zawm maw  
Sawm sial ah lu  
Ka zuah mang  
Na thang zawm maw

B. Tung tun ni awng  
Nong seh sial  
Pui naam mawng nge  
Nuai zin leang awng  
Nong aw awi  
Pui naam mawng nge

64. A. Sei no a sil  
Puan ngai awng  
Ahna zawm maw  
Sia al nuai tang  
Nguai ngai awng  
A na zawm maw

B. Sil puan ngaih seh  
Kung tiin a  
Pal kik thei zam  
Sia al nuai tang  
Nguai ngai awng  
Meal mang ta ze

65. A. Phak sap a mang  
Tun nu awng  
Ka lai zawm awng  
Zang tawi zo zaam  
Na ang ah  
Na zial ziam maw

B. Zan tiang ka ih  
Mang bang ah  
Meal in mung nge  
Tun siang mun ih  
Bel ka hil  
Ka tawm tingh nge

66. A. Phung teng lai teng  
Ih khawp na  
Lam tang kai na  
Ten dal min ngei  
Vai vut in  
Leng zo ta e

B. Pu von lang lam  
Ten dal le  
Tui luang pial va  
Dei luang ziap na  
Sau taw kam  
Mei suak ta e



67. A. Thang ih kal mual  
 Ih heam ma  
 Zuah zing zin áwng  
 Huang va keuh a  
 Baan zal ah  
 Hong luai veang nge
- B. Pu von lang lam  
 Ten dal le  
 Tui lim mat na  
 Zuah aw na paaí  
 Ah kua aw  
 Tii'n pawn ti eh
68. A. Ka peak suang awng  
 Von taw hai  
 Bang ngak leng nga  
 Ka ngaw lu awng  
 Sing taan lam  
 Bang veal hen na
- B. Sau ka sak awng  
 Zin le do  
 Ban na hi e  
 Ka luan thi taw  
 La bang tul  
 Pui zo ing nge
69. A. Zuah mang sau sak  
 Meal mang vaak  
 Ka ti kom ma  
 Tul thing vui tang  
 Bang ka khawp  
 Lung siik veang nge
- B. Do lai hen kol  
 Khai hi le  
 Tiin lam tuai lam  
 Phung hen thiam taw  
 Lang lam taw  
 Suul zui leng nga

## SONGS OF CHIEF PHUT THUAM LUNMUN

### *Fast (La naw)*

1. A. Do pawn mung lo bang tum ta  
 Zal na nen ah  
 Dawn lai law e  
 Ngual kim kai zak na hi e
- B. Tiin thaam na  
 Zul sui hi veang  
 Phung taw tiam ah  
 Siah khuang ka kaih  
 Ngual awng nge  
 Ka lawm nam maw
2. A. Ka khua kheng khua  
 Zang tui tam tung ah  
 Tiin taw pa sial ka sut na  
 Lai taw len khuang ka tawi na
- B. Ka khua kheng khua  
 Min in luan lo a  
 Sial lum tawi le tai nga seh a  
 Ka phung lum bang sung ing nge
3. A. Suk tui vang khua do in suan a  
 Phung taw kop a  
 Ngam zang ngit bang  
 Hung ing nge
- B. Lal heen ngeal ting  
 Khua mual sua tu  
 Suk tui tong tiam nan nei nge
4. A. Tong tiam peal zaw  
 Tha pham tu a  
 Tio tui luang to  
 Kham hing nge
- B. Suktui lun taw  
 Han lung tiam khawm  
 Ka tiin bat phu  
 La ingh nge

5. A. Tiin nih ngeal taw  
Vang khua ka sah  
Nun bang paw nuam ka na ze.
6. A. Zo tui zua pa  
Lung na siik naam  
Na kawi sim lu  
Ka siang ah tuang  
Tung ta ze
7. A. Ka lai ngil aw  
A neam komah  
Phak sap a  
Ma zam ing nge
8. A. Zuah ten dal le  
Awkhi min ngei  
A kop in thei  
Bang siangh nge
9. A. Kawi thai lak le  
Phei phung suan zang  
Zang si ka ngual  
Sing veang nge
10. A. Sak le thang ah  
Pil bang the sa  
Tuai in vui tang  
Bang khawm e
- B. Zin leang ni ngeal  
Tuang tung khawm a  
Phung lun tui bang  
Kiam sak e
- B. Tiin hang tham na  
Lung he man a  
Phung taw han mung  
Zial ing nge
- B. Von awng na pham  
Ta ding sang nge  
Sang mang khuamul  
Ah sua tia
- B. Pu von mun in  
Daw in tam e  
Teng khawi kop siat  
Na hi e
- B. Tuk lu pal puak  
Ma tiang suan a  
Lal ka dei tang  
Khaue vawng nge
- B. Tuai in hui tang  
Bang khawm e  
Sau taw vo sa  
Hongsua ze

## EPILOGUE

11. A. Lai tui ah mi  
Nun nuam a  
Ka hei lai a  
Sai tui ah min  
Ka tiin dawn  
Lai ah law e
12. A. Kim pui in sawm  
Sial ngo le  
Ngo lei ing nge  
Tang ngual in lal  
Mi hen le  
Hen lei veang nge
- B. Sai tui ah min  
Ka tiin dawn  
Lai ah law e  
Sawm sial nih ngeal  
Sum tual nau  
Bang sial ing nge
- B. Tang ngual in lal  
Mi hen le  
Hen lei veang nge  
Ka thah sawm sial  
A kah ai  
Lo bei sang nge



- |  |   |
|--|---|
| <p>13. A. Ka phung vui tang<br/>         Bang kong khop a thang zawm maw<br/>         Tu ah al bang<br/>         Ah nong tha<br/>         A thang zawm maw</p> | <p>B. Lai tui vang khua<br/>         Inn bang ah<br/>         Ka he man ah<br/>         Ka sawm miim phung<br/>         Sawm sial ah<br/>         Ki sim ingh nge</p> |
|--|---|

## SONGS DEDICATED TO FATHER

Dedicated to Pa Za Khup by his best friend Pa Tun Sing Thuklai

1. Sei no ciang ho lung zawk aa, tang bang kih thawl,  
 Thai taw von tawh tuum bang vuii khan ton leang  
 Thaa ih kiek tu ngam thing bang kih khaam maw ah  
 Leang van a zua siang nah haih ba nam maw
2. Na von nih thum Zangsi lai kaan sang tek aa,  
 Nuai simlei inn, bang nah he bua ziam maw  
 Thaa kong kia aa, tung leangvan kong kaai ta leh  
 Leangvaan nun nuam Dawng kong ah nah muak in
3. Sen ang kawi tah, tuan sam bang ih peal buang leh.  
 Leangvaan tual ah, tun nun thum luai kik leang  
 Sen kik leang ah, tun nun thum luai kik leang ah,  
 Paa Zua lai hen, nau bang om ngi ngei leang
4. Zangsi lai ah Thiang tongdam nau bang na saan,  
 Nuai sim lei ah, pham maw leang kih lawm saang  
 Na von nih thum sawn mom ta ngua bang hiang ah,  
 Hau awng nge inn bang nah he bua ziam mawng

Dedicated to Saya Za Khup by Vum Zam Mangzong

5. Zua awng ma bang na ki pat in  
 Khat tang zing ma bang pan tia  
 Han lung na tiam ngual sing ve te  
 Na von ni thum theam thil dei ang nga seange

His being first convert to christianity; disapproval by relatives.

6. Ih phung lai ah zua min thang awng  
 Thiam duang sawl bang baang ve tia  
 Ma bang na pat Phung in nial eh  
 Zangsi phung teng, tik a tuibang ngawm ve tia

7. Zua sen lai a thiam thil sin tu  
 Tun le zua khuang bang tho ze  
 Ziing ma bang pat thiam ve te  
 Von' sen ten ngia bang zom ve nge  
 Zo tui lai a thang awng nge

Grandpa and grandma did not permit father to join school in Kale valley.

### Miscellaneous Songs recorded by father

- I. A. Ka tung tiang ah seh al  
 Vaam singh sengh  
 Miim phung hi leh  
 Nuai sim lei ah, lai zomh in  
 Nei nuam ingh
- B. Nuai sim lei ah lai zom in  
 nei thei ka leng  
 Tun min zua min, ka law zong  
 baang ven tingh
- A. If the bright celestial bodies  
 could become relatives,  
 I would like to make them my brothers  
 on the earth below
- B. Could I have them as my brothers  
 down on earth  
 The constant sad remembrance  
 of my departed parents  
 would have disappeared
2. Kiang awng thel bang kiak na tu ah  
 Hau siang sawl bang bang hing nge  
 Lun vang khua pan hau kawt kawt pan  
 Kawi kiak zan khuang bang hangh nge

Thuklai Mui tung Thuam Cin pi Kam Ngiak la hi  
 Ah pasal taw Limkhai khua mo dong a pai sia Lianbawi  
 in Ngatanlui a ah pasal tha sak hi. Sizang te ih  
 Lianbawi ah kalup tiang in "Ka pasal nong thasak"  
 ti in sem nik nek hi. — Za Khup 10-9-1955 6 a.m.

3. Sen pu pa ma bang pat sa, mei bang pena  
Phung nong huai na tawl na tawi na leu tu  
Thin thu zai la le lam la zatam tu nan  
Vang khua vaipi hong len tu hong muang ungh U Kam Hang la — Za Khup 10-9-1955 7 p.m.

4. Pu vón lang lam lung ngil la  
Taang lam ngui suh  
Pat bang mal kung bang khi aw  
Phung pawn ti  
Hau ta ni thum khuam thing bang  
Leam zong na tun  
Lai khun khang thei law pal nan  
Nei lai veangh

Pu Kip Hau la — Za Khup 10-9-'55

5. Tui suk phual van, tui to a dei zong thei a  
Thai a lak taw leang van tuang lam in nei  
Thin thu tiam nan ning a dawn na lei ziam maw  
Zang phual van dong kong ah hon na lei ziam  
Vaphual mopui la — Za Khup 11-9-55 5 a.m.
6. Ka hial nen ah nen hei sa kai ning niang awng nge  
Lo nuam siang ngual a va tong na sang ngarh  
Lo bang hin lai luang, zuan pal ki lo la le  
Kiak nu thang van dong a ah tuah tiam lai leangh
7. Khu va leangh suk ngai tong dam thak nuam ing nge  
Na ban zal ah, a va leng khaih nuam ingh  
Na hil naam maw ngai mun ah na ko naam maw  
Na neam naam maw, tul don a, na kuai naam
8. Ngai taw khen sang ka phung taw khen nuam zong nge  
Ngai lo zial sang, kul siin ah zal nuam zong  
Ngai taw khen in nong ti le ka tun nu awng  
Ning thawl nguan aw leang van kai zaw nial tong
9. Ban zal buh tau zang Kawlni no suak bang zia,  
Ngual ngai lian nu tui suk phual ngo laam bang  
Tem bang ka dei no te taw ngai no te taw  
Thim khat sam bang ih ih peal zong hen luang man
10. Tun ni tum tu zo tui kuam liap sil sial eh  
Lung ngai hong ki mau san a ki sul zui  
Lung ngai hong ki mau san a ki sul zui eh  
Zo mual nen le thaang nen lawk ta tau khawn

Kalzang — Za Khup 4-10-1955.

11. Seh sum a ai bang kong zawl  
Nau bang kong theam  
Len tang ngek khe  
Lung na sik ba naam mawng
  12. Nang ma nguak tui bang kong lak  
Na nuam zawm mawng  
Thai taw von taw  
Tii bang mot na nuam zawm
  13. With goods I enticed you  
Like a child I cheated you  
You healthy one  
Aren't you repentant ?
  14. Do you prefer your life to be taken alone  
Like water  
Or to perish like grain,  
Together with your wife and children
- Unless I write the meaning no one would be able to make it out.

One man unearthed a necklace.  
He did not perform the usual sacrifice  
of feeding the ownerless treasure as was customary  
with the blood from the heart of an animal.  
The very night he sang the above song in his dream.  
The next night his wife died.  
At the crowing of the first cock the next morning  
the finder of the necklace was also dead.

- [illegible]

- |                                |                                     |
|--------------------------------|-------------------------------------|
| B. Sim zawng hi leng           | Had I been of lowly birth.          |
| Ka phung nam sial ven ning nge | I might have mentioned my ancestry. |
| Ka Pianna Ni bang Lun zia      | My descent was Lordly like the Sun  |
| Sial tha dangh                 | I declined to indicate              |

Thuklai khua ngal te hong sim ah Pu Thuam Lian ngal te na man a, ah khua a tia pui hi. Ah phung ah nam ah heek nop na in kan peek kan sak a Minsial ah sawl hi ; sial nuam sap ngawl hi. Za Khup.

On an occasion the enemy invaded Thuklai and Pu Thuam Lian was captured and taken as prisoner. The enemy wanted to find out if their prisoner was of blue blood or not. They let him do the high jump and asked him to recall the fair names of his forbears as he took courage. He declined to do so.

17. A. Tung tiang leeng van awng pan ah ka et nak in  
Ka von khat tang phung in ngi bang deak veh
- B. Von khat tang awng va khuai bang na hang inna  
Ngi bang hong neak khap lawi bang na bi in  
Ni dang lai bek hi ngawl hi ; tu ma zong hi zam, Z.K.
- A. As I gaze from an opening in the heavens  
I beheld my only son pushed about like boundary pillar
- B. My only Son ! Be brave like a queen bee  
Sting them those who trespass your ground

18. Tul thing pha bang, ngai awng nge  
Pawm nuam ing nge  
Besam pha bang ngai awng nge  
Zun nuam ingh
- Pham ka tu ah, sing ih lam tang  
Ka leng tu  
Pham ka peuh aw  
Ka lung ah ngil nial tongh
- Like a good tree  
My dearest  
I like to embrace you  
Like an admired beautiful hair  
I want to fondle you
- You fall in the hands of the enemy  
Anyway  
May you die  
And let me forget once and for all

There were once two lovers. The girl's life was about to be taken in vengeance by the boy's own people for their death in the hands of the girl's people. The boy could not bear to see his dear girl die in the hands of others. He took her life himself. — Za Khup.



19. Sawm sial ki phei pha lai ah  
Kha bang ka tia  
Kei paw ka zuah ngam lo a  
Tuang tung ingh

Tuang lam the ngul lai li ah  
Taam ngam nuai ah  
Kawl tiang bung leh, zing dai bang  
Ka thuak lah

I returned to my cosy parents' house  
full of mythuns and properties  
As for me I reached their jungle hut  
instead

Amidst the enemies' venues  
under tropical jungles  
I could not bear lethal weapons  
like morning dews

A man gave his daughter in marriage against her will. She returned often to her parents' home with a view to be separated from her husband. One day her father forced her to go back to her husband's house. She left; but proceeded to the jungle hut instead. The same night her father sang the above song in his dream. He was disturbed when he awoke and headed at once to his field hut in the jungle only to find his daughter already slain by the enemy. — Za Khup.

20. Va al khuan sial, kiang mang awng  
Luang tho in na,  
Do lo lai tang dim hi

Mom no sial lum lian nun thal bang suang langh nge  
Zin ih awi lo khua thang vui sin seam hi

The Manipuris invaded Tedim. The Tedims and the Siyins drove them away. The retreating enemy left their provisions and their numerous guns. Many of the flint lock guns were retrieved with bamboo poles; many of the soldiers drowned. As a result many guns reached the Chin Hills. Another souvenir was the black beans still known as Meitei Be, Manipuri beans.

The Siyins were awarded three heads of the enemy killed for their contribution in the defeat of the enemy.

21. Ih Tung Tun Ni nih ka khiep sak lei hi ze  
Van nuai sin teng khua ka liep sak lei hi  
Ih khua tuang lam phei pha ah aleh lam ah  
Nuun bang nuam eh zawi hong tawn ka tek vun

One man sang the above song before his death.  
 Everything in the heavens is double  
 And the roads and other things are upside down  
 The place is very pleasant ; do come all of you

— Za Khup 6-10-955 5 a.m.

22. Be khi min thang, Lian Bawi khi,  
 Naam tem a, tui bang ka lak,  
 do in tang, phung, bang hong kal,  
 Khaw vung pa awng nge,  
 Khaw vung pa awng nge.

Khuasak khua Thado Zo te ah ten lai, a phua la hi.  
 Bekhi min thang sia Lian Bawi khi hi. Khawsak te  
 Thuklai khua a ki ngawm a ten hawn lai tak in  
 Kuntong mi Pu Zong Tuang, Pu Khupson, Pu Hongkam  
 a ma te u nau thum Muntuk ngam a sa beng tu a kuan hi.  
 Phalam Lianbawi te Sizang hong sim tu a hong kuan sia  
 a vai miim kan a bak va nuau lai tak mu ku hi.  
 Hongkam le Khupson in a nung pan zui ku hi. Zongtuang in Thuklai khua ko hi. Pu Khupson  
 in Lianbawi kap lum hi. Tung Vum Zapan ih nan na mun taw ki nai na hi.

— Za Khup 10-9-1955 6 a.m.

23. Ka zuah ning sim hong tia eh, thim zin nuai ah  
 Tem bang ka dei ngo sai bang hong ban hi  
 Tem bang dei la sun nau bang kah ngam bong nge  
 Zuah sum tual ah ka dei kam mei suak awng

My father came home from festival one early morning  
 He cut through what I admire  
 But I dare not cry for what I love  
 which disappears like the smoke.  
 One girl had a lover. He came to sleep with her every night after dark. Her father came  
 home early one morning from a festival and found his daughter sleeping with a big snake. He  
 cut the snake into pieces and burnt it.  
 The father knew that the lover was not a human being.

— Za Khup 6-10-1955 6 a.m.

## THAVAK SONGS

24. A. Tio dung zuan tu thang nen kai  
 Min luang awng nge  
 Mual tiak kawm ma  
 Tung ah phual, ngo laam awng

B. lh taw la ki teh lo ah  
lh vang khua ah  
Ei pal en nuam  
Sei no pial va laam bangh

25. A. Na ton muung ah, Zo lawkta ka tau sak ah  
Nah sum tual ah, sa ngal pa bual sak  
B. Ka von al bang nong tha sak Vaktui Ta awng

Thavak khua bo na lamsang la khat hi. Za Khup

26. A. Mal kii hong le leeng tu zam  
Mual hong zuan tu  
Ngai awng ka min  
thei nong lo  
Na leng tu

- B. Om na peuh zong ngil al bang  
Mang na leng tu  
Na von al bang  
Kong tha zong  
Nuam tuam ing

Thavak te thuk kik na la hi. Za Khup



## SOME INTERESTING ACQUAINTANCES & WHO'S WHO

"When I make my choice of a subject  
that has not been treated by others  
I throw together my reflections on it  
*without any order or method,*  
so that they may appear rather in the  
looseness and freedom of the essay,  
than in the regularity of a set discourse. — Addison

I accompanied the deputy commissioner of the Chin Hills on tour as stenographer and did so even after I became the chief clerk. In 1940 on an annual inspection tour of the assistant superintendent's office, Tiddim, Mr L. B. Naylor asked me to do the inspection of the Library and write a note on it. He had done the inspection of the other departments. I wrote a note for the year. I mentioned the absence of many of the more interesting books, on the Chin Hills including the illustrated Chin Hills Gazetteer from the Library but still on the list of the catalogue kept for it. My notes on the library was nearly as long as the deputy commissioner's notes on the other departments including the sub treasury.

When the plains Burma was occupied by the Japanese troops in 1942, the Chin Hills formed a bastion for defence of India. News of the Japanese troop movements in Burma were collected from the Chin Hills which was a part of British Burma. One day the retired interpreter of the deputy commissioner's office U Htan Hmung, who had settled back in Gangaw in Burma, reached Falam. The Dy. Commr asked me to take down his statements. I wrote down direct on the typewriter whatever he had to say including the histories of the officials administering the Burma-Chin Hills areas. I put questions to him also. It took some six pages. The deputy commissioner sent copies of it without any revision to the Commander of the Eastern Command and to the exiled Governor of Burma in Simla.

In my high school final year after finishing my English essays home work I used to write another version of the subject for my friend Ko San Shin. He scored nearly the same marks as I. My first published article was about the Burmese rebel leader Saya San in the Sagaing high school magazine in 1936 I was the Joint Editor for the English section.

When Mr L. B. Naylor attempted to abolish anglo-vernacular schools in the Chin Hills I was in charge of the education section in the office and I had the opportunity to write a very long note about the desirability of both the English and the Burmese languages in the Chin Hills. The headquarters assistant put the case up to the D.C. without remarks and the case dropped back into the office without remarks but the deputy commissioner did not take further action to abolish schools as everyone concerned including Chiefs from the more enlightened areas also protested strongly against his intention and the war luckily or unluckily intervened.

Some of my favourite authors and books were : Tales from Shakespeare; The Arabian Nights; Gulliver's Travels; P. C. Wren; Beau Geste; R. L. S. Dr Jekyll and Mr Hyde; it was my high school text book for Additional English; I found the small book contained many simple useful words in the English language; Alpha of the Plough presented to me by Col. L. E. Burne; Harry Emerson Fosdick; A. J. Cronin; Maurice Collis a popular I.C.S. man with the Burmese public long before the second world war; Francis Fernly Whittingstall; J. S. Furnivall; Shwe Yoe; G. H. Luce; Rudyard Kipling; Marco Polo; Sangermano; L. W. Shakespeare; Darlyple; W. Shakespeare; Dale Carnegie; Napoleon Hill; Thomas Jefferson, a fellow Frontier boy; G. M. Trevelyan; Jane Austen; Thoreau; Gandhi; Nehru; F. Mason; I. P. Minayeff; Jardine; Forchhammer; Sardar Panikkar; Tolstoy; Bertrand Russell; Andre Malraux; Andre Maurois; Albert Camus; Chester Wilmot; Radhakrishnan; W. Somerset Maugham, I like "The Summing Up" best; I have two copies of the first edition; Richard Church, a fellow clerk; "Emerson's Essays" "Else, to-morrow a stranger will say with masterly good sense precisely we have thought and felt all the time, and we shall be forced to take with shame our own opinion from another".

I had read the Chin Hills gazetteer and the other books on ZO MI (the so-called Kuki-Chin Tibeto Burman group) by Colonel Shakespeare, Hutton, Reid; Mackenzie "North-East Frontier"; Gazetteer of Burma; minutes of the proceedings of the House of Representatives; when I was an unpaid apprentice clerk the Reader's Digest. I subscribed to the Magazine Digest and the Universal Digest, the Reader's Digest and the Amritsar Bazaar Patrika and the Weekly Rangoon Times when I was a Stenographer I usually bought the Illustrated Weekly of India, when in high school a fellow classmate Lian Ngo subscribed to the weekly Rangoon Times when a Lance Naik. He was wounded in the second World War and has now a teaching job in the local high school. After the war I read the Time magazine, the New Statesman and the Manchester Guardian, the Sunday Time and the Observer very regularly. I usually re-read the writings of Bruce Bliven, the Scrap book of Elbert Hubbard; Winston Churchill, Sardar Panikkar; C. S. Lewis; C.K.C., G.B.S., J. P. McEvoy; Paul de Kruif his "M & B 693" brought me some money during the war; George Kent; Kingsley Martin; Lord Avebury, The Pleasures of Life; Shelley "Our sweetest songs are those that tell of saddest thought"; the Bible (Moffatt & RSV); Pilgrim's Progress; The Koran (Abram, Ibrahim); Kingsley, Scott; Smile; Aubudon; Boswell; Don Quixote; Robinson Crusoe; Smith's Wealth of Nations (I have the second volume of the second edition). The first book that I went through most often before I went to school was the fat Montgomery Ward's general catalogue given to me by Dr Cope.

I lay hands on Mein Kampf, Manheim and Murphy's translations, for the first time in 1957, over ten years after the death of the famous author. I preferred to read Murphy's translation. I acquired an early edition of the two volumes in the original language in Holland. I also acquired the same year Mussolini's autobiography with a Foreword by the American ambassador to Italy, R. W. Child. I first read Somerset Maugham's *The Summing Up* in 1945 and found it an inspirational book in the art of writing.

VILLA MAURESQUE,  
ST. JEAN — CAP FERRAT,  
A. M.

8 February (1958)

Your Excellency

I thank you for your very kind and most courteous letter. I shall keep it and if I make up my mind to travel Burma again I shall take advantage of your helpful suggestion. I have very pleasant recollections of my sojourn in your country.

My work will detain me here till next year, & by then I shall have reached the advanced age of eighty five & it may well be that my doctor will think that I am no longer strong enough to take long journeys. In any case I am deeply obliged to you for taking the trouble to communicate with me.

Yours sincerely

W. Somerset Maugham

Son Excellence  
Vum Ko Hau  
Legation de Birmanie  
60 rue Ampere  
Paris 17e

When U Maung Maung came back from England we decided to start in 1953 an English monthly magazine, and to call it The Guardian after the respectable Manchester Guardian whose voice has been much respected in Burma since before our independence. Other early partners were Ngo Kho Khai and another Ko Maung Maung. With his encouragement and that of other friends I used to contribute some topical historical articles. I got encouragement when a few wellknown writers congratulated me on the few articles I wrote. I happened to take part in many of the post-war activities in the Frontier Areas and the Plains of Burma and I had therefore had first hand experience and not only information. I was in charge as Stenographer and Chief Clerk of an important district before the war and I knew all the secrets therefore of a peace time district office. My Chin Hills was in no-man's-land for three years.

During the war years as usual I could not stay without reading whenever I had a few spare hours. I found the ordinary copies of the Reader's Digest too heavy to carry in one's rucksack together with provisions and ammunitions. I therefore selected some articles that I found more interesting than the others. I call my bound volume Digest of Reader's Digest. Some of the articles inspired not only me but also my people. On hearing about my own Digest of Reader's Digest, Mr George Kent whom I met at the Guatemalan Embassy asked me to send a story about it. I wrote also about the national high school built on the inspiration of an article in the magazine. Both the articles were accepted and I got the first cheque for writing in my life.

THE READER'S DIGEST  
Pleasantville, New York  
April 5, 1956

Dear Mr Ambassador :

We are happy indeed to have the cover essay which came to us through George Kent. We appreciate deeply your fine glowing words about the Reader's Digest. It is heart-warming to have such a tribute and to realize the impact of the Reader's Digest in so much of the world

It has been our privilege to enroll you as a life subscriber to the Reader's Digest and we enclose our check as a token of our appreciation.

The little story about the school is also very appealing and we may be able to use it at some later date.

Again let me express my cordial thanks.

Sincerely yours,  
Alfred Dashiell

The Honorable U Vum Ko Hau  
60 Rue Ampere  
Paris 17, France

Managing Editor : Alfred S. Dashiell

I had never published any article on Burmese antiques; therefore I sent my MSS to my friend Mr. J. S. Furnivall for his remarks. He was the founder of the Burma Research Society in 1910. At the inauguration of the Society's Golden Jubilee in December 1959 the Minister of Union Culture acknowledged the debt of gratitude owed by the Society to him. Dr. Furnivall gave the inaugural address of the conference. He mentioned that whereas before the war the Burma Research Society was a small institution, comprising mostly Europeans, the Society had now grown in numbers with a membership predominantly Burman. Also, the Society now covered a much wider field of research. He stressed that research was necessary to national welfare and progress, but it had been and still was greatly neglected in Burma. In independent Burma, there was a greater need, he maintained, for research than in the past. He emphatically called attention to the need for the study of other lands in South-East Asia, because identical factors had been operative throughout the whole region. He hoped that the BRS would play a useful part in the much needed co-operation in research in South-East Asian countries.

When I was on leave in Burma I received two Air Mail envelopes registered on the 23rd May 1960 at Cambridge. Both envelopes contained his letter typed in duplicate. I heard that he had died in Cambridge where he was on a short leave from Burma, sometime before the two covers reached me. It could probably be the last letter he ever wrote. I had great respect for him since the time he voluntarily acted as advisor from abroad when I was a cabinet member. He

was one of the persons who advised us not to opt for the Commonwealth. I had the pleasure of being his adjacent neighbour in the Prome Courts for some five years. His typing into the early hours could be heard every morning from my drawing room. He took a three-mile walk every morning. No doubt he had written so many books and left a lot of unpublished manuscripts at the time of his death.

37 Barton Road,  
Cambridge, England  
22 May, 1960

Dear U Yum Ko Hau,

Many thanks for your kind letter and its useful and interesting enclosure. I feel very ashamed when I see that it is dated 27 January. But before replying I wished to consult Professor Luce who knows much more about these matters than I do and he was away at Pagan for a month. On his return I discussed it with him, but by that time I was very busy making arrangements for my departure from Burma, and since my arrival in England I have been very busy settling down. Now, however, I have found time to make a few notes. With these few amendments I think your article very suitable for publication in the JBRS or any other periodical dealing with numismatics. It is very gratifying to find a Burman with a scholarly interest in such matters. The photos of the coins, especially of the gold coins would add greatly to the value of the article, though a photo of Mindon is hardly needed as he already appears in numerous publications and it would not enhance the scholarly value of your paper.

With hearty congratulations on a useful piece of work, and with all good wishes,

Yours sincerely,  
J. S. Furnivall

P. S. I have sent a copy to the Foreign  
Office, Rangoon in case you have  
left Indonesia

H. E. U Yum Ko Hau  
C/o Foreign Office  
Prome Road,  
Rangoon, BURMA

Dr. J. Herbert Cope, K.I.H. of Germantown

Dr. J. Herbert Cope, acted as Honorary Inspector of Schools in the Chin Hills for many years. He wrote some 26 school text books which include readers, geography, hygiene, nature study and arithmetic. And that in the various Zo dialects of Tiddim, Laizo, Haka and Kanpetlet etc. In my high school final year I wrote to him from Sagaing and received an encouraging reply: Tiddim June 25, 1936.

Tiddim, Chin Hills  
June 25, 1936

My dear Vum Khaw Hau,

I was glad to receive your letter and to know you are well and all set for your final year in High School.

Your English is very good. Keep at it and you will make no mistakes at all. I am glad you have formed a club to buy books and magazines with. This will help you all. I fear a good many of the boys use and read English only in the school room and thus they do not get a wide knowledge of English.

I was out part of May and June and had a good time although a wet one. It has rained almost everyday from the middle of May and we are all getting very tired of it.

Yesterday started out clear and warm but about noon it poured and poured. We have now had 25 inches of rain in Tiddim which is about half of the yearly average. But I start very early in the morning and thus usually get to the next bungalow before the rain comes. We went first to the Kamhau villages across the river as far as Haichin. From there we crossed to the Falam subdivision and visited the Hualngo villages and finally came out to the Ngawn and Sukte villages and thus home again.

We saw a large number of the Christians and hope we were able to do them some good. We did not baptize many people since Vial Nang and Lal Bawng are there all the time. Saw the Haichin school which is the weakest in the Tiddim subdivision. All the other schools have a large attendance but that one. The D.C. has passed a rule this year that those over 11 cannot study Chin and those over 13 cannot study English. This has cut out some pupils. The Falam and Haka schools do not do well for the most part and in most cases the children are ordered to school I am afraid. There are about 30 boys in the 4th English at Tiddim. I will go to the Siyin schools and villages in July and learn how they are getting along.

We worked during the day on the Old Testament in Kamhau. Of course this will take years to do but we do a little now and then. Mr. Strait is working on the New Testament in the Haka Chin as well. Now I am at work on school books. Was reading the proof of three books since I came back. There is also the Chin paper to be written every three months as well. So the time passes very rapidly and happily.

Mrs. Cope is also busy. You know the A.S. had four children and none of them are in school. Mrs. Macdonald asked Mrs. Cope if she would teach the three oldest children and this she is now doing. It makes the morning pass more quickly for her and the children are being helped.

Write me again some time and tell me about your studies.

Sincerely yours,

Herbert Cope

He was always friendly with men and women, boys and girls, Christians and non-Christians alike : he was a missionary but he also looked after all the Schools in the Chin Hills : he not only inspected them but wrote all the text books to be used. He had no secretary. He wrote and typed all the manuscripts and corrected them all by himself. In all he wrote twenty six books

in six different dialects on readers, arithmetic, nature study, geography, hygiene etc. For writing all these text books he did not take a single pice as royalty. People would come to borrow money, to ask for medicine : he combined the role of a missionary, an educationist, a medical doctor, at times as administrator among the Christians. He treated my father like a brother and believed every word he said.

Dr Cope contracted dysentery on a tour in the Haka parts of the Chin Hills and died at Haka. His death was mourned not only by the Zo Mi Chin Christians but also by the educational world in the Chin Hills. I gathered long after his death that the extra pay given to my father came from the Second Baptist Church in Germantown.

When he died the Government of Burma awarded the sum of twothousand rupees (fourhundred dollars) to his widow as honorarium. Mrs Cope told me in Germantown that she gave back this money for the education of a boy from Burma in America.

I had the pleasure of meeting the community in November 1953. Together with Mrs Elizabeth Cope and the Minister V. Carney Hargroves, D.D. I had the pleasure of meeting the Executive Members of the Church. The Bartels and the Pen Railways put me up in their big house for the night.

The church bulletin for November 15, 1953 said :

"We welcome as our speaker this morning Mr Vum Ko Hau, Burmese Delegate to the United Nations General Assembly. Mr. Hau, a native of Chin Hills, Burma, was a leader of the Chin Resistance Movement, having served as Chief of Staff to the Siyin Independence Army. He has held a number of important positions in the Burmese government and because of his patriotism and loyalty he has been especially honored. He is a member of the Immanuel Baptist Church at Rangoon, where he has served as a Deacon". The anthem sung that day among others were "The Kyrie" by Couperin, "Hymn to the Trinity" by Tschaikowsky.

When I was promoted as Burmese Minister to France the Immanuel Baptist Church presented me an inscribed Bible. The Minister Rev. Russell E. Brown also sent me a letter :

"I want to express congratulations from the officers and members of the Immanuel Church on your appointment as Minister to France and Holland. This is certainly a great honor and I am sure presents new opportunities for service. I know all Christians of Burma will rejoice to have one of their number attain this position.

We shall miss you very much here in Burma, for your kind favors have been invaluable both to the Mission and to other Christian groups as well. And especially at Immanuel we have felt so happy to have you one with us, and will miss you as you leave.

Our prayers go with you as you take up your new work. And perhaps we shall be able to keep in some contact with you in the days ahead. I believe there is an American Church in Paris, and I shall try to find out more about it, so you can be sure of a place of church fellowship there.

Again, thank you for the many ways in which you have helped us, and may God's guidance be with you as you begin your new work".

My dear Vum Khaw Hau : I was very relieved to hear that the families of my men had been got safely out to Tiddim, I have been very anxious about them as I could get little news here. I am sending some extra ribbon (B.G.M.) herewith, so that any other "CHINWAGS" who earn it can be given some at once.

I am very glad to hear the Siyins are doing well. Tell them not to worry about temporary setbacks — it may well happen that the road via the S.W. Pacific islands may develop as the quickest route to Japan's defeat. Big things are on the way on all fronts and we must face our difficulties and disappointments with courage.

The German raids on London have increased recently and probably will increase until our invasion of Europe has cleared the coasts of German airfields. These things we have to bear as the price of victory, and in the end it will be worth it all. The Chins could never bear to live for long under the rule of the Japanese monkeys; they are too independent and too proud to be treated as slaves.

Please give my warmest regards to all my Chin friends, especially the Chinwags, whom I will always remember with affection and pride.

Letter dated 20th February 1944 to Vum Khaw Hau, from Col. N. Stevenson C/o Col. Phipson, CIE., DSO., Green Gate, Simla.

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My dear Vum Khaw Hau : I was delighted to get your letter this morning. It has taken an awfully long time to come. I see you wrote it on Nov 21, 1944. I am sending this by Air Mail in the hope that it will make better time. I was very glad to hear Capt. Burne got the M.C. He well deserved it. But he is right in saying that his M.C., and indeed my O.B.E., were not really our personal awards. We could have done nothing without the loyalty of our Chins. I'll never forget my Chinwags, bless them. Weight for inches they put up as good a show against the Japs as any troops anywhere in the world, and I'm proud to have been associated with them.

Since I reached home I have been doing a great deal for our hill people. Two broadcasts from the B.B.C., a number of lectures in big cities and also talks to the Press wherever possible. I enclose a couple of cuttings to let you know the sort of thing that has been written. There is no doubt that public opinion is now very friendly towards our hillmen, and I have every hope that a grant of money similar to that made to Malta will be forthcoming to finance the reconstruction schemes we had in mind.

I am happy to hear your Siyins got going so well. It is something to have taken a hand in the defence of your own soil. I feel it gives you the right to face the future with confidence; proud of being a fine race, though a small one; uplifted in the knowledge that in the blackest days your courage was high and your conscience clear.

When I got back home here I was not sorry, for I found that little was known of the great efforts of our hillmen, and I was able to put *that* right at a most critical time. The exploits of the CHINWAGS were mentioned in the debate in the House of Commons on Burma's future, and made a great impression. Yes, I think on the whole it was lucky that I came home, though I would have loved to have been in the Chin Hills to drive out those accursed Japs. I knew the Chins would do their stuff, and told Lord Louis Mountbatten personally about the Chinwags when I was invited to dine with him on New Year's Eve 1944.



Incidentally I recommended you, among others, for a reward, and hope that by this time you will have got it. I gather Dr Grewal came out with some pretty alarming stories about his escapes! Considering we were the last to leave Falam, and were going in the opposite direction, I don't quite follow how the Medical party got into such trouble!

My book is now published, and I shall give you an autographed copy as soon as I get out. I gave a lecture to the Royal Anthropological Institute last winter and hope to get a number of them out to make similar social records of our hill people. Reconstruction cannot possibly succeed unless we start by knowing all there is to know about tribal custom, much of which is very sound.

Tell all the Chin boys to stick hard to their studies. Big chances are on the way and they must be ready for them. One of the flags captured by Saw Ci, which I brought back home, has been seen by thousands of English and Scottish people, and that particular story always raised a cheer. Yes, I'm proud of my Chinwags.

My regards to you all, I shall not forget the old saying that "a friend in need is a friend indeed". Well, you were my friends when I needed you most. Letter dated 16 February 1945, from Col. N. Stevenson OBE., London.

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Largely because of Martin, the *New Statesman* is often called the best-written and best-edited periodical in England. 'For 30 years Kingsley dominated the field of intellectual left journalism in this country' says Donald Tyerman, editor of the prestigious *Economist*. Basil Kingsley Martin voluntarily left the editorship of *The New Statesman* nearly a year ago. "Thirty years at an office desk seems long enough" he said. *Newsweek*. Of England's weekly journals of opinion, the *New Statesman* is beyond much doubt the best written, best edited, most successful — and most maddening. It is read round the world, has particular standing among Asian intellectuals, including India's Prime Minister Nehru, who is apt to agonize over the mildest *New Statesman* rebuke. In Britain, it is relished or reviled with equal fervor. Wrote Irish Author Sean O'Faolain: "It is the British bible of every washed-up Liberal, soured Conservative, lapsed Catholic, half-baked grammar-school intellectual, and every other unhappy misfit, pink and pacifist, whose sole prophylactic against despair, if not suicide, is a weekly injection of Kingsley Martin's Bottled Bellyache". Basil Kingsley Martin has been stirring such steam-heated passion since he became the *Statesman's* editor in 1931. He made it Britain's leading organ of dissent, with a circulation of 80,038 — nearly twice that of its competitor, the *Spectator* 42,453. This only partly explains the magazine's stature. Week in and out, it commands what may be the most illustrious stable of contributors in England although it pays them next to nothing. George Bernard Shaw, H.G. Wells, E.M. Forster, Virginia Woolf, J.B. Priestley, V.S. Pritchett, and other literary lights past and present, have all appeared in its pages, happy to address the *New Statesman's* high-IQ audience. "The art of Kingsley is that he hasn't got a political line, but merely a color and tone". Says another: "He's not even a loyal fellow traveller" *Time*.

Dear Vum Ko Hau: How nice of you to write. indeed, I intend to get about the world a bit. I shall probably go rather to America first than Asia because I have shamefully neglected the west. In the meantime I have been in West Africa. All best wishes from Dorothy and myself. Yours sincerely, Kingsley Martin.

BARAKAT  
Versoix — Geneve  
28th July 1956

Your Excellency,

I thank you very much for your kind letter of 23rd July and your message from the Khoja community of Burma. I will be very happy to meet Your Excellency when I am in Paris in the first days of October (where I will stay for 3 or 4 weeks) and I hope you will give us the great pleasure and honour to have lunch or dinner with us just after our arrival. I have pleasure in enclosing herewith an autographed photo.

With my kindest regards,  
Yours sincerely  
Aga Khan

His Excellency U Vum Ko Hau  
Minister of Burma to France  
Burmese Legation, Paris.

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### ADMIRAL LORD MOUNTBATTEN, SUPREME ALLIED COMMANDER, SEAC

During the resistance movements in the Chin Hills after the fall of Burma the first senior army officers I saw were Brigadier Cameron of 63rd Brigade and Major General H. H. Rich.

The next man I met was Lord Mountbatten, Supreme Commander of SEAC. I was introduced to him near Tiddim as a leader of the Chin Levies Organisation. My villager Thang Ko Khai a lance corporal (now Captain) was also introduced to him. The Supreme Commander personally came to pin the token medals awarded to the first batches of the Chin Levies and other military formations that won battle honours in the Chin Hills Front against the Japanese army over two years after the fall of Burma but before the fall of the Chin Hills.

I met him again five years later when he had forsaken the supreme's job and had become Governor-General of India. He came to Burma to present King Thibaw's throne back to Burma. I was then Deputy Permanent Secretary in the Foreign Office. After he left Rangoon I got a M of B monogrammed silver cigarette case.

At the tenth anniversary dinner of Burma's independence held in the House of Commons where I was delegated by the Prime Minister of the Union of Burma, Lord Mountbatten gave a glowing account of my service in the resistance movements with the Chin Levies and the Siyin Independence Army in conjunction with his SEAC troops. We talked about Fort White, Tiddim and the Siyin Valley which were the scenes of so much fighting during the war. He visited the farthest end of occupied British Burma in the Chin Hills in 1943. Among the Levy civilian commanders only Col. Stevenson and Col. Kelly had ever visited Fort White and beyond in those

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I met him again five years later when he had forsaken the supreme's job and had become Governor-General of India. He came to Burma to present King Thibaw's throne back to Burma. I was then Deputy Permanent Secretary in the Foreign Office. After he left Rangoon I got a M of B monogrammed silver cigarette case.

At the tenth anniversary dinner of Burma's independence held in the House of Commons where I was delegated by the Prime Minister of the Union of Burma, Lord Mountbatten gave a glowing account of my service in the resistance movements with the Chin Levies and the Siyin Independence Army in conjunction with his SEAC troops. We talked about Fort White, Tiddim and the Siyin Valley which were the scenes of so much fighting during the war. He visited the farthest end of occupied British Burma in the Chin Hills in 1943. Among the Levy civilian commanders only Col. Stevenson and Col. Kelly had ever visited Fort White and beyond in those

days. The road to Fort White was mainly meant as mule track only. It was widened a bit by Brig. Cameron and his boys with the assistance of the local Chin Levies and Chinwags for Jeeps. Lord Mountbatten's personal visit to the farthest front encouraged my people in no small measure. It was believed that the 17th division meant business and had come to stay.

He gave away the ribbons of medals won in the Chin Hills at a short but impressive ceremony at Lawibual near Tiddim. One of the recipients was Company Commander Bo Suang Lian, B.G.M. who later became a leader of the Siyin Independence Army. He evacuated himself with the British troops to west Manipur river when the Japanese troops overran the Chin Hills on the east of the Manipur river but came back with some other Siyin leaders to organise the Siyin Independence Army with us in Japanese occupied area. He was killed in action on the eve of reoccupation of the Chin Hills at No. 3 Stockade. He was the last recipient of the B.G.M. (Burma Gallantry Medal) in British occupied Burma before the total withdrawal from British Burma of the Chin Hills in March 1944.

I congratulated him on his becoming Chief of the Joint Chief of the British armed forces. To be the Supreme Commander of SEAC against the Japanese Imperial Army was, I thought then, the highest position in the world. He succeeded in driving the first invincible land army back to the boundaries of Burma when war was ended abruptly by the atomic bomb. He was then made Viceroy of India by the then Labour Prime Minister, Mr. Attlee. Although the Qaidi Azam chose to take over the governor generalship of Pakistan himself the office of the Viceroy of India alone had always been the most important job outside Britain. He succeeded in winning the friendship of the newly independent nations of India, Burma and Pakistan.

In Burma, the handing over of independence was performed by a former Major-General, Sir Hubert Rance. Lord Mountbatten not only visited the Chin Hills front personally before the Japanese attempt to invade India but he was responsible for the reoccupation of the whole of Burma. He contacted the people of Burma as soon as he set foot on Burmese soil. He was the first British who undertook to absorb into a new Burmese army, beside the already established battalions of the Chin, Kachin and the Karens, some 200 Burmese officers and 200 others to be on the reserve with the usual complementary arms.

He was Supreme Commander of SEAC from 1943-46; Viceroy of India, Mar-Aug 1947; Governor-General of India, Aug 1947 — June 1948; On return to Britain he reverted to a naval appt as Flag Officer Commanding 1st Cruiser Sqn., Med Fleet 1948-49 rising to C-i-C allied forces Med 53-54.

When I was in Paris he became First Sea Lord which was the highest ambition of his life. He became a naval cadet as long ago as 1913 and it had been a 'poignant family significance, as a vindication by proxy of his father, who as Prince Louis of Battenberg has scaled the highest naval pinnacle only to be deposed in 1914 by a totally unjust whisper that he was pro-German. I had the opportunity to send my congratulation from Paris when he became the chairman of the joint chiefs of staff which was created recently in the American fashion.

## QUEEN JULIANA

The Queen of the Netherland was 47 years old when I presented my Credential as the second Burmese Minister to the Netherlands in January 1956. She is the fifth monarch of the Netherlands. 'In the European political reorganization that followed the Napoleonic wars, the Netherlands, long a republic, became a monarchy and in 1815 tendered the throne to the House of Orange, its pre-eminent princely family. Belgium, then part of the Netherlands, rebelled in 1830 and took the German house of Saxe-Coburgh-Gotha as its ruling dynasty. "The goodhearted and unassuming Juliana who took over in 1948 when her mother, Queen Wilhelmina, abdicated after a 50-year reign, feels that "the queen is nobody special". Yet she is a meticulous student of state affairs and has made her moral influence felt: for example, she bravely counseled her people to accept the inevitable loss of their Indonesian colony. She also has a sprightly sense of royal dignity. After she married the German Prince Bernhard in 1937, a Nazi suggested a union of Germany and the Netherlands. Juliana answered, "Oh, I think Mama (Queen Wilhelmina) is too old to rule so large a country as Germany". I presented my Letters of Credence as Minister to Her Majesty at Soestdijk Palace on the 19th January 1956. The climate then was said to be the coldest for the last eighty years. I was in full Burmese court dress; so also was my senior secretary U Kyaw. As it was very cold we had to change into European dress on our way back to The Hague a short distance from the Palace. I used to attend the Palace receptions at least three times every year; the New Year reception; the New Year dinner and the opening of the Parliament. Everything at the Palace was more formal than at the Palace Elysee in Paris. We had to attend the New Year reception in cravate blanche and tails at midday. The two elder Princesses Beatrix and Irene used to attend the functions. The Queen Mother, Queen Wilhelmina is reputed to be the richest woman in the world. Her wealth is estimated to be over £ 100 million. She is believed to hold a good chunk of shares in the Royal Dutch Shell which is the biggest business concern in the whole world. The ultra modern black building which houses the head office of Shell in the Hague is a very imposing building denoting financial strength.

J. M. A. H. Luns was born in 1911 in Rotterdam. After law studies at the universities of Leyden and Amsterdam, he followed a course at the London School of Economics and studied at the university of Berlin. Then became a diplomat; posted in Berne, Lisbon, London and New York (UN) preceded his nomination as Minister at the Dutch foreign ministry. Interested in history and philosophy. His father Mr. Huib Luns, was a painter and a wellknown professor in the history of art. Speaks excellent English, French, and German and during diplomatic discussions switches easily from one language to another. He is a very tall man "the only man who looked General de Gaulle straight in the eyes". At one of Queen Juliana's annual banquets Mr. Luns told me that he once wrote a thesis on Formosa and it became popular long after he wrote it when the Taiwan govt. attempted to get back China.

## RENE COTY

President of the French Republic since December 1953. I presented my Letters of Credence as Envoye Extraordinaire et Ministre Plenipotentiaire to France on the 15th December 1955. He was born in Le Havre on the 20th March 1882. He was educated at the university, Caen. Municipal council, Le Havre, 1908; councillor-general, Seine-Inferieure, 1919. He served as a rifleman during the war; elected deputy Seine-Inferieure 1923; senator 1935. Took no part in politics 1940-45. After the liberation became member of both Constituent Assemblies, then of 1st Natio-

nal assembly. Minister of reconstruction and town planning 1947; elected member of council of republic 1948-52; Vice-President, 1949; President of the French republic elected on 23 December 1953. Collections: Livres rares, Disques microsillons sur la musique classique; Violons d'Ingres; musique classique, peinture, littérature. Oeuvres et travaux: Nombreux rapports sur les questions constitutionnelles. Decor.: Croix de Guerre (1914-18), Croix du Combattant Volontaire 1914. Sport: Marche. Adr.: Palais de L'Elysee, Paris 8e et 56, rue Gabriel-Monod, Le Havre (Seine-Maritime).

## SOEKARNO

Born in Blitar, East Java, June 6, 1901 of Javanese father and Balinese mother; educated secondary school in Surabaya; Technical Institute, Bandung; Chairman, Bandung study club (advocating non-cooperation with Dutch colonial authorities) which was nucleus of Persarekatan Nasional Indonesia (Indonesian national association) July 1927; it became Partai Nasional Indonesia May 1928; arrested by Dutch 1929, tried 1930, imprisoned 1931-32; exiled (first to Ende in Lesser Sunda islands, then to Bengkulen in South Sumatra and finally to Padang in Central Sumatra) 1933-42; released by the Japanese and served as liaison with occupation authorities established Indonesian independence preparatory committee under permission of Lt Gen Terauchi's HQ in Saigon August 7, 1945; flew with Mohamad Hatta and K. R. T. Radjuman to Dalat, Indochina where Terauchi promised August 11, 1945 to grant independence to Indonesia August 24, 1945; returned to Indonesia and declared independence on August 17, 1945 two days after the end of world war II; elected President by Independence preparatory committee August 18, 1945 with Dr. Mohamat Hatta as Vice President. Advocated abolition of political parties in favour of "guided democracy" in October 1956. Has been married three times and has seven children. "His artistic love of beauty and his partiality for feminine charm have made him a ready target for the press at home and abroad. The amorous stories in which he is made to play the male lead are without end. Those who have the privilege of watching him at closer range soon realise, however that his grand passion is for Indonesia and the Indonesian people. This feeling grew out of historical conditions. Sukarno was born at a time when Indonesia, still called the Netherlands East Indies, was held in close bondage as a colony of Holland. He saw and experienced all the humiliations and miseries of a colonised nation. His own words were censored and banned, and his own actions were hampered and stopped by the Dutch colonial police. During a period of twenty years, he was persecuted, jailed and exiled for his anti colonial activities. But he neither bowed nor budged. Through bitter experience he became an avowed anti-colonialist and anti-imperialist. Although part of the world can see now only the cold war struggle of anti-communism against communism, Sukarno's main concern lies with the more basic issues of opposing colonialism and all the manifestations of imperialism, and of fighting for socialism and world peace". — Indonesian Herald. He is the third Chief of State, next to President R. Coty of France, and Queen Juliana of the Netherlands, to whom I presented my Letters of Credence as Envoy of the Union of Burma. I was the first Burmese Ambassador to reside in Jakarta.

## U THANT

Born January 25, 1909, Pantanaw, Maubin district. Son of U Po Hnit and Daw Nan Thaung. U Po Hnit received his education in Calcutta. Educated at the National high school, Pantanaw and Teacher's training school, Rangoon. Superintendent, National school, Pantanaw. Deputy

Director (Press), Information department September 1947 ; Deputy Secretary, Information ministry, 1948 ; Prime Minister's secretary 1954 ; "There have so far been only two people who have been admitted from outside into the higher ranks of the Civil Service ; U Thant, and U Vum Ko Hau who has now become Minister to France and Holland. Otherwise examination and working up on seniority and merit (and a little political pull, these days, they say) or by rising from the ranks" — Dr. Maung Maung "He pointed out that although U Thant had begun his primary studies in humble surroundings, he had now gained international eminence. U Nu emphasized that in any country, a person could become a Prime Minister or a Cabinet Minister with the support only of the citizens of the country concerned. In the case of U Thant, however, one could be elected Secretary-General of the United Nations only if one had the confidence and respect of peoples of many countries. Continuing, U Nu said U Thant had three outstanding qualities. These were a high sense of tolerance, a high degree of industry, and honesty. A man of great tolerance, U Thant had studied for only two years at Rangoon university, but with industry he had so equipped himself intellectually that many had taken him to have been educated at several universities abroad. U Nu went on to say that the painstaking efforts made by U Thant to characterise his dealings with fellow delegates at the UN with courtesy and cordiality had stood him in goodstead, resulting in his being appointed Secretary-General of the world body."

Among some of my contemporaries I count U Aung San to be the most important. Only two years my senior we were the youngest members of the last Governor of Burma's executive council and which later became the provisional cabinet of Burma.

Like myself he hailed from an insignificant place, a place called Natmauk in the part of Upper Burma where many Chins live; where the Yaw Chins live up to this day.

When I was first introduced by U Tin Tut at Panglong, U Tin Tut mentioned that Bogyoke came from Natmauk where many of the people are Yaw Chins. He said that he also was a Chin who hailed from Mindon. I knew for a long time that Thayetmyo, Mindon, Sidoktaya Sandoway etc. are the strongholds of my own tribes in the plains of Burma. But I did not then know that such distinguished leaders of Burma were my own kith and kin. When I came down to Rangoon I met still many more distinguished men who were either fully or partly Yaw (Chins). Some of the more distinguished people were U Sein Ywe of the Burma Educational Service, U Khin Maung Yin and U Chan Tha of the wellknown Indian Civil Service more famous as I.C.S. U Ka, Daw Se of the Medical Department and U Ba Chit of the Foreign Office. Of course there remains the wellknown brothers of U Tin Tut, Justice Kyaw Myint of the Supreme Court, U Myint Thein, Chief Justice of the Supreme Court and a former Ambassador to the two Chinas who became judge of the Supreme Court on the day financial sanction was received for him to become Permanent Representative of the Union to the U.N. at New York. Another wellknown man was U San Pe, KSM, ATM, Sithu who for a long time was secretary of the public service commission and stayed on to be the first comptroller of the President's household.

Bogyoke Aung San went on to introduce me to Sir Maung Gye who said that he was himself fifty percent Shan; and of course that U Aung Zan Wai is an Arakanese. I had, of course, heard the names of Sir Maung Gye and U Aung Zan Wai in connection with Burma's politics since my high school days. The most recent appointment of Sir Maung Gye that I heard of was when he was appointed the first Burmese to become Counsellor to the Governor of Burma. It was already on the eve of the war and the appointment was announced beforehand by telegrams to all the Deputy Commissioners and I was specially assigned to take the Counsellor's

appointment in shorthand when I was at Falam. I was then stenographer to the Deputy Commissioner. He was the first Burman who was given Counsellor's appointment to the Governor; but it was a bit late for the Japanese overran Lower Burma not long afterwards.

The Deputy Commissioner assured Chiefs and headmen that Burmans had been appointed to the highest post in the land and that if war was won then more responsibility would be given to the people of Burma. In his mind the Chiefs should always lead the Chins. I had then no idea that I would be one of the first of Frontier peoples to become a Counsellor to the Governor of Burma. Only five years after I was asked to take down in shorthand about the elevation of a Burman to the exalted position as a Counsellor to the Governor of Burma, I became a Counsellor myself.

In June 1957 after one and a half years of my stay in Paris the outgoing Socialist Premier Guy Mollet was invited by President Coty to succeed him but declined and instead recommended a fellow Radical Socialist, Maurice Bourgès-Maunoury who was then only 42 years old. He was a resistance fighter who was parachuted into France from Britain with 200,000,000 francs in 5,000 franc notes. He was the youngest Prime Minister France has had since 1883. He was the Defence Minister during the Suez crisis.

He was called 'Polygone' in the Resistance; played rugger for France; before he was thirty he was chief military 'delegate' for the whole of France and was smuggled over to London. Joined politics since the war, a moving force behind the Suez affairs and instigated the kidnapping of the five Algerian leaders in 1956.

On the eve of his appointment as president of the council he went over to London to attend the unveiling by the queen mother of a plaque at the wartime headquarters of the French Resistance at 1 Dorset Square. He wore his British DSO medal on the occasion. One observed 'Bourgès-Maunoury is a man who knows how to make himself useful, then very useful, to the point of becoming necessary'. Just before liberation he was seriously wounded near Lyons and rescue paratroopers picked him up. He represents Haute-Garonne (Toulouse) since the end of the war.

In 1957 Felix Gaillard, France's youngest finance minister since 1899. He is good at golf, tennis and bridge and considered a brilliant young man. In 1956 he married the rich young widow of Raymond Patenotre who was a wealthy politician. He belongs to that group of young men in their early forties such as Premier Bourgès Maunoury (also an Inspecteur des Finances) Maurice Faure, Jacques Chaban-Delmas. They all took part in the Resistance movements during the war and are considered technocrats on account of their competences. Valéry Giscard d'Estaing 34 M.P. and Robert Marjolin 49 economic adviser to the Quay d'Orsay. Had it not been for de Gaulle, who came back twice into power from obscurity the present leaders of France in the circle of intellectual, artist and politics are usually young persons. To a very large extent young men and women are running the nation.

After the death of the famed Christian Dior, a young Algerian Yves Saint-Laurent was crowned king of high fashion and is marching on successfully. Other members of the intelligentsia who are in their thirties or forties are Francoise Sagan, the novelist who failed to make a success of a university education Bernard Buffet who introduced so many strokes in his paintings (I met him and his wife at Ambassador Furukaki's house at a private function, his wife wrote a book called 'comme tout le monde'). Unlike other bohemian looking artists in Paris, Buffet dresses and lives well. He used to paint in his chauffeur driven Rolls Royce. Roger Vadim is the rising movie



man. The previous ruling generation was gayer, fatter, more witty and perhaps less intelligent and less responsible but the present intellectuals are marked by a kind of hard headed determination to try everything once and not over it.

While attending the life saving conference at Bordeaux we were greeted by the Mayor of Bordeaux, Jacques Chaban-Delmas. He was a young young politician in France. He took part in the resistance movement under Clémenceau. He affixed to his real name at the end of the war. He became an MP at 31, Mayor of Bordeaux at 32, Cabinet Minister at 35, speaker of the assemble nationale at 42. At the time of the May 13 revolt over Algeria he was the Minister of Defence which was a very delicate post at the time but it was said that he walked the tight rope with success. He was one of the leaders of the winning Gaullist party in 1958 but he contested the speaker's job against M. Paul Reynaud.

It was understood that M. de Gaulle wished to reward the veteran with the speaker's post as he was the man who launched him on his own political career. The Speaker is next in line to the president for succession in case anything happens to the president during his presidency. Like the other wellknown rising politicians like Bourges-Maunoury and F. Gaillard he plays very good tennis and rugby. Unlike his predecessor M. de Gaulle, president of the assembly he discarded the cravate blanc in favour of a natty cut away morning suit when he presided in the assemble nationale. His predecessor was a socialist leader whose right hand was incapacitated.

Marshal Juin who was born in Algeria was the only living five star marshal of France. He shook hands with the left hand. He was the French representative on the NATO for a number of years and was a very outspoken man in the field of politics also while a serving soldier. A Marshal of France is never retired but retains his rank a lifetime for life. He belongs to the 40 immortals of the French academy, which is the covered heaven for famous writers, artists etc.

I met Mr Selwyn Lloyd first in the Army when he came to visit South East Asia together with the then British Foreign Secretary General Alexander. They were accompanied by Mr Robert Scott whose name I first knew from Mrs F. Barraclough. He was then the Minister. At the U.N. at New York he was known as a very able man. He accompanied the Queen to Paris on the most glittering state visit to Paris by a head of state in 1957. On the day the chiefs of missions were presented to the Queen we went in threes. I was flanked by the Minister of Hungary and Rumania none of whom spoke English. I had a much longer talk with Queen Elizabeth than the two, including my arrival in Paris during the coldest winter for the last eight years. Most of my colleagues finished the talk with the Queen and were escorted out of the spacious room but I was taken further down by Sir Gladwyn Jebb to Mr Selwyn Lloyd who was standing in the same room and we had a further talk. He inquired about the husband of Justice Myint Thein who he thought was a very amusing able man and also about Mr Barraclough. He is a great-grandson of a Methodist minister, educated at Fettes School and then at Magdalene College, Cambridge where he became President of the Union. In 1939 he joined the Royal Horse Artillery as a private and became a brigadier after four years. As a Colonel General staff the head of the operations rooms at the Second Army, he played a small part in the occupation of Germany. His political career started as a Liberal candidate for North and Central Leicestershire and came bottom of the poll. Two years later he transferred his allegiance to the Labour party and was elected a member in 1945. When the conservatives came to power in 1951 he was expected to get a junior post at

the treasury but to his own surprise Mr Churchill made him minister of state at the foreign office. This post is usually ex officio head of the U.N. delegation of U.K. to New York where I first met him.

Since on 3rd November 1957 France was again without a government for five weeks; four attempts to form a new government had failed. One day M. Felix Gaillard ex finance minister presented himself as a candidate for prime minister just before his thirty eighth 'birthday'. He was successful and a birthday cake was presented by the speaker on the day of his confirmation on 5th November 1957. His grandfather handed down a very rich landholding in the most desirable part of Paris; his wife is also a rich widow. He has varied interests: painting, swimming, skating, skiing. He usually plays tennis with Bourgeois-Maunoury which both of them play like professionals. His premiership did not last long but he had the honour of becoming the youngest prime minister of France since Napoleon

Mr Malcolm MacDonald used to visit Rangcon when he was high commissioner in charge of Southeast Asia. His cultural treasures include a splendid collection of Chinese porcelain and pottery, many fine paintings by Malayan and Indonesian artist, and one of the most magnificent libraries of books on Asia in the world. Douglas Clark writes. He has perched safely in one public office or another without interruption since 1931. Not once in nearly 26 years has he taken a tumble. National, coalition, tory, and socialist governments have blazed up and faded away — but, however the fortunes of other public men have been affected, Mr MacDonald throughout that time has managed to keep a firm toehold somewhere on the State tree. It is a fantastic record. No other living British politician can match it. But perhaps the most fantastic thing about it is that even now this socialist still retains the high regard and confidence of a tory government. But, of course, it is for Nehru that Mr MacDonald has always reserved his most fulsome support. For Nehru he is ready not only to stand on his hands but get down on his knees. He was known as a man who was not keen to put on formal dress at receptions in the tropics. Once he attended a "black tie" reception only putting on a black tie but without a jacket.

One of the most influential newspaper editors in all France to attempt to tell the truth about Algeria was Pierre Lazareff who at the age of 48 got the name of 'Napoleon de la presse'. He is either the editor or one of the influential controllers of 'France Soir' read daily by some 10 million persons (circulation 1.2m Réalités (175,000) one of the best illustrated monthly magazines in the world and Paris-Presse, L'Illustration, Nouveau Fémina, Samedi-Soir, France-Dimanche, and some other magazines and newspapers. Despite his influence he is believed to own only 6 percent of the entire group of papers he now controls. He is the son of a Russian born jeweller and a French mother who says 'In life you must choose between trouble and boredom'.

One of the papers that I took was le Figaro. One of the owners is textile tycoon M Jean Prouvost. My wife and I were shown the working of the newspaper one day. He started the popular mass circulated Paris-Match (circulation over 2 million) after the war on the lines of the English Picture Post which had closed down. The success of Paris-Match is attributed to the brilliant, ruthless journalistic enterprise. Every major motor accident is covered by it, so also the war in Algeria and during the Suez crisis some of the paper's photographers were killed. Many of the photographs were superb. The Queen's visit in 1957 was issued in a very thick special issue.

Francoise Sagan at the age of 23 had published three books each of which I found very small indeed. The three novels sold 1,500,000 copies with two Hollywood film adaptations. Her fast car overturned killing most of the occupants but she miraculously escaped with no outward injury. She hates personal publicity. She would not pose for her own publishers. She hates make up and wears simple clothes even for her two wedding days.

King Paul and Queen Frederika came to Paris on a state visit. I was introduced to Queen Frederika at the Palace Elysees. I found her very charming and her English was perfect. I have heard King Paul speak at the U.N. in 1953 and thought his English was perfect. I had a lengthy talk with the Queen but not with King Paul at the Palace. She always appear to be the most photogenic of all the Queens. Her pretty face, always lighted with a smile.

### CHIEF KHUP LIAN

Chief Khup Lian of Lophei was born about 1860. He claimed to be 103 years old in 1960. He was the grandson of one of the most famous Siyin Chiefs, Chief Lua Thuam of Lophei. His grandmother was also the most famous Siyin lady Pi Tong Dim. Chief Khup Lian led the Lophei Kimlai contingent from Khuasak against General White's British and Gurkha troops in 1888-89. He became famous as the first Siyin Chin to obtain a breechloading rifle from an action against the British. For some years Chief Khup Lian founded Suangdaw and Aakbutun on the Eastern slopes of the Letha mountain and reigned there. His uncle Chief Man Suang, my grandfather was Chief in Lophei before him.

Lophei was founded by Chief Sawm Mang but was destroyed during the Chieftainship of Pu Lua Thuam. The people migrated to Khuasak at the time of the British invasion of the Chin Hills. Chief Khup Lian rebuilt Lophei after the Siyin Rebellion of 1892 and reigned as Chief of Lophei for some 45 years. Chief Khup Lian although not yet reinstated himself as Lophei Chief was chosen as a Siyin delegate to visit Rangoon and Mandalay in April 1891 before the outbreak of the Siyin Rebellion. "In April 1891 Myook Maung Tun Win took down the Kanhow Chiefs who had been captured at Tunzan, and also four Siyins (Kumlin, Ya Wun, Howsun and Kuplyin) to visit Rangoon and Mandalay. It was considered that the sight of our power and possessions would do much to convince the Chiefs of the futility of resisting us, and would also tend to overcome their mistrust of our sentiments towards them". — *Chin Hills Gazetteer*.

"Koop Lyen fined Rupees 20 for disobedience of orders under Section 14(1)(e) Chin Hills Regulations vide Criminal Case No. 30 of 1899-1890. Chiefs Register dated 25-4-1900". 19-7-1904 Village fined Rupees twentytwo owing to some Chins stealing a telegraph stay vide Criminal case No 3 of 1904-05.

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"Koop Lyen and Hang Ngo of Sagyiñain are about the best of the Siyin Chiefs. Both men manage their villages very well and owing to their influence are able to settle most of the civil cases of their village without worrying the officials. Pow Shuak is a relation of Koop Lyen's and is Koop Lyen's representative in Lophei village" Capt. L. E. Burne, Offg : Superintendent 5-9-1910.

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"Koop Lyen owns a beehive between the Voktau-wei and the Tui-ngo. In case of dispute between him and Howchinkoop over this hive refer to Civil suit No. 39 of 1906-07. H. Rundle, Asst. Supt., Tiddim.

"Koop Lyen, a good and sound Chief. H. Rundle 22-11-1912.

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The following Certificate has been given to Chief Koop Lyen by Mr Fowler.

"I have known Khup Lyen, Chief of Lophei for 24 years. During the years I was in the Hills (covering a period of about 14 years) he served Government with zeal and loyalty and on many occasions rendered most valuable service. These services should never be forgotten. Khup Lyen is a thoroughly honest and trustworthy man and can always be relied on to do his best".

True Copy H. Rundle, Asst. Superintendent 11-6-1917.

"21-12-1919. I heartily endorse the above remark. I have found him most trustworthy and a great help as Assessor. L. B. Naylor 21-12-1919".

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Koop Lyen is quite a good Chief and has done good work in his time. He is getting on in years now. Village gives no trouble. L. E. Burne, Lt.-Colonel, CIE., CBE., IA., Dy. Commr., Chin Hills, 9-10-1927.

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Suang Hau Thang who succeeded his father Chief Khup Lian is considered by Colonel Burne as "quite a good Chief. Not as oppressive as his old father. Intelligent". Chief Suang Hau Thang, A.T.M. led his Lophei tribes in the Levy organization and saw active service against the Japanese Imperial army as a Company Commander. For his services in the Levy organization he was awarded with the title of A.T.M.

#### CHIEF ZA KHUP

Chief Za Khup of Buanman, Voklak and Ngazang was the son of Chief Pau Khai. Being the only son he took Miss Neam Mang Kuntong as his wife at an early age. He was educated in the Burmese school at Tiddim and was one of the early educated Chin Chiefs. Chief Pau Khai (recorded as Powkai in the photographs and histories in the Chin Hills Gazetteer) was a well-known Chief of Buanman at the time of British annexation of the Chin Hills. When Chief Lian Kam of Taitan and Voklak fell in action at the Taitan Fort, Chief Pau Khai was appointed Chief of Taitan and Voklak as well. Chief Za Khup had a famous great grand aunt in Pi Tong Dim who performed the Ton festival twice. She was known to be a very intelligent lady. She was married to Chief Lua Thuam of Lophei. Both Chief Za Khup and his wife died prematurely at the age of 40. His cousin Elder Thuam Ngin acted as Chief during the minority of his eldest son Thian Pum. In his life time Chief Za Khup was regarded by the British administrators as the most dignified among the Siyin Chiefs. The Governor of Burma presented Chief Za Khup with a DBBL gun and a Certificate of Honour in the New Year Honours of 1933. Chief Thian Pum succeeded to the Buanman title in 1937. All the traditional private lands belonging to the Buanman and arbitrarily wrested from them just after the annexation were obtained back during the Chieftainship of Thian Pum on representation to the Local Government.

Pi Tong Dim and Chief Lua Thuam's granddaughter Ciang Zam became the wife of Saya Za Khup. Thus Vum Ko Hau is the great grandson of Pi Tong Dim and great great grandson of Chief Pu Tawn Thuam. Miss Mang Ko Tiin is the great great great granddaughter of Chief Pu Tawn Thuam.

Like acting Chief Hau Vum of Lunmun, Chief Pau Khai was also deported for some time for disobedience :

12-12-1898. Pow Kai deported as a Political prisoner for urging his villagers not to surrender unstamped guns, vide Case No. 21 of 1898-99.

27-4-1908. Village fined Rs. 25 under section 14(1)(e) Chin Hills Regulations for failing to supply coolies, vide criminal case No. 17 of 1907-08.

Ya Koop, Pou Kai's son, is Chief of the village now. H. Rundle; Voklak villagers fined Rs. 10 under sec 14(i)(e) Chin Hills Regulations vide crim. case No. 15 of 1913-14 H. Rundle.

Chief Pow Khai is now an old man and is incapable of doing very much. His nephew Pow Voom practically managed the village, and acts as Pow Khai's representative in Government affairs. The village is a small one and has given a lot of trouble to the officials in one way and another. There is a long standing quarrel of standing with Toklaing over the boundary which was settled by Mr Bateman some 8 or 9 years ago. The quarrel was re-opened in the rains of 1909 and the boundary between the two villages again settled. Bwenman then appealed to the local Government and their appeal was dismissed vide general proceedings No. 12 of 1909.

The cause of the trouble is due to some extent to the fact that the village has no proper elders and its affairs are in the hands of a few young upstarts who are said to keep their Codes and Law Books and who are acquainted with both Burmese and Hindustani. Pow Voom is the leader of this little band. Capt. L.E.L. Burne, Offg. Superintendent 1-1-1910.

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Chief Pow Khai, died in March 1913. Ya Koop his son, is now Chief of the village. Ya Koop is a bright and promising young man and should make a good Chief. He should be assisted as much as possible. H. Rundle 22-11-1912.

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Za Khup is quite a good Chief and reliable. A small village which gives no trouble. L. E. L. Burne, Lt.-Colonel, CIE., CBE., IA., Dy. Commissioner, Chin Hills; dated 19 August 1929.

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Visited this village on the 13th September 1930. Za Khup is one of the best of the Siyin Chiefs — quiet, dignified and trustworthy. Village never gives any trouble. L. E. Burne, Lt. Col., Dy. Commissioner, Chin Hills.

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Thuam Ngin has done quite well and has authority. He should continue to officiate until Thian Pum comes of age. L. E. Burne, Lt. Col. 10-2-1937.

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Za Khup, Chief of Buanman is the owner of the bee hives known as "Ai Ngia Khuai" on the Muntok Mual situated near Ngazang village. These hives were purchased by Za Khup from On Ngin of Theizang for Rs. 51 about two years ago. W. P. MacDonald, Asst. Superintendent, Tiddim 24-5-1929.

Za Khup was presented by Government with a Certificate of Honour and D.B.B.L. gun in this year's New Year Honours 1933.

N. A. Blacquiere  
Asst. Superintendent, Tiddim.

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Thian Pum, son of Za Khup aged 20 is appointed Chief of Buanman. (General Village Prods No. 130/28T of 1937)

13-12-1937

L. B. Naylor  
Dy. Commissioner, Chin Hills.

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#### CHIEF BOGYI THIAN PUM

Born 20th August 1917; eldest son of Chief Za Khup. Educated at Khuasak from June 1925; and at the Government Anglo Vernacular School, Tiddim; left school to take over Chieftainship of the Buanman tribal area on the premature demise of his father before he finished high school. Served as teacher in Tiddim and Thuklai 1936-37.

Took over Chieftainship in 1938. He immediately began to reclaim the ancestral lands belonging to the Buanman tribal area and which had been unfairly given by the early British administrators to others out of spite in the early stage of annexation. With the sympathetic hearing of Col. Kelly the whole affair of lawful redistribution was made after Chief Thian Pum's appeal in accordance with the ancestral inter-boundaries. He was Chief of Buanman, Voklak and Ngazang.

Married to Miss Niang Pum on the 4th October 1941.

One of the early volunteers to command his own tribal Levies against the Japanese for the independence of the Chin Hills, in 1942. Led his Company with the rank of Company Commander against the Japanese at Ngazang, Suangpi, Pimpi, Mualbem and Fort White. On one of the first major assault by the Japanese his Company was in action with the Japanese Imperial troops at Ngazang and Chief Bogyi Thian Pum was wounded on the 4th October 1943. The Japanese also inflicted heavy casualties. His Company inflicted the heaviest casualties as recorded by Major Carpenter, M.C. He was carried to the Tiddim Field Hospital. He evacuated to Tiddim with his troops and Fort White and the Siyin Valley were overrun by the Japanese.

When Tiddim was evacuated by the 17th Indian division he and his Siyin Levies returned home to the Siyin Valley. His outstanding resistance of the Japanese invasion on the approach from Kalemyo No. 2 stockade was wellknown to the Japanese and when the latter occupied the Chin Hills Bogyi Thian Pum was arrested and placed under surveillance for three months in Tiddim. After his younger brother Bo Ngo Lian was taken along by the Kempetai to be their local officer on their advance "On to Delhi" Chief Thian Pum was re-instated as Chief by the Japanese.

When the Japanese began to inflict punishment on almost all without trial, Chief Thian Pum and some youths formed the Chin Youth Improvement Association in villages and advised the Supreme Chin Leader's Freedom League with headquarters in Tiddim. These two advisory Councils relieved the burden imposed by the Japanese to a very considerable extent.

Since the treatment of the Japanese troops were too severe it was impossible to remain idle and Chief Thian Pum emerged again as one of the Organizers of the rebellion known as the Siyin Independence Army, in September 1944. In league with the Sokte Independence Army they saw active service against the Japanese at Zawng Kong, Phaipheek, Bekan, Suahlim and Tung Vum. During the Japanese occupation he established an Anglo Vernacular High School in the Siyin Valley and together with Chief Lian Thawng, A.T.M. acted alternately as Chairman of the Board of Education.

Took keen interest in progressive politics and the Co-operative Society. He was elected as Secretary of the Tiddim Chin Co-operative Society Limited. After the Independence of Burma was elected as Chairman of the Circle. Was an active leader to organize the construction of a motorable road from Fort White to Thuklai in 1946-47, without the assistance of the Burmese government. Organized the formation of the A.F.P.F.L. in the Chin Hills. Elected as Secretary General of Tiddim A.F.P.F.L. from 1953-58. Also elected as Joint Secretary of the All Chin Hills A.F.P.F.L. at Falam.

Beside the War Medals was awarded a Pistol and a Gun for services in the Chin Levies and the Siyin Independence Army. For services after the Independence of the Union was awarded another gun and President's Certificate.

#### CHIEF BOGYI LIAN THAWNG, A.T.M.

Chief Lian Thawng was born in 1898, at Khuasak. Entered Government Burmese school, Tiddim on 25th June 1909, Passed the fourth standard and left school to assist his father Chief Lian Vum in 1913. Married Ngaw Dim, daughter of Limkhai Chief Mang Lun in 1916. Had 4 sons and 2 daughters.

Bo Lian Thawng saw service in France as Platoon Commander in 1917 and returned to Burma in 1918. Relieved his aging father as Chief of Khuasak in 1927. Served as rice contractor to the Chin Hills battalion in 1936-37. Was a pioneer in growing coffee, tea and apples and founded a new plantation at Hiangsing on the Fort White-Kalemyo road. When the pre-annexation system of the Siyin Council was revived in 1935, Chief Lian Thawng served as its Chairman. This Council enabled peaceful and progressive co-operation among the Siyins of the Thuantak Clan.

When the organization of a Defence against the Japanese was mooted by the British administrators he was one of the Chief spokesman of not only the Siyins but the Chins. His tribe sent up two companies and saw active service in Pimpi, Tuizang, Laibung. When the Japanese occupied the Siyin Valley he retreated to Tiddim which was then the headquarters of the British 17 Indian division.

For his outstanding services in the Chin levy organization he was awarded the title of A.T.M. by the British government. For these conspicuous services the Japanese arrested him and forced him to serve as a leading guide on their march "On to Delhi" and reached Kohima and Ukhrul north of Imphal in India. Due to the Japanese defeat he came back with the retreating forces by way of Tamu-Chindwin river route and reached Khuasak Chin Hills just before the allied re-occupation of the Chin Hills.

He was Chairman of the Siyin Education Board which looked after the opening of the first private Anglo-Vernacular High School in the Chin Hills. Was a leader to encourage the opening of Cooperative societies in the Chin Hills and also the construction of a motor road from Fort White to Thuklai in 1946.

He also led the Siyin Chiefs and the Siyin Leaders to open a Dispensary in Fort White to eradicate all travellers from the Chin Hills to Burma from the scourge of malaria. Money was collected and the Governor had thanked the Siyin Chiefs through Colonel Burne for the munificent gift; 'but the latter's successor L. B. Naylor declined to authorise the construction and returned the cash contribution after five years without interest.

Besides the title of A.T.M. he was awarded a gun by the Local Government. He served as a District Councillor and also as President of the Siyin A.F.P.F.L. before the split of the said party into two. In 1952-53 his town Khuasak got first prize for cleanliness and was awarded the Pyidawtha Medal when he was Chief he was in charge of Khuasak, Theizang, Tuizang, Pimpi and Laibung.

"Lien Htong is doing quite well and is an improvement on his father. The village school (Headmaster Saya Za Khup) in this village is flourishing and attendance is now about 100". Lt. Colonel L. E. L. Burne, C.I.E., C.B.E., I.A., Dy. Commr., Chin Hills.

"Visited the village on the 12th September 1930. I consider Lien Htong a very good Chief and I have a high opinion of him. An excellent school here. Village is now building a new school house to cost Rs. 1700" Lt. Col. L. E. Burne Dy. Commr., Chin Hills.

Lyen Voom is a good Chief and carried out his duties well. His lesser headman in Koset is Kan Lyen a reliable and trustworthy man" Capt. L. E. Burne 5-9-1910 Offg : Superintendent.

#### CHIEF BOGYI PAU KAM

Born April 1887, son of U Za On of Limkhai. Educated in Govt. Burmese School Tiddim from 1st July 1909. Left in 1913. Chief Mang Lun of Limkhai died in the Falam Hospital on the 10th January 1908. At the time the rightful heir Mang Tual was only four years old. U Hang Ngo was appointed acting Chief of Limkhai during the minority of Mang Tual. U Pau Kam assisted acting Chief Hang Ngo in the administration of the Limkhai tribal area.

Married Daw Cin Neam in 1925. In 1922 on coming of age Mang Tual left the Government High School, Sagaing to take over the Chieftainship of Limkahi. But he was not happy as Chief and handed over the Chieftainship to Chief Pau Kam, on the 1st January 1931. Chief Pau Kam was nominated by the Deputy Commissioner, Chin Hills to negotiate the lawful redistribution of tribal lands in the Siyin Valley in 1938-39. The arbitrary land distribution by the young British administrators in 1910 were found to be unfair.

When the war came to Burma Chief Pau Kam volunteered to lead his Clan as a Company Commander with the rank of Bogyi and served with his Siyin Chin Levies throughout the war until the final capture of the Chin Hills by the Japanese Army in March 1944. He was posted to Ngazang, Suangpi, Pimpi, Dolluang, Tuizang and at Fort White. When the Japanese occupied



For White and M.S. 52 Chief Bogyi Pau Kam leaving behind his own town, withdrew to Tiddim. When the Japanese occupied the Siyin Valley and the Chin Hills, Chief Pau Kam was not given the Chieftainship on account of his outstanding services against the Japanese army with the British troops.

So much oppressions were suffered under the Japanese occupation troops and could no longer be tolerated. As a result beginning in September 1944 a resistance movement for independence from the clutch of the enemy was organised and Chief Pau Kam was one of the leading organisers. Almost immediately they attacked the Japanese posts at Suahlim HQ, Thuklai, Khawsak and Lophei on the Tiddim-Kalemyo sector. He was a Member of the Siyin Education Board which created a private Anglo Vernacular High School for the Siyin Valley. In 1945-46 he founded another school in Limkhai, and had since been a government school. After independence in 1955 he was a Member for the voluntary construction of a motor road from Zawng-kong to Mualbem. He served as an Executive Member of the Sokte-Siyin-Ngawn Pawlpi which is familiarly known as SSNP. For his patriotic services he was awarded by the Local Government a DBBL gun in 1943 and again a SBBL gun in 1946. He held the usual feasts as encouragement for his resistance soldiers who fought the Japanese during the world war. He is a keen coffee grower and serves as a statesman for the tribal area.

"Hang Ngo has a lot of influence and maintains excellent order in his village. Most of the civil cases and petty disputes between his villagers are settled by him. He will probably try to keep the chieftainship for good and all but should not be allowed to do so in justice to the memory and good services of Mang Lon who was practically the only Siyin Chief who held aloof in the Rebellion. He promised to guard the interests of his son and we should hold to our promise provided Mang Twell does well when he grows up. Mang Lon was a Chief of great influence in the tribe and rendered excellent services to Government in the past". L E Burne, Captain, Offg. Superintendent, Chin Hills 1-9-1910.

"Never forget that we owe a deep debt of gratitude to Mang Lon, the Sagyilain Chief, who stood by us and assisted us during years of great anxiety and when the Siyins were armed and formidable. C.H. Gazetteer".

#### BOGYI THUAM CHIN, T.D.M., I.D.S.M., K.P.M., JANG-I-NAM.

Born 6th November 1893. Son of Pau Thang, a Siyin hero against British troops as well as internal wars. Enlisted as a soldier on the 26th December 1909. Havildar 1919; Jemadar 1926-27; Subedar 1936; services included Pay Havildar; Mounted Infantry Officer; and Battalion Cashier. Retired as a Subedar on 30th January 1941; but re-enlisted as a Company Commander of the Siyin Chin Levies when the Japanese threatened the Chin Hills. Together with Bo Awn Ngin and Bo Vum Ko Hau became the Chief Organizers of the Siyin Independence Army in its rebellion against the Japanese imperial army in the Chin Hills-Kalemyo sector.

Decorations and awards: Jang-I-Nam (Indian title) monetary allowance of Five Rupees per mensem for two lives; 1914-19 War medal and Victory Medals; One gun. I.D.S.M. (1927) Indian Distinguished Service Medal for services in the annexation of the Naga Hills. The King's Police Medal, 1930; and Burma Medal 1931 for Tharrawaddy Rebellion. For services in the 1938 Naga Hills Column the title of T.D.M. (Thuye Gaung Ngwe Dah Ya Min) the highest civilian title for Officers pre-war in Burma. For services against the Japanese during the second World

War Mentioned in Despatches; and got the Siyin Independence Army Certificate; also the endorsement of General Messervy's Order of the Day, by the Honble Deputy Counsellor to H.E. the Governor of Burma.

Was famous as a very outstanding Hero of the younger Siyin generation by all his colleagues either in the Chin Hills battalion which included Gurkhas, the Chin Levies and the Siyin Independence Army throughout the decades. Had it not been for the temporary occupation of the Chin Hills by the Japanese Bogyi Thuam Chin was expected to receive a very high title from the Allied Command.

He considered that during the encounter with the Japanese imperial army the second generation Siyins had equalled if not surpassed the established valour of their forefathers against the British troops led by Field Marshal White and Generals Faunce and Symond. He took interest in *sikari*. In his spare time he bagged among hundreds of wild animals, three rogue elephants, seventeen bisons and fifteen tigers.

His younger brother Pau Tual went to France to fight on the side of Britain and France in 1917 and was awarded the 1917-18 War medal and Victory Medals. His son Suan Lian (now a Captain in the Burma Army) served in the Siyin Levies and the Siyin Independence Army and got a Certificate.

#### Bo Thuam Chin's autobiographical songs :

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|---|---|
| 1. Sang sing seng eh,<br>Kaang sing seng eh<br>Ka duang tung san sing seng eh<br>Kang ngii ngei eh, kaang ngii ngei eh<br>Do tun nu in hawm tel piak sa<br>Ka tem ta kaang ngii ngei eh | It's all red; it's all white<br>It's all red-white<br>over my body<br>It's all white<br>My sword is of snow white<br>The awards by former enemy |
| 2. Lei do tum dang Pan tui lun mang<br>Mi za zim bang liing sak zee<br>Taang ka ngual khuang<br>bang thon ingh nge<br>Da ta piil tang bang theng nge                                    | Stranger enemy the Japanese<br>Cause the multitude to tremble<br>I arouse contemporaries<br>as with drums<br>And chased enemies away            |
| 3. Mai mak lung dei taang baal bang pil<br>Lei do tawh tong ciam awng eh<br>Tha kiak na tu hen kol nong bul<br>Tung Pathian in nau bang om ee<br>Tun Ni bang suak kik ingh nge          | Traitors who<br>collaborated with enemies<br>Attempted to chain me<br>But with the pleasure of Him<br>I re-emerge like the sun                  |
| 4. Do lai ah hanlung ka ciam na<br>Ka min hai thei bang vu̯ eh<br>Tang ka kahn zu bang sia sang nge<br>Ka dei hawm tel tan ingh nge   | For toil and labours against enemy<br>My fair name had not appeared<br>And received short what I want<br>I feel my life is decayed              |
- (Recommended for the titles of O.B. and B.G.M. and Honorary Captaincy but the tide of the war turned suddenly early in 1944 and did not receive any.)

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|---|--|
| 5. Sang lun mang leh,<br>lal lun mang awng<br>Taang no ki tawi na'n pha ze<br><br>Pu pa khan ngui ka zop na ze<br>Ngual tung tuan nan lawm sang nge | Wild animals and enemies<br>Appeared as trophies for prowess<br><br>In the steps of my proud forbears<br>My accomplishments should suffice |
| 6. Zang a vui sai ka min thang ci<br>Tang ban zal a vul awng nge<br><br>Zaang sa kam kei ka lung lian oi<br>Kop ah nau bang sial ingh nge           | The famous valley elephants<br>Had lain below my elbows<br><br>I had laid the wild tigers low<br>in couples                                |

#### HONORARY JEMADAR SUAN KAM, K.P.M., JANGI-I-NAM.

Jemadar Suan Kam enlisted in the first Chin company in the Chin Hills battalion on the 26th December 1909. His age was then put down as 24. He was always one of the bravest soldiers the Chin Hills battalion ever possessed. He early exposed his personal valour during the Chin rebellions and just after an encounter with the rebels at Vanniam on the 24th December 1917 Havildar Suan Kam was specially invited by Major (later Colonel) L.E. Burne, CBE and praised for his outstanding bravery under enemy fire. He was one of the first Siyins who took the footsteps of their forebears in modern war and in the service of the British government. The British officers then realized the potential field of brave men in the second generation Chins. He was the first Chin to be awarded the famous British Indian title JANGI-I-NAM which carried a monetary allowance of five rupees for two lives. Jemadar Suan Kam's only son Captain Lua Thong of the Burma Army is still drawing his father's pension earned by this singular title.

During the 1925 Tangkun Naga Hills Expedition Havildar Suan Kam was again conspicuous by his leadership and bravery and was awarded again the K.P.M. King's Police Medal with a monthly allowance of seven rupees. He was invalided from the service on the 12th January 1928 with the Honorary Rank of Jemadar the first Honorary Rank ever bestowed by the Viceroy to the race. He was also awarded a gun by the Governor of Burma.

When the Japanese imperial army occupied the plains Burma, Jemadar Suan Kam, K.P.M. again volunteered in the Siyin Chin Levies and successfully defended a Japanese advance party near No. 2 stockade (Thikhuan Mual) and was given a cash award by the Levy Commander. During the resistance movement of the Siyin Independence Army he encouraged the younger generation by personally leading young rebels at Tungvum. But the climate on the heights of Thang-mual (near Kennedy Peak) was too severe for his aging body and he contracted pneumonia from the jungle fort and succumbed to the disease he contracted in the field on the 20th November 1944, only a few months before victory was formally declared but by then the enemy was cleared from the Chin Hills.

The above biography of Jemadar Suan Kam was written by Subedar Suak Kam who was one of the lieutenants of the former for more than ten years. Subedar Suak Kam added that Bogyi Suan Kam was the gentlest person with his colleagues and in society but he would behave like a tiger at the sight of an enemy. All those who served with him were of the opinion that the two coveted titles he was awarded as a non-commissioned officer could have meant the Victoria Cross had his services been in times of great wars.

### KHAI KAM PI (Great Khai Kam)

He possessed seven guns at the time of British arrival in the Chin Hills. When the British ordered the surrender of guns he gave in 4 and kept 3 which he used again at the time of Siyin rebellions. The British invited some leading Siyin Chiefs to view the power of their weapons at Kalembo. They saw it but were not convinced that the heavily booted soldiers would be able to climb the hills and at the same time fight the Siyins who hitherto knew no defeat. According to War Chief Khai Kam the first contingent to attempt to come up the Chin Hills were the British and the Punjabi soldiers. They were attacked at Tan Lai and repulsed to Kalembo. The second attempt was led by the Gurkhas and met at Phatzang and retreated to Tulsuk No. 2 stockade. One soldier who retreated through the jungle met a tiger which pounced on him and severely mauled him. Some soldiers disturbed king bee hives and were stung. These stories were reported to their headquarters to the effect that the Siyins were not alone but were assisted by tigers and king bees.

The third British onslaught was met at Leisan Mual Red Rocky Gate, the traditional gate from where all foreign enemies were repulsed from time immemorial. It was at this Gate that Jamadar Ghaje Khale, V.C., won his Victoria Cross while fighting against the Japanese troops in 1943. This time the enemy were in much greater numbers beside their more modern weapons, being breach loading ones as against the Siyins, flint lock guns. The British succeeded in penetrating the Siyin Chin country for the first time in January 1889. The Siyins led by the Siyin Chiefs rebelled against the British starting at Lunmun, Thuklai in 1892.

The most outstanding Siyin rebel leader was Chief Khai Kam; when his rebel colleagues gave in he took to hiding until 1894. Although all Siyin Chiefs agreed to rebel, the penalty was imposed only on the prominent war Chiefs and as a result Chief Khai Kam was transported for life to the Andamans. When he was led from Thavak to the Kindat jail the locked chains opened by themselves three times but he did not attempt to flee. The guard commander was puzzled about the miraculous happening.

His father, Chief Khup Pau, was sent to prison for four years. His younger brother Mang Pum (later Subedar Mang Pum) was sent for three years together with his father to the Rangoon jail. Subedar Mang Pum appealed to the British government for the release of his brother from the Andamans when the former became Subedar in the Chin Hills battalion. When Chief Khai Kam was released the British used him as advisor during the Haka rebellion in 1917. Siyin war chief Khai Kam returned of the Siyin Valley from the Andamans on the 14th May 1910 and left the world on the 15th September 1919.

In his life time he killed and caught many enemies; he bagged tusker elephants and all other wild animals as he pleased. He was satisfied that he fulfilled a man's life ambitions.

"The hereditary Chief of this village (Khuasak) is Khai Kam a half brother and cousin to Lien Voom. He was deported for life about 1894 for instigating the Siyin Rebellion and was released last rains. His brother Mang Pome who is a Jemadar in the Military Police was deported at the same time but for a few years only. Mang Pome is a man of influence amongst the Siyin tribe and a loyal servant of Government. He should be consulted on all big questions affecting the tribe.

"Kai Kam (Khai Kam) returned from Andamans a short time ago. I have found him quiet and well behaved. He is not to be an elder or "Wai-Hom-Pa" of the village".

"Kan Lyen is an intelligent and good man who tries to do his best in regard to carrying out orders etc. He has to deal with men who are very independent and occasionally needs supports and advice". H. Rundle 22-11-1912 "From the Chiefs Register".

#### HONORARY CAPTAIN NGIN ZAM, O B., B.G.M.

Son of Siyin Rebellion Leader Chief Khai Kam; born in the hiding place in the jungle named Khuang Phei Luam in 1894. Six months after his birth his father was apprehended by the British and exiled to the Andaman Islands. Thus he had no brothers or sisters. Bogyi Ngin Zam said that he did not excel his father in stature, physical appearance, bravery or wisdom.

Educated in the Burmese school at Tiddim and had four years education in Burmese. Enlisted in the Chin Hills military police on 15 April 1915 but his knowledge of Burmese was not useful as the official language in the battalion was Urdu; he started learning Urdu which foreign language he mastered with proficiency. He joined the Signal Corps and mastered a working knowledge of Urdu and the English language also. He speaks a number of Indian languages such as Urdu (Hindustani), Nepali and the Sikh language. Lance/Naik 12-6-1912; Naik 26-4-1926; Havildar 12-1-1928; Indian Officer Jemadar 5-8-1933; Subedar 1-6-1939, Subedar Major 13-9-1944; Honorary Captain 15-4-1947.

Was Subedar Major of the Chin Hills Battalion at the time of the Japanese invasion of the Chin Hills in 1943. His men included various Indian and Zo Chin races; viz Siyins (Sizang); Khuangsai Zo; Hualngo Mi Zo; Haka (Lai); Gurkha (Nepali); Kumauni; Senthang Zo; and Zahau. Members of the Chin Hills battalion and the Chin Levies (mainly the Haka and Tiddim Siyins and Suktes) defended the Chin Hills from the immediate intrusion of the Japanese army since 1942. On the approach of Falam from the south the Column Commander chose the Siyins to be the first party on the defence line followed by Khuang Sai company, thirdly Hualngo Coy, the Haka Coy, and lastly by the Gurkha company. The Kumauni, Zahau and Senthang Zo were detailed for work at the headquarters. Fighting with the Japanese troops from Tawk to Falam were never in daylight but at night in the dark. Near Tawk there were four casualties among the Siyins; One havildar and a Naik died among the Khuangsai; Hualngo casualty one Havildar, one Naik and five soldiers killed; no casualty among the Haka; two Gurkhas wounded; and one British officer killed.

At Lente village there was hand-to-hand fighting between the Japanese troops and the Siyins. It was also at night and the Japanese troops made use of the local material and people as camouflage. In the place of bogus machine guns and weapons the Japanese used mythun bells (wooden) and marched like animals. But one cough betrayed them and the Siyins lost no time in picking the Japanese troops. Since the Siyins were in their defence positions they lost no time in inflicting heavy casualties on the Japanese. One of the Siyin casualties was Lian Zam of Voklak. A Japanese bullet pierced through his chest but not the heart and he refused a stretcher and walked back to the rear headquarters unaided.

Villagers who assisted the Japanese bury their dead said that after the Siyin-Japanese encounter at Tawk they buried 48 bodies. At the Hualngo Zo-Japanese encounter near Mangkheng

villagers buried 60 Japanese bodies. When the 14th Army Command heard the story of Chin resistance, orders were sent to form a spearhead Commando Company chosen from among the brave soldiers.

This Special Commando was led by Jamadar Vum Kim. They fought from the Chin Hills down to the plains of Burma ahead of all the battalions of any other formation of the 14th Army. The intelligence and information collected by this Special Commando was so valuable that the local army high command had already considered forming a special battalion at the end of the war to be led by these brave soldiers. Unfortunately the Commander himself Jamadar Vum Kim of Khuasak and most of his bravest right hand men, two Siyins, two Hualngos, and three Hakas fell in action on the eve of victory.

When Falam was evacuated only arms and ammunition were carried by the soldiers. In the north Chin Hills, west of the Manipur River the members of the Chin Hills battalion had to defend the onslaught of the Japanese army for 48 days without receiving any more rations or blankets. As the thick forest was on the high hills it was impossible to be fed by airdroppings. Such were the physical endurance of the seasoned local soldiers whose traditional valour was recognised since annexation time.

### EOGYI SUBEDAR YA SHUAN

Born 1889 in an evacuation Camp called Song Siipi in the jungles of Dolluang, East Siyin country, during annexation of the Chin Hills by the British. Educated in A. B. M. Burmese school at Khuasak in 1905. With Burmese education joined the Burma Military Police at Falam on 26th December 1909. Naik on 3rd February 1912; Havildar on 1st November 1916; Jemadar on the 28th October 1917; Subedar on 4th July 1925.

Nominated to command the second batch of the Chin Labour Corps to France on 28th October 1917; headed with 700 members of the Corps for France but on arrival at Sagaing told to return to the Chin Hills on account of the impending Rebellion in the Chin Hills and the likelihood of cessation of hostilities with Germany. Saw service in the Chin Hills Rebellion. Took part in the annexation of the Naga Hills in 1926. Left for Khanti on the 5th October 1926. He was selected to command the successive troops of the Chin Hills battalion to annex the whole of the Naga Hills for British Burma. In 1927 occupied Lahe, Lasan Nukkung, and Mitai and found them to be the more interesting area. Pungniu village did not want to submit to the British authorities and visited again on the 3rd October 1928. The Pungnius attacked the government camp on the night of the 17th October 1928 but repulsed. Pungniu village was fired but still attacked the govt post after they had lost their village.

Retired on pension as a Subedar in 1935 but continued to render public services. Elected President of the Siyin Council in 1946. Took active parts in the Siyin Levies and the Siyin Independence Army during World War II. Awarded a Gun by the Local Government for his services.

His father Hau Suang was one of the Siyin Chiefs to be invited by the British to meet them in Kalembo before the annexation of the Chin Hills. Thuam Son was another person to visit Kalembo. After the annexation of the Chin Hills Hau Suang was again invited to visit Rangoon. He went down to Rangoon together with Chief Khup Lian of Lophei and Khum Lian. Khum Lian

died at Pegu. Hau Suang also received the Chief Commissioner's Certificate. Bogyi Ya Shuan's son Lua Chin joined the CDA under the overall Command of the Chairman of the Chin Leader's League became a Lieutenant and was posted as a Company Commander with headquarters at Kapteal. His troops were defeated by the allied troops and he was sent to India as a prisoner of war. He joined the Parachute corps to be dropped in Burma. He is now a Captain in the Burma army.

#### REVEREND SAYA THUAM HANG AND SAYA PAU SUAN.

Saya Thuam Hang was married to Dim Khaw Ting daughter of Lunmun Chief Pu Thuk Kham. Saya Pau Suan was married to Kham Ciang. The two couples were the first persons in the Chin Hills to be converted into Christians. They were baptised at Aak Awm Ningh by Reverend Carson in 1904. At the time there was so much social as well as political opposition to their becoming Christians in the locality; conditions reversed within 40 years. The All (Zo Mi) Chin Christian Association held a Golden Jubilee for the four a few years ago at their own village. Saya Pau Suan was a pioneer who broke the customary law by taking his bride from his own village. The other initiators in this respect were Huat Kam of Khuasak; Khai Khup of Thuklai; On Thang of Thuklai; Son Ngul of Thuklai and On Sing of Buanman. Saya Thuam Hang and Saya Pau Suan sent their sons Saya Suang Khaw Kam and Sava Lian Zam to Insein for their education. The former took education and the latter theology and worked in Limkhai and Tiddim respectively.

#### HONORARY CAPTAIN PAU CHIN, O.B., K.S.M., T.D.M., K.P.M.

Born 1886. After the British annexation American Baptist Missionaries reached the Chin Hills. Saya Tun Aung and Saya Shwe Zan taught Burmese at Khawsak. Passed the primary school education but continued to learn different languages including Urdu, and English throughout his service with the government and passed the higher standard in English prescribed for the Indian Officers of the Indian Army.

Enlisted in the Tiddim Civil Police on the 1st September 1907. Joined the Burma Military Police, Chin Hills battalion on the 26th December 1909 as 1st grade Havildar; Jemadar 1st October 1916; Advance Guard Commander during the rebellion of 1917; also led the contingent from the Aijal battalion. Awarded the T.D.M. Thuyegaung Ngwe Dah Ya Min by the Governor of Burma in 1921; King's Police Medal and the verner of Burma 1st January 1927. Promoted 2nd grade Subedar on 1st October 1917; first grade Subedar in 1922; Naga Hills Expedition February 1926; Sword of Honour by the GoJangi-I-Nam by the Viceroy of India. Promoted Subedar-Major on the 1st April 1928. Naib Commandant on the 1st March 1938 when he became the first Chin to attain Gazetted rank; it was also the highest an Indian Officer could attain in those days. Awarded the K.S.M. Kyetthayesaung Shwe Salweya Min by the Governor of Burma on 9th June 1938. Retired on 1st June 1939.

Attended army recruiting advisory council in Rangoon. Recalled by the Chin Hills battalion on the outbreak of the second World War and rejoined it on the 7th August 1940. Continued to serve for the duration and promoted Honorary Captain on the 1st April 1945. When the 17th Indian division withdrew from Tiddim he withdrew with the Chin Hills battalion to India. Relinquished service on 1st April 1946. Served on active duty for 37 years in which he led Column duties on eight occasions as Advance Guard Commander and was awarded the following decorations :

1. Jangi-I-Nam on 1st November 1920; 2. T.D.M. and K.P.M. 1st November 1921; 3. Sword of Honour and Certificate, 1st January 1927; 4. K.S.M. on 9th June 1938; 5. Order of Burma, 8th June 1944; 6. His Majesty King George V Silver Jubilee Medal, 6th May 1935; 7. His Majesty King George VI Coronation Medal, 12th May 1937; 8. 1914-19 British War Medal; 9. 1914-19 Victory Medal; 10. 1939-45 Defence Medal; 11. 1939-45 Star; 12. Burma Star; 13. Victory Medal.

Honorary Captain Pau Chin was baptised as Christian by the Rev. Dr. J. Herbert Cope, K.i.H., D.D. in November 1920. His eldest brother Reverend Saya Thuam Hang and his wife Dim Khaw Ting were two of the first four Christian converts in the Chin Hills.

### CAPTAIN KHAM CIN KHAI

Grandson of Chief Thuk Kham of Lunmun and Bel-lei; named after Chief Thuk Kham, — Thuk KHAM CIN KHAI. Son of Saya Za Khup and Ciang Zam. The latter is a daughter of Chief Man Suang of Lophei.

Educated at Khuasak, Tiddim, Falam and the Government High School, Sagaing. Stood first and nominated from the Falam High School to sit for the High School Scholarship examination; got Free tuition tenable at the Government High School, Sagaing. Matriculated from the Government High School, Sagaing with Burmese as second language, which was not a usual thing for a boy from the Chin Hills in those days.

Joined the Chin Hills Battalion, Burma Frontier Force at Falam as a Clerk in 1939. Took up shorthand, touch typewriting and accountancy and soon became an accountant. On the evacuation of Falam and the south Chin Hills the Chin Hills battalion split into different forces and he became the Head Clerk of Major R. W. Peebles, M.A. (Oxon.) I.C.S. who became O.C. CHINFORCE. In fact there was no clerical work in the jungle actions and he was utilised as Adjutant and Cypher Officer to Chinforce.

Towards the end of 1943 the CHINFORCE took active part in the Fort White-Lumbang areas. Capt. Kham Cin Khai was present in and around Fort White on the day of the fierce battle with Japanese troops at No. 3 Stockade near Fort White in the Siyin country when Havidar Gaje Ghale got his Victoria Cross.

On the 14th October 1943 when the Japanese troops succeeded in occupying the Fort White height M.S. 52 Bo Kham Cin Khai and his men gave aid and evacuated the wounded soldiers of the 17 Indian personnel at M.S. 52. Together with Major Peebles and the personnel of the Chinforce took part in the fighting withdrawal of the 17 Indian Lt. Div from Tiddim on the night of 14th March 1944 and were besieged by the Japanese Imperial troops at TUITUM, M.S. 144, TONZANG and M.S. 109. The Chinforce took part in all these actions against the Japanese imperial troops all the way to Imphal. The last battle in which they took part was at IMPHAL itself in April 1944; they were flown to Shillong to get a respite afterwards.

For the reoccupation of Burma he and the other personnel opened the Gangaw-Pakokku Road for the mechanised 17 Indian Division to enable the division to make the surprise crossing of the Irrawaddy at Mitche. Took part in the battles with the Japanese troops and the Chin Hills battalion in the Saw sector in March 1945.

After Burma's independence picked by the C.inC. Burma army to serve as Aide-de-Camp in January 1948. In 1949 as Company Commander fought the PVOs at Chauk, Yenangyaung



and Meiktila when insurrection started in the Union. In charge with a Company of Chin troops of the Chauk Oilfields throughout the worst period of the insurrection in 1949. Got the thanks of the Director of the Burmah Oil Company, Mr. Abrahams and the Prime Minister of the Union for successfully saving the oilfield areas from the occupation of the multicoloured insurgents.

Again in December 1953 as Company Commander took part in the recapture of the world famous Mawchi Mines from the Kuomintang troops and the local insurgents; afterwards appointed O.C. TAQ HQ at Mawchi Mines till October 1954. Staff Captain A/Q 4 Bde in the Shan States. Was the first Chin High School finalist to get Commission into the Burma Army. Served two terms as Aide-de-Camp to Presidents of the Union, Sao Shwe Thaik and Dr. Ba U.

#### BOGYI ON ZAM.

Born April 1906. Son of U Vum Tuang who saw service in France during the First World War 1917-18. U Vum Tuang was one of the Siyin delegates to meet Governor of Burma at Kalewa.

Enlisted in the Chin Hills Bn, BFF on 3rd January 1923. Obtained First Class Certificate in Education while in service. Qualified in Field sketching. Pay Havildar and Post Commander. Siyin Chin Levies as Platoon Commander under Bogyi Subedar Thuam Chin, TDM., IDSM., Bogyi Thuk On, B.G.M. and Bogyi Chief Lian Thawng, A.T.M.

On the 8th February 1943 the first Japanese onslaught under Captain Sakamaki attacked Mualpi defence post under the command of Bogyi On Zam. Fighting started at 3 p.m. until 7 p.m. Bo Thang Thio's men assisted them. It was later known that 300 Japanese troops came up to take the post. 275 of them were casualties. About 25 escaped. The Japanese retreated from Mualpi below No. 3 Stockade. There were only two casualties among Bogyi On Zam's troops. He commanded the Chin Hills-Burma boundary outposts at Tuizang, Tolu, Tiddim and Fort White until the British withdrew from the Chin Hills in March 1944.

Served as Staff Captain in the Siyin Independence Army commencing in September 1944. Attacked various Japanese positions at Sakhiang, Tung Vum and other picquets on the Fort White-Kalemyo line of communication. He combined his Staff captaincy with that of Quarter master for the Khuasak-Fort White sector. He was awarded Certificates by Capt. Shaw; Colonel T.T. West; Inspector-General of Burma Frontier Force; the Hon'ble Chin Counsellor to H.E. the Governor Burma; 1939-45; Burma Star; War Medal; Burma Rebellion medal. During the annexation of the Chin Hills his grandfather fought the British troops all the way from Kalemyo to the Siyin Valley; during World War I his father U Vum Tuang went to France to fight Germany on the side of the British and the French; during the Siyin resistance movement his younger brother Bo Suak Ngo also served under him. Bogyi On Zam underwent Co-operative training in Rangoon and he is now the Manager of the Siyin Procos Limited with HQ at Thuklai.

#### CAPTAIN MUN KHO PAU

Born 1917; son of Jemadar Ngin Vum. Educated in Khuasak, Tiddim and Government Anglo Vernacular High School, Falam. Joined the Chin Hills Battalion 29th June 1936. Transferred to Layshi outpost as postwriter, schoolmaster and signals officer in 1940. In charge of Thamanti signal station in 1942; bombarded by the Japanese planes and the whole town was destroyed on the 8th May 1942; evacuated with Subedar Thang Cin and the other Chin troops to Imphal thence to Falam. Evacuated Falam in November 1943 towards Imphal. In

the action with the Japanese imperial troops at Tuitum Bo Mun Kho Pau rescued a wounded RAMC sergeant and a Corporal from Japanese occupied area and for this the Brigadier in command of the theatre highly commended him for his work. For the reoccupation of Burma flown from Shillong in December 1944 and took active part in actions against the Japanese at Gangaw, Magwe, Thayetmyo and Myingyan. In their early encounter with the Japanese at Magwe they lost Jemadar Vum Kim, Hang Ko Thang and Pau Cin Lian.

Together with Capt. Mang Vum, Capt. Suan Pum, Capt. Lian Mang he got his Army Commission on the 9th June 1947 when serving in the Chin Hills Anti-tank regiment.

Took part in the suppression of insurgents in the Kayah area with the HENSON FORCE, in 1949. The force suffered heavy casualty of 17 dead and 23 wounded. Lieut. Lian Ko Hau of Thuklai and Lieut. Hrang Cheu of Haka died in action. At Thazi their force came against a very strong insurgent troops and suffered casualty including Lieut. Mang Za Lian who died on 7 March 1949 and Lieut. Pum Za Kam on the 28th March 1949. Lieut. Pum Za Kam was awarded a posthumous *Thura*. Bo Mun Ko Pau also took part in the capture of Thandaung in January and February 1953.

He was killed by insurgents on the 7th October 1956 near Pyu.

*Publication* The Siyin Zo Songs Book, published in 1954.

Decorations : 1. Mentioned in Despatches 1945; 2. 1939-45 Star; 3. Burma Star; 4. Victory Medal. He underwent the Indian Army Signal Course at Poona, India in 1944 and graduated with a Q. I.

#### VUM ZAM.

Born July 1904; enlisted in the Chin Hills battalion in 1922. Was in charge at various times of the Battalion Coffee Shop; Battalion Fund and got a Certificate from Colonel L. E. Burne, CIE, CBE., IA. Retired in August 1941 and volunteered in the Siyin Chin Levies and was directly appointed as Platoon Commander as Bo Vum Zam and served till the Chin Hills was occupied by the Japanese troops. He was wounded in action against the Japanese troops. Took active part as an officer of the Siyin Independence Army in September 1944 to the end of the war. During the war acted as Thuklai Chief at various times during the absence of the pro-British as well as the pro-Japanese one.

#### MANG PUM.

Was one of the right hand men of his brother Rebel Chief Khai Kam. Was arrested in 1894 in connection with the Siyin Rebellion against the British in 1892. Sent to the Rangoon Jail. One of his jail mates, Po Myaing, liked him so much that he taught him how to read and write Burmese voluntarily for three years everyday. At the end of the three years' jail term he had become very proficient in the Burmese language. As soon as he reached the Chin Hills in 1897 Bo Mang Pum opened a private night class in his house and many young Siyin lads began to learn Burmese from him. He was thus the first teacher in the Chinland. After two years Superintendent H.N. Tuck appointed him as Political Interpreter. In those days Interpreters were the mouthpiece of the government and they were highly respected. He was the first Chin to receive a Certificate of Honour from the Local Government. Guns were mostly withdrawn from the Chinland after the annexation but Bo Mang Pum and Chief Mang Lun were the first men to be given a license to purchase a Double breach loading gun in the Chin Hills.

When the Chin Hills Police Force was established he was directly appointed as Sub Inspector of Police on 1-9-1907. When the Chin Hills battalion accepted Chins to serve as soldiers S.I.P. Mang Pum transferred as Jemadar on the 26th December 1909. When the first World War broke out Subedar Mang Pum was seconded to command the three thousand Chins conscripted by the British for service in France. This conscription resulted in rebellions in some parts of the Chin Hills. He reached France in 1917 and was presented to His Majesty King George V in London. For his services to the British Empire he was awarded the title of JANGI-I-NAM which entitled a monetary allowance for two generations. The British government gave him licence to shoot big game any time he desired and possessed the record elephant tusks in Burma. He retired from active government service on the 8th September 1921 and left the world on the 8th September 1951.

I gave a recommendation for my former high school classmate Ni Khwai for a state scholarship for the FRCS. One of the selection committee members told me that they had selected him. Robert dropped me an air letter dated the 5th December 1954. "It would sound quite strange to you that I should be writing to you after nearly three years. All those years I have been trying to justify all the recommendations and good wishes that I was fortunate enough to receive. All that struggle seems to be just a failure as far as results are concerned. Therefore this note may be taken as an apology for failing the trust placed in me. Whenever I look at the testimonials that you, my old Chief and Dr. U Tin had kindly given me I asked myself "What am I doing; what have I done! I feel as if I have betrayed the trust that had been placed in my hands". On October 20, 1955, the following news item appeared in The Nation, "Chin Doctor Gets FRCS". Dr. Robert Ni Khwai, a Chin doctor, who has been studying in Britain on a State Scholarship, has qualified himself for the FRCS (Edinburgh), it is learned. Dr. Ni Khwai was educated at the Sagaing Government High School and went to India in the immediate post-war period to study medicine at the Lucknow University". I recommended him on the main grounds that no doctors from Burma were willing hitherto to be posted to the Chin Hills as Surgeons; and only really good surgeons were appreciated in those days. One Dr Ottman was famous as a goitre surgeon; his successor J. Chaudhury I believed, failed in many of his attempts at surgery. I was most delighted to learn that Robert was very successful in his surgery for goitre.

"Prince Philip left Cheam in 1933 to go on to Salem and then Gordonstoun. Mr. Taylor, head master at Cheam in those days, wrote in his final report: "An all-rounder at sports and lively in the cricket field. He got himself into the usual schoolboy scrapes and I had to cane him more than once". In his last term Philip won the school prize for diving, carried off his form prize for French Harold Macmillan spent his last term at Summerfields preparatory school, Oxford, extolling the virtues of Liberalism to the five boys who shared his dormitory. Swotting came easily and he won a scholarship to Eton. Out of the 18 prime ministers educated at Eton, he and the younger Pitt were the only ones to have shown any brightness. Bottom of his class at Harrow, Winston Churchill began life as a professional soldier. His career has been one of ceaseless and varied activity. In the South African war his soldiering began to give way to journalism, for at the age of 25 years he was already an experienced military critic. He entered the House of Commons in 1906 as a Liberal, but party ties have never meant very

much to him, and he has several times changed his allegiance. When he was twice rejected as a Conservative in 1924 he invented his own particular political designation, and got back for the Epping seat as a "Constitutionalist". Whatever may be the faults and criticisms of the past, there is no question now that Winston Churchill is the right man in the right job. VKH 28v1940 : Sir Winston Churchill has recorded his impressions of Harrow. "I had scarcely passed my 12th birthday when I entered the inhospitable regions of examinations these were a great trial to me. The subjects dearest to the examiners were almost invariably those I fancied least. But by being so long in the lowest form I gained an advantage over cleverer boys. They all went on to learn Latin and Greek and splendid things like that. But I was taught only English. We were considered such dunces that we could learn only English". "Henry will be leaving us in a few days after his one year in the Preparatory School. I think you can feel very satisfied with his progress and his adaptability to English life. He has done extremely well, and I have recommended that he shall go into the "A" stream. He is a boy of considerable ability, and I feel that in the not too distant future he will do very well academically". P.M. Soderberg.

The first Indian division to be posted to Tiddim, Chin Hills was the 17th Indian Division with its Commander, Major-General D.T. Cowan, CB., CBE., MC. Just before his arrival the 48th Ind. Bde. under Brigadier R.T. Cameron, DSO., assisted our Chin Levy organization and he fought a great battle at the traditional Battle Gate at Leisan Mual (Red Gate) where Havildar Ghaje Khale got his V.C. He was not a young man but I admired the work he did all the way from Cikha-Singgial-Tiddim-Fort White to No. 3 Stockade. He did all the spade work for the 17th Division. Brigadier A.E. Cumming, VC, OBE., MC also saw a very short service in the Siyin country for the attempted recapture of the formidable M.S. 52. Tons of bombs were dropped by hovering bombers for days but none of the bombs appeared to succeed in penetrating the mighty underground shelter dug out of Fort White Hill at M.S. 52. I saw it later after fighting passed the locality. A number of Gurkha soldiers lay frozen near the rifle holes of the pierced mount. It appeared that the defending Japanese troops allowed the Gurkha parties to approach almost to the entrance of the fort so they could shoot them down when they were within striking distance.

Brigadier P.C. Marindin, DSO., MC became commander of the Lushai Chin Brigade. His forces comprised of the Lushai Levies; the Chin Levies (Falam, Haka, Sukte, Siyins etc.) and was responsible for the recapture of the Japanese occupied territories, West of the Manipur River. The Lushai Chin Brigade also lent a helping hand to the local rebellions led by the Sukte Independence Army and Siyin Independence Army. One of his Commanders to cross the Manipur river was Major Cuthbert L. Burne, M.C. who was the first British officer I met and had dealings with during the resistance movement. Beside the hidden arms and ammunition I got a lot of arms from the Lushai Chin Brigade. The names of the more outstanding officers with whom we served in the Chin Levies and the Chinwag before the Japanese occupation of the Chin Hills and a part of India were Colonel N. Stevenson, OBE; Colonel N.W. Kelly, OBE; Col. T.T. West; Major P.W. Peebles, Major R.S. Carey, OBE; and Col. R.V. Russell, MC.

Some former members of the Chin Hills battalion served together with the Indian divisions or the West African rifles on the reoccupation of Burma. Among these officers were Major Khai Kho Hau, Captain On Pum; Captain Kham Cin Khai Adj. Chinforce; Captain Suang Piang; Captain Lian Mang and Captain Mang Vum, (the Battalion Burmese scholar) and Subedar Vum Tual. Captain Lian Kho Pau of the Burma Rifles was taken prisoner by the Japanese and probably

stayed longest in the Rangoon jail with some other British civilian prisoners such as Mr. E.A. Johnson of the Burma Frontier service. Major Thian Kho Khai, Lieut. Lian Kho Cin, Lieut. Mang Za Lian and Capt. On Za Nang were from the Burma Signals under Brigadier W. Bowen, MIEE. The second and third two officers were killed in action

Major Suang Hau, Captain Lua Thawng, Captain Suan Lian, Major Kim Ngin, Captain Khai Mun Mang, Captain Ngo Lian, Captain Suang Ko Lian, Lieut. Vungh Khai, Captain Ngo Zam were officers of the CDA and SIA; viz. Chin Defence Army during the Japanese occupation on the Indian-Burma border and of the Siyin Independence Army. Captain Khai Mun Mang and Major Suang Hau were Members of the Chin Leaders Freedom League and had thus held responsible political office under me. I am delighted that many of my officers in the CDA had made their mark in the regular Burma army after independence. The severe training undergone in the Japanese military academy in the Chin Hills should easily prove in good stead in their career under normal circumstances. Lieut. Thang Ko Khai was attached to Col. R.S. Carey, OBE., who was at one time the CO of the Tiddim Chin Levies. He was presented to Lord Mountbatten near Tiddim in 1943.

The works of the Chin Levies were best known by the Supreme Allied Commander Admiral the Lord Mountbatten, GCVO., KCB., DSO., ADC., Major-General D.T. Cowan, CB., CBE., DSO., MC., Commander 17th Lt Indian Division, Tiddim, Brigadier R.T. Cameron, DSO of Tiddim and No. 3 Stockade fame; Brig. A.E. Cumming, VC., OBE., MC., had a very brief stay in Tiddim towards the end of 1943.

The works of the Siyin Independence Army and the Sakte Independence Army (in other words the Chin Resistance movement was best known by Major Cuthbert L. Burne, M.C., Major-General P.C. Marindin, DSO., MC., Commander of the Lushai (Chin) Brigade, Chin Hill/Lushai Area; and Major-General D.F.W. Warren, DSO., OBE., Commander of 5th Indian division which recaptured Tiddim towards the end of 1944. General Warren was very popular with my men because of the fact that he was the first to give *salaam* to any of the *partisans* he met; his premature death was mourned deeply by the SIA. The Corps Commander of the Chin Hills-Burma area was Lieut-General Sir Frank Messervy, KCIE., KBE., CB., DSO. who recorded our jobs in glowing terms in his Farewell Order of the Day. The only prewar Burma army officer who I believed served on in senior capacity was Major-General Eric N. Goddard, CIE., CBE., MVO., MC.

A small number of educated young Chins who had joined the regular Burma Rifles just before the war were rounded up by General Wingate; he was more popularly known as Brigadier Wingate. His other right hand men were Brigadier B.E. Fergusson, DSO.; Major-General W.D.A. Lentaigne, CBE., DSO; Brigadier J.M. Calvert, DSO. General Wingate died in an air crash on the 24th March 1944. He was succeeded by General Lentaigne who continued to serve as commandant of the Indian Defence College after the independence of India. He retired from India only in 1956 but died of a heart attack a few months later at the age of fifty six. I last heard of Mike Calvert in Germany when I was stationed in Paris; General Messervy is doing business; Lord Mountbatten is Chairman of the Joint Defence Staff. I know him longest and more intimately than many of the local senior commanders in the Chin Hills.

The English educated young Chins formerly belonging to the Burma Rifles were collected by Wingate and his lieutenants like Mike Calvert, Fergusson, Lentaigne and they served under various military officers for a long range plan. I recollect a time when our Chin Levies were repulsed from the front on the Kale-Kabaw Valley and some of these young fighters came home

to the Siyin Valley then almost all in no man's land. They were Naik (later Major) Son Ko Lian and Havildar (later Lieut. Colonel) Son Ko Pau. Another man from further south was Havildar (later Lieut-Colonel) Hrang Thio. The Japanese troops were then right on the outskirts of the Fort White Thangmual ranges but many of these young combatants were still given leave to return to the villages through the backdoor from India. Once my cousin Son Ko Lian went over the Letha range to Dolluang to buy a mythun for private slaughter. When he got there the Japanese had just launched an attack on the outpost. Getting hold of a spare Italian rifle he too took part in the attack together with the Siyin Levies and repulsed the enemy back to the plains. Before it was time for him to rejoin his unit in India to be airdropped in Burma, the Siyin Valley, which includes our village had already been captured by the Japanese troops. They made their stronghold above Thuklai and the Gurkha and other reccee party could still come to the valley. One day some Gurkha troops saw Son Ko Lian sleeping by the side of his stengun in his house in upper Thuklai. The Gurkhas at once arrested him; Son Ko Lian told them that he was on leave and that he was one of Wingate's men and that his leave had not expired yet. From the valley anyone could go in and out of the enemy occupied area as the jungle paths are shorter than roads. The Gurkhas would not listen to him and he was taken to the Div HQ in Tiddim where he was detained and allowed to spend his time sleeping in an enclosure until one day his platoon commander accidentally saw him from outside the barbed wire, asked "What are you doing here?" and took him out.

As they had to do the long range operations from different headquarters in Assam, Calcutta etc. the leave facilities given to one batch was not the same as to another. Thian Ko Khai major; Put Pau, major; Kham Cin Pau, captain had their headquarters in Calcutta under the charge of Colonel Shelly. The men and officers were to be sent to their destinations by being dropped on airstrips, over land and even by sea in submarines. In the last category were Son Ko Lian major, Suang Piang captain, Ngo Pum captain, Khai Ko Mang CQMS and Lian Ko Hau lieutenant. Khai Ko Mang and Ngo Pum were carried by submarine to Ramree and Cheduba. The ranks were the highest attained by them afterwards. They were in the Z Force branch of the main plan.

Major Thian Ko Khai, Tai Chawn Captain BGM (later awarded Thura and Aung San Thuriya), Cia Twe, Thein Maung Police, Tun Nyunt, Lamung Tang Lieut. and Sumlut Naw Sgt were used to reconnoitre the Kale-Kabaw Valley. They were with C.G. Merton Major of the forest department. Thian Ko Khai and his men attempted to land at Mawkadaw Indaw, Pantha and other places across the Chindwin in Upper Burma but as the Japanese troops had infested the area it was no longer possible to land and bring back news of the enemy positions in those areas. In April 1944 they were dropped by air at Broadway airfield and reached Indaw. General Wingate also came down personally. They were fed by airdrops. Jemadar Hrang Thio later lieutenant colonel, Subedar Sa Ling, Cqms Ngun Nok contacted Wingate and his troops in Burma and met with the rangers at Mawngpan. In the Mawchi areas, Suang Piang Captain, Lian Ko Hau Lieutenant and others under the command of Major Young were dropped and operated there till the end of the war. Son Ko Pau Lieutenant Colonel and the Wingate party were dropped east of the Irrawaddy and were there from April to June behind the main lines of enemy communications. At times they combined with Stillwell's army from the north.

Many of the educated young Chins found themselves serving in large and unusual branch of the armed services operating in the India-Burma theatre of the World War. Most of the

enlisted men before the war were more or less based in India. Whereas those at home in other branches of government service had the golden opportunity to serve as war came to their very doors without invitation, without pay or clothing from army headquarters. They received arms only. The Tiddim subdivision, especially the Siyin and Kambau areas, were used by both the Allied and the Japanese armies as the new Burma/India motor road passed through these areas. The Allied 14th Army used it to invade Burma and the Japanese army used it to invade India. The road was widened by the two interested antagonists and the local people who were forced to work. Hence the opportunities to serve were plenty. On the other hand the damage in the wake of the major battles between the two great armies was incalculable.

The only Chin lad who served in the China-Burma theatre of war with the American troops was S. Do Khaw Thawng. He served under the command of a Colonel Musgrave and their operational area was a very wide one comprising the Kokang state, the northern Shan States, Indo-China and Burma-China border. He not only did efficient service but also won a rare U.S. award known as the C.M.A. Citation for Military Assistance. The original creation of this title makes interesting reading (Reader's Digest); the actual merit of service rendered by all recipients was authentic and wellknown to U.S. troops serving in the Burma-China theatre of war. The young man's aspirations had always been to get a medical degree in America but the U.S. government could not find any law under which he could be trained as a stipendary student. He has since managed to get a license in medicine and surgery from Vellore.

On his last drop in the Shwebo Japanese-infested area Major Son Ko Lian found himself surrounded by too many of the enemy. Escape was impossible and his provisions were low, he thought his best hope of survival lay in the hands of the local people if he could find friendly ones. On a Sunday he sneaked from his hideout to a service. He got himself invited to a Christian home for tea. He described his precarious existence to one of the female members of the family. She felt sympathy towards the young man and undertook to hide him from the eyes of the Japanese kempetais who were forever on the look out for strangers in the locality as they were by then aware of the airborne invasion of Wingate's Chindit boys. She hid him all the time that the enemy were in the area. He did not dare to come out of hiding to be seen even by the local people not to speak of the Japanese. He saw little sunshine at times but the enforced seclusion did not seem to be monotonous as the Christian girl used to visit him for a chat and to give him food and tea. A few months later when there were fewer drops of the Wingate boys his presence was less suspicious and he could move about a bit. He then rejoined the nearest Chindit outpost in the jungle. The whole country was reoccupied by the Allied troops which includes the various forces such as Chindits, Chinforce, Chinwag, Chin Levies, Siyin and Sakte Independence Armies beside the main 5th Indian division, the West Africans and others in a few more months. Son Ko Lian was given another short leave at the end of the war which he spent at his previous dropping place. This time he did not need to hide himself. The girl who had saved his life was glad to see him back still alive and they have since lived under the same roof happily after the long awaited victory. The Allied troops as well as the local people concerned and not only the young couple were relieved that war was over. It was a sad fact that almost all the Chindit boys who were dropped in October-November 1942 were captured and killed.

Major Son Ko Lian, B.G.M. has just retired from the Burma Army and is now U Son Ko Lian, Chairman of the Supreme Chin Council in the Revolutionary Govt of the Union of Burma.

praiseworthy as it was achieved without official aid and you can rest assured that the zeal and energy displayed have not been wasted and everything possible will be done for the future progress of the Siyins" Letter dated 1st May 1945 from S. de Glanville, Deputy Commissioner, Chin Hills to Saya Mang Thawng, Headmaster of the Siyin Valley Anglo-Vernacular National High School.

DORMAN-SMITH, Col. Rt. Hon. Sir Reginald Hugh, PC, GBE., b. 1899. Educ. Harrow. 15 Sikhs, IA; Country Alderman, 1931-35 and J.P. for Surrey; M.P. Conservative Petersfield div. of Hants 1935-41; minister of agriculture and fisheries 39-40; Liaison officer between home defence forces and govt. dept. 1940; Governor of Burma 1941-46; High sheriff, Hampshire 1952. Club. White's.

"I knew but very little about the Shan States and must confess that I had never even heard of the Chins or the Kachins. Naturally I was anxious to learn all that I could about these people.

The Chins and Kachins, as well as the Nagas, have come into the limelight as the result of the Japanese invasion of Burma. They have shown themselves to be sturdy guerilla fighters, as the Japanese have very good reason to know. No reconstruction can hope to be successful unless and until we thoroughly understand the spiritual and physical needs of the people whom we earnestly hope to assist along the road to a fuller and better life. Progress will not necessarily come to these tribes by the mere imposition of our Western ideas upon what to us may seem to be a primitive people". — Sir Reginald Dorman-Smith.

"In conclusion I would like to add a word on the 1943 situation. I have been fortunate enough to be reposted to the Chin Hills in time to witness the great effort this small group is making to stem the tide of Japanese aggression. That they, almost alone in Burma, have escaped even temporary slavery under the heels of the conqueror is due largely to their own stout efforts and to their loyalty to the small band of British civil and military officers who have maintained unbroken continuity of normal administration throughout most of the district, though the tide of Japanese militarism has lapped its fringes for nearly a year.

"We cannot say what the future will bring to this remote corner of the Empire — it may yet have to face the ordeal by fire and see its quiet homesteads reduced to ruin and ashes. One thing is certain, and that is that the Empire as a whole and India in particular owes a very great debt to these sturdy hillmen. At one time they stood virtually alone to face an enemy that had just beaten a great army. Aided only by their mountainous environment and a small irregular force composed of the local Frontier Force Battalion, itself largely Chin, and disbanded Chin sepoy of the Burma Rifles, the people have succeeded, in spite of their paltry numbers and inadequate arms, in throwing that enemy back from their borders. It is not easy to assess the service they have done us by that lonely stand, but this we can say — that had the Chins let the Japanese pass through on their conquering way into Manipur and Assam, the difficulties that would have befallen India are beyond computation. — Colonel N. Stevenson, OBE., FRAI., Commander of the Chin Levies and Deputy Commissioner, Chin Hills, March 1943.

RANCE, Major-General, Sir Hubert E., GCMG., GBE., OBE., CB.B. 17 July 1898; Educ. Wimbledon college; R. Signals 1926-44; Instructor Staff College, Camberley 1938-39; GSO I., BEF France 1939-40; evacuated Dunkirk, continued in command till Oct. 1940 (despatches, OBE);



Dy. Dir Mily. training 1941-42 (Brig); Brig. Gen. Staff, Western Command 1943-45; Director of Civil Affairs, Burma (Maj-Gen) 1945-46 (CB); Deputy Commander South Western district Taunton 1946; Governor of Burma 1946-48; retired pay 1947. Chairman standing committee Closer Assoc. Cttee., British West Indies 1948-50; British co-chairman Caribbean commission, 1948-50; Governor and C-in-C of Trinidad and Tobago 1950-55; During his governorship of Burma the three Frontier leaders Sao Sam Htun (Shan); Yum Ko Hau (Chin) and Sinwa Naw (Kachin) were elected Counsellors to the Governor of Burma for the first time in the history of Burma. "An unusual sight was the broad red and blue ribbon or a G.C.M.G. worn over a major-general's uniform. It belonged to Sir Hubert Rance, a lieutenant-colonel at Dunkirk and later Governor of Burma" — Peterborough.

## SAO SAM HTUN

Saohpalong of Mongpaw; born in the year BE 1269; son of Sao Hkun Hti, Saohpalong of Mongpaw and Nang Sein U. Sao Sam Htun took private tuition in English and Burmese for two years till he was seven years of age. He then joined the Shan Chiefs school at Taunggyi and studied up to the seventh standard. He also took training at the police training school at Mandalay as a subdivisional officer at Bhamo and in the Commissioner's office at Taunggyi. He succeeded his father as Saohpalong of Mongpaw in the year BE 1290 and married Sao Khin Thauung, daughter of the Saohpalong of Mongmit in the year BE 1294. Although of noble birth, he was a patriot and wellknown for his democratic tendencies. He could mix with all classes of society and was ever willing to help any person, irrespective of his rank. He first met Bogyoke Aung San in 1946 and agreed to work for better understanding between the Karens, Shans, Kachins and Chins of the Frontier Areas and the Burmese. In the following year he signed the Panglong Agreement after the successful Panglong Conference. He was Minister for Frontier Areas Affairs in the AFPFL government under Bogyoke Aung San when they both met their death at the hand of assassins during a Cabinet meeting at the Secretariat on July 19, 1947.

## BOGYOKE AUNG SAN

The youngest son of U Hpa and Daw Su. Born at Natmauk, Magwe district, Upper Burma, on Saturday, February 13, 1915; Tabaung Lasan I, 1276BE. Had three sisters and five brothers. The sisters earned their living by weaving, such as Yaw longyi. Ko Ba Win, an elder brother fell at the same time with Bogyoke. Ko Aung Than also became an M.P. from Natmauk and was an executive in the NUF. Ko Nay Aung was another brother. Educated at the National High School at Yenangyaung and the Rangoon university. His angularity of manners and total indifference to environment won him few friends at the university during the first two years, so that when he contested for executive membership of the RUSU in the third year he lost. But he tried again, and got himself elected in the next year. In the fourth year he became editor of the Oway magazine, the student union organ. Ko Aung San was elected vice President of the RUSU in 1936-37. Left for China disguised as a Chinese passenger on board a Chinese ship on August 8, 1940. At Amoy he got into touch with a Japanese friend who arranged for his air trip to Formosa where he met Bo Mogyo alias Mr. Minami. Through the latter met Colonel Suzuki. When the Japanese govt. promised independence to Burma, he decided to collaborate with the Japanese in the war. In 1943 the Japanese granted a sham independence to Burma and appointed Dr Ba Maw as the Adipadi and Bo Aung San as defence minister and commander in chief of the Bur-

mese forces. The Japanese continued their suppression of Burmese revolutionists and Bo Aung San, not being able to lead the revolutionary movement openly, did so secretly. On March 27, 1945, he launched the resistance movement against the Japanese.

After the war, he reorganized the AFPFL into a national front. After signing the Aung San-Attlee Agreement he attended the Panglong Conference in February 1947. He worked for and succeeded in achieving national unity through winning the confidence of the leaders of the three different national minorities of Burma, the Shans, the Chins, and the Kachins at the Panglong Conference. The Karens and the Karenni leaders did not take part at the historic Panglong talks. He placed complete confidence in his three Frontier Counsellors Sao Sam Htun, Vum Ko Hau and Sinwa Naw and they in him. It was the beginning of the birth of the Union of Burma for the first time in the history of Burma. On the eve of attaining a formal independence for all Burma, Bogyoke Aung San lost his life at the hands of assassins on July 19, 1947.

The full list of the Thirty Comrades with a brief account by one of the leading Comrades was published in English in The Nation in October 1958. The following are extracts from the publication. Said Bo Set Kya, "The men known as the "Thirty Comrades" played their part during the war, but they were a hastily gathered group comprising in some instances of cooks and pavement artists performing with a monkey on a stick, and if they believe themselves to be the heirs to Bogyoke Aung San's throne, they must be absolute fools" Bo Set Kya also dubbed as a "fool's paradise" the reported gathering of some of the "Comrades" in order to plan a reorganisation of the Army, with themselves either as Commanding Officers or filling in as Parliamentary Secretaries

Bo Set Kya, who at various times Commander of the South Burma Area, Chief-of-Staff, and Military Attache to Tokyo, said that with the exception of Bo Ne Win, Bo Let Ya, Bo Kyaw Zaw and Bo Bala (and one or two who after entering the Burma Army have gone underground) none of the others among the "Comrades" was found fit to be absorbed in the Army, and that the rejections were done by Bogyoke Aung San himself. "It should be remembered", Bo Set Kya said, "that in 1941, when we had clandestine dealings with the Japanese, the Thakin Party was in two sections, one led by Thakin Ba Sein and the other by Thakin Kodaw Hmaing. I belonged to the first group and Thakin Nu and others, including Aung San belonged to the second. The Japanese contacting us also operated in two groups. The Navy approached us and the Army the Thakin Kodaw Hmaing group. After secret meetings, each group, unknown to the other, was prepared to send representatives, to Japan. But the arrangements were not perfect and when our men were ready the Japanese were not. When the Japanese boat finally came, our men had dispersed and we had to gather up anybody who was at hand.

"The men nominated by our group were Thakin Tun Oke, myself, Bo Ne Win, Bo Saw Aung, Bo Saw Naung, Bo Myint Swe, Bo Phone Myint, Bo Moh Nyo, and another Bo whom we named Yamada and who died in Formosa. "Those sent by the other group were Bo Aung San, Bo Let Ya, Bo Ze Ya, Bo Yan Naing, Bo Yan Naung, Bo Moe, Bo La Yaung, Bo Bala, Bo Min Gaung, Bo Ye Htut, Bo Nyar Na, Bo Than Tin, Bo Min Yaung, Bo Myint Aung, Bo Lin Yone, Bo Zin Yaw, Bo Aung, Bo Tar Ya, Bo Tauk Htain, Bo Kyaw Zaw and Bo Than Tin.

"These groups met in Formosa and were integrated. After our return to Burma we held various commands. Bogyoke Aung San was pre-eminent, but when he became Defence Minister, Bogyoke Ne Win became Commander-in-Chief, and Bo Let Ya and I were Area Commanders of North and South Burma. Then I was Chief-of-Staff before being sent to Japan as Military

Attache. Bo Zin Yaw was a Captain in Pegu North". Said Thakin San Myint, "The 'Comrade' in charge of Pegu was Bo Yan Naung. Thakin Tin was a Major while I was a Captain. I was never under Bo Zin Yaw. I might add that although I was trained in Burma and did not go as one of the "Thirty Comrades" I superseded Bo Zin Yaw, when I became a Battalion Commander of the 3rd Battalion to be raised" Bo Set Kya supplied the clincher - "Bo Aung (now Bohmu Aung) was a pongyi in Pyu when the Japanese ship came". — The Nation.

6th October 1958. "Bo Zin Yaw who is now campaigning in Pegu district for the Nu-Tin AFPFL said yesterday at his residence in Yankinmyo that the Swe-Nyein group were wasting their time by sending San Myint and Bo Khin Mg to organise in Pegu district. "They are my pupils", he said. Out of the 30 Comrades, 22 of the living ones are in Burma, of these, nine others besides Bo Zin Yaw will be working for the Nu-Tin group. They are: Bo Hmu Aung, Bo Min Gaung, ULO, Bo Zin Yaw, Pegu district, Bo Myint Swe, ULO, Bo Bala, Myaungmya district, Bo Moe Nyo, Bo Min Yaung, Bo Saw Naung and Bo Phon Myint. Concerning the remaining Comrades Bo Zin Yaw said he was not sure about Bo Let Ya but Bo Yan Naing and Thakin Tun Oke would be for the Ahmyotha party. Bo Setkya and Bo Htauk Htain would be for Swe-Nyein, Bo Ne Win, Bo Kyaw Zaw and Bo Lin Yone would be for Army or ex-Army. Bo La Yaung for the PCP, and the remaining three Bo Ze Ya, Bo Yan Aung and Bo Ye Htut for the 'jungle'. Bo Zin Yaw also said that the question of selecting the MPs for the districts had not come up yet, but they would let the district decide for themselves".

## THE OLD SCHOOL TIE

My heartiest congratulations on the centenary celebration of St Paul's High School. A high school which could boast of continuous good records should be commended and I a non-Paulian associate with all in wishing its continued success. It is to the credit of the country to have a few good schools which turn out really good students. I have seen series of interesting articles run by the Illustrated London News about some of the public schools in England. I think similar articles about some interesting schools in Burma should be inspirational to many concerned. St. Peter's and St. Paul's were in my days known as English high schools. I would like to hear more about the "hundreds of other eminent men trained by the dear brothers, judges, scholars, diplomats, and men in all the learned professions".

Insofar as Government Anglo Vernacular High Schools are concerned I believe the record of the Government High School, Sagaing would be hard to beat. It has not yet produced a prime minister but it has certainly produced some eminent men including those who are leaders in maintaining law and order.

It could boast of three former cabinet ministers, namely Thakin Thakin first paid leader of the Opposition, U Vum Ko Hau of Bogyoke Aung San's cabinet and Bo Khin Maung Gale.

Four are serving as ambassadors of the Union: U Ba Maung, IGP in Thailand; U On Sein in USA; U Vum Ko Hau in Indonesia and U Sein Bwa in Yugoslavia, other senior diplomats are U Nyun (Bonn) and U Hla Oung (New Delhi). Three succeeded to become I.C.S. men; U Ba Htay, U Ba Tint and U San Lin of the Union Bank.

Brigade Commanders and Colonels are Chit Myaing, Saw Myint (Frontier Admn.), Tun Sein (ex Rangoon Corpn. fame), Hla Maw, Thein Doke; Lieut Colonels are E Maung, Ba Byu, Po Kung, Thaung Dan and Tin U. The other "Major General" Hla Maw was according to "The Nation"

killed by Govt. troops on his way to China. During the Jap occupation of Burma thirty Sagaing old students found their way to Japan. Those holding divisional rank are Mr. G.S. Dillon, U Thein Aung, U Khin Maung Maung, CP, U Tin Maung Maung, DIG, U Tuang Hmung, U Thawng Chin Thang, U Lal Bik, EE, U Ba Myint DPI, U Tun Thein ADPI, and U Kyi IFS. Forest Chief like U Saw Lin had fought like a regular army commander and had repulsed many insurgent attacks and had earned coveted titles like Thihabala and Thiripyanchi and T.D.M. Some civil surgeons who have made their marks are Professor Dr. Maung E, Dr. Ni Khwe, FRCS and Major Yoke Tyan. Since his return from Scotland Dr. Ni Khwe has operated seven hundred goitres with success.

Many of the above have got one or more union or foreign titles if that can be said to be a fair yardstick to judge one's usefulness. I believe the masters usually make the school. The respected headmaster of my old school was Mr. Edward C. Down of the Board of Education (UK) and who saw service at Mafeking. He used to give us his own cyclostyled History of Britain.

When I was in school I remember the names of a few schools which turned out some outstanding rivals in examinations. I may mention the names of the middle schools of Mogok and Falam and national schools like Sam Buddha Gawsha School and Shin Araham School, Mudon. I salute the masters in charge of these schools whoever they were, as results were on merit alone and not on democratic methods. — From The Nation.

Bandula, Maha

"Bandoola is said to have possessed all the courage, and at the same time all the barbarity, of these ferocious leaders. His answer to a summons sent for the surrender of Danubyaw, deserves to be recorded: "On reaching Donnabaw, the naval and military commanders, General Cotton, and Captain Alexander, summoned the place to surrender, to which Bandoola is said to have sent the following manly reply:

We are each fighting for his country!

And you will find me as steady in defending the liberties of mine,

As you are forward in asserting the rights of yours

If you wish to see Danubyaw,

Come as friends

And I will show it you;

If you come as enemies,

Land

These are not the men you were wont to fight and beat!

You will find us ready

And you will see which are the better men

With Bandoola, the Burmese lost their great hope of success — his place is yet unfilled by any Chief of talent.

Brig. Gen. Campbell arrived before Dantbyaw on the 29th March 1825 and on the 2nd of April the attack on the fort was made, but an early shot having, it is said, closed the career of Bandoola, the other chiefs were panic-struck, flying to the jungle, and leaving all their artillery and ammunition in our possession".

## CHARLES EVANS WHITTAKER :

Named to the court by President Eisenhower only last March, Charles Whittaker, 56, has participated in none of the major recent decisions. He did not finish high school but went to work as an office boy at a law firm and eventually became a partner in the firm. He served as a federal district judge and on the US Court of Appeals before joining the Supreme Court. Whittaker will likely make his decisions as a legal scholar. "I read the law only for understanding of its meaning", he says, "and apply and enforce it in accordance with my understanding". — *Life* July 57 Paris. Ike's latest appointee is still the court's big question mark; last week's cases had been argued prior to his appointment. Born on a Kansas farm, he had little formal education before sweet-talking his way into Kansas City School of Law, after graduation, practiced corporation law in Kansas City, Mo. Able, scholarly, he was appointed to the Eight Federal US Circuit Court of Appeals. Lifelong Republican, his opinions were lauded by the bar for their reasoning. Methodist Whittaker views himself as dispassionate, his aim "the Biblical goal : love man, deal justly and walk humbly". Dry-humoured, undramatic, a legal technician, he may well be found on the conservative side, but his robe is too new to detect any wrinkles — *Time* 57 Paris.

*Man of Many Parts* : Mr Sakari Severi Tuomioja, Finnish ambassador. At 20 he had to interrupt his law studies so that he could earn some money when his father died. He became a shorthand-typist in the Finnish Parliament. At 33 he was Finance minister, at 34 Governor of the bank of Finland, at 37 governor of the international bank of reconstruction, at 39 foreign minister and at 41 prime minister. He left London embassy to become executive secy to the UNEEO in Geneva. — *Manchester Guardian* 57 Paris.

## RICHARD M. TITMUSS

Retirement from work must not mean poverty. This is the biggest single promise the Labour party makes for the future and — to all appearances — the only piece of really fresh policy-making that the party has done since the war. Its main author is a haggard professor at the London School of Economics, Richard Morris Titmuss, who has been called the Labour party's one-man Civil Service. Everyone knows that half-pay on retirement is desirable; Professor Titmuss and his team set out to prove that it might be possible as well.

His appointment in 1950 as Professor of Social Administration at the L.S.E. was a remarkable achievement, since he had never before taught at a university, nor even attended one as a student. His mother and father were farming people in Bedfordshire who sold up in the hard times after the First World War. His father died when he was fifteen and he had to leave the local school — where he says he learnt nothing except to play and love cricket and football — to help keep his mother and a younger brother and sister. With difficulty he got himself taken on as a temporary clerk in one of the big insurance companies. Here, on the tough, uncertain ladder of an insurance agent's life between the wars, he spent his twenties and early thirties. He was an earnest young Liberal, went to meetings about Abyssinia and Spain, met his future wife at a youth hostel, took her to the Proms and began to write books

and to think critically about a social system where many died needlessly because of poverty and many people had to choose between limiting their families and sinking to (or staying in) a lower class. In the war, unfit for active service, he moved in 1942 from the insurance world to the Civil Service. Sir Keith Hancock in the cabinet office was in charge of the Civil history of the War, and having read one of Titmuss's books, asked him to join the team. Out of this came "Problems of Social policy", the book that established his reputation. Based on his study of what actually happened to the social services in wartime, it argued that they could no longer be regarded as society's "ambulance wagons" (in Lloyd George's phrase) or its "safety net" (in Churchill's), but were an organic part, and mirror, of the society which provided them. They could and should be the instruments of profound social change.

Ritchie Calder, one of the oldest and most faithful staff writers on this journal, has been made a professor in Edinburgh. Cheers and more cheers. Few have contributed more to scientific understanding and none more to the spread of international ideas. His supplement on the Congo, which will be published in this journal next week, is the first thorough eye-witness account of the whole complex tragedy. He has no academic background. He began as a boy reporter in Scotland. The nearest precedents are Richard Titmuss at LSE and Charles Madge at Birmingham. — *New Statesman* Oct 60.

A.P. WADSWORTH retires from the editorship of the *Manchester Guardian* when all the world is talking of his paper, the Civilisers praising and the Primitives cursing — which is as it should be. Having known him for more than a quarter of a century — I was his colleague in the last days of C.P. Scott, when he was the best ever Labour correspondent — I have not been surprised at the quality he has shown as editor. Never has the *Manchester Guardian* been better than since the beginning of the Suez crisis. It has had the courage to say frankly what all the papers knew to be true — that Sir Anthony's warlike gestures were leading to a war which would not be stopped unless politician and journalists told the truth. — *Statesman* 20 X 56 VKH Paris.

Alfred attended Cronkeyshaw day school where he learnt French, chemistry, algebra, and Euclid to the admiration of his relations. His father was a keen field naturalist and Alfred early lined his bedroom with pressed flowers and fossils correctly labelled, dissected frogs, bees, and butterflies, and studied pond life under the microscope. At school he was quite brilliant and a career was discussed. His father had unhappily developed a weakness for drink, which was ruining the family business, so that a university career was out of the question. Both his parents were agnostics and after consulting his teachers journalism was chosen. At 14 he went to the Rochdale Observer and soon became a reporter — he learnt shorthand with fury and reached 120 words a minute in four months. It was a happy choice. He worked early and late with terrific enthusiasm and an insatiable thirst for knowledge. All his pocket money was spent at second-hand bookstalls. He combed the public library and read all the English classics he could lay hands on, improved his French, learnt some German, and went to Germany for a fortnight's holiday alone, at the age of 16, which he did on ten pounds. He (W.W. Hadley later editor of *Sunday Times*) was a fine journalist and an inspiration to any beginner, and, by starting a monthly supplement he gave scope for literary articles and for researches into local history which, even at 15, Wadsworth was already writing. Hadley left in 1908, and was succeeded at Rochdale by H.A. Mince, a scholarly journalist of many parts, later northern correspondent of the "Times" who also gave him much encouragement. His work in Ireland

earned C.P. Scott's appreciation, and he came back to "the Corridor" — the "Guardian's" name for the leader-writing and editorial section — as a leader-writer and Special Correspondent.

His tireless vitality, his wide range of interests, and the high speed at which he could compose enabled him to appear like a state army, to contribute more to the paper than any of his forerunners. Another strong trait in him was his scholarly approach to journalism. Though he left school at fifteen, and never attended a university, he was an unusually scholarly journalist. He made himself a name as an economic historian. The M.G. is the educated Socialist's daily paper, Mr. A. Hetherington the present Editor is 36; joined the MG in 1950. Previously he was on the staff of the Glasgow Herald and of "Die Welt" in Hamburg. He was educated at Greshams school, Holt, and Corpus Christi college, Oxford; younger son of Sir Hector Hetherington, principal and vice chancellor of Glasgow university; married to Miranda Oliver daughter of Prof R.A.C. Oliver of Manchester University.

Vladimir Dedijer, journalist, historian and still in his forties is an outstanding example of the new kind of communists in eastern Europe who have gone back to the European tradition of communism as and care passionately about such old fashioned things as moral integrity, freedom, and respect for human rights. The Simon research fellowship will give him his long sought opportunity to complete and publish the history of the Yugoslav revolution on which he has been working for seven years. No one is better qualified than Dr Dedijer to write the story of that revolution. While still in his thirties Dedijer was his country's delegate to the UNGA and on important foreign missions became editor in chief of the party organ Borba and was made a Minister. But he stoutly defended Djilas's right to speak his mind and resisted moral, political and economic pressure to buy his own safety by disavowing and condemning his friend. And so he, too, was punished. The responsible authorities in Yugoslavia at last relented sufficiently to let him take his long-deferred doctor's degree and accept invitations to lecture from universities and institutes in Scandinavia and France as well as Manchester university's offer of a Simon senior research fellowship. — M. Guardian; 11 June 57 Paris.

#### ANDRE MALRAUX

During my four years stay in Paris as the Burmese Minister to France and Holland I found out that M. Andre Malraux was one of the most interesting persons in France. He held no office at the time of my arrival in Paris in 1955. He is a writer, an artist and what is more an Orientalist. 'Pre-eminently an intellectual who has seen and taken part in more action than most men could encompass in a life-time, he is one of the few round General de Gaulle who have real personal relations with him and at times, perhaps, even a certain influence on him'. He was born in Paris in 1901, and after the lycee and the School of Oriental Languages went off at the age of 22 in charge of an archaeological mission to Cambodia. The entanglements in which he became involved as the result of his discovery and removal of a large quantity of Khmer statue is a long and fascinating story which not only brought his name before the public, but gave him material for one of his early novels, La Voie Royale. Until 1926 he worked in Indo-China with the Annamite nationalists, and in that year played an important part in the Kuomintang revolution in Canton. One outcome was his La Condition Humaine, which won him the Goncourt prize in 1933 and made him famous.

In the thirties he became president of the World committee for the Liberation of Dimitrov and was responsible for taking to Hitler protests against the Reichstag trial. Inevitably he fought

for the Republicans in the Spanish civil war. As leader of the foreign air corps attached to the Madrid government his daring and initiative became legendary. His experiences in Spain resulted in the novel *L'Espoir*. He escaped from the p.o.w. camp in which he was confined after the French collapse in 1940, and in 1942 became a resistance leader; and under the name of 'Colonel Berger' he was perhaps one of the best known of the French resistance figures (one of his decorations is the British D.S.O.) After the liberation he was appointed minister of information in General de Gaulle's government, and later played a leading part in the General's Rally of the French people. When the general returned to power in 1958 he became minister of information, before being given the portfolio of Cultural Affairs. No short sketch could possibly do justice to this fascinating personality, whose habitual torrent of thought and speech has before now proved a somewhat embarrassing asset. His present office seems rather better suited to him than that of minister of information, and he brings to the task of seeking to re-establish the pre-eminence of French cultural values and accomplishments most of the old fire and enthusiasm of his past battles" — *Time*; VKH 8xii 59, Paris.

#### THE HUMANIST and The ARCHITECT :

Andre Malraux has had a passion for saving works of art ever since, at 22, he retrieved from the jungle a number of lost temples on Cambodia's "royal way". He also has a passion for big causes, and is the classic example of that attractive French type, *l'homme engage*. He has fought with both the pen and the sword — he was wounded in the Spanish civil war, was a resistance hero in World War II, and has written such decisive books as "Man's Hope" and "Man's Fate". Gen. de Gaulle lost no time appointing him minister of cultural affairs, and he seems the ideal choice for the job in France's renaissance, for in him the humanist and the man of action are combined. The basic conception of the UN building is his, for example, though the final plan is not. His theories of light and space are in thousands of modern houses that many architects in many countries have built, taking literally Le Corbusier's remark that "a house is a machine to live in". But he has done one job that must make him the envy of all other architects. He has designed a whole city, the famous Chandigarh, which has risen out of nothing on the plains of east Punjab. Malraux's intervention has saved the house in Poissy. Scholars will be glad, for in the early work of any genius there is much to be learned. And France can be proud that her leaders have a concern for art and beauty. In America, where an early building by Frank Lloyd Wright has been torn down for a parking lot, and where so much of our heritage falls every year to the wrecker's ball of progress, we need such a ministry and such a man as Malraux. — *Herald Tribune*; VKH Siyin 21-3-59 Paris.

'By what else am I obsessed as writer, if not by Man?' asks Berger, the hero of Malraux's novel "The Walnut Trees of Altenburg". Indeed, Malraux has never written a line without being driven by an obsessive passion which keeps him in a state of insistent self-interrogation. He has not had far to go to meet the Sphinx — she has travelled with him since early youth asking him not her childish riddles but the few fundamental questions to which the founders of religions and philosophies have always provided answers, the best of which have survived to furnish slightly modified versions of the same problem.

#### WRITER and FIGHTER :

Style IS THE Man : Whoever has read even a few pages of Malraux will be able to recognise him forthwith in any of his writings, for his style is like the style of no other man. The obsessive



intensity which never allows the movement of images and ideas to slow down the elliptical condensation which turns the reader into a panting companion of a tireless runner besides that, the frequent evocation of keywords with the effect of incantations, brilliant phrases which illuminate the context like beacons in the dark allusions which boundlessly flatter the reader by the assumption that his knowledge is practically unlimited; aphorisms which dramatize wisdom with astounding audacity — all this characterizes Malraux's writing and renders it so suggestive that not a few of the authors of the books written on him have been unable to resist the temptation to imitate him. Malraux talks exactly as he writes, with the same breath-taking velocity, with the same precision in his aphoristic formulations, with the same elliptic shortcuts. Never has it been as with him that the style is the man. — manes sperber. Man's Fate : What are obsessive themes in Malraux's writing ? In the first place what Pascal has formulated as the condition of man : "A number of men in chains, and all doomed to death; every day several of them are slaughtered under the eyes of the others. Those who remain recognise their own condition in that of their counterpart" The theme of death is omnipresent in Malraux's works, but Perken's last word is not the last word. The "Voices of Silence" and the "Metamorphosis of the Gods", as well as the three volumes of the "Musee Imaginaire de la Sculpture Mondiale" and other essays reveal an answer to this desperate man.

#### GREAT WRITER ·

I believe that Malraux will resume fiction writing and begin a new "Struggle with the Angel". He might then make it obvious to his astonished contemporaries that the idea of happiness is as young as it appeared 170 years ago to St Just, another eternally young man; that it is as daring an idea as Goethe discovered it to be when he finally had to finish his "Faust" "He was more than a man, he was a century" said Victor Hugo of Voltaire, in the rhetoric of his time. A few decades from now a young orator will perhaps apply this phrase to Malraux, the great writer who, when the battles of our time were raging, did not write but fight "for the power and the honour to be man". — The famous French novelist, art critic and man of action, Andre Malraux, recently turned sixty; this appreciation of his work and ideas was written by the distinguished writer, critic and psychologist Manes Sperber :

M. Andre Malraux's interests in art and the Orient, his ability in writing and his participation in resistance movements could best be discerned from the illustrations of *MALRAUX par lui-meme*, VKHS; 15 Oct 58 Paris.

#### C.R. ATTLEE (LORD ATTLEE), K.G., O.M., C.H.

Attlee was more directly and personally involved in the policy which culminated in the birth of three Asian members of the Commonwealth — India, Pakistan and Ceylon — and the formation of the independent Republic of Burma, than almost any other issue throughout the course of his whole administration. "He (Wavell) produced a plan worked out by his Indian Civil Service advisers for the evacuation of India, with everybody moving from where they were by stages right up through the Ganges valley till eventually apparently, they would be collected at Karachi and Bombay and sail away. Well, I thought that was what Winston would certainly quite properly describe as an ignoble and sordid scuttle and I wouldn't look at it. I came to the conclusion that Wavell had shot his bolt, and that I must find somebody else I thought very hard on that and looked all round. And suddenly I had what I now think was

an inspiration. I thought of Mountbatten. Now Mountbatten was an extremely lively, exciting personality. He had an extraordinary faculty for getting on with all kinds of people, as he had shown when he was Supremo in South-East Asia. He was also blessed with a very unusual wife. So I put it to him. Bit of a shock for him, you know, because one of Dickie's great hopes was that he would one day succeed to the position of First Sea Lord from which his father had been most disgracefully thrown out in the anti-German cry at the beginning of the first World War. He didn't want to leave a naval career. But I talked to him and he very patriotically agreed to take on the job. I told him I would talk to the Lords of the Admiralty with regard to his sea service and see to it his naval career wasn't jeopardised by taking a shore job. I saw the King and rather unexpectedly he warmly approved of the idea right away — not everyone would let a member of the Royal family go and take a risky job, hit or miss, in India as he did. He went out under conditions on which we were both entirely agreed — that he was going out not to continue the British Raj but to end it. At the bitter end, of course, Winston was very strongly opposed, and several Indian authorities like Anderson and Butler also thought we were being precipitate. The argument always is of course; "Go slow and things will get better". But there are occasions when if you hesitate and go slow things get not better but worse. At first both sides wanted to have Mountbatten carrying on as Governor-General of both Dominions although eventually, of course, Jinnah decided to be Governor-General of Pakistan himself. But it was a very high tribute to Mountbatten, because it's very rare that a nationalist government doesn't want to sweep away everything. The Indians wanted Mountbatten to carry on for a limited time as the first Governor-General and they did the same in continuing Archie Nye as Governor of Madras, again a very high tribute. We would have preferred a United India. We couldn't get it, though we tried hard. — Sunday Times. I met Mr. Attlee for the first time during the NU-ATLEE talks in London in 1947.

FIELD-MARSHAL SIR GEORGE STUART WHITE V.C., G.C.B., O.M., G.C.S.I., G.C.M.G., G.C.I.E., G.C.V.O., (of Fort White, Chin Hills) was born on July 6, 1835, the eldest son of Mr. J.R. White, of Whitehall, Co. Antrim. He thus adds another name to the long list of Irishmen distinguished in the military service of the Crown — a list including, with many others, the names of Wellington, Wolseley, and Roberts. And his career may be briefly sketched as follows :

Educated at Sandhurst, he entered the Army in 1853; served in the Indian Mutiny with the 27th Inniskilling Fusiliers, and in the Afghan war of 1879-80 with the 92nd Gordon Highlanders. In September 1885 he was appointed to a brigade of the Madras army detailed for service in BURMA, and took part in the occupation of MANDALAY. From 1886-1889, he commanded the forces in UPPER BURMA, where his operations against the armies of dacoits or banditti and his expeditions into the HILL RECESSES OF THE FRONTIER TRIBES did much to secure the pacification of the province. On the 8th of April 1893, he succeeded Lord Roberts as Commander-in-Chief in India, a post he held until his return to England in 1897, when he was appointed Quartermaster-General of the Forces in England. In September 1899, when the hostile attitude of the Transvaal Government necessitated the strengthening of the garrisons in South Africa, Sir G. White was selected to command our forces in Natal, and his name is especially associated with the defence of Ladysmith.

He received the V.C. and C.B. and a brevet lieutenant-colonelcy in 1879 for services in the Afghan war; was made K.C.B. in 1889 for services in Burma; G.C.I.E. in 1893 for services

in Baluchistan, G.C.B. in 1897 for services as Commander-in-Chief in India, G.C.S.I. in 1898. He was also a D.C.L. (Oxford), LL.D. (Cambridge), and an Hon. LL.D. (Dublin), as well as colonel of his old regiment, the Gordon Highlanders, and hon. colonel of the 5th Batt. Prince Albert's (Somerset Light Infantry).

**Regimental Services:** The first point to note in his career is the fact that for nearly thirty years — from 1853 to 1880 — his services were purely regimental — a proof that staff training at headquarters is not always essential to success in high command. But his regimental services were very brilliant. On Robert's advance to Kabul from Charasia on October 6, 1879, White was in command of a party of the 92nd Highlanders near the Sang-i-nawishta gorge, a difficult pass midway between the Charasia camp and Kabul, flanked by precipitous hills on either side — all in occupation of the enemy. While Baker's Brigade advanced up the steep slopes on the enemy's right flank and drove them — fighting desperately — along the ridge towards the gorge, White, with splendid gallantry, fought his way, under heavy fire, through the pass and was able, in the nick of time, to send 200 men to attack the enemy's left flank — thus completing their discomfiture.

"From an inspection of the ground", writes General Roberts, "I had no difficulty in coming to the conclusion that much of the success which attended the operations on this side was due to White's military instincts and, at one supreme moment, his extreme personal gallantry. It afforded me, therefore, very great pleasure to recommend this officer for the Victoria Cross".

In the capture of Takht-i-shah (a precipitous ridge south-west of Kabul), held in great force by the Afghan clans which rose in insurrection at the close of 1879, Major White was in command of the leading portion of the attacking party, and succeeded, after a hard struggle, in capturing the nearest portion of the ridge, then moved his men rapidly along its crest, the Afghans disputing every inch of the way, until he reached the foot of the craggy eminence which formed the enemy's main position. He was here joined by some of the 72nd Highlanders, 3rd Sikhs, and 5th Gurkhas, and the combined troops, in a brilliant charge, drove the enemy off the heights. In the battle of Kandahar against Ayub Khan on September 1, 1880, Major White led the party which stormed the enemy's final position, and was the first to reach the guns. He was again specially mentioned for his gallantry.

The next phase in White's career brings out another feature in his character — his readiness for any service. In 1884, when at home in command of his own regiment in Edinburgh (a very pleasant duty), he received an offer of service in Egypt, and at once accepted. The post assigned him was less important than he deserved, and afforded little opportunity for military distinction. But he worked indefatigably, and in due time got his reward. In 1885 war broke out with BURMA, and White was appointed to the command of a brigade of the Madras army detailed for service in that region. The capture of MANDALAY was easily effected by the troops under the command of General Prendergast, and at the conclusion of the war White was placed in command of the forces left for the protection of the new province. But it was not to be all plain sailing. Plundering bands of dacoits, who used in former days to blackmail the villagers in collusion with the King's officials, now joined the disbanded soldiery and adherents of the ex-ruler, and overran the province from end to end; while the frontier tribes, always hostile to their Burmese neighbours, thought their opportunity had come, and, by frequent incursions into British territory and raids upon its inhabitants, kept the entire border in a state of terror. For two years White was constantly engaged against the dacoit bands. Heartily co-operating with the civil authorities, he organized a system of movable columns which gave the enemy no rest, and at

the close of the first two years the country was sufficiently pacified to allow the substitution of an organized police for military troops in the maintenance of internal order. White then directed his attention to the FRONTIER TRIBES in the north and east and south, and was able by a series of well-planned expeditions to bring under the settled influence of British rule a tract comprising 50,000 square miles — a territory, that is to say, almost as large as England. "The success of these operations", said the Government despatch, "which has involved great hardship and labour on the troops, and the satisfactory progress made towards the pacification of the country must be ascribed in a very large measure to the skill, judgment, and ability of Sir George White".

In 1889 with the rank of major-general, he was transferred, *per saltum* from the eastern to the western frontier of India — from the swamps and forests and humid atmosphere of Burma to the arid regions of Baluchistan — and placed in command of the troops at Quetta, where he soon found himself engaged in an expedition against marauders in the Zhob Valley.

In 1893 Sir George White succeeded Lord Roberts as Commander-in-Chief in India, and was at once engaged in carrying out a most important measure — the abolition of the Presidential commands and the introduction of a new system of army administration, which in turn has in later years been succeeded by another.

In September 1899, Sir George White was selected at a critical moment to command the forces in Natal. This was a new phase in his career. His reply to the message from the south on the day after Colenso is his best title to fame: — "I can make food last for much longer than a month, and will not think of making terms till I am forced to. The loss of 12,000 men would be a heavy blow to England. We must not think of it". His determination to hold the town at all costs to the end was crowned with success, and the reward he reaped was the affection and respect both of the Army and the nation. Till the siege of Ladysmith is forgotten the name of Sir George White will continue to hold a place in the memory of his countrymen.

The fever with which he had been attacked during the siege caused him to be invalided home shortly after the relief had been accomplished, but soon afterwards he was appointed Governor and Commander-in-Chief at Gibraltar, a post in which, during the five years that he filled it, he earned much popularity. During his tenure of it he was raised on the occasion of a visit paid to the fortress by King Edward to the rank of Field-Marshal, and on the termination of his period of command he was appointed, appropriately enough, Governor of the Royal Hospital, Chelsea. In 1905 he received the Order of Merit, but though covered with honours and decorations Sir G. White was singularly modest and averse from anything like display of self-laudation, and was always ready to acknowledge the merits of others. Few who have had the privilege of listening to him, when speaking upon a subject that moved him to emotion, will forget the thrill of his quiet oratory, any more than those who have been associated with him officially will ever fail to cherish the memory of his simple kindliness of method and manner. For the last few years the many campaigns which Sir George White had made in the evil jungles of Burma began to exact a penalty. He suffered from the effects of malaria and his strenuous public services. In a word, he died as he had lived, a faithful servant of the King, prepared to do his duty to his country at any sacrifice.

In 1874 Sir G. White married the only child of the Ven. J. Baly, Archdeacon of Calcutta, by whom he leaves issue. His son, Captain J.R. White, was formerly in the Gordon Highlanders, and served in the South African War, 1899-1901 being mentioned in despatches and receiving the D.S.O. — Time.

Lieut.-Colonel F. S. Le QUESNE, V.C.

Lieutenant-Colonel F. S. Le Quesne, V.C., who won the decoration in 1889 for conspicuous bravery while serving as a surgeon during the attack on the village of Tartan (Taitan, Siyin Valley, Chin Hills), Upper Burma, died on April 14, 1950, at Bristol at the age of 86.

Ferdinand Simeon Le Quesne, who was the third son of the late Lieutenant-Colonel Giffard N. Le Quesne, Royal Jersey Artillery, was born in Jersey on Christmas Day, 1863. After being at school in the Channel Islands he received his medical training at King's College Hospital, London. Preferring a career in the service to that of a private practitioner, he joined the army medical service, and in 1889 was called upon to serve in the Burma Expedition. On May 4 of that year he was with a column of the Chin Field Force attacking the village of Tartan. In the course of the operations Second Lieutenant Michel, of The Norfolk Regiment, was lying wounded within five yards of the loopholed stockade from which the enemy was maintaining a continuous fire. Surgeon Le Quesne, notwithstanding the fire, with perfect coolness and self-possession, went to the aid of Michel and remained with him for 10 minutes dressing his wounds. Le Quesne then turned his attention to other wounded and while attending to another officer was himself severely wounded. In addition to being awarded the VICTORIA CROSS, which was gazetted on October 29, 1889, Le Quesne was mentioned in dispatches and received the medal and clasp for the campaign. He saw further service the next year with the CHIN LUSHAI FIELD FORCE and in 1891 with the Wuntho Field Force. Le Quesne reached his majority in 1898, just before the outbreak of the South African War he continued to serve and he was promoted to lieutenant-colonel in 1906. Lieutenant-Colonel Le Quesne, who retired in 1918, was in his younger days a fine shot and an able player at rackets and lawn tennis. He was unmarried. — *Time, London*.

In this action our loss was one officer killed and two (Captain Mayne and Surgeon Le Quesne) severely wounded and three men killed and eight wounded. Surgeon Le Quesne received the Victoria Cross for conspicuous coolness and gallantry displayed whilst dressing Lieutenant Michel's wound.

The village called by us "NEW TARTAN" is known to the (Siyin) Chins as Shellum, and they give the following account of the fight. Shellum was a settlement in which about 100 persons of the Bwenman Clan lived. They had built block-houses in case of surprise by the troops, who actually did surprise them, the first intimation they received of their approach was seeing a fox-terrier which was in advance of the troops. The Chins, men, women and children, all crowded into the block-houses approximately 80 in number; they had time to get well into their positions as the troops marched past the village before they saw it. The troops then turned and attacked the block-houses. Twenty-nine Chins were killed and 11 wounded. Lyen Kam, the Bwenman Chief, was killed. There were 40 untouched persons left in the block-houses when the troops retired. The Tartan Chief's (Do Lyin) youngest brother was killed and Tan Chim, another brother, wounded. Do Lyin came out of it all right, but five years later died in the Myingyan Jail. — *Chin Hills Gazetteer*.

In the Siyin Sokte tracts large trenches are dug and roofed with heavy timber flush with the ground inside the villages; these trenches are maintained as a refuge for the women and children in case of sudden attack. The entrance hole is blocked up and there are some dozen loop-holes through which the defender shoots down any who approaches his underground block-

house. In 1889 at Tartan we learnt that Chins cannot be turned out of these underground fortifications without our suffering considerable loss. When we first advanced into the hills the Chins fought in the open and from behind stockades, but they soon learnt that our quick-firing rifles were too much for them; and they could not stand against the charge of British and Gurkha troops. They then tried fighting from covered-in trenches as at Tartan (Siyin Valley) in 1889. *This fight, though considered but a drawn battle from our point of view, was regarded by the (Siyin) Chins as an overwhelming disaster to their arms, they frankly admitted that they were beaten.* In many Chin discussions and councils it was argued that, although fighting in the open and holding stockaded positions were impossible, they could more than hold their own in guerilla warfare. In these skirmishes, although we doubtless had more men in the field than the enemy, we really got the worst of it, for it was but occasionally that we hit a Chin, and we used to have casualties inflicted on us nearly every time that we moved out. The Chins laughed at us and boasted that they could always keep out of the way of people who were blind at night and who could never move off beaten paths. — *Chin Hills Gazetteer*.

GENERAL SIR GEORGE BENJAMIN WOLSELEY, GCB., (1907); KCB (1891); CB.

Born 11 July 1839; son of Major Garnet J Wolseley, and brother of Field Marshal Viscount Wolseley, KP, PC., GCB., GCMG., D.C.L., LL.D; educated by private tuition; Ensign Cheshire Regiment 1857; Lieut 1858; by purchase Capt. North Staffordshire Regiment 1868; Major 1878; Lieut-Colonel 1879; Colonel and A.D.C. to Queen Victoria for Egyptian War 1882, Major-General by selection 1892, served with 84th Foot in Indian Mutiny (medal); Asst. Adj. Gen in Afghan campaign (medal and Brevet Lieut-Col); asst, adj. and QMG the Nile campaign, and subsequently as Col on the staff commanding troops at Abu Gus (clasp and CB); Brigadier-General in Burmese campaign, held the first Durbar in the Chin Hills for the formal submission of the following four Siyin Chiefs who wielded the power of Kings in their Clans before the annexation of the Chin Hills by the British. The Siyin Chiefs who took the oath of submission were Chief Khup Pau of Khuasak; Chief Thuk Kham of Lunmun, Chief Kam Lam of Sumniang, Chief Pau Khai of Buanman, and Chief Mang Lun of Sakhiling, "On the 1st September 1890, at a Durbar held by Brigadier-General Wolseley, who was on inspection duty in the Chin Hills, the Siyin Chiefs formally took the oath of submission and friendship to the British Government and accepted Captain Rundall's terms, which included the surrender of all slaves and a promise to cease raiding on the plains and cutting the telegraph wire. The yearly tribute fixed for the tribe was Rs. 200 in cash or kind and an elephant tusk and Rs. 100 in cash were accepted as tribute for the first year. The submission of the Bweman and Siyin clans now completed the surrender of the Siyin tribe, which had commenced in January 1890, when Mang Lon of Sagylain came in". As soon as the last clan of the Siyins had formally surrendered, Captain Rundall turned his attention to the Soktes and Kanhows who had fought against Major Raikes in 1888-89, and who had hardly been dealt with at all in 1889-90" — *Chin Hills Gazetteer*, 1896. Thanked by Government of India, medal and K.C.B.; commanded the forces, Punjab, India with rank of Lieut-General 1897-98; Madras forces 1898-1903; retired 1906. Publications; magazine articles; recreations; shooting, cycling, tennis; address Thatched Cottage, Watlingbury, Kent; died 10 May 1921.

MAJOR-GENERAL SIR WILLIAM PENN SYMONS, KCB., CB.

Born July 17, 1843; son of William Symons; educated privately; joined 24th Regt. 1863; served in the Kafir and Zulu wars 1878-79; to India 1880; AAG for musketry, Madras 1882; DAQMG in the Burmese expedition 1885-6; commanded mounted infantry; Brigadier-General in the Chin Field Force; commanded the Burma Column in Chin-Lushai Expedition 1889; C.B. 1890; AAG for musketry, Bengal, 1893; commanded as Brigadier in the Panjab 1895; a Brigade in Waziristan 1894-5; Tochi 1898; and a Division in Tirah 1897-8; K.C.B. 1898; commanded the forces in Natal 1899; died October 23, 1899 of his wounds at assault of Talana Hill.

SIR ARTHUR PURVES PHAYRE, GCMG., KCSI.

Born May 7, 1812, son of Richard Phayre; educated at Shrewsbury; entered the Bengal Army 1828; served in the administration of Burma 1834-48; in the Panjab 1848-49; Commissioner of Arakan 1849 and of Pegu 1852; read the Proclamation announcing the annexation of the new territory; Interpreter to the King of Burma's mission to the Governor-General 1854 to whom Dalhousie said: "As long as the sun shines in the heavens, the British flag shall wave over those possessions"; led a mission to the Burmese Court at Amarapura 1855, Lt. Colonel 1859; joined the Bengal Staff Corps 1861; the first Chief Commissioner of British Burma 1862-7; C.B. 1863; went on two other missions in 1862 and 1866 to Mandalay then in Upper Burma; K.C.S.I. 1867; Lieut-General 1877; Governor of Mauritius 1874-8; G.C.M.G. 1878; wrote his *History of Burma* 1883, a work on Burmese coins, and papers for the Asiatic and Royal Geographical Societies; died December 14, 1885. His younger brother Sir Robert Phayre was Resident at Baroda in 1873; charged the Gaekwar with maladministration; Phayre's life attempted by poison Nov 9, 1874; the Gaekwar was tried and deposed 1875.

SIR BERTRAM SAUSMAREZ CAREY, K.C.I.E., C.S.I., C.I.E., V.D.

Commissioner of Sagaing Division, Burma since 1909. born 1864; son of late Rev. Alfred H. Carey; married Mary, daughter of late J.D. Chepmell. educated Bedford Grammar School. Appointed to Burma Police 1886; to the Burma Commission 1887; Political Officer in Chin Hills and the first Superintendent (Deputy Commissioner) 1889-95; Commissioner 1909; died 11 July 1919. Has a son Major Rupert S. Carey, O.B.E. formerly of the Tiddim Chin Levies; later became General Manager, Burmah Oil Company, Rangoon.

DONALD MACINTYRE, V.C., F.R.G.S.

Born 1832; educated at Addiscombe; entered the army 1850; with the 66th Gurkhas in the Peshwar frontier expeditions; 1852-64; with the 2nd Gurkhas in the Lushai Chin expedition 1871-72; gained the V.C., climbed over a stockade 8 to 9 feet high under heavy fire; Brevet Lieut-Colonel; in the Afghan war 1878-79 commanded 2nd Gurkhas in the Khyber and in the Bazar valley; retired as Major-General 1880; F.R.G.S., wrote *Wanderings and Wild Sport on and beyond the Himalaya*; died April 15, 1903.

CHURCHILL, Lord Randolph Henry Spencer (1849-1894).

Born Feb. 13, 1849; educated at Eton and Merton College, Oxford; M.P. for Woodstock 1874-85; for South Paddington 1885 to his death. Toured India in the cold weather of 1884-

85; Secretary of State for India from June 24, 1885 to Feb. 5, 1886. He sanctioned the Burmese war of 1885-86 and the annexation of Upper Burma, and concluded the Russo-Afghan Frontier negotiations.

CHRISTIE, S. T. (?-1876).

Entered army 1836; served with the 80th Regt. in the Burmese war 1852-53; commanded the storming party at Martaban; at the operations at Rangoon; at the capture of Prome; Lt-general 1876; died Oct 5, 1876.

CAMPBELL, Sir Archibald, Baronet (1769-1843).

Son of Captain A. Campbell; born March 12, 1769; entered the army 1787; went to Bombay and served under Sir Robert Abercromby 1790; was at Cochin 1795 and the defeat of the Dutch in Ceylon 1796; served in Portugal and under Sir John Moore 1808; commanded a Portuguese regt 1810; was brig-gen with the Portuguese 1811; maj-gen 1816 in command at Lisbon; commanded the first Burmese War 1824-26 and took Rangoon and Prome, and, marching on Ava, made the Treaty of Yandaboo in February 1826; G.C.B.; governed the ceded Provinces still 1829 when he returned to England; Lt-gen 1838; was unable through ill-health to accept the appointment of C-in-C Bombay in 1839; died Oct 6, 1843.

DUFFERIN AND AVA, F.T.H. Blackwood.

Born June 21, 1826; Under Secy of State for India 1864-6; under secy for war 1866, Governor general of Canada; Ambassador to St Petersburg 1879; Ambassador to Constantinople 1881; Viceroy of India 1884-8. Upper Burma was annexed on his advice; made Marquis in 1888 with the additional title of Ava; Ambassador to Rome 1888-91; Ambassador to Paris 1891-6; "his latter years were clouded by financial troubles in connexion with a business enterprise of which he had insufficient knowledge to exercise control; he retained the goodwill of the shareholders and public sympathy; President of the Geographical Society; wrote *Speeches on India*; died Feb 12, 1902

DURAND, Sir Henry Mortimer, GCMG, KCSI., KCIE., PC.

Son of Major-general Sir H. Durand, R.E.; educ. Blackheath school; Eton House, Tonbridge, Barrister, Lincoln's Inn 1872; I.C.S., Minister at Teheran 1894-1900; Minister at Madrid 1900-3; Minister at Washington 1904; Publications: *Life of Field-Marshal Sir George White, V.C. of Fort White, Chin Hills, Burma*. Died 8 June 1924.

SIR HARRY NORTH DALYRMPLÉ PRENDERGAST.

Born Oct. 15, 1834; son of Thomas Prendergast, M.C.S.; educated at Cheltenham and Addiscombe; entered the Indian engineers in Madras 1854; in the central India Field Force; severely wounded; gained the V.C. on November 21, 1857 at Mandiswar saving the life of Lt. Dew 14th light dragoons at the risk of his own, by attempting to cut down a rebel; also for gallantry in actions when ADC to Sir Hugh Rose at Ratghar and Betwa; severely wounded As CMG commanded the British Burma division 1883; Hyderabad subsidiary Force 1884; Burma expedition 1885-6.



JOHN SHAKESPEAR, Lieut.-Colonel.

Born Sept. 1, 1861; son of Colonel Sir R.C. Shakespear, C.B.; educated at Wellington College; entered the army in 1881 and became Major 1895; Intelligence Officer, Lushai and Chin-Lushai Expeditions 1888-89; D.S.O.; Superintendent, South Lushai Hills 1891-6; C.I.E. 1896; joined the Indian Staff Corps 1896; Deputy Commissioner, Assam; author of *The Lushais and the Land they live in*; *The Lushei Kuki Clans*.

JUDSON, Rev. Adoniram, D.D. (1788-1850).

Missionary; born at Malden, Massachusetts, Aug. 9, 1788; son of a Congregational minister; educated at the Brown university and Andover Theological Seminary; attracted by reading a sermon of Dr. Claudius Buchanan to missionary work in India; sent by the American Board of Commissioners for Foreign Missions to India 1812; ordered by the Bengal government to leave Calcutta, went via Mauritius to Madras and Rangoon in July 1813; preached to the Burmese; went up to Ava, established schools; taken prisoner on outbreak of first Burmese war; imprisoned at Oungpenle for 19 months, cruelly treated, released on the conclusion of peace in 1826; published a Burmese-English dictionary in 1826; and a Burmese grammar; translated the Bible into Burmese 1835, revised 1840; went to Amherst and Moulmein; visited America in 1845 enthusiastically received; returned to Moulmein; unable to complete his larger Burmese dictionary; died at sea on April 12, 1850 on a voyage to the Ile of Bourbon for his health; thrice married; the first Mrs Judson wrote *A History of the Burman Mission*; Colonel Sir H.M. Durand wrote an article on Judson as "The Apostle of Burma", in vol xiv number 28 of the *Calcutta Review*.

JUDSON, Ann Hasseltine (1789-1826).

Missionary; born Dec. 22, 1789, at Bradford, Massachusetts; daughter of John and Rebecca Hasseltine; educated at Bradford; joined the Congregational Church there, 1806, and taught a school in several places; married Adoniram Judson Feb. 5, 1812; resided at Serampur with Dr. W. Carey; summoned by the government to Calcutta and peremptorily ordered to leave India; they went to the Ile of France thence to Rangoon July 1813; Mrs. Judson went to England and the United States 1822; at Washington, her advice was taken by the Baptists respecting the Burmese Mission; she published her *History of the Burman Mission*; returned to Rangoon, 1823 and joined her husband at Ava; where he and other Missionaries were taken prisoners, in the first Burmese war she underwent terrible sufferings, "but by her eloquent and forcible appeals" procured their release; still she persevered with the Mission to the Burmese; she died of violent fever, October 24, 1826.

JARDINE, Sir John, KCIE.

B. England 27 Sep 1844; Educ. Christ College, Cambridge; Chancellor's gold medal English Verse 1864; President royal Asiatic society, Bombay; Judicial commissioner of Burma 1878; President Burma school board 1881; Chief secretary to Bombay government holding the political, secret, educational, Persian, and judicial portfolios 1885. Publications: *Notes on Buddhist law with translations of the Burmese Law of Manu*; Preface to Dr. E. Forchhammer's *King Wagaru's Code*; Editor of *Customary Law of the Chin Tribe*; and of *Father Sangermano's Burmese Empire 100 Years Ago*.

WHITE, Sir Herbert Thirkell, KCIE.

B. 1 Oct 1855; Educ. Dulwich. Entered Bengal civil service 1877; served in Burma 1878-1910; 3rd Burmese war (thanks of Governor-General in council; medal) Secretary for Upper

Burma 1886-87; Secy and Chief Secy to govt of Burma 1887-91; 1894-96; Judicial Commissioner, Upper Burma 1898-1900; Lieut-Governor, Burma 1905-10; decorated for service in Burma. Publications : A Civil Servant in Burma 1913; Practical Auction Bridge 1917.

VUL ZA THANG. Born 1917 Tonzang, Chin Hills. Educated at Falam and Maymyo; served in Bn. Comdt and Civil surgeon's office, Falam 1939-44. Evacuated to Champhai and Bisenpur, India, on approach of the Japanese army. After Japanese occupation posted to CDA outpost Khawbeem; later posted to Tiddim Japanese H.Q. Member of Chin Leaders Freedom League under the Chairmanship of Chin Leader Vum Ko Hau during the Japanese occupation of Burma and the attempted invasion of India through the Chin Hills, 1944. Posted to Tuikhiang in charge of supplies and labour under Japanese Commissioner Mr Inada who handed over his job in Tiddim to Vum Ko Hau. Received war service certificate. After the war pursued further studies in Rangoon university 1947. Headmaster 1955; Fullbright teacher grantee 1960; deputed for B. Ed in 1961. Interested in reading, photography and lay Christian missionary work among the Frontier peoples.

#### MAJOR-GENERAL ALBERT FYTCHE, C.S.I.

General Fytche, later Chief Commissioner of British Burma, was born in 1823 and educated at Rugby and Addiscombe. At the age of sixteen he obtained his commission in the Bengal army, and (like many distinguished men) commenced work in earnest at an early age. Before he was twenty, while serving as a lieutenant in the Arakan Local Battalion, he did credit to Rugby and Addiscombe while gaining his first laurels (1841) by routing out and punishing a wild hill-tribe known as the Walleng (Whualngo Lushai Chins) who had committed several raids on the British frontier. It was a difficult service. The position to be attacked was on a precipitous mountain, 4,000 feet high, with sides so steep that the inhabitants of the place could only ascend it by ladders. In the face of strong opposition Lieutenant Fytche dislodged the enemy, and for this gallant attack received the thanks of the British Government. In 1845 he joined the Commission of Arakan.

The tribes on the Arakan frontier and region beyond — wild, savage people, of a very primitive type — occupied General Fytche's attention. He found that they practised the system of kidnapping and slavery amongst themselves, which his administration did their best to suppress. Early last year (1872) the Loshai (Chin) country, lying on the south-western frontier of Bengal, and extending thence to Burma, became the scene of a campaign. The hardy mountain tribes, who for years had made raids on the neighbouring British territory, were punished, surveys were made and more knowledge of the country gained. At the time the General had for several months left his post of Chief Commissioner; still he must have been deeply interested in the operations, as they tended to solve the questions connected with the administration and political control of these remote regions. But so far as the local administration was concerned, the needful steps had been taken for materially improving the military position of the province, which should never be left without a considerable European force, and in our humble opinion, which should have its frontiers strengthened by a fortress system similar to that now being adopted in Germany. These with the Monkey Point Fort would render the passage impracticable, and this is absolutely necessary in case a Russian, American, or even German squadron should one day visit the future Liverpool or Glasgow of Chin-India" — Colonel W.F.B. Laurie, 1875.

The Statesman, Friday, October 19, 1945.

## KING'S MESSAGE TO BURMA: MARCH TO DOMINION STATUS

*Exclusive to The Statesman from The Times special Staff Correspondent in Rangoon.*

RANGOON, October 17. — A message from the King to the people of Burma declaring the British Government's policy towards their country and His Majesty's heartfelt hope that it would be successfully and speedily accomplished was read today by the Governor, Sir Reginald Dorman-Smith, at a gathering of leading citizens of Rangoon held in the City Hall to welcome him back.

The Governor afterwards dealt with the immediate political issues in a frank and friendly speech, which had a good reception.

Sir Mya Bu, former High Court judge, supported by U Ba Glay, the last Mayor of Rangoon in pre-war days, presided over the gathering, which included, besides Burmese notables, Lt-Gen Stopford, commanding the 12th Army, Air Marshal Sir Hugh Saunders and many other high ranking military officers and civilian officials. ENSA stage props provided an unusual background to the platform party, and it was noticed that the hall had acquired, as an addition to its mural decorations, the badges of ALFSEA and the 14th Army, which accomplished the liberation of Burma.

His Majesty in his message sent his warm sympathy to the people of Burma in their sufferings, congratulated them on their endurance under Japanese oppression and expressed his joy at their liberation by Allied and imperial forces with whom sons of Burma had joined to strike a courageous blow. The way was now clear for the sons of Burma, whatever their race, to work together for peaceful reconstruction.

Finally, *the King's message had a special word for the hill peoples of Burma, who had with such steadfast courage maintained for three long years the fight against the enemy.* A separate arrangement would be made for their administration, so that special attention might be given to their welfare and their indigenous institutions be developed. His Majesty expressed the hope that the day was not far distant when they too would desire of their own free will to take their place in a self-governing Burma. HMG would do all in their power to forward this last step in the historic task of the unification of Burma.

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DDCA SAGAING DIVISION 02821 1400

Un(.) Chiefs wish to convey the following message to His Excellency the Governor (.)

We, the Chiefs and people of the Chin Hills welcome the return of Your Excellency to Burma with happiness and joy (.) We feel proud that we have been able to play a small part in hastening your return and we are confident that your return will mark the day of great progress and prosperity in the Chin Hills and the rest of Burma.

16 October 1945

Governor of Burma via 12 Army

14(.) Please inform Chiefs that their message has given me great pleasure and also that it is my firm intention to arrange a meeting with them at the earliest possible opportunity in order to thank them personally for their unswerving loyalty and steadfast courage (.)

24 October 1945.

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Wavell to Gandhi Dear Mr Gandhi,

At the greatest crisis of all for India, at the time when a Japanese invasion was possible, the Congress party decided to pass a resolution calling on the British to leave India, which could not fail to have a most serious effect on our ability to defend the frontiers of India against the Japanese.

I do not accuse you or the Congress party of any wish deliberately to aid the Japanese. BUT YOU ARE TOO INTELLIGENT A MAN, MR. GANDHI, NOT TO HAVE REALIZED THAT THE EFFECT OF YOUR RESOLUTION MUST BE TO HAMPER the prosecution of the war; and it is clear to me that you had lost confidence IN OUR ABILITY TO DEFEND INDIA and WERE PREPARED TO TAKE ADVANTAGE OF OUR SUPPOSED MILITARY STRAITS TO GAIN A POLITICAL ADVANTAGE. I do not see how those responsible for the safety of India could have acted otherwise than they did and could have failed to arrest those who sponsored the resolution. As to the general Congress responsibility for the disturbances which followed, I was, as you know, Commander in Chief at the time; MY VITAL LINES OF COMMUNICATION TO THE BURMA FRONTIER were cut by Congress supporters, in the name of Congress, often using the Congress flag. I cannot, therefore, hold the Congress party guiltless of what occurred; and I CANNOT BELIEVE that you WITH ALL YOUR ACUMEN AND EXPERIENCE COULD HAVE BEEN UNAWARE OF WHAT WAS LIKELY TO FOLLOW FROM YOUR POLICY. I do not believe that the Congress party's action in this matter represented the real feeling to India nor that the Congress attitude of non-cooperation represents the opinion of anything like the majority of India.

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Gandhi to Wavell. Dear Friend

You have sent me a frank reply. I propose to reciprocate your courtesy by being perfectly frank.

Your letter is a plea for cooperation by the Congress party in the present administration and, failing that, in planning for the future. In my opinion, this required equality between the parties and mutual trust. But equality IS ABSENT and Government distrust of Congress can be seen at every turn. The result is that suspicion of govt is universal. Add to this the fact that Congressmen have NO FAITH IN THE COMPETENCE of govt to ensure India's future good. This want of faith is BASED ON BITTER EXPERIENCE OF THE PAST AND PRESENT CONDUCT of the British administration of India. IS IT NOT HIGH TIME that you cooperated with the people of India through their elected representatives instead of expecting cooperation from them? The responsibility for what followed the hasty arrests of Congressmen must rest solely on govt. For they invited the crisis, not the authors of the resolution.

As I visualize India today, IT IS ONE VAST PRISON CONTAINING 400 million souls. You are its sole custodian. Government prisons are prisons within this prison. And unless there is a change of heart, view and policy on the part of Government, I AM QUITE CONTENT TO REMAIN YOUR PRISONER. — Time, September 4, 1944; V.K. Hau 20 August 1946, Thuklai, Chin Hills, DR. Digest.

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"The first hint that the Burmese Constituent Assembly prefers a modified form of Dominion Status to complete independence as the basis of Burma's future constitution was contained in a leading article today in the Burmese Review, an influential weekly which is widely regarded as reflecting the views of U Tin Tut, member of the Interim Government and High Commissioner-designate to London.

The paper declared that Burma would do well to remain within the British Commonwealth which, it is said, might be enlarged and modified to "Britannic alliance".

The Burmese Review declared; "Complete independence has been a political war-cry in Burma for many years and though any political leader who proclaims preference for Dominion Status would be shouted down as a tool of British Imperialism, there are many intelligent and patriotic Burmans who see in the retention of the British connexion by a fully self-governing Burma the way to safety and strength. The common factor in Burmese political opinion today is that whatever the form of the future constitution, firm links of friendship with Britain and the Dominions should be forged". — Reuter v.xii



APPEAL DRAFTED BY THE AUTHOR ADDRESSED TO THE SENIOR CIVIL AFFAIRS  
OFFICER, CHIN HILLS S. E. ASIA COMMAND BY THE SIYIN CHIN LEADERS  
AT TIDDIM.

From, All Siyin Chiefs, Levy Commanders and Siyins in Tiddim

To, The Deputy Commissioner & SCAO  
Chin Hills,  
Tiddim, South East Asia Command

Dated Tiddim, the 23rd January 1944

Sir,

We the undersigned, most humbly and respectfully beg to lay the following before your honour for your most kind and sympathetic consideration, on behalf of all your Siyin subjects now loyally serving the Government for the early deliverance of their very own parents, wives, brothers, sisters etc. now temporary in enemy hands.

That, 50 years ago when the British Government annexed the Chin Hills we made the agreement with the then political Officers Sir B. Carey and Gen. Wolseley that we would help the government in case of enemy attack and that the government would assist us in its turn if and whenever we are in trouble.

In accordance with the above important agreement undertaken, when at the outbreak of war with Germany in 1914—18 when Government needed our help we sent as many of our youth as you required although at that time we considered that France was too far away a foreign land. All the deeds and acts of our gallant brothers in various expeditions had graciously been recognized by the British Government in visible signs of Victory Medals, General Service Medals, the King's Police Medals, the Indian Distinguished Service Medals, the T.D.M., K.S.M. and Jangi-I-Nams

We humbly beg to claim that on account of our usefulness and gallantry in His Majesty's Service, although we are not so numerous as other races, we had succeeded in securing highest Honours and Titles awardable either to an Indian or a Burman or an English man.

During the present war also we promptly volunteered for Service and in this war also we humbly claimed that we had contributed our best services since the crucial days of May 1942 and we are glad that great forces have now arrived. We expect that our services rendered prior to their arrival may kindly be remembered.

We now humbly beg to state that on the withdrawal of forces from the Siyin Valley Area, we, all the Chiefs and Company Commanders and Levies and other government servants accompanied the forces to Tiddim leaving our own wives and children, mothers and sisters under nobody's care. It would not be out of place to mention that all the Siyins now in the British Territory in Tiddim comprise of all the able bodied Siyins and those whom we left in the villages are only women, children, and the aged with very few exceptions.

Our greatest purpose in coming here is to assist Government in any way we can to drive the enemy away from our area as quickly as possible and to arrange and see from the side of the government that our own families do not suffer any hardships from the firing and bombardment from our side.

We humbly request that our own families now in our area may be kindly treated as they are left by us to fend for themselves.

We have undertaken to report whatever true news we could gather and again request that unreliable news received or given by others who have no knowledge of our area may be consulted with us on account of reports given regarding Thuklai caused our own government planes to bomb our villages and had partly destroyed them. Such reports given by an outsider can never clearly point enemy positions and as a result the main villages suffer when enemy positions are elsewhere.

We are now very afraid that firing of big guns will hit the hiding places of our wives and children. And it is a fact that some women and children had already met death from shells fired by British troops. In future also when more firing and more important actions begin, unless some of us are present, our own troops may not know our own people's hiding places.

Under the circumstances we, in duty bound humbly request that you will please put the matter to the highest army authorities concerned in order that our own people will not suffer in the hands of our own forces.

We also humbly suggest that whenever parties of troops or patrols are sent on reconnaissance duties, some of our Guerrilla bands may be allowed to accompany them in order to point out our families' hiding places.

We do not ask pity on men siding with the enemy but what we request is to preserve the lives of our innocent wives and children, who, like ourselves, are siding with the government and who are left by us to fend for themselves.

We greatly feel necessary that when any advance is made on that side some of us may accompany the forces to point out the places on the map or tell the force our hiding places.

We most humbly expect that in consideration of the efforts, we have made, this, our most humble prayer will meet with your honour's most sympathetic consideration.

We request also that we may be allowed to show the marked places of our hiding places and request that our villages may not be fired on as no enemy ever stays in them.

For which act of kindness we shall remain loyal and grateful.

We beg to remain,

Sir,

Your most obedient servants,

Lian Thawng, A.T.M.  
Khawsak Chief &  
Coy. Commander

Lam Khaw Mang,  
Thuklai Chief &  
Coy. Commander

Suang Lian, B.G.M.  
Platoon Comdr.  
Limkhai company

Vum Khaw Hau,  
Chief Clerk &  
Levy Staff Chief to  
Dy. Comdr. & SCAO  
Chin Hills, SEAC

Thuam Chin, T.D.M.  
Subedar, IDSM  
Adjutant to D.C.  
Chin Hills

Thian Pum,  
Buanman Chief &  
Coy. Commander

Thuk On, B.G.M.,  
Jemadar,  
Coy. Commander

Sing Lian  
Platoon Commander  
Guerrilla bands

Suak Zam, Subedar Burma Rifles	Pau Kam, Limkhai Chief & Coy. Commander	On Ngin, Honorary Jemadar
	Thang Ngo, Subedar, Burma Rifles	Zam Thawng, Platoon Commander Lophei Company

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Grievances of the Chins as aired in public by Chief Lian Thawng, A.T.M. of Siyin Valley, Chin Hills, on the occasion of the organization of the Chin Levies to fight the Japanese Imperial troops, as recorded by Colonel N.W. Kelly, O.B.E. B.A. (Cantab)., B.Fr.S., Asst. Supdt. later Deputy Commissioner and SCAO., Chin Hills, SEA Command.

SIYINS :— Spokesman :— Lian Thawng A.T.M. Chief of Khuasak.

His remarks centre around two main points: First, they expressed their willing determination to help and, secondly, to voice the grievances under which they still labour.

Dealt first with their grievances and said :

1. *Labour Corps.* As regards the promises made during the recruitment during the First Great War, the people were promised preferential treatment in the issue of teak and gun licenses and an exemption from House Tax but they were still promises after all these years.
2. *Education.* They were dissatisfied at the attempt to reduce their standard of education and did not agree with the hypotheses that higher education would spoil the people.
3. *Motor Road.* The request for motor roads were repeatedly refused by the Burma Government on the ground that the Burma Ministry would not spend the money. So long as the Chins and the Burmans were under the same British Government they were like sons under the same father, and it was unfair that equal treatment should not be meted out to both.
4. *The Tamu road.* Their villages they said were badly treated by contractors by the cutting of rates, etc, when they were recently asked to send labour to help on the road. In future they wanted to work under their own cooly gaungs and contractors.
5. *Fort White Dispensary.* They were aggrieved that this project had been dropped. They wanted a written agreement and copies of this to be given to them, because verbal promises given at this time of the formation of the first labour corps were never fulfilled.

They wanted this agreement to embody the terms on which they were prepared to help in the present circumstances. They were quite prepared to help but did not want to go beyond No. 2 Stockade to fight the enemy. They wanted to combine both the frontal attack with the traditional Chin tactics of ambush. They wanted no payment and said that they would render all assistance if there was a written agreement.

Before concluding the meeting the Assistant Superintendent undertook to put on record their grievances exposed by the spokesmen, namely :

1. Their dissatisfaction at the proposal to close the Tiddim Anglo-Vernacular School and re-open it on different lines.



2. Their demand for a motor road.
3. Their dissatisfaction at the treatment of Chin Labour on the Tamu road.
4. The regret at the postponement of the building of a dispensary at Fort White.

As for the withdrawal of General Provident Fund accounts of Government Servants, each of these, said the Assistant Superintendent, would be dealt with on its merits as and when application was made by the schoolmasters. He admitted that the present situation could be construed as indicating the undesirable discrimination on the part of the Government and said that he would be ready to support their representations after the war on this matter.

When the district headquarters at Falam was evacuated, the Deputy Commissioner sanctioned three months General Provident Fund advances to foreigners like British and Indians but gave only one month's pay to Chins. The headquarters was shifted at the end of 1943 to Tiddim which was the only headquarters in British hands. They wanted suitable pensions for bereaved families. They wanted quicker and more reliable information regarding the fate of their sons in the Burma Rifles. If they were more certain of the deaths of their soldiers they could avenge their deaths when the enemy entered their hills. They would have difficulty in finding men to man the extra guns sent by the Assistant-Superintendent, and regretted also that some of their best men were away serving in the Burma Rifles. They also stated that since the deduction of the General Provident Fund of the Government Servants had now been stopped they asked that they be permitted to withdraw the whole of the amounts standing to their credit. Lastly they requested that after the war no further enquiries be made as to the nature of their land tenure, and wanted full recognition of the present position without Government contemplating any change therein in the future.

The Assistant Superintendent noted that all the tribes had referred to the help the Chins had given the Government on previous occasions, not only in the formation of the Labour Corps, but in services rendered during the Kuki Punitive expedition, and in sending their sons to the Burma Rifles and the Frontier Force. He acknowledged these services with appreciation and said that in view of the past records he had never entertained any doubts as to the loyalty of the tribes which he was sure would be displayed again on this occasion.

Here are some replies of spokesmen of the tribes :

ZO	Spokesmen :	VUM LIAN KHAM	S/o Gelmual headman
		Sel Chin Pau	Phuntong headman

Related the help previously given to Government. They would fight if given private sale rights in land and if Siyins and Soktes first resisted the enemies in their areas. They would fight in defence of their own women and children if the enemies should cross the Gawmual range. They enquired whether compensation would be given on account of those who lost their lives in the defence of their homes. If they fought, would Government really say that they were fighting in defence of their land? Following the tactics adopted against the British, they thought that each tribe should fight only in defence of its own territory. As only the gun holders and elders were present, they stated that there were better men in the villages who wielded their guns more ably. They wanted fuller information about the fate of their sons then fighting in the Burma Rifles.

Some suspicion of Major A.C. Moore of the Chin Hills Bn. by L. B. Naylor was found to be true as will be seen from a few extracts written by Moore on his so-called "Official history of the Chin Hills Battalion relating to the Japanese occupation in Burma — 1942-1943" a copy of which is in the India Office Library.

"Maintenance of morale in the Hills. This was a civil matter and being outside the control of the Battalion was a question of great difficulty. Morale had been deteriorating in the villages. Indeed during April, the Deputy Commissioner (L.B. Naylor) was absent for a considerable period from his District. He did not return until May and so was absent during the greatest emergency in its history. In the "Great War" a Chin coolie corps had gone to France. In 1942 it was apparently deemed oppressive to order them to work on an undertaking of paramount importance to the welfare of their country and within sight of their own hills. Urgent requests were made for assistance and a high rate of wages offered. No Chins appeared. There can be no doubt that the weakness of the Civil administration was largely responsible.

"In April (1942) a request was made through the area commander that the great Chin authority Lt. Col. Burne be recalled by air from England. Similar requests were made later. No action was taken until late in July and then the matter was mishandled by the home authorities. Col. Burne was not informed for what purpose his services were required. He was not desirous of returning to duty in the Army after many years absence from military duty. Undoubtedly the return of Colonel Burne would have done much to restore confidence and morale in the area. A few days previous, the Commandant had met General Alexander the G.O.C. at Kalembo and informed him of his decision to remain behind and protect the Chin Hills area. General Alexander discussed the campaign in Burma with reference to the political situation in the country and stated that if the Govt. of Burma had had any proper contact and authority over the people under them, the Japanese would never have been able to occupy the country. The value of the return of Colonel Burne to the Chin Hills area was represented to General Alexander and he promised to press the matter in India".

The Deputy Commissioner's office got information that Moore went down to the Kale-Gangaw valley to meet General Alexander who came up retreating from Burma. Naylor greatly suspected that Moore had reported against him to General Alexander. Thereupon he collected some information against Moore. Some information was supplied by Thang Tin Lian. This included Moore's oppression of the soldiers at the outposts. He was reported to have beaten some Zo Khuangsai soldiers at Webula with the handle of a pick axe causing bleeding from nose and mouth. This was also confirmed by Suang Piang, now a captain in the army.

On the other hand Moore was believed to have asked his superior army officers for the recall of Colonel L.E. Burne CIE, CBE a popular Dy. Commissioner of the Chin Hills from retirement to take over the civil administration of the Chin Hills on account of Naylor's oppressive attitude and unpopularity in the Chin Hills. Colonel Burne actually received a cable from Indian army headquarters but he was not told in what capacity he would be re-employed. He thought that he was too old to serve in the army and he replied that he could not come back to serve. He retired in 1937 at the age of sixty — probably the only civil servant to serve continuously up to the age of sixty in Burma. It was a fact that both Naylor and Moore were very unpopular with the people as well as with the officers concerned on the eve of the second Great War. However, after Brigadier Felix-Williams had enquired into their case they were replaced by Colonels Kelly, Stevenson, Russell and West and the "government" began to regain popularity and resistance movements organized.

June 13 1947

U VUM KO HAU (FRONTIER AREAS) :

(Executive Counsellor for Chins).

Mr. President, Ladies and Gentlemen, I rise to speak on behalf of the Chins and myself to congratulate upon the election of Thakin Nu as our first President of this Constituent Assembly. It was more than ten years ago when I was a student in Burma that I first heard of the name of Thakin Nu. He was, as all of you know, the first student to organize the movement to do away with the unsatisfactory rules of the Government in the Education Department and for this we must especially thank him. After that on Japanese occupation there were only a few to look after the helpless country and as we have heard he was one of the men who took up the cause of the poor people of this country. There were only a few, who dared work during the oppressive period yet when peace came there were many who offered themselves and who tried to get office.

Like myself who had tried his best and worked for the people under the Japanese aggression I heard that Thakin Nu had done his best in looking after the interest of the people of Burma. He was one of the organisers of the rebellion known as the Burmese Patriotic Forces sponsored with a view to clear the Japanese off Burma and for that we must again thank him because without a strong leader it is next to impossible to rise in rebellion especially while we were in the clutch of an army such as that of the Japanese which was then a well known strong army. Just after re-occupation, when it remains for us to achieve real freedom and as the mere driving away of the Japs had not meant that we had got our freedom at once, the A.F.P.F.L. organization, the only political front, came into existence and selected Thakin Nu as its Vice-President. Without a strong leader a nation cannot do much. So Thakin Nu did his best to guide the organization and due to his capable organization of the A.F.P.F.L., his name is wellknown throughout the length and breadth of this province. From this it is obvious that we must elect him as our President of this Assembly, for all of us would like to have an able man to lead this House and very few of us possess the qualifications that Thakin Nu possesses. Even as a family man I believe few of us could equal him. Whenever we visit the headquarters of the A.F.P.F.L., we are received not only with courtesy but we also get domestic hospitality on account of Thakin Nu. It is therefore right and proper that a man like him should be in this high office because he is also a man of literary career. I do not know why he always gets such a big following; perhaps it might be that he digested the classical book of Dale Carnegie — "How to Win Friends and Influence People" (Laughter), a version of which he had given us in the Burmese language. The work for the achievement of freedom is not like the ordinary work of framing rules and regulations in a peace-time Legislative Assembly. I would pray for the long life and prosperity of our Thakin Nu (Applause).

(The only speech given *ex tempore* in English during the life of the Burma Constituent Assembly).

## "UNION DAY"

Radio talk over BBS on the 5th anniversary of Union Day by U Yum Ko Hau, Leader of the Chin Hills delegation to Panglong Conference 1947, and an Hon'ble Counsellor for the Frontier Areas in Bogyoke Aung San's Cabinet on the "Origin of Union Day".

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I am most grateful for this opportunity to speak to you about the origin and the significance of the Union Day, a historical event which we commemorate every year on the 12th of February.

Tomorrow, the entire Union of Burma will celebrate a red-letter day in her history. That day commemorates the greatest achievement of Burma's post war leaders both of the Frontier and of the ministerial Burma, who by their great foresight and statesmanship succeeded in bringing together all the peoples of Burma and bequeathing to them a common heritage of which all the citizens of the Union should rightly be proud.

National unity in Burma was previously achieved and maintained on four occasions namely during the reigns of King Anawrahta, of King Bayinnaung, of King Alaungpaya and of King Shinbyushin. In the modern age the Chins, the Kachins and others have allied themselves with the majority race in the resistance movement against fascist domination in the year 1944-45. The latest unification of the diverse racial elements in the Union accomplished at Panglong under the leadership of our national leader the late Bogyoke Aung San, is most noteworthy and important of all in scope and nature especially since this unification was shaped out of complete mutual understanding and willing cooperation of all the parties concerned.

In pursuance of the terms of para 8 of the Aung San-Attlee agreement of January 1947 which provided for taking steps for the early unification of the Frontier Areas and Ministerial Burma, the leaders of the Frontier Areas — the Shans, the Chins and the Kachins, met in February 1947 at Panglong in the Southern Shan States to express their views on the form of association with Burma. The Burmese delegation, led by the late Premier Bogyoke Aung San also participated in this Conference.

I then had the honour of being the Leader and Chief spokesman of the Chin Hills Delegation.

Following a three-day session, the conference unanimously resolved on the immediate unification of the Frontier Areas and Ministerial Burma so as to ensure speedy achievement of independence.

It was the unanimity of the frontier leaders to throw in their lot for better or for worse with the rest of the people of Burma that ensured the formation of the Union of Burma. The agreement now known as the Panglong Agreement was signed on the 12th February 1947; it provided for the creation of the posts of three Frontier Counsellors to represent the Shans, the Chins and the Kachins in Bogyoke Aung San's Cabinet. Those Counsellors were the first ever to sit in the Burmese cabinet in the history of Burma.

A strong and pervading spirit of cordiality, immense goodwill and penetrating sincerity existed throughout the three-day deliberations of the conference. The delegates met and fraternized in an atmosphere such as would have existed when long parted members of the same family had met in a re-union.

For the Frontier peoples it was the first opportunity they ever had of meeting openly in political conference amongst themselves since any form of political activity in the Frontier areas was not countenanced under the former administration. Under the previous conditions existing in the said areas a meeting of two different races or even the reading of a newspaper was frowned upon and looked on with suspicion. It was therefore a great credit to the frontier leaders to have been able to make the great decision in the very first frontier political conference.

The success of the Panglong Conference was mainly due to the enthusiasm with which the frontier leaders participated in the conference and to the generosity, transparent honesty and sincerity of Bogyoke Aung San who believed and repeatedly declared that an independent Burma without the Frontier areas was meaningless.

We will commemorate tomorrow — the Day when the Panglong agreement was signed as the day of reunion of the long parted brethren, the day when national unity was achieved as a prelude to the Nu-Attlee independence treaty which was signed only eight months afterwards in London on the 17th October 1947.

On the Union day it will be well to remember to renew the spirit of Union consciousness by all races. The Union day affords an annual opportunity for a get-together rally of all nationals in the union, and in order to strengthen complete and lasting tie of friendship, wider social contacts should be promoted by exchange of invitations between the plains and the frontier areas.

Speaking of union consciousness I can do no better than quote Prime Minister U Nu who said: "Look at Britain. Like our Union, Britain is inhabited by various peoples like the English, the Scots and the Welsh. Each of these racial groups has its own individual culture and traditions, but each of them has at heart the strength and progress of Britain and strive towards their attainment, fortified with their own individual strength. Their own strengths contribute to the accumulated strength of the whole country. A strong Britain implies the strength of the English, the Scots and the Welsh".

It augers well that the various races of the Union have made supreme sacrifice side by side with the Burmans for the sake of common survival during the dark days of insurrection immediately following our independence. Our duty now is to strengthen this already firm unity between the various peoples of the Union of Burma whose prosperity and existence entirely rest on our united efforts. Our dream should be for a still wider social contacts and the closest cooperation in all fields

Let us therefore, on this auspicious occasion, renew our pledge for national unity which our national leader Bogyoke Aung San has established in order that we may become one of the happiest spots of the world.

#### Signatories of the Panglong Agreement

Bogyoke Aung San, Deputy Chairman of the Governor's Executive Council and leader of the Burmese delegation signed the Panglong Agreement on behalf of ministerial Burma and the Burmans. We requested the Burmese leader that all the Burmese Government Members present should sign it but they replied that the signature of the leader had meant that all of them had agreed.

The signatories representing the three Frontier delegations were as below. *Representing the Shan Sawbwas* : 1. Sao Hkun Pan Sing, Saohpalong of Tawngpeng; President, Council of Shan States Saohpas. 2. Sao Shwe Thaike, Saohpalong of Yawngghwe; President of SCOUHP and later President of the Union of Burma. 3. Sao Hom Hpa, Saohpalong of North Hsenwi. 4. Sao Num, Saohpalong of Laikha. 5. Sao Htun Aye, Saohpalong of Samakhan. *Shan peoples' representatives* : 6. Howa Duwa Hkun Hpung, North Hsenwi. 7. U Tin Aye, Taunggyi. 8. U Kya Bu, Hsipaw. 9. Sao Yehpa, Hsipaw. *Kachin Duwas representatives* : 10. Sinwa Naw, Duwa of Sama, Vice President of SCOUHP and Deputy Counsellor for Frontier Areas (Counsellor for Kachins) to the Governor of Burma. 11. Duwa Zau Rip, Central Executive Council, Myitkyina. *Shan peoples' representatives* : 12. Hkun Htee, Panglong. 13. U Htun Myint, Mokmai. 14. Hkun Saw, Pantara, Shan State Peoples Congress. *Kachin representatives* : 15. Dingra Tang, Myitkyina. 16. Duwa Zau Lawn, Kachin Central Executive Council, Bhamo. 17. Labang Grong, Bhamo, later member of delegation, Nu-Attlee Treaty, 1947. *Chin peoples' representative* : 18. U Yum Ko Hau, wartime Chairman of Chin Freedom League, Vice President of SCOUHP, Chief Spokesman of the Chin delegation and a principal author of the Agreement, being in permanent government service and on account of local British politics in the Chin Hills, could sign only in March 1947 as advised by Bogyoke Aung San when successfully elected as Deputy Counsellor for Frontier Areas (Counsellor for Chins) to the Governor of Burma. *Chin Chiefs' representatives* : 19. Hlur Hmon, Lumbang. 20. Thawng Za Khup, Saizang. 21. Kiu Mang, Khuathar. 22. U Hpyu put his name of behalf of the Saohpalong of Kengtung. Kengtung state comprised a quarter of the area of the Shan States.

The Saohpalong of Mongpaw, Sao Sam Htun who was a principal author of the Agreement and nominated by the Frontier leaders at Panglong to be the Frontier Counsellor was not known to have subscribed his signature. The Panglong Agreement was the first and most important historic document for the union of the three principal Frontier Areas which was hitherto under the direct control of the British Governor of Burma, and that of ministerial Burma. The Declaration of Independence of America was not signed by all the men who helped draw up or voted for the Declaration (for example Robert R. Livingston did not) nor were all the signers present at its adoption. All the signatures excepting three, namely Gerry, McKean and Thornton, were affixed on the 2nd of August 1776. In the drafting of the Panglong Agreement which was done in English the author wishes to record the assistance given to the framers by U Sang Sam, Sao Boonwat and Major Shan Lone. The author represented the Chin delegation in the drafting of the Agreement, in the high level political discussions and in giving the official speeches at Panglong. The five major races of the Union of Burma namely the Burmans, the Chins, the Shans, the Kachins and the Karens are respectively represented by five stars on the Union Flag. The Karens, and the Karennis the latter of which was a British Crown Colony, and known as the Kayah State after independence, were not represented at the Panglong Conference. After the signing of the Agreement, the concluding Farewell Banquet Speeches were made by the respective Leaders of the four racial delegations, namely, Bogyoke Aung San on behalf of ministerial Burma, Sao Shwe Thaike for the Shan delegation, Yum Ko Hau for the Chin delegation, and Duwa Zau Lawn for the Kachin delegation.

The Panglong Conference had been hailed by all the national leaders of the Union of Burma. "Let us unite and work together and see what we can accomplish together. If we want the nation to prosper, we must pool our resources, manpower, wealth, skills, and work

together. If we are divided, the Karens, the Shans, the Kachins, the Chins, the Burmese, the Mons and the Arakanese, each pulling in a different direction, the Union will be torn, and we will all come to grief. The supreme commander of the armed forces may be a Karen, a Kachin or a Chin, but we must all rise and fight under his leadership. With unity within our frontier, we should next look beyond and cooperate with our neighbours, such as Indonesia, India, Indo-China, and other countries of the region. Only by sharing and working together can we achieve the highest levels of life". — Aung San, 11th February 1947, Panglong.

It should be our constant duty to see that the Union is stable and grows from strength to strength. How shall we do it? In the same Union spirit with which we have forged our Union. If we are lacking in that spirit then the Union will totter, If the Union totters, then the citizens of the Union will also weaken. Progress will be conspicuous by its absence and everything will degenerate. There is a Burmese saying, "A branch carries one hundred fruits". If the branch breaks the fruits fall. Likewise, the various races in the Union will disintegrate if the Union is weak. It is up to all of us to see that the Union is kept strong and stable. There is another Burmese saying "If the stem falls, the branches become firewood. If the Union falls, who of us will stand? Therefore, if we genuinely desire to prevent the collapse of our beloved Union resulting in the inevitable disintegration of the citizens, we must see that the Union is perpetually kept strong and stable.

Let me illustrate my point, Look at Britain. Like our Union, Britain is inhabited by various peoples like the English, the Scots and the Welsh. Each of these racial groups has its own individual culture and traditions, but each of them has at heart the strength and progress of Britain and strive towards their attainment, fortified with their own individual strengths. Their own strengths contribute to the accumulated strength of the whole country. A strong Britain implies the strength of the English, the Scots and the Welsh. — U Nu.

On the 16th Anniversary of Union Day at Loikaw, General Ne Win recalled the efforts of Bogyoke Aung San and the other Frontier Leaders at Panglong Conference: "National unity is indispensable to us. It is our main strength, and just as with it we shall all prosper and achieve progress, without it we shall all go to ruin. It was in recognition of this vital fact that the late Bogyoke Aung San and other great State Leaders broadmindedly sowed the first seed of national unity at the historic Panglong Conference. But before national unity in the country had reached its full stature, Bogyoke Aung San and colleagues fell at the hands of assassins. Later, because of misunderstandings born of faulty relation between the States and Burma proper and because of the machinations of those who wished to weaken and destroy the Union, national unity suffered a serious set-back".

## SAYA ZA KHUP OF SIYIN

by Dr. Maung Maung -

FROM Fort White at the gate of the Northern Chin Hills one goes up north along the winding, rocky road, and soon one is on the crest of the hills. On that crest there is a small cemetery, neatly kept, fresh with flowers and grass, and some eight crosses mark the burial places of British soldiers who fell way back in 1892 when they first came to the hills as invaders, and also those who fell in 1945 when they came back to liberate the country from the Japanese.

But, pass on. Walk a little on to the edge of the crest and look northwards. One must be careful, though, and be firm of feet on that blowy edge, or else be blown off. Look north, and there on the very ribs of the hills squarely squat three biggish villages. They are Thuklai, Bwen-man, and Khuasak. All the houses in the villages are big and well-built, boasting of zinc roofs. Those are the proudest villages in the Siyin Valley, where the Siyin Chins, proudest and most advanced of all Chin clans, have lived through the centuries.

U Lun Pum (Chairman, Chin affairs council, M.P. for Tiddim) and I went on to Tiddim in April last year, where we had parliamentary elections cases to fight. Standing on that crest that very vividly reminded me of Marilyn Monroe, I decided I must visit the villages on our return. And that was easily arranged, for U Lun Pum comes from Khuasak, and wanted to visit his mother there if all went well at Tiddim.

By the beginning of May we were back and in the Siyin villages. We walked in the burning heat of the afternoon from the crest to Thuklai, a matter of ten or twelve miles. Our jeep had broken down, and very heroically U Lun Pum and I started off on foot. We plodded on, with many a backward glance to see if the jeep had picked up life and come on to pick us up, but there was no jeep, and we plodded on, till at last we passed the wooden images of the village *nats* and dragged our tired feet into Thuklai. Then, of course, the jeep rolled in.

We were resting at the headmaster's house drinking pots of tea to allay our thirst, when, down the hill came a distinguished looking Chin gentleman, who wore nylon white shirt which had been dyed yellow with sweat and dust, and a longyi but no hat and no slippers. On his back he carried a basket which was overflowing with large oranges. He saw us and bellowed his greetings. He came into the house and shook hands, introducing himself to me as "Za Khup". U Lun Pum elaborated the introduction and said he was Saya Za Khup who had once been his own teacher, father of Vum Ko Hau, Burma's Ambassador in Paris and The Hague, in short he was Za Khup of Siyin. Then I knew and recognized the resemblance between father and the son whom I had met in Paris less than a month before in rather in different surroundings.

Saya Za Khup, when I met him, was 70. He had been 70 for some years. He did not like counting his age, for he was always youthful, and besides he had no time for he was always busy on his plantation growing the young orange trees and experimenting with dates and apples and his coffee plants. When we met he was most excited about the dates, for he thought they would grow all right and in a few years' time bear fruit, and he was sure he would be there to personally pluck the harvests.

I loved talking to Saya Za Khup and I asked him to take me to his plantation so that I might look at his trees and pluck and eat their fruits. He first promised he would take me, but then began to have his doubts, and gently put me off because, he said, the journey over the



hills might be tiring for my civilized legs, though it was all right for his which were doing the journey once or twice a day.

But Saya Za Khup talked a lot to me in his sing-song tone and faultless, rather classical, Burmese. He recited Burmese proverbs and poems that he had learnt as a boy in school at Sagaing and Mandalay, and which he had taught to generations of Chin boys who grew up in the Siyin Valley. As a young man he became a teacher in Burmese in Khuasak, and a preacher of the Baptist Mission. In all he earned about twenty rupees a month for his dual duties, but that was a sizeable sum of money in those days, and he could live and bring up his family, and give the best education to his large brood of sons and daughters. He worked hard, rising before the sun to put in a few hours on the farm before school and the sermons and church meetings. Often he had to travel from one Mission house to another, going up and down the steep hills, arriving back home only when night had fallen and the birds of the jungle had gone to sleep.

Saya Za Khup tried to supplement his income by working on his tours from village to village as salesman for E.M. de Souza, the biggest pharmacy in Rangoon, and the Letwa Tazeik Saydaik of Mandalay, thus spreading good health among his primitive peoples and earning a little too. He wrote petitions in Burmese and charged his little fee, and thus became a near-lawyer, but not quite, for the Chin Hills peoples were honest and simple and had no need for lawyers.

There was nothing that Saya Za Khup did not do, and whatever he did, he did well, for he had endless energy and tact and good humour. The British administrators stopped the teaching of Burmese in school, and Saya Za Khup lost his job officially, and his pay, but he just carried on being pastor, farmer, medicine man, and teacher of Burmese and educator in general. He learned as he taught, and he picked up Burmese shorthand and acquired a typewriter, he read widely and had thoughts of writing the history of the Chins when he got the time to spare. He played football, and 40 or 45 years ago when he was a young man he played in the Tiddim First Eleven.

We went to visit him at his house a two-storeyed teak building which he himself built with his hands, starting with felling trees and trimming them, carrying the posts and the planks up the mountains. There we sat together and talked, sipping red juice of grapes which came from his vineyards, and breaking and eating home-made bread. Saya Za Khup's wife, a sturdy lady, fed the goats in the garden. The daughter, a school teacher, was back on vacation, and she worked in the kitchen preparing the food for us.

Our conversation wandered. Saya Za Khup was full of memories. He remembered how, as a very young boy, he saw the Burmese armies march on Manipur over the hills that hung over the Siyin Valley. There was excitement in Khuasak and Thuklai, and the villagers sent their women into the woods and watched the armies at their camps. The Chins were generally friendly with the Burmese and acknowledged their allegiance to the King at Mandalay. But that did not stop them from sending an occasional raiding party into Kalemio and the plains, to plunder and kidnap for ransom. That was part of the game of living, and no ill will was involved. So when young Za Khup watched the Burmese armies gather mightily on the hills he thought reprisals for the kidnappings were imminent. But the armies moved on, leaving behind a few useless cannon (some of which still stand rusting in Khuasak) and a few deserters who married Chin girls and settled down in that peaceful valley which was just nicely off the path of war.

Saya Za Khup, teacher, pastor, grower of trees and man of peace, became a soldier once. That was during the Japanese occupation when the Chins rose in arms. The Chin Hills were right in the frontline for many years, and the Japanese occupied the area only for a brief period. But that brief period was bitter, and the Chins, deprived of their scanty food and their mules and cattle by the soldiers who lived on the poor land, soon decided to fight back.

In the Siyin Valley, the guerilla leader was Vum Ko Hau, who had served as Adjutant in the famous Chin Levies, and also had leadership qualities. Every Chin knows how to shoot, and to shoot straight for he had to kill the running stag or rabbit for his food. Rifles, guns and muskets were abundant, and volunteers for the guerilla units came forth in great numbers and soon it was an army. They dug trenches on the commanding slopes of hills and shot up Japanese convoys and patrols. While the men served in the trenches and slits, women carried water and food up the hills to their men. Saya Za Khup served in various capacities as carrier of food, courier, adviser, pastor and priest who laid many of the boys to their eternal rest.

When war was over Commander Vum Ko Hau gave certificates to the men who served under him for the Chin Hills and Burma. He gave one to his father which the old man kept and treasured and showed to me at Thuklai. The certificate described him simply as "pastor", but what a pastor!

I asked him if he would not like to go to Paris to visit his son, Paris where the world is gay and glittering, and all the good things of civilized life are available to those who can pay for them. Paris where his rustic son whom he raised and sent to school is now His Excellency the Ambassador for Burma. Saya Za Khup laughed in answer; carefree, happy laughter which can never come from the lips of Paris.

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"There still lives an old Chief named Khup Lian in Lophei village in the Northern Chin Hills' Siyin Valley, so old that he does not remember anymore how old he is, but whose memory is fresh and clear of the resistance that the Chins offered to the British after annexation. (The author met Khup Lian at his village in April 1957. He was then old and bent double, but he still climbed the mountains easily, and his memory was clear). He was a very young man then, and he took part in fighting the British who came up in their hordes, led by an able soldier, General, later Field-Marshal, Sir George White. He took part in a guerrilla raid on a British fortress and captured a rifle — and that exploit is written up in a memorial stone which stands on the road which enters his village: for in the Chin Hills these stones are raised to those who still live, or those who are gone, provided someone pays for the stone and the feast which must go with the ceremony of raising it. The old Chief still remembers how the British, coming up stockade after stubbornly held stockade, at last broke resistance. The Chief and some young hot-bloods were rounded up and taken down to Kalembo in the Chindwin valley where demonstrations were given for their benefit of the might of British arms — cannon and rifles which could blast targets at great distances, terrible weapons in those days. Then they were taken to Rangoon where they were shown round the city to see the power of the British and the benefits it brought; then they were loaded with gifts, such as cooking utensils and clothing, and sent home to tell their stories and spread the unspoken message".

— Extract from "Burma's Constitution" by Dr Maung Maung.

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## SAO SAM HTUN, A FOUNDING FATHER OF THE UNION

by YAWWUN

SAO Sam Htun was the Saohpalong of Mongpawm which is one of the smaller states in the Shan State. I had the pleasure of being his guest in his Haw in 1947. During that time he took me to some parts of his state which is mountainous and which he mentioned as full of various kinds of minerals.

"If only roads could be constructed it is possible that much minerals would be obtained". He took me to a small stream the water of which was smooth and green like jade. He was certain that there would be something at the source of the stream. He encouraged the rearing of cattle which had been depleted for providing ration for Japanese soldiers during the war. His people appeared to live in great contentment. He was considered as one of the most progressive Shan chieftains. He had so much kindness in him that he was regarded as the religious leader of the state not only in name but in fact. Wherever he went he was spoken to with great reverence. His senior administrator told me that the reverence by the people was voluntary and was due to his personal magneticism and kindness and that there was nothing of the despotic ruler in him

I found out from him that he had some interesting predecessors in the Mongpawm state. The following history is from the *Shan States Gazetteer*: "In the year 967 B.E. (1605 A.D.) Sao Kyu and Hpaya of Mong Pawn rebelled against Mengtara Nawng Sarap. That Prince got reinforcements from Sao Upa Yasa and from Sao Hso Hom Hpa, the Kyem-mong of Mong Mit, and invaded Mong Pawn and Wing Se U. Sao Kyu Hkam Hkai Noi had to flee, first to Wing Keng Hin in China and from there he was driven back to Kawi Yotara".

The sawbwa of Mong Pawn (Maingpun) is entitled to the title of Thiri Maha Tho-nganbwa which is the same as Myoza

Another entry regarding the annexation of the state records: "Meanwhile the Superintendent had called upon Mong Nai and Mong Pawn, the most prominent members of the Limbin confederacy, to submit to the British Government and to keep peace among themselves. They did not, however, immediately submit but withdrew their forces from the borders of Yawng Hwe and retired to their own territories. From Lawk Sawk the Superintendent marched through Mong Ping to Ho Pong, where he had arranged to meet the Limbin Prince and his most energetic supporter, the Mong Pawn Sawbwa. The Mong Pawn Sawbwa was a man of much force of character and had been the practical leader and certainly the spokesman of the Limbin confederacy. Upon his submission all the other Southern Shan States submitted".

Like most sons of the Shan Chiefs he was educated in the wellknown Shan Chiefs' High School at Taunggyi. The headmaster of this school was, like the government high schools of Rangoon and Sagain, a European belonging to the Burma Educational Service. There were no government high schools in Mandalay, Shwebo or Monywa before the war. He passed the ninth standard from there and in time he had to take the mantle of his late father. He was given training in administration in the ordinary way and was invested with third class magisterial power in due course. He was thus one of the few chiefs who underwent a regular

training in judicial administration. He was also interested in cooperative societies and mining. He expressed regret that cooperative societies were not as successful as they should be in Burma or the Frontier Areas.

He had a small but interesting library. I could sense his fertile mind when I saw his neat stack of the Reader's Digest in a corner of the library. One of the last issues which he got just before the Japanese invasion of Burma contained an article which I used to re-read in the jungles during the war. The title is "Youth, Get Your Toe in the Door" by J. P. McEvoy. The Sawbwayi said he also liked the article. I would recommend it to all stenographers to read. I noticed that many of his books were partly eaten by white ants. He said that they were evacuated to a hut in the jungle and the white ants had thrived on them for the duration.

His name first came into the limelight for his work at the Panglong Conference where together with the other Frontier leaders they drafted the historic agreement. Records written by wellknown historians will speak for themselves. The British historian Hugh Tinker records in "The Union of Burma": "The Shans were led by Sao Shwe Thaik, Sawbwa of Yawnghwe, and the Sawbwa of Mongpaw. The most prominent Kachin leader was the Sama Duwa Sinwa Nawng of Myitkyina, who had worked for the Japanese. The Chins were represented by Vum Ko Hau, a former leader of the Allied Chin Levies". Dr. Maung Maung, LL.D., sums up the Panglong Conference in "Burma's Constitution" as follows: "The Panglong Conference, attended by Aung San and the AFPFL leaders, all the Saophas of the Shan States, leaders of the Chins and the Kachins and representatives of the SCULHP, started early in February and reached agreement on February 12, celebrated today as Union Day and a national holiday to commemorate the coming together of the peoples. It was a unique occasion. The Kachins asked for an autonomous state within the Union, and the issue was debated hard and long, for the Kachins only had their snow-capped mountains which would be inadequate resources for a separate state. The Chins, led by their young leader Vum Ko Hau, asked Aung San if he would take care that the Chin Hills got good roads and schools; he promised and they decided to join the Union not even bothering for a separate State. The unreserved acceptance of Union by the Chins paved the way for agreement. The Shan saophas threw in their lot and the Kachin were promised that the question of 'demarcating and establishing a separate Kachin State within a Unified Burma would be studied with consideration'".

Sao Sam Htun's next job was in connection with the Frontier Areas Enquiry Commission. The chairman of the commission Lord Ogmores (now on the Liberal bench) writes in the "Eastern World" about his colleagues: "There was Sao Sam Htun, Sawbwa of Mongpaw, a gentle, kindly man, drawn away from his little Principality in the Shan States to represent the Shan Federation on the Committee. When we visited the Shan States together, we were greeted by a party of youths, gracefully moving in and out in the rhythm of the flower dance. In his State we were entertained by the village postman and the village policeman, in ancient costumes, dancing the sword dance. They danced it with none of the realism and rather grim technique of the Kachins who had danced it for us a few days before; it seemed when the village worthies performed it, as pacific as 'Sir Roger de Coverley' or a barn dance. When they had finished, the little pupils of the village school all started without premeditation, weaving and winding in poetic mimicry of their elders. Having waited until the dance was over, the Sawbwa's little children ran up to him and clung to his hand, expressing their love and their delight in seeing him again. They were motherless children and were soon to be fatherless also. U Khin

Maung Gale, the Burma historian of our party, Vum Ko Hau, the representative of the Chins, Saw Myint Thein and Saw Sankey, the two Karens, were all young, keen and attentive, and gave of their best. It was in fact a young committee, not a member of it, except possibly U Tin Tut, was fifty years of age".

I found it most educative and inspirational either to go on tour or stay with him in his Haw. Although still in his thirties he had unfortunately been a widower. He kept the charming picture of his late *Mahadevi* on his dressing table. He mentioned how lovely she was and how much he felt her premature death. Although many Shan chiefs have more than one wife at the same time Sao Sam Htun did not intend to take a second Mahadevi even though he badly needed a hostess.

On a trip to Yawnghwe the new driver of the station wagon tooted the horn on the approach of the portico of the Yawnghwe Sawbwagyi's Haw. He quietly took the driver aside and told him not to do it again.

On another trip a high official had asked for a seat from the local CAS(B) flight officer and was provided with one but the officer later found that he had another call elsewhere. The Mongpaw Sawbwa who overheard the situation advised the officer privately not to cancel the booking since it had been confirmed and if he did so we would look small in the eyes of the foreigners in charge of the military flights. The official who was not a friend of his at once took his advice.

The "1947 PROGRAMME FOR PANGLONG PWE" had an entry for the "9th February 1947" "CATTLE SHOW from 1600 to 1730 hrs". When the time came I asked friends if they were interested in the cattle show. They replied in the negative and I searched for the place. When I got there I saw all the Show Cattle with the owners or the sponsors and the on-lookers. But I saw few of the delegates. The only delegate I came across was Sao Sam Htun. He met me and thanked me profusely for coming to patronize the Cattle Show. He regretted that few of the delegates thought it fit enough to attend the show, adding that the four animal games happened to draw more crowds at night. He told me that although gambling was not illegal in the States he did not gamble. I found out that he did not smoke, drink alcohol or eat meat and he said his prayers every day. No doubt he would be admired by any religion. When he talked with any woman regardless of age or beauty he would put on a sweet smile and use the gentlest of voice as if he was courting her.

His two sons also took interest in cattle breeding and they won some of the prizes. He distributed some of the prizes but requested me to distribute those won by his own boys. After the prize distribution he took the occasion to introduce me to the gathering, thereby exalting my position. He thanked me saying that it was a great encouragement to the local people. I came back to the *Tawmaw* allotted to me, quite happy with the time I spent of my otherwise unoccupied afternoons. I began to realize how voluntary work could ameliorate the underdeveloped conditions of the people.

In his motion of condolence, in the Constituent Assembly on the death of his Frontier cabinet colleague Sao Sam Htun, Chin Wungyi U Vum Ko Hau said "We are grieved at the death of the Mongpaw Sawbwagyi who was elected from the Frontier Areas. He was one of the Shan leaders with whom we the Chin delegates had the closest relations during the Panglong Conference. When I was elected as the Chin Counsellor I had the pleasure of working

together with him in the Frontier Areas Administration since March. Besides his sense of fairplay and understanding, he had great love for his fellow compatriots of the Hill Areas. With his deep interest in agriculture and animal husbandry, his death has occasioned the loss to Burma not only of a Minister of the Hill Areas, but also of a person who possessed great knowledge". Whenever he went on tour in the Shan States and immediately after his assassination, the Chin Wungyi Vum Ko Hau was appointed as acting Counsellor for Frontier Areas to the Governor of Burma. On the 19th July 1947 after the shooting he could come down from the first floor of the cabinet meeting room on his own feet as he was wounded on the right cheek only and it was a great surprise when I found him dead the next day.

Published in The Guardian

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#### Tenth Anniversary of the Anglo-Burmese Treaty in London.

I was nominated by the Honorable Prime Minister of the Union of Burma, to attend the Tenth Anniversary celebration Dinner to be held in the House of Commons, London.

"Rangoon. For Minister.

Honorable Prime Minister desires you to attend the Dinner in celebration of the Tenth Anniversary of Nu-Attlee Agreement on October 16th given in name of our Ambassador in London Uniburma London being instructed to extend invitation Kindly attend. Foreign"

No. 4176, dated 15 October 1957 from Burmese Embassy, London.

"I have the honour to convey to you the following message received from Foreign Office, Rangoon .

BL 593/ZA IN CONSIDERATION OF PREVIOUS CONNECTION THE HONORABLE PRIME MINISTER CONSIDERS DESIRABLE TO ASSOCIATE U VUM KO HAU WITH ANNIVERSARY DINNER STOP KINDLY EXTEND INVITATION IF NOT ALREADY DONE STOP U VUM KO HAU ALREADY INSTRUCTED TO ATTEND

As this message conforms to the decision already arrived at the meeting of the Britain-Burma Society, which had resolved that U Vum Ko Hau be invited as a guest to the celebration, I have now great pleasure to extend the formal invitation to you to attend the function as a special guest of the Society".

The Chairman of the anniversary dinner, Major General Sir Hubert Rance, GCMG., GBE., CB, in his speech recollected the time I served as his Counsellor for the Frontier Areas in 1947/48. He could recount some of the interesting things I told him about the customs and the various languages of Chin people.

The speaker after Prime Minister Macmillan was Admiral of the Fleet the Earl Mountbatten of Burma, KG who also recounted the time we spent together in the Chin Hills during the war against the Japanese imperial army. He mentioned that I was one of his Chief Adjutants in the Chin Levies and also that I was one of the Leaders and Organisers of the Siyin Independence Army in its rebellion against the Japanese. I happen to know him personally better than some of his junior divisional commanders in the Chin Hills under his Supreme Command in SEAC.

Among old acquaintances I met Lord Attlee whom I first met at lunch at 10 Downing Street in September 1947, Sir Gilbert Laithwaite and Lord Pethick-Lawrence. I also met Mr Kingsley Martin, Colonel R. Cook, formerly of the Chin Hills battalion, Mr A.J.S. White, Dr. H.R. Tinker, Sir Paul and Lady Gore-Booth. Two new interesting persons I sat with were Lady Hutton, wife of Lt. General Sir Thomas Hutton formerly of the Burma Command and Sir Henry Knight.

I found Lady Hutton an accomplished linguist who knew so much about the continent. It was the first time I attended a dinner held in the House of Commons although I had had a meal in 10 Downing Street previously. The menu included Selle d'Agneau, Rotie a l'Anglaise and six other items.

At the time I first arrived in Paris to take up my appointment as Minister of the Union of Burma, the wife of the President M Rene Coty had just died and I had to wait one month before I could present my credentials. At the time M. Edgar Faure's government had just been voted out of office and he was in the capacity of a caretaker government.

The Socialist leader M. Guy MOLLET took over as Prime Minister early in February 1956. He sent me the following reply to my felicitations on his appointment as Prime Minister.

PRESIDENCE DU CONSEIL

PARIS, 1e 14 Février 1956

Le President

Monsieur l'Ambassadeur,

Voulez-vous accepter mes sincères remerciements pour vos félicitations et vos encouragements à l'occasion de mon investiture par l'Assemblée Nationale. J'ai été très sensible à votre message de sympathie.

Voulez-vous agréer, Monsieur l'Ambassadeur, l'assurance de ma haute considération.

Monsieur VUM KO HAU  
Ministre de Birmanie  
Légation de Birmanie  
60, rue Ampère,  
PARIS, 17e

Guy MOLLET

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Madhav Gokhale of the Asian Socialist Conference, Rangoon gave me an introductory letter to some of his friends in France. M. Guy Mollet became Prime Minister just after my arrival.

Asian Socialist Conference  
4 Wingaba Road,  
Rangoon.

2nd November 1955.

Dear Comrade Bidet,

Sithu Vum Ko Hau, Minister Plenipotentiary of the Government of the Union of Burma, would like to meet all the senior comrades of the party.

Vum Ko Hau is a good friend and a senior member of the Burma Socialist Party. He was a close associate of General Aung San and a Minister in the first cabinet of free Burma.

I am sure you will, during his stay in France develop close relations with him and offer him opportunities to study your party. He would be happy to meet and discuss with you and your comrades.

With kind regards,  
Yours sincerely,

Madhav Gokhale

M. Andre Bidet; M. Robert Pontillon; M. Guy Mollet  
Parti Socialiste SFIO, 12 Cite Malesherbes, Paris, 9eme

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REMARKS BY HIS EXCELLENCY U VUM KO HAU, ENVOY EXTRAORDINARY  
AND MINISTER PLENIPOTENTIARY AT THE PRESENTATION OF CREDENTIAL TO  
HIS EXCELLENCY M. RENE COTY, PRESIDENT OF THE REPUBLIC OF FRANCE.

Your Excellency,

It is indeed a privilege for me to present to you the Letter of Credence from His Excellency the President of the Union of Burma accrediting me as Envoy Extraordinary and Minister Plenipotentiary to the great Republic of France.

The friendship between France and Burma is a long standing one, and I am happy to recall on this auspicious occasion the early diplomatic relations marked by the visit to your great Republic in the year 1872 of a Burmese Mission led by Kinwun Mingyi as Special Envoy of King Mindon. These earlier relations were temporarily interrupted by the occupation of Burma by a foreign power. But as Burma has regained her independence and emerged as a Republic, the diplomatic relations between our two countries have since 1948 been re-established on a happier basis inasmuch as the new relations are between the oldest Republic and a newly born Republic.

It will be my pleasant duty to foster the friendly relations which happily exist between the two countries and to develop ever-growing measures of goodwill and understanding. I am confident that in the fulfilment of this my mission I shall receive from Your Excellency's Government the understanding and support that were all along extended to my predecessor.

In presenting this Letter of Credence, I beg to offer the sincere good wishes of my President and the Government and people of the Union of Burma to which I add my own for Your Excellency and the Government and people of the Republic of France.



AGGA MAHA THIRI THUDHAMMA DR. BA U  
PRESIDENT OF THE UNION OF BURMA

TO HIS EXCELLENCY M. RENE COTY  
PRESIDENT OF THE REPUBLIC OF FRANCE

Great and Good Friend !

Being desirous of maintaining without interruption the relations of friendship and good understanding which happily subsist between our two countries, I have made choice of Sithu U Vum Ko Hau, a distinguished citizen of the Union of Burma, to reside near Your Excellency's Government in the character of my Envoy Extraordinary and Minister Plenipotentiary.

The experience which I have had of Sithu U Vum Ko Hau's talents and zeal for my service assures me that the selection I have made will be perfectly agreeable to Your Excellency and that he will discharge his duties in such a manner as to merit Your Excellency's approbation and esteem and to prove himself worthy of this new mark of my confidence.

I therefore request that Your Excellency will give entire credence to all that he shall communicate to Your Excellency on my behalf, especially when he shall renew to Your Excellency the assurances of my highest esteem and my constant friendship.

Your Good Friend,

By the President

Ba U

S. H. Hkio

Minister for Foreign Affairs,  
Rangoon, the 24th October 1955

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#### ZO (CHINS) WHO DIED FOR BRITAIN AND FRANCE IN FRANCE, 1917-18

On the day I presented my credentials to President M. René Coty was the first time a French President spoke to a foreign Envoy in a language other than French. He kindly spoke to me in English. I had very little knowledge of the French language at the time I was credited as the Burmese Minister to France. In continuation of the usual Greetings I mentioned the fact that some of my Siyin uncles not only shed their blood for France but were buried in the Blargies cemetery in the Oise. This appeared to touch him deeply as he personally served as a private during the first World War and Blargies was quite close to his home town, Le Havre. Most of my people died of the influenza contracted while on duty on the German front. I took the opportunity together with my wife and two children, Sally and Leonard of visiting the cemetery on 9 June 1959 and laid wreaths at the Blargies Communal Cemetery Extension.

When we got to the cemetery we found that there were many more names of the Zo Chins than we expected.

The names of the Zo Chins who were buried in the Blargies Communal Cemetery Extension are :

1. SUEN JONG (SUANG THONG) Labr 867 62nd (burman) Indian Labour Coy 29-1-1918  
II A 20; Brother of Chief Lian Thong, ATM;
2. Joon Poom 1516 62nd 28-12-1917;
3. Kai Ngin 1820 23-10-1917;
4. Mahapeng 2297 61st 21-12-17;
5. Ngin Dam 1277 62nd 7-3-1918;
6. NGUL NGIN 914 61st 24-10-1917;
7. POW POOM 1864 62nd 29-1-18;
8. SUN NING 321 61st 7-11-1917;
9. THANIUENG 987 61st 25-12-1917;
10. TOOT LANG 1411 62nd 29-10-1917;
11. TUANG RAM 844 61st 9-12-1917;
12. VEAL DAN 247 61st 9-12-1917;
13. VOON DAI 184 61st 31-10-1917;
14. YIN NING 1806 62nd 26-10-1917.

The serial number followed the name; the Regiments were either of the 61st (Burman) Indian Labour Coy or the 62nd (Burman) Indian Labour Coy; the dates mentioned were those on which the persons died.

When I visited the cemetery I found that the keeper was an English man, the son of an officer of the graves commission, with a French wife and he was kind enough to locate the individual graveyards of the persons concerned. It was kept in a most orderly fashion, slightly better than the greens on a golf course and has living flower plants. At the entrance was a very huge cross and the individual graves were marked with rectangular stones. Some of the men buried there were from as far away as New Zealand and some from the Naga Hills and some were from Britain itself. It is adjacent to the Blargies cemetery so I think it is called cemetery extension. It is quite close to Dieppe and we had our meals at Dieppe after inspecting the Blargies cemetery. My Indian colleague in Paris, Sardar Panikkar also visited the cemetery

Some of my kith and kin who were not buried in Blargies but in Peronne, Marseille or Rouen are as follows :

At La Chapelette Indian cemetery, Peronne :

1. KAM NANG 262 61st 28-10-1917;
2. NGO YA KAM 1831 62nd 19-10-17;
3. SHEN LOOT 5643 76th 9-3-1918.

At St. Sever cemetery extension, Rouen :

1. JARG YA KEN (LANG YA KHEN) 1470 40/62 Burma Coy 11-2-1918.
2. KAM NGUL 793 40/61 27-4-1918;
3. TWELL KIM 682 40/61 4-9-1918;
4. LOON KAPR 5398 78th 7-12-1918.

On the Panels of the Neuve-Chapelle Indian Memorial are the names of 2 soldiers belonging to the 93rd Burma Infantry and 73 to the Burma Military Police who died during the 1914-18 war and who have no known grave. Mazargues Cemetery is situated at Marseille. Although I passed through it on my visit to Napoleon's birthplace in Corsica I had no time to visit the cemetery. The Neuve Chapelle Memorial is situated on the main road leading from La Bassée to Estaires (Nord). St. Sever cemetery is in Rouen. St. Riquier is close to Abbeville.

La Chapelette Indian cemetery is close to Peronne and Blargies in the Oise, 32 miles Southwest of Amiens and just Northeast of Formerie en route Nationale 316 leading to Sumale.

When my uncles were conscripted to go to France many parents, relatives and sweethearts thought that they would never come back to the Siyin Valley; it proved to be true in many cases.

In the south of the Chin Hills as well as in the north of the Chin Hills the people rose in rebellion against the British when the latter began to conscript young men for service against their will for service against the Germans in France. Some reports by British officers will speak about the general conditions in the Chin Hills :

"Report on the administration of Burma. 1916-1917 pages 7-8.

### *THE CHIN HILLS*

The raising of a Labour Corps for France was the outstanding event of the year in the Chin Hills proper. One thousand Chin labourers were enrolled from the Tiddim subdivision alone and proceeded to France. In the Falam subdivision over 800 men volunteered within a week and the Haka Chins, if they had been called on, would also have responded. There was some inter-tribal fighting in the unadministered territory south-west of the Chin Hills and a technical violation of the frontier, which however, did not lead to fighting, was committed by a band of men from the unadministered village of Sabaungte, who entered the administered village of Lunsoite to demand the surrender of a woman who had lately been a slave.

1917 — 1918 :

The Chin Hills lie along the western border of Burma. The rising of the Chins in the Haka subdivision in the southern part of the Chin Hills proper was the outstanding event of the year. The military operations have been described in para 43 of Chapter III. The causes of the rising were the apprehensions prevailing among the Kukis in Manipur regarding recruiting and the intrigues of Pase, the overlord of the Haokip clan, who had quarrelled with the Manipur State Durbar. In the subdivision of Tiddim only a few Thados of the Northern Hills joined the rebels and the Kamhows, Soktes and Siyins rendered great help to Government. In that of Falam some young men of the Kwangli tribe tried to stir up trouble and the tribe was disarmed. Action under the Chin Hills regulation was taken against some Hakas and five of the Kwangli tribe were deported to Burma.

The tracts inhabited by Chins on the frontier of the Upper Chindwin District are Somra, Thaugdut, Kalewa and Kanti. The Kukis of the first two were called on to join the rebels by Shempu, Pase's father, but those of Thaugdut refused to do so and the loyalty of the Chief secured the neutrality of the villages on the east of the Somra tract. The provisions of the Chin Hills Regulation were made applicable to the Somra tract during the year. In Kalewa, the Chin settlers were increased by parties coming from the Chin Hills and the Lushai Hills. The affairs of the Chin tribes on the Assam-Burma border are at present administered by no less than four officers, namely the Superintendent of the Chin Hills and the Commissioners of the Sagaing, Magwe, and Arakan Divisions. To remedy this absence of co-ordination, enquiries are proceeding to ascertain to what extent greater unity of administration can be effected by the creation of a frontier Division to include all the districts on the Northern and North-Eastern frontiers of Burma.

The outstanding feature of the year (1919) has been the successful conclusion of the operations conducted against the rebel Kuki tribes in the Somra Tract to the north-west of the Upper Chindwin District and in the Manipur State.

1921 — 1922 :

Normal conditions have now been completely restored in the Chin Hills, after the risings of recent years, and the conduct of the people was peaceful and law-abiding. Six Haka chiefs and elders who had been detained at Tiddim for their activities in the rebellion of 1917-18 were released. The principal feature of the year was the extension of control over a large area of previously unadministered territory (Matu areas) lying between the Chin Hills district, the Pakokku Hill Tracts, the Hill district of Arakan and the Lushai border, by which some 550 square miles were added to the Chin Hills, some 850 square miles to the Pakokku Tracts, and some 1,500 square miles to the Hill District of Arakan. The Deputy Commissioners of the two districts and the Superintendent of the Pakokku Tracts each made an extensive tour in the new area taken over by him, accepting tribute, appointing headmen, settling disputes and licensing guns; and the Deputy Commissioners also met the Superintendent of the Lushai Hills for the mutual settlement of boundaries in the new area. The inhabitants appear to have shown every readiness to accept administration with its promise of protection from the hardships of the prevalent blood-feud system. The feud habit, however, is so ingrained that its eradication must be a slow and difficult business, particularly in view of the limited attention that officers can give to these remote areas".

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#### ALGERIA — AFRICA

At the end of November and early December 1957 when I was Burmese Minister to Paris I had the opportunity to visit Algeria on the invitation of the Quai d'Orsay. Other invitees were Diego Manuel Sequeira of Nicaragua, Ramon Bergés Santa of Dominican Republic, José Alcerra of Honduras, Raimundo Ortéga Viéto of Panama, Roger Savain of Haiti, William Fernandes of Liberia and Rene W. Keller of Swiss embassy, Paris.

We were taken all over Algeria except where it was impossible to enter on account of the FLN activities. The towns we visited included Alger, Oran, Constantine, Hassi Messaoud (newly discovered oilfields in the Sahara), Ouargla. We attempted to land in Touggourt but it was not possible.

The visit to Oran was mentioned by L'Echo d'Oran of 1st and 2nd Décembre 1957 as follows :

Dés leur arrivée à la base de La Sénia, ils se rendaient à l'Hotel de Ville, où les attendait M. Fouques Duparc, entouré d'une délégation du Conseil municipal et accompagné de Mme Fouques Duparc. Assistaient également à la réception dans la grande salle des fêtes, l'I.G.A.N.E. Pierre Lambert; le viceamiral Geli, préfet maritime; le Général Paquette, adjoint au général commandant le Corps d'armée; MM. Marant et Grollemund, secrétaires généraux de la préfecture; Béguin, directeur du cabinet.

The seaports on the north coast of Algeria are very beautiful and pleasant to stay in. Especially Algiers and Constantine had natural beauty of their own. Oran has a big rocky

mountain behind which was being built a formidable fortress. I was very much impressed by the various compartments being constructed in the rock itself. I understand that even the most powerful modern bomb would not be able to affect the fort when finished. The artificial tanks for oil storage would amaze any lay man. I was told that the fort would be much stronger than Gibraltar when finished. We asked Admiral Geli if taking pictures were permitted. He replied that everything that was forbidden in France was allowed so we might go ahead. It was outside the entrance and some of us took views of the harbour. I think a lot more of Oran than Albert Camus did. A former Austrian ice skating champion was detailed to act as my interpreter. She was married to a young member of the Oran municipal council who acted as Mayor during the visit of the Austrian ice revue.

I was very much attracted by the scenery of the Mediterranean shores of Algeria and the rich vineyards but I found that very little was done for the Algerians whom the French called Mussulmans and not French in spite of the fact that the slogan in France and the ruling authorities in Algeria was, "Algerie Francais".

I was surprised to meet an old friend from Rangoon, Rod Sarell and his wife in Algiers. They kindly invited me to a dinner where I met another lady who was not only born in Burma but whose uncle, Mr. Fowler was a one-time Assistant Superintendent of Tiddim and speaks my Siyin dialect. Bernard Cook and Alan Oldham also served in Africa and we met in the house of Sir Edward Lambert in Paris.

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AGGA MAHA THIRI THUDHAMMA DR. BA U  
PRESIDENT OF THE UNION OF BURMA  
TO HER MAJESTY QUEEN JULIANA  
OF THE NETHERLANDS

Great and Good Friend !

Being desirous of maintaining without interruption the relations of friendship and good understanding which happily subsist between our two countries, I have made choice of Sithu U Vum Ko Hau, to reside at the Court of Your Majesty in the character of my Envoy Extraordinary and Minister Plenipotentiary.

The experience which I have had of Sithu U Vum Ko Hau's talents and zeal for my service assures me that the selection I have made will be perfectly agreeable to Your Majesty and that he will discharge his duties in such a manner as to merit Your Majesty's approbation and esteem, and to prove himself worthy of this new mark of my confidence.

I therefore request that Your Majesty will give entire credence to all that Sithu U Vum Ko Hau shall communicate to Your Majesty in my name, more especially when he shall renew to Your Majesty the assurances of the lively interest which I take in everything that affects the welfare and prosperity of the Netherlands.

Your Good Friend,  
Ba U

By the President

S. H. Hkio

Minister for Foreign Affairs,  
Rangoon, the 24th October 1955

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H O L L A N D

I presented my credentials as Envoy Extraordinary and Minister Plenipotentiary of the Union of Burma to the Netherlands to Her Majesty Queen Juliana at Soesdijk Palace on the 19th January 1956.

I was accompanied by my senior Secretary U Kyaw who was Second Secretary in my Legation in Paris. We were both in Burmese dress. The weather was not only very cold but it was the most severe winter in Holland for the last eighty years.

Following is the entry in the Haagsche Courant Donderdag 19 January 1956.

"Koningin ontving gezant van Burma

H.M. de Koningin heeft hedenmorgen op het paleis Soestdijk de nieuwe gezant van Burma, de heer U Vum Ko Hau, ontvangen, ter overhandiging van diens geloofsbrieven. De nieuwe gezant was leider van Siyin Chin verzetsbeweging in de India-Burma sector, in de laatste oorlog. Hij leidde eveneens de Chin Hills delegatie bij de Panglong-conferentie, waar de politieke leiders van de onderscheidene rassen van Burma bijeenkwamen, ter bespreking van de toekomstige onafhankelijkheid van Burma.

De heer U Vum Ko Hau is een van de auteurs van de grondwet van Burma. Bovendien is hij gezant van Burma in Frankrijk".

A.N.P. News Bulletin Parkstraat 32, The Hague.

The Hague, January 19th 1956.

U Vum Ko Hau, new Minister of Burma to the Netherlands, presented his credentials to H.M. Queen Juliana at Soestdijk Palace today.

Born in 1917, U Vum Ko Hau was a leader of the Siyin Chin resistance movement on the India-Burma sector during World War II. He also led the Chin Hills delegation to the Pang-long Conference where the political leaders of the various races of Burma met to discuss the future of Burma's independence.

He was a member of the Burma Constituent Assembly and served as a cabinet Minister in the provisional government of General Aung San. U Vum Ko Hau is one of the authors of the Constitution of Burma and a delegate to the Anglo-Burmese treaty signed on October 17th, 1947, under which Burma obtained her independence.

He represented Burma at the 8th U.N. General Assembly in 1953 as an alternate representative. He served as Deputy Permanent Secretary at the External Affairs Ministry in Rangoon since 1948.

U Vum Ko Hau is also the Burmese envoy to France.

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Together with Queen Juliana at Soestdijk Palace were the Foreign Minister J.M. Luns who was an old friend of mine. I met him on more than one occasion in Rangoon when U Kyaw Nyein was Foreign Minister. We recalled half the lunch we had in U Kyaw Nyein's house one day. He was due to depart by air from Mingaladon airport at 2 p.m. As we were about to start the Chinese meal a telephone message came from the Dutch assistant at the legation saying that the plane was coming an hour sooner and that it was leaving at 1 p.m. instead of 2 p.m.

After fifteen minutes at the lunch table we rushed off to the airport; the plane had not even arrived.

On the day I arrived in the Hague the Deputy Chief of Protocol of the Foreign Ministry Mr. H. Daniels met me at the railway station and accompanied me to the Hotel des Indes.

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Introduction: This is a recorded talk by His Excellency *Sithu* U Vum Ko Hau, Minister Plenipotentiary and Envoy Extraordinary of the Union of Burma to Her Majesty's Government in The Netherlands. U Vum Ko Hau is a Chin leader who organized and led the resistance movement in the Chin Hills during the war. He became a trusted associate of General Aung San (the architect of Burma's freedom), and member of the first Burmese Cabinet which negotiated the transfer of power to Burma.

I am happy to say a few words about the relations between this ancient nation of the Netherlands and my own country, Burma.

Our two countries have always been close. In our country's early history, we find that the Dutch traders were among the first Europeans who came in their sailing ships on their trading expeditions to our shores. Between the years 1640 and 1641, Dutch trade with Burma amounted to over 83,000 florins — which was a large amount in those days. The profits yielded by those investments also amounted to about 82,000 florins — which was a very good return.

The Dagregisters, kept with Dutch thoroughness by the Dutch traders in Batavia, tell the story of the very considerable trade carried on from early times by the Burmese and the Dutch.

Today, with the development of communications, our two countries have drawn even closer. We buy Dutch butter, condensed milk, tinned provisions, Philips radio and electrical equipments, and other manufactured goods from Holland. We sell to Holland our rice and bran, and some of our teak. Dutch banking houses handle much of our international trade; Dutch ports like Rotterdam send Burma rice to many ports of many nations. Not in trade alone have we worked together. We in Burma have received Dutch agricultural and engineering experts. We have sent students to train in aerial survey at the International Training Centre at Delft in Holland, to the Agricultural Institute at Wageningen, and to various colleges and institutes. Through world organizations also, we have been building wonderful cooperation. Dutch doctors and nurses — I specially remember Dr Veenbaas, that jovial and tireless Dutchman — have come to Burma, under the auspices of the World Health Organization, to fight malaria and disease in Burma.

In the last eight months that I have been accredited to Her Majesty's Government, I have taken opportunities to visit many parts of Holland. Beginning with my audience, with Her Majesty, Queen Juliana, with whose warmth, sincerity and simple dignity, I could not fail to be impressed, I have made my calls on Dutch officials and my colleagues of the diplomatic corps. I have travelled by car and train over this small but beautiful country.

I have visited the state universities at Utrecht, Delft, Amsterdam and Den Haag, the museums in Den Haag, Haarlem, Delft and Amsterdam and the learned institutions. Everywhere I went I found friendliness and charm. The simple and sturdy Dutch virtues impressed me. The Dutch are hard-working and honest; they place great emphasis on education and learning. They appreciate beauty and art. Their country is a natural garden of exquisite beauty; the Linnaeus garden and Halsmer flower auction are unique in themselves, their museums hold art treasures and the great masters such as Rembrandt are always a source of pride and pleasure to the Dutch people. Holland is small in size, and large parts of it have been reclaimed from the sea by the industry and skill of Dutch engineers and scientists. That is in itself a standing tribute to the industry and skill of the Dutch people.

There are many similarities between our two nations. Burma is much larger than Holland and in many ways more blessed with natural resources. But the population of Burma is not much bigger than that of Holland. Our two nations have ancient civilizations and cultures, though Burma had the misfortune of a century of foreign rule. The Dutch came under Nazi occupation during the war, and we came under Japanese occupation. But the Dutch never gave in, as we never did, and the Dutch resistance to enemy occupation was stout and strong; not for a moment did the soul of the Dutch people fall under the Nazi heel. Certain human values are recognized by both our nations. We in Burma respect the old people, and have a fond family life. The same is true in Holland.

Even when Kinwun Mingyi first led a Burmese mission to Europe in the early 1870's, he had wanted to establish diplomatic relations with Holland. Now that task in which Kinwun Mingyi unavoidably failed, is now successfully done. We have permanent missions exchanged. Not only on the diplomatic level, but on the human level too, our two nations have been drawing closer. I hope this trend will continue for always.



U WIN MAUNG  
PRESIDENT OF THE UNION OF BURMA

to

HIS EXCELLENCY DR. S U K A R N O  
PRESIDENT OF THE REPUBLIC OF INDONESIA

Great and Good Friend!

Being desirous of maintaining without interruption the relations of friendship and good understanding which happily subsist between our two countries, I have made choice of Sithu U Vum Ko Hau to reside near Your Excellency in the character of My Ambassador Extraordinary and Plenipotentiary.

The experience which I have had of Sithu U Vum Ko Hau's talents and zeal for My service assures Me that the selection I have made will be perfectly agreeable to Your Excellency; and that he will discharge his duties in such a manner as to merit Your Excellency's approbation and esteem, and to prove himself worthy of this new mark of My confidence.

I therefore request that Your Excellency will give entire credence to all that Sithu U Vum Ko Hau shall communicate to Your Excellency in My name, more especially when he shall renew to Your Excellency the assurances of the lively interest which I take in everything that affects the welfare and prosperity of the Republic of Indonesia.

Your good Friend,

Win Maung

Sao Hkun Hkio

Minister for Foreign Affairs.

Rangoon, the 14th January 1962

REMARKS BY HIS EXCELLENCY U VUM KO HAU, AMBASSADOR EXTRAORDINARY  
AND PLENIPOTENTIARY AT THE PRESENTATION OF LETTERS OF CREDENCE  
TO HIS EXCELLENCY PRESIDENT DR. SUKARNO.

YOUR EXCELLENCY,

It is indeed a privilege for me to present to Your Excellency the Letters of Credence by which the President of the Union of Burma has appointed me as Ambassador Extraordinary and Plenipotentiary to the Republic of Indonesia.

I have been asked by the President of the Union of Burma to convey to Your Excellency his best wishes for the success and prosperity of the Republic of Indonesia and for your personal happiness and welfare.

Having had some associations with representatives of your country since the early days of our independence and have been in Indonesia for some time, it is a great honour to be accredited to this great country as the first Burmese Ambassador to reside in Djakarta.

Each day spent in this country has made me perceive more and more the identity of cultures, kinships and economic and political conditions of our two countries.

It will continue to be my pleasant duty to foster the friendly relations which happily exist between the two countries and to develop evergrowing measures of goodwill and cooperation which had already been conspicuous not only in the Afro-Asian political world but also in international affairs.

For further success in this task I hope that I may rely upon the gracious help of Your Excellency as well as the friendly cooperation of the Government of the Republic of Indonesia.

Thursday, February 22, 1962.

RESPONSE OF HIS EXCELLENCY THE PRESIDENT OF THE REPUBLIC OF INDONESIA TO THE REMARKS OF HIS EXCELLENCY SITHU U VUM KO HAU, AMBASSADOR EXTRAORDINARY AND PLENIPOTENTIARY OF THE UNION OF BURMA TO THE REPUBLIC OF INDONESIA, ON THE OCCASION OF THE PRESENTATION OF THE LETTER OF CREDENCE ON THURSDAY, FEBRUARY 22ND, 1962 AT MERDEKA PALACE.

Your Excellency,

It gives me great pleasure to welcome Your Excellency as the first Ambassador Extraordinary and Plenipotentiary of Burma to Indonesia.

I am sincerely thankful for the sentiments, expressed by His Excellency the President of the Union of Burma towards the Republic of Indonesia and me and please convey Your Excellency to your distinguished President my best wishes for the happiness and prosperity of the people of Burma and for his personal welfare.

Your Excellency, there have indeed existed a specific close relationship between our two countries as has been indicated by the course of history from time immemorial till the achievement of independence of both our countries. This specific close relationship has also been evident in our cultures and in our co-operation in the economic and political field.

The good co-operation between our two countries is clearly seen at international conferences, as at the United Nations, and more evident at the Afro-Asian Conference in Bandung in 1955 and during the Summit Conference of Non-aligned Countries held recently in Belgrade, where our two countries have followed an active and independent foreign policy with the aim to uphold the national identity and the interest of our countries respectively. Our foreign policy has also been directed towards the achievement of a permanent and everlasting world peace, being a cornerstone of a just and prosperous society.

Since July 1959 Your Excellency have been in Indonesia and Your Excellency's knowledge about problems and experiences faced and surmounted by the Government and the people of Indonesia, will, I am sure, be of great value to Your Excellency in performing your mission in this country.

I therefore hope, that your mission as Ambassador in Indonesia will be successfully fulfilled and I can assure Your Excellency that the Indonesian Government and I personally, will give you every assistance in the carrying out of your duty as Ambassador Extraordinary and Plenipotentiary of Burma in Indonesia.

Djakarta, February 22nd, 1962.

PIDATO DJAWABAN P.J.M. PRESIDEN REPUBLIK INDONESIA ATAS PIDATO J.M. SITHU U VUM KO HAU, DUTA BESAR LUAR BIASA DAN BERKUASA PENUH REPUBLIK BURMA DI INDONESIA, PADA UPATJARA PENJERAHAN SURAT-SURAT KEPERTJAJAAN PADA HARI KEMIS TANGGAL 22 PEBRUARI 1962 DJAM 10.00 DI ISTANA MERDEKA.

Jang Mulia,

Dengan penuh perasaan gembira saja menjambut Jang Mulia sebagai Duta Besar Luar Biasa dan Berkuasa Penuh Burma jang pertama untuk Indonesia.

Saja mengutjapkan banjak terima kasih atas perasaan-perasaan jang dinjatakan Paduka Jang Mulia Presiden Burma terhadap Republik Indonesia dan saja sendiri dan saja berharap agar Jang Mulia sudi pula menjampaikan kepada Paduka Jang Mulia Presiden Burma salam bahagia saja untuk kesedjahteraan Uni dan Rakjat Burma serta untuk keselamatan beliau pribadi.

Jang Mulia, memang antara kedua negara kita telah sedjak lama terdjalin hubungan jang erat jang mempunjai sifat istimewa seperti terlihat dalam djalannya sedjarah dari dahulu kala hingga tertjapainya kembali kemerdekaan kedua negara kita. Sifat istimewa hubungan kedua negara kita ini tampak dalam bidang kebudayaan, kerdja-sama ekonomi dan politik.

Kerdja-sama jang baik antara kedua negara kita ini terlihat dengan djelas dalam konperensi-konperensi internasional seperti dalam Perserikatan Bangsa-Bangsa dan lebih djelas lagi dalam Konperensi Asia-Afrika di Bandung pada tahun 1955 dan dalam Konperensi Tingkat Tinggi Negara-Negara Berpolitik Bebas di Beograd jang baru lalu, dalam mana kedua negara kita mendjalankan politik luar negeri jang bebas dan aktif dengan maksud untuk mempertahankan kepribadian bangsa dan kepentingan negara kita masing-masing. Politik luar negeri kita itu djuga ditudjukan pula untuk mentjapai dunia kekal dan abadi, sebagai sendi utama daripada masjarakat jang adil dan makmur.

Sedjak bulan Djuli tahun 1959 Jang Mulia sudah berada dikalangan masjarakat Indonesia dan saja yakin bahwa pengetahuan Jang Mulia tentang persoalan dan pengalaman jang dihadapi dan diatasi oleh Pemerintah dan Rakjat Indonesia, mendjadi bahan jang sangat berguna bagi Jang Mulia dalam mendjalankan perutusan Jang Mulia dinegeri ini.

Achirnja saja mengharapakan moga-moga perutusan Jang Mulia sebagai Duta Besar Luar Biasa dan Berkuasa Penuh akan berhasil dengan baik dan saja dapat menegaskan kepada Jang Mulia bahwa Pemerintah Republik Indonesia dan saja sendiri akan memberikan setiap bantuan kepada Jang Mulia dalam pelaksanaan tugas Jang Mulia sebagai Duta Besar Luar Biasa dan Berkuasa Penuh Uni Burma untuk Indonesia.

# *Protocol*

For the Ceremonial of the presentation  
of the Letter of Credence

by

**His Excellency U Vum Ko Hau**

Ambassador Extraordinary and Plenipotentiary

of

**B U R M A**

to

His Excellency the President  
of the Republic of Indonesia

on

Thursday, February 22nd, 1962

## CALLING FOR THE AMBASSADOR.

The Chief of Protocol accompanied by the Aide-de-Camp to the President arrives by the Presidential car at the Ambassador's residence with an escort of eight motor-cycles in front and one or two cars behind for the Ambassador's Diplomatic Staff-members.

The Ambassador is invited to enter the Presidential car, followed by the Chief of Protocol who sits on the Ambassador's left. The Aide-de-Camp to the President will take his seat in front of the Chief of Protocol.

The Staff-members are requested to occupy the following cars.

The Standard of the President on the Presidential car is then unfurled and the party proceeds to the Istana Merdeka, the Presidential Palace.

## ARRIVAL AT THE ISTANA MERDEKA.

The Presidential car stops alongside the centre of the main stairway of the Palace.

The Ambassador alights from the car through the right-hand-door and stands about six feet away from the Guard of Honour, facing it.

The Chief of Protocol and the Aide-de-Camp to the President join the Ambassador flanking the latter on his left and right respectively.

The Ambassador's Staff-members after alighting from the cars remain standing in front of the stairway.

## NATIONAL ANTHEM AND INSPECTION OF THE GUARD OF HONOUR.

The Guard of Honour presents arms, immediately followed by the playing of the National Anthem of the Ambassador's country.

After its conclusion, the Chief of Protocol introduces to the Ambassador the Commander of the Guard of Honour, who announces that the Guard is ready for inspection.

The Inspection of the Guard of Honour by the Ambassador is performed from the left (when facing the Guard) to the right. The Ambassador then returns to his previous position, facing the Commander of the Guard of Honour, who announces that the inspection is over.

The Chief of Protocol invites the Ambassador and his Staff-members to ascend the stairway, at the top of which the Ambassador is met by the Secretary to the President, who takes the Aide-de-Camp's place to the right of the Ambassador.

The Party then proceeds to the drawing-room of the Palace. After a few moments of informal conversation the Secretary to the President leaves the drawing-room to join the President in the reception-hall, where other officials have already assembled. (ANNEXE II).

## PRESENTATION OF THE LETTER OF CREDENCE.

The Aide-de-Camp announces that the President is ready to receive the Ambassador.

The Chief of Protocol invites the Ambassador and his Staff-members to proceed to the reception hall to meet the President.

The Ambassador stands about six feet in front of the President.

The Chief of Protocol presents the Ambassador to the President.

The Ambassador bows slightly, steps forward and presents to the President his Letter of Credence together with the Letter of Recall, if any of his predecessor.

The President passes the document(s), without breaking the seals, to the Minister for Foreign Affairs.

The Ambassador retreats to his previous position and delivers his address.

The President makes his response.

The Ambassador again steps forward toward the President to shake hands.

Meanwhile, the Minister for Foreign Affairs and the other officials attending have already taken their respective places according to precedence, to the right of the President.

The President introduces the Ambassador to the Minister for Foreign Affairs and the other dignitaries present.

The Ambassador's Staff-members are then introduced by the Ambassador to the President and the other dignitaries present.

Drinks are served while informal conversation takes place.

#### T O A S T.

After all those present have been served with drinks, the Chief of Protocol announces that the toast will be made to the Head of State.

The President proposes a toast to the Head of State represented by the Ambassador.

The Ambassador in his turn proposes a toast to the President of the Republic of Indonesia.

Informal conversation will take place for some time.

#### T A K I N G   L E A V E.

The Chief of Protocol announces that the newly accredited Ambassador will take leave.

The Ambassador's Staff-members take their position, according to precedence, to the left of the Ambassador.

The Ambassador comes forward, bowing slightly, and shakes hands with the President and retreats to his former position. The Ambassador's Staff-members bow to the President and his retinue.

The Ambassador, flanked by the Chief of Protocol on his left and the Secretary of the President on his right, leaves the reception-hall through the centre front-door leading to the open gallery and the stairway of the Palace.

Upon reaching the top of the stairs the Ambassador takes leave from the Secretary of the President, whose place is now taken by the Aide-de-Camp to the President.

The Ambassador, flanked by the Chief of Protocol, descends the stairs and stops on the fifth step from the bottom of the stairway.

#### N A T I O N A L   A N T H E M   O F   T H E   R E P U B L I C   O F   I N D O N E S I A.

The party faces the Guard of Honour, which presents arms while the Indonesian Anthem is played.

At the conclusion of the playing of the Indonesian Anthem, the Ambassador steps into the Presidential car, immediately followed by the Chief of Protocol and the Aide-de-Camp. They seat themselves in the same position as previously.

The Ambassador's Staff-members board the cars reserved for them.

The party proceeds to the Ambassador's residence accompanied by the same motor-escort and the standard of the President unfurled on the Presidential car.

The Chief of Protocol and the Aide-de-Camp to the President, after some informal conversation at the Ambassador's residence, take leave from the Ambassador and his Staff-members.

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## ANNEXE II

### ATTENDING THE CEREMONY OF PRESENTATION OF THE LETTER OF CREDENCE :

1. His Excellency, President Dr. Sukarno.
  2. His Excellency, U Vum Ko Hau, Ambassador Extraordinary and Plenipotentiary.
  3. His Excellency, Dr. Subandrio, Second Deputy to First Minister and Minister for Foreign Affairs.
  4. His Excellency, Moh. Ichsan, State's Secretary.
  5. His Excellency, Suwito Kusumowidagdo, Secretary General of the Department of Foreign Affairs.
  6. Mr. R. Soehardjo Hardjowardojo, Chief Household of the President.
  7. Dr. R. M. S. Brotodiningrat, Secretary to the President.
  8. Mrs. Supeni, Acting Chief of Asia and Pacific Division.
  9. Mr. Ibnu Suwongso Hamimzar, Acting Chief of Protocol.
  10. Lieutenant Colonel J. Sugito, Aide-de-Camp to the President.
  11. Lieutenant Colonel Moh. Sabur, Aide-de-Camp to the President.
  12. Major (Navy) Bambang Widjanarko, Aide-de-Camp to the President.
  13. U Than Maung, Second Secretary and Consul.
  14. Mr. M. S. Charles, Third Secretary and Vice Consul.
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## BANDUNG CONFERENCE — RADIO BROADCAST

On this the fifth anniversary of the Bandung Conference I deem it a great privilege to speak to you being the representative of one of the five host countries that sponsored the historic conference which helped to set alight the flame of the Afro-Asian spirit.

During the five years that have elapsed much has happened to justify the hopes of all countries who participated in the Conference especially in regard to the problems of dependent peoples and colonialism and the evils arising from the subjection of peoples to alien subjugation, domination and exploitation.

Morocco, Tunisia, Sudan, Ghana, Guinea, Cameroon, Madagascar and Malaya have all gained independence. Nigeria, Mali, Togoland, Belgian Congo and Somalia are in the process of becoming independent.

Unfortunately in Algeria which I had the opportunity to visit including the newly discovered oilfields of Hassi-Messaoud and one of the countries specifically mentioned in the Bandung Declaration, the gallant struggle of a people for the right of self-determination continues to be opposed by military force on a large scale for some years.

The Asian-African Conference had deplored the Boer policies and practices of racial segregation and discrimination but in South Africa the massacre of defenceless men and women has just taken place to the horror of the whole world.

My government greatly deplores these events and wishes to reiterate their deep conviction that there can be no true peace and happiness in this world until "colonialism in all its manifestations" is eradicated from this earth.

Over half a century ago Mahatma Gandhi started his cause for racial emancipation in South Africa. His home country the former Indian empire has become independent sovereign states for some years without the intervention of the midwife, Force; but it is sad to note that racial discriminations still exists in its worst form in South Africa.

Every person should realise that we live in one world and that no one part of the world can in present modern circumstances ignore what goes on in another part of the world, and that unlike in the early stone ages no part of the world can be truly happy as long as unhappiness exists in other parts.

As well as thinking of going to the moon the nations of the world should come down to earth and devote more of their knowledge and wealth for the betterment of their brethren such as in Asia and Africa.

Contacts between Asians and Africans were very rare two hundred years ago and no real need for contact between our nations was necessary as wars as well as trade were localised in those days.

Things have changed today.

Not to speak of atomic and thermonuclear technology, we should remember the fact that the economic depression in the United States in 1929 hit the whole world in no time.

Only after racial discriminations, diseases and poverty have been eradicated should we begin to be proud of having accomplished something worthwhile for mankind.

In trying to solve the diverse problems confronting the world, and in endeavouring to eradicate the evils I have mentioned above, it is absolutely necessary to have close friendship and understanding between the peoples of different countries and between the statesmen of these countries.

In the case of the African and Asian countries such friendship, understanding and co-operation is even more vitally necessary if our countries are to advance rapidly on the road to prosperity, peace and freedom — if we are to lift up rapidly the lives of the people to a satisfactory level within the shortest possible period.

There is a Burmese saying "Cattle who are separated are attacked by the tiger". This saying could very well be applied to African and Asian countries, "tiger" in this case meaning colonial exploitation, disease, poverty, hunger, racial discrimination and war.

Local history has many instances in almost every country. The Hinduized empire of Majapahit collapsed about 1530 and Java was divided into small states and eventually coalesced into the Islamized empire of Mataram; local strifes between rival Sultans of Ternate and Tidore in the Moluccas Islands facilitated the successive establishment of the Portuguese, Spaniards and Dutch in that region so also in Mataram and in Bantam the Dutch took advantage of local succession disputes.

Standing united on the foundation of friendship, mutual esteem and co-operation the countries of Asia and Africa could keep this evil tiger at bay until it is annihilated and renew old cultural contacts which were interrupted during the past centuries. The fact that the vast majority of the participants of the Conference are now members of the United Nations has not only added to the stature of this body, but has been adding substantially to its effectiveness as a world organisation dedicated to the maintenance of peace and promotion of human happiness.

The Bandung Conference stands out as a landmark in the history of co-operation and understanding among the Asian and African peoples. It remains after five years as a beacon to light the way to the better days to come for the Afro-Asian peoples and indeed for mankind in general. To our brothers and sisters still living in the shadow of colonial exploitation, the Bandung Conference remains and will remain, an inspiration and an ideal.

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SPEECH OF HIS EXCELLENCY U VUM KO HAU AMBASSADOR OF BURMA ON THE  
SEVENTH ANNIVERSARY OF THE ASIAN-AFRICAN CONFERENCE AT BANDUNG —  
24 APRIL 1962.

The Asian African Conference held at Bandung stood out as a historical landmark. It was the first time in history that the peoples of Asia and Africa met as friends in body and spirit.

Since the second World War common problems and common dangers drew the countries of Southeast Asia together. At the time of the Conference some countries like the sponsoring five nations were already independent but some countries like the Gold Coast, the Sudan and others especially in Africa, were still then under some form of tutelage or external control.

But on the seventh anniversary we can count so many independent countries especially from Africa who have since proudly taken their rightful place in the comity of nations.<sup>1</sup>

A very interesting thing which had occurred recently was the cessation of hostilities in Algeria after so many years' gallant struggle of a people for the right of self-determination. This country was specifically mentioned in the Bandung Declaration. It is an irony that a big part of Indonesia itself still remains in colonial hands.

During the seven years that have elapsed much has happened to justify the hopes and ideals of the Asian and African countries. Since that time the countries of Asia and Africa never ceased in rallying for world peace.

Not long after man's invention of a powerful atomic bomb which could annihilate human existence, man has succeeded in orbiting the earth, thereby rendering the earth yet smaller and its satellites yet nearer than previous imagination.

It has been estimated that each of the super powers of today can release on the first day of a world war as much destructive power as all the belligerents used throughout the seven years of the second World War.

In case of war between the greatest two power blocs it is certain that neither side would survive it and it is also fairly certain that very few of us who do not take part in the conflict would survive. It is for this reason that the Asian African nations could not look at political crises with folded arms. Only recently the capsule carrying the first American astronaut passed over Djakarta without our being aware of it.

The earliest wars were fought with sticks, stones, bows and arrows but now science has progressed so much that thermonuclear bombs are to be the next weapons.

Distances mean nothing now and geographical barriers are no deterrent and every part of the world is now accessible. Although nations are becoming closer and closer it does not yet mean that neighbours may have the same outlook. It sometimes even appears an effort to exist.

Every body talks of peace and sincerely wishes for it, but things being so uncertain everybody prepares feverishly for war.

It is therefore all the more essential that the old civilized countries of Asia and Africa must not only foster their valuable cultural heritage but continue to contribute to the promotion of lasting world peace for the benefit of mankind.

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BROADCAST SPEECH ON THE 13TH ANNIVERSARY OF THE INDEPENDENCE OF  
THE UNION OF BURMA BY HIS EXCELLENCY SITHU U VUM KO HAU, F.R.G.S.,  
F.R.A.I. FROM RADIO REPUBLIK INDONESIA.

I am indeed grateful to have been given this opportunity to speak over the Radio Republik Indonesia on the occasion of the Thirteenth Anniversary of the Independence of the Union of Burma.

Today is a day of rejoicing for the people of our country for it was this day thirteen years ago, that Burma regained her freedom after 63 years of colonialist occupation and subjugation. Sixty three dark years marked by the ceaseless struggle of countless Burmese patriots to regain Burma's rightful place as a proud and independent nation of the world; a nation with a two thousand year- long history of political and cultural entity.

Sixty three years is but a short span in the history of a country, but it was during this period — during the struggle for freedom that the ideals of the present day Burmese state was born to successive generations of leaders, namely the building of a Socialist state dedicated to the freedom and welfare of its people. A state united with other states in its stand for peace in the world.

I am indeed proud to be able to say that within the past thirteen years of Independence, we have been able to move forward towards the realization of our ideals. Burma is but a small state which suffered the misfortune of being almost completely devastated during the Second World War and the problems that she has had to face have been many and complex; but already today the lot of her people has been considerably improved. The foundation for industrialisation so necessary in this modern age, have already been laid. Education has been brought to the people, the number of schools and other educational institutions having increased tenfold since gaining independence. Facilities for the improvement and care of the people's health have been greatly extended, and the national economy has surely and steadily been improved — the production of primary commodities having also increased from year to year. Much of course remains to be done, but the people of Burma are at least able to look with confidence towards the future, taking pride in the fact that past achievements were on the most part the results of their own handiwork, of their ability to work and struggle.

Burma's achievement during the past thirteen years are not of a spectacular nature, but the results of gradual but steady progress gained through steady work and planning on the part of the people and the successive Governments, usually unattended by fuss and fanfare. It is, for example, not generally known that the largest hydroelectric project in South East Asia has recently been constructed in Burma, and that as a consequence the Burmese countryside has become the best lighted in our part of the world, — thousands of small towns and villages having already been supplied with electricity. Such possibly slight but perceptible achievements that have been made are due in no small measure to the fact that the ideals have never been lost sight of — inspite of discouraging difficulties, despite the activities of destructive elements in the country pretending to profess diverse and conflicting ideologies.

The same steadfast adherence to the original ideals may also be observed in the case of Burma's relations with the outside world, namely the policy of strict positive neutrality and non-alignment in the cold war struggle of the two power blocs, the realization as the most devastated country in Asia, that another global war would be disastrous. Firmly believing in the role of the United Nations as an international forum for preventing a Third World War, Burma is endeavouring to do her modest best towards the relaxation of international tension, and for the elimination of the undesirable phenomena so unhappily prevalent in the world today such as colonialism and racial discrimination. Having been forced to taste the horrors of colonialist overlordship in the immediate past, Burma stands firmly against colonialism in all its manifestations. She is absolutely in favour of friendly free and equitable relations between the peoples and countries of the world. This is one of the reasons why Burma was one of the five co-sponsors of the historic Afro-Asian Conference held in Bandung.

As a country with the ideals mentioned above, it is understandable that Burma should endeavour to maintain friendly relations with all nations, and even more so with countries professing similar ideals, for example the Republic of Indonesia. It is my belief in this context

that the close relations between the Republic of Indonesia and the Union of Burma are ever developing from strength to strength, from year to year. This is but natural. After all, the peoples of the two countries have similar cultures. Physically, facially it is impossible to differentiate an Indonesian from a Burman.

The 1910 first edition of the British Museum ethnological handbook says "As might be expected, the Indonesians of the west bear a general resemblance to the Burmese. These are the scattered remains of early populations which may be described as aboriginal, some like the Semang of the Malay peninsula being negritos; others, like the Moi of the hill country of Annam and the Naga of Assam, of Indonesian origin. To the south-east of the Naga are the Kuki Chin and Lushai belonging to the same ethnical group as the Kachin, who claim to be an elder branch of the Burmese family".

Our two countries are at similar levels in development. Even the Indonesian State motto "Unity in Diversity" could very well be adopted as the state motto of the Union of Burma, for as Indonesia is a land of many peoples, the Union of Burma is also a Union of many peoples speaking about one hundred different languages and dialects. The Union of the Burma proper and the Frontier Areas was achieved at a historic meeting of their respective leaders at Panglong where they signed an agreement on the 12th February 1947. It is understandable therefore that the people of our two countries should have a deep and instinctive sympathy for one another.

Last but not least the Union of Burma and the Republic of Indonesia have the common background of the struggle against colonialist domination. As you are aware Burma had supported the Indonesian struggle since before our own independence. We formally declared our independence on the 4th January 1948 but we had given de facto recognition to the Republic of Indonesia on the 23rd November 1947. Personally I had the rare privilege of having associated very closely with your Representatives in Rangoon since 1947 when I was a Member of Bogyoke Aung San's Provisional cabinet and also had the opportunity of having collaborated with the late Colonel Halim Perdanakoesoema in collecting certain materials and giving the necessary facilities to fly them from Rangoon to Medan and north Sumatra and other places including Jogjakarta. During my recent visit to north Sumatra the Mayor of Medan kindly thanked us for our association with Colonel Halim and colleagues in the airlift operations to north Sumatra during the crucial days and I was deeply touched. We also helped your Indonesian Airways of those days to fly within Burma to earn money for the struggle without payment of any local taxes. The Burmese Government deputed me to meet Vice President Dr. Hatta and his retinue who were expected to arrive in Burma on the 19th December 1948. The Indonesian Representative in Rangoon and myself were alone at the old military aerodrome near Rangoon, with four hired taxis to meet the Indonesian leaders and waited for them for twenty four hours without sighting an aeroplane. It was to have been another unofficial flight of VIPs and we had no means of checking what had become of the trip until we read the next day about the occupation of Jogjakarta by the Dutch army and the arrest of your national leaders whom I had been detailed to meet. It is history that it was at the suggestion of my Prime Minister U Nu that the Prime Minister of India invited all Asian countries to convene an Asian Conference in New Delhi to discuss the Indonesian problem. The adopted New Delhi resolution was sent to the Security Council which in turn suggested cessation of hostilities and the restoration of the Republican Government to Jogjakarta. When my one time classmate Thakin Tha Khin was

sent on a special mission to the Republican capital Jogjakarta, the Foreign Minister and myself had the privilege not only of arranging the precarious trip but also of bearing half his expenses. Six months after we gained independence our government made a spontaneous gift of five thousand tons of rice to your country to relieve the acute food shortage prevailing in Indonesia.

This few instances I have mentioned serve but to illustrate the close and brotherly relations that have existed between Indonesians and Burmese, relations which were made possible because of the deep sympathetic understanding between the two peoples. The present close relations between the two countries in many aspects, in diverse spheres is but the reflection of this genuine and instinctive mutual sympathy between the peoples of the two countries. The people of Burma rejoice when the people of Indonesia rejoice, and are sad when the people of Indonesia have cause for sadness, but I hope there will be no more occasion to outdo the other in woe.

I am sure therefore that the people of Indonesia rejoice with us on this day of rejoicing for the people of the Union of Burma.

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#### BROADCAST SPEECH OF HIS EXCELLENCY U VUM KO HAU, ON THE 14TH ANNIVERSARY OF THE INDEPENDENCE OF THE UNION OF BURMA.

TODAY the peoples of the Union of Burma celebrate the 14th anniversary of the independence of Burma. The treaty of independence more familiarly known in my country as the Nu-Attlee Agreement, was initially signed on October 17, 1947. Representatives of Premier Thakin Nu's provisional cabinet and the British labour cabinet members concerned met in London in September and October 1947, to negotiate the independence treaty.

Burma was a part of the British empire for over sixty years and the representatives of the peoples chose to stay outside the British commonwealth also on attaining independence.

During the British regime only the ministerial Burma were represented in the legislative councils. The Frontier Areas were administered directly by the Governor of Burma advised by Executive Counsellors. Burma is bounded by China, Laos, Thailand on the East and by India and Pakistan on the West.

The country was fought over three times during the second world war. As a result of it most of the towns in the interior were devastated. Burma comprises an area of 260,000 square miles and has a population of 21 million. This would compare with Thailand, the Philippines and the United Arab Republic. Prior to world war II Burma stood fifth on the list of the world's rice producers and the largest exporter of rice in the world. Burma's ruby, jade, wolfram and teak are wellknown throughout the world for years. Rice accounts for more than 70% of our exports.

Burma got her membership to the UN by a unanimous vote as soon as we gained independence in 1948. She pursues an active neutral foreign policy. She advocates international cooperation in the peaceful uses of atomic energy. Recently her permanent delegate U Thant

was unanimously elected as acting Secretary-General of the UN. I believe it should give satisfaction especially to Asians and Africans as it was the first time that an Asian holds such a high executive post in an international organisation.

In addition to the help we gave to each other since before independence days, Burma and Indonesia had initiated such interesting meetings as the Colombo Conference and the Bandung Conference. The latter enabled many Asian and African peoples to meet one another for the first time in history. Ever since the Bandung Conference first brought Asia and Africa together close relationship had existed in the UN as well as at other meetings. These meetings had given us opportunities to exchange views for self-help and planning for the future if we do not try to build up political groupings.

On the 19th December 1961 at Jogjakarta I heard President Sukarno's command to the Indonesian peoples. Incidentally on the same day 13 years ago the Indonesian Representative in Rangoon and I waited in vain for the plane of Vice President Hatta of Indonesia and other leaders to land in Burma. They were arrested in Jogjakarta and could never leave for Rangoon. Burma placed a ban upon the use of Mingaladon airport by Dutch planes immediately after the said second Dutch police action.

It is regrettable that the position of Irian Barat has not changed during all these years but I believe it would be for the good of all concerned if Irian Barat would become part of Indonesia in a peaceful way. I trust the UN and other organisations and nations concerned will use their powers to "turn the swords into ploughshares".

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*PARSEES* If we judge them by the achievements of their lives the Parsees immediately assume a position of importance on the Indian scene, out of all proportion to their numbers. And with this thought, our hopes rise again, for if we are seeking "Indians" we should surely find them now. Wherever there are riches in India you will find the Parsees — not, let us hasten to add, in the role of vultures but playing a dynamic part in the creation of wealth. To give only one example: the vast network of Tata industries is entirely Parsee, in conception, in execution, and in present-day direction. The firm of Tata's is industrial India. Its steel works at Jamshedpur, employing 30,000 people, are the largest steel works in the British Empire. Its hydro-electric system, with a capacity of 250,000 horse-power, is the largest unit in the country. Its aircraft industry, in a few years' time, may challenge the biggest combines of the West. Tata's make everything, from gliders to golliwogs, from corkscrews to *eu-de-Cologne*. Wherever you find culture in India, you will find the Parsees. They are almost the only patrons of art. They are the only people who have apportioned anything like an adequate part of their wealth to the social services, founding hospitals and libraries, establishing parks and playing grounds. Theirs are the only figures that stand out from the vast desert of mediocrity which is the Indian Press. India without the Parsees would be like an egg without salt. And without a good deal of its yolk too. They say that the Parsees are really Persians, as their name implies. They always were Persians, and they always will be" B. Nichols.

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## THE SIYIN CHINS

By

Major F. M. Rundall, D.S.O., 4th Gurkha Rifles, late O. C. Chin Hills and  
Political Officer, Northern Chin Hills.

Origin of the Chins: "I believe some people are of the opinion that they were aboriginal tribes of Upper Burma, and were gradually forced back into the hills, driving back in their turn the Lushais, who dwelt in the hills now occupied by the Chins; the Lushais retreating across the Manipur River still further into the hills.

After our subjugation and occupation of Upper Burma the Chins began to be a thorn in our side, just as they had been to King Thibaw and his predecessors. Thibaw had tried sending an army to invade their country; but it was ignominiously defeated, and the troops retired after doing more harm than good to the prestige of the Burmese army. The Chins told me that they had heard rumours of our fighting in Upper Burma, but they imagined our troops were no better than King Thibaw's, and so, bursting from their hills on sudden and unexpected raids, they pillaged the Burman villages in our newly-acquired territory, slew all who resisted them, carried off into slavery all whom they succeeded in capturing, and murdered such of their prisoners as could not keep pace with them in their rapid retreat to their mountain fortresses.

The Chins further forced themselves into our notice by harbouring dacoit leaders whom we were using our best endeavours to catch — men whose existence at large implied fresh and serious outbreaks of rebellion. When Govt found that the peace of certain of our newly-acquired districts was being rudely disturbed by the hill tribes, negotiations were opened up with them in the hopes that we and they might come to some satisfactory understanding. It soon became apparent that nothing but a punitive expedition would suffice to keep these wild tribes in check".

Punitive Expeditions. — For the last four cold seasons our troops have been operating in the Chin Hills. The first expedition was sent in the winter of 1888-89 under General Faunce. The force started from Kalembo, and advancing towards the Letha Range, met with determined resistance the whole way. As our force advanced we constructed stockaded posts at convenient spots, in which small garrisons were left to guard our rear, furnish escorts for convoys, etc. These posts were known by their numbers, such as No. 2, No. 4 etc. It would take up much space to give any detailed account of the campaign; suffice it to say, we lost many men, chiefly through the unhealthiness of the primeval forests through which the troops worked; and though we drove back the tribesmen as we advanced, still they showed subsequently, by their undiminished misdemeanours, and by the incessant harassing of our posts and convoys that they had not the slightest intention of giving in without further chastisement. Our troops, however, did very excellent work, as anyone will acknowledge who has ever attempted to force his way through a wholly unknown country, and operate in wild rugged hills where no supplies whatever are obtainable, and resisted, as we were by hardy hill-men, who fought us pluckily every step of the way, and know how to turn to the best account every coign of advantage offered by dense jungle or precipitous hill-side.



General Faunce's force pushed down the western slopes of the Letha Range, destroyed many villages, built Fort White, and penetrated, by means of small columns, as far as the principal Kanhau village of Tiddim.

I had been entrusted with the political work of the Northern Chin Hills, and had had the good fortune to succeed in getting in touch with the Siyins, the most warlike of all the tribes; but I knew that our friendly relations with this tribe were in their infancy, and an ill-advised speech, or anything which could be construed into a repulse at the hands of the Kanhaws, would bring the Siyins about our ears again at once. (The above was written and printed some months ago. Since then the Siyins and Nwengals rose and gave much trouble. It is more than two years since I left the Chin Hills, and I do not at all know what caused the rising. Just as the Afghan tribes on the North West Frontier of India (notably those in the vicinity of the Black Mountain) are continually giving trouble, so, I suppose, will the tribes on our frontier in Burma fret and chafe at the power which has been the first to hold their untamed spirits in check).

Dress and Appearance of the Siyin Chins. — Taken as a whole, the Siyins are a finer race of men than the Burmese, and have well-developed arms, chests, and legs, though their average height does not, I think, exceed that of the Burman race. Some of the men have fairly good-looking countenances.

Disposition and Nature — The Siyins are undoubtedly a brave and hardy race. It is their boast that one Siyin is worth five of any other men; and the other tribes, generally speaking, acknowledge their superior pluck. The Siyins are very independent, and the free and easy way in which they put their hands on your shoulder and stroke you is apt to be resented by new-comers, who do not understand that this is not meant for impertinence, but friendship. The Siyins are easily moved to mirth, and readily understand and appreciate a joke. They are by no means dull of apprehension, and I should put them down as a quickwitted, intelligent race, who would readily take to education.

Siyin Villages. — The villages are always built on the hill-sides where either natural springs exist, or where water can be brought from the above by means of wooden troughs. The Siyins, like all other Chins, adorn the outside walls of their chase houses, just where the door is, with trophies of the chase. I have seen hundreds of skulls of all manner of animals, including those of tigers, bears, and panthers. Villages are rarely stockaded all round. Stockades are usually met with wherever the village is most easily approached. The jungle is allowed to grow around a village so as to afford the Chins good cover both for ambuscading and attacking an enemy, or for making his escape from one. The stockades are generally very difficult to attack, being purposely built in spots very disadvantageous to an attacking party; and to take a Chin village which means to offer an obstinate resistance is a task which requires less skill than pluck — pluck of the best quality that can be got.

Volleys fired out of an unexpected stockade, or out of thick jungle at a distance of a few feet, where you cannot even see your enemy, try the pluck of men and officers considerably; and as the Chin almost invariably fires low, the wounds received are usually fatal ones in the stomach. The ground is also sometimes "pangied" — that is, thickly studded with

bamboo spikes, which are difficult to see, and which inflict severe wounds in the leg, and are a formidable obstacle to pass. A Siyin village is a picturesque sight when the apple, apricot, or other trees in it are in full blossom. The Siyin, like all other Chins, is extremely hospitable, and it is thought an insult to go to a Chin village and not partake of the hospitality offered. To get drunk is considered a delicate appreciation of their hospitality.

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## THE SIYIN REBELLION

By

MAJOR-GENERAL R. C. STEWART C. B.  
Commanding Burma District

Dated Chindwin River: 21st February 1893:

I beg to note, for the Chief Commissioner's information, the state of affairs in the Chin Hills, as the result of my late visit to Fort White and Haka.

Note on the state of affairs in the Chin Hills in February 1893.

Military Situation: The Chief Commissioner is aware of the circumstances connected with the murder of the Myook and a portion of the escort by the Siyins and Nwengals, and subsequent telegrams and diaries have related the progress of the revolt and of the operations which were deemed necessary to suppress it.

On the first outbreak of the Siyins on the 9th October 1892 the garrison of Fort White was reinforced by two guns No. 7 Bombay Mountain Battery, and 100 rifles with Headquarters, 1st Burma Battalion, under Captain Presgrave, and subsequently by 200 rifles Norfolk Regiment, under Captain Baker, which enable the offensive to be taken with vigour; and General Palmer, Commanding the Myingyan District, arrived at Fort White on the 1st December and assumed control of the operations. As the most effective way of dealing with the revolt was to place military posts at the most important vantage points in the country of the Siyins, General Palmer asked for more troops, and so 300 rifles, 5th Burma Battalion under Lieutenant Taylor, and the Headquarters and 400 rifles, 6th Burma Battalion, under Captain Keary, D.S.O., were added to the force.

Posts were then established at Dimlo, Phunnum, and Montok; and on the 2nd January General Palmer with two guns, 100 rifles, Norfolk Regiment; 50 rifles 21st Pioneers, 200 rifles, 1st Battalion: 100 rifles, 5th Burma Battalion; moved from Fort White across the Nankathe and on the 13th January occupied Kaptial, the principal and most recalcitrant village of the Nwengals. The policy throughout had been to harry the revolted tribe, and to destroy its grain supplies as much as possible. Small parties have been despatched daily from the several posts to search the valleys and ravines, and to hunt up Chins still lingering in the vicinity of the occupied villages. The results have been satisfactory and the tribe is being severely punished. It is difficult to estimate what their losses have been, because in all encounters with our troops the Chins have invariably been seen to carry off their wounded. On our side the losses have been extremely heavy, a total of 53 having been killed and wounded since the operations commenced.

When I left Fort White General Palmer and Mr Carey were very hopeful that both the Nwengals and the Siyins would shortly submit. Some guns had already been brought in from villages across the Nankathe, and Dimlo, Pombar and other Siyin villages were asking terms. I have every reason to hope, therefore, that full submission may shortly be expected, and I consider it a matter of congratulation that the revolt has been localised, and that the neighbouring tribes have not joined in it."

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From Colonel G.C. Bird, Assistant Adjutant-General, Burma District, to the Chief Secretary to the Chief Commissioner, Burma. No. 455 dated Camp Mandalay, the 25th February 1893.

I am desired to submit, for the perusal of the Chief Commissioner, a note by Major General R.K.C. Stewart on the present situation in the Chin Hills, which, I trust, will serve to show the Chief Commissioner what are the most urgent points requiring attention.

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"Shah Nawaz, commanding two battalions of the Subhas Regiment in the Chin Hills, told of the hardships his men were suffering. The ground was difficult, rations were poor and scanty, there was much malaria and no medicine there were no pack animals and half the men were being used as porters on the long mountainous communication line. Bose put these matters to Mutaguchi, who confessed that severe supply and transport difficulties were affecting his whole force".

"The other two battalions, under Shah Nawaz and his Regimental Headquarters, maintained up to two companies in the Chin Hill villages, Haka and Falam, from the beginning of March. There were three or four clashes with the British-led Chin Levies and one small expedition to capture a British patrol base, before the monsoon broke. At the end of May six companies, by then reduced to about half-strength, were taken to reinforce the Japanese at Kohima. None of them reached Kohima; only Shah Nawaz and a few of his staff went further than Ukhrul, and then only for reconnaissance". *The Springing Tiger* by Hugh Toye.



## SOME ORIENTAL PORCELAIN MASTERPIECES

Because of their outstanding permanence, works of art are the most intensely worldly of all tangible things; their durability is almost untouched by the corroding effect of natural processes, since they are not subject to the use of living creatures. Nowhere else does the sheer durability of the world of things appear in such purity and clarity, nowhere else therefore does this thing-world reveal itself so spectacularly as the non-mortal home for mortal beings.

— Hannah Arendt.

Many masterpieces of ancient Chinese and Southeast Asian porcelain ware, like their sculptures and frescoes paintings will forever shine in mankind's treasury of art. With the advent of modern scientific inventions one tends to forget the fact that the fertile valleys of the East were until the late 16th century practically all of the advanced civilization of mankind.

The most unique piece of Chinese porcelain in my collection is the white incised Yuan gourd. I believe it would be the only one of its kind in existence. I have never seen the like in museums or mentioned in books, including books published by both the Chinese Governments. I consulted many books on ceramics and porcelain published in different countries but I have not come across any mention of an incised double gourd of the size. VKHIYDG 23.4 in; 59.3 cm.

The bamboo incision on the silky white potting appeared to be executed in a flawless manner from top to bottom; the joints themselves are almost invisible. The decorations include all the popular characters of the early porcelain age; cranes, peony lotus, winged dragons; this is found in very early Ming plates and Sung and Yuan ware; the winged ones and not with claws are found in earlier wares; cloud rolls, seas of tossing waves, trefoils, lotus blooms on scrolling vine pendant lotus; suggesting that it is executed in a very highly accomplished manner. The proportion appear to be most symmetrical and the decoration seems to be unique among the superior Chinese porcelain of the dynasties and not only of the double gourds in particular in that it embodied all the best decorations of the older porcelain makers dynasties, while the quality of the pot itself is easily unsurpassed. I do not think in later dynasties, not to speak of the earlier ones, so many kinds of classical decorations would be lavished on any single piece as on this vase vessel.

Decorations under the glaze with designs of dragons are known to have appeared in the Yuan period. The lower main body of the white gourd is crowded with old style dragons and with fins without the claws. Bottle vase of double gourd shape in blue and white with floral and phoenix design are known to have been executed during the Yuan dynasty. It might be presumed that the pure white incised old style dragons and herons were executed during the Yuan Dynasty or earlier — VKHIYDG. The only white double gourd vase I have seen in a book is the Sung vase No 153 Vase Sung Dynasty — in the collection of the Chinese Government. It is not incised but has an even medium crackle all over. It is a very small one compared to mine. Double gourd, Chiao-tan Kuan ware only 7.37 inches 18.5 cm in height. "Chiao-tan is the so-called "Suburban altar" of the Southern Sung capital at Hangchow. The big gourd is technically highly accomplished and aesthetically satisfying.

The man from whom I bought it used to accompany his father on travels between Indonesia and all over China in buying and selling Chinese porcelain ware since his childhood, before the second World War. He said that it was the best and only specimen of Chinese porcelain that he ever saw either in museums, in shops or private collections. He regarded the particular white incised gourd as an object for great admiration amounting almost to veneration. He told me that even if he had to sell all his choice personal collection he would never part with the white incised gourd. He had another blue and white gourd of the Ming dynasty. He considered that the white gourd as belonging to the Yuan dynasty. I asked him to sell the vases; after the lapse of a year he said he and his wife had decided to sell me only either one of them and not both. No other big vase of similar form and decoration is known to exist by the local museum curators also.

The Certificate given me by him reads "1. This large vase in shape of double gourd, white porcelain, "Cheng Te Cheng" design of flying dragons and birds in an-hua (veiled decoration) has been brought from Ambon in the year 1959; I considered the quality of this vase like that the Ting-Yauw bowl of the Sung Dynasty, but in the Sung Dynasty they have no large piece of porcelain. 2. Afterwards I have seen the design just like that of the Yuan Dynasty's. 3. After sometime I have also gotten as dish (VKHIMPM) blue and white, Design of flying dragon, it is the early days of Ming Dynasty, it marked that it was made in the years of Ming Dynasty, but no name of the emperor was mentioned. 4. From boyhood until now, for more than forty years, I have specialized in ancient porcelain, but I have not seen a porcelain as good as this one. 5. More than that, all the curiosity dealers upon seeing this ancient porcelain, said that they have never seen an ancient porcelain exactly like this one".

The only incised clay similar to the gourd are those of the small Ting yao bowls with designs of lotus. This gourd was incised with phoenix near the mouth. Dragons are usually on the Sung or only oldest wares of the Ming dynasty. As the bamboo incision is on fine white porcelain, photography failed to expose the elaborate decorations. It is for the naked eyes to feast on it. A verbal description follows: Bamboo incision at neck are three cranes, two flying upwards and one downwards, amid cloud rolls. Around the shoulder of the upper body is a band of pendant trefoils: four circular medallions each enclosing a long tailed flying crane amid cloud scrolls above a band of stylized lotus panels: the decorations of the waist consists of lotus blossoms on a scrolling vine and convention leaves. The shoulder of the main body is decorated with a border of stylized lotus-panels. The main body has four winged dragons with no claws but with fins and tails of fish: two moving to the left with heads turned backwards over the shoulders and two moving to the right with heads below the shoulder: over seas of tossing waves and ornamental cloud rolls. A band of stylized lotus panels surrounds the bottom. The unglazed base is concave in shape, and the coarse clay has gravel adhering. The body of the vessel is joined horizontally in three places.

*Ming Double Gourd, blue and white, (Hu Lu): VKH2MDG* Sixteenth century; 51 cm; 20.2 in. I believe there are about one dozen big sized blue and white Ming double gourd similar to mine in existence. The one that I have came from Makassar. It has four circular medallions on the upper section of the frame enclosing two cranes one facing up and one down; the medallions are connected with heads like strings on which are hung objects like lanterns. The narrow centre is decorated with big lotus flowers. The main body is decorated with a white elephant, followed by a lion and two saddled horses. The animals walk on foaming ocean

waves; between the animals are cloud rolls. I have never seen or heard a double gourd decorated with an elephant. A band of stylized lotus panels surrounds the bottom. The unglazed base is concave in shape, and the coarse clay has gravel adhering. The body of this vessel is joined horizontally in three places. There are four similar big blue and white Ming double gourd shapes in the Western Collections. One with Shou letter characters in the Ardebil shrine, 22 inches; Chia Ching mark and period 17.5 inches decoration with a crane and trees in the British Museum; and a third also Chia Ching mark and period in the private collection of Mr. H. J. Oppenheim, decoration with plants, a bird and a deer. A fourth also 16th century covered with scrolling lotuses in Dresden. Two vases of octagonal gourd are in the Topkapu Sarayi Museum and a third one in Kikusui Kogeikan Museum in Japan.

The third Gourd vase, but a blue and white small one of Ming dynasty VKH3MDG measures 31 cm 12.2 in. The upper body is hexagonal sided like that of a garlic decorated with three vases on antique table and flowers: the main body has octagonal compartment with decorations with flowers and horses. Some spots show that previous owners had used it for medicinal purposes.

#### *Cheng-hua potvase.*

I have three of the celebrated lightly and finely decorated Cheng Hua potvases with the eight Buddhist emblems with medallions on the shoulders. These pieces must be rare for I have never come across Cheng Hua period porcelain in other form or style except the beautiful pots. The execution and the pale blue underglaze is very fine, I consider superior to that of Hsuan Te period. The porcelain is almost pure white and crystalline covered with transparent glaze. It is paler and softer in tone than the Hsuan Te ware and is distinguished by an almost excessive delicacy and refinement compared with Hsuante or the succeeding Chia Ching wares. My idea of the superb purity and perfection of the Cheng Hua period ware is confirmed by "Chinese Art Treasures" published by the Chinese Government in 1961. "The rarest and most refined of the Ming polychromes, is the tou-tsai. This was an invention of the Cheng Hua period (1465-1487) when the finest examples were made".

The one with rim is decorated with eight cloud rolls. On the shoulder an eightfold cloud collar serves to frame eight flower sprays within its points which, in turn, point to the different eight anthropomorphic Buddhist emblems supported on lotus flowers which make up the main decoration. The rimless and better one VKH1CH 10.5 in 26.5 cm has the fish immediately after the lotus whereas the second one VKH2CH 10.5 in 26.5 cm has the pair of fishes after the sacred vase. The emblems in the better vase are in the following order: 1. Lun, Chakra, the wheel which leads to perfection; 2. Lo, Sankha, the conch shell, symbol of the blessedness of turning to the right; 3. San, Chattra, the white parasol, which keeps away the head of evil desires; 4. Kai, Dhvaja, the standard, erected on the summit of the palace of salvation; 5. Hua, Padma, the lotus flower, symbolizing the pledge of salvation or Nirvana; 6. Matsya, a fish, symbol of happiness and utility; 7. Ping, Kalasa, the sacred vase or bowl, symbolizing treasury of all desires, and 8. Chang, Srivatsa, the endless knot, symbolizing the thread which guides to happiness.

A band of stylized lotus panels surrounds the foot; The bottom is unglazed with low rounded rim, and the fine paste is iron red on the surface or the unglazed base is concave in shape.

The quality of the work as well as the emblems point to a date in the second half of the fifteenth century. The eight Buddhist emblems supported on lotus flowers as on the dish bearing the Cheng Hua mark and period in the David Foundation. The pots are decorated in a light and very delicate style; the lotus flower leaves being more slender than those on Hsuan-te ware.

The distinguished Cheng Hua ware are given an interesting description by Frank Davis in 1960 "The whole of the 15th century was a notable period in the history of ceramic industry and this particular reign as important as any, long recognised by the Chinese themselves for the quality of its porcelain and especially for the development of the technique of painting with enamels in contrasting colours over the glaze in combination with the earlier underglaze blues. Chicken cups made nearly 300 years later are rare enough. This one is to them as a pre-1500 printed book would be to an 18th century editions of say, La fontaine's "Fables" — an early landmark in the progress of a precise and beautiful craft. As to the decoration, it goes yet further back; it is supposed to be derived from the work of a Sung dynasty artist, Huang Chuean, who was famous for painting of flowers, birds and insects. Such cups as these were frequently referred to in Chinese literature as something out of the ordinary; they are of no less consequence to Europe for the technique of painting in coloured enamels discovered in China at so early a date, was the despair of every European potter until the Meissen factory succeeded in producing real hard paste porcelain early in the 18th century".

#### *Annam-Tongking potvase.*

I have always been fascinated by the beautiful decorations of the Annam-Tongking wares. Since my arrival in Jakarta I made a speciality of collecting them and I believe I would have one of the best private collections of the said wares.

The best Annam-Tongking potvases I have ever seen came from the island of Geser, east of Ceram. It is 34 cm high and 120 cm around the girth (VKHIATV). Annam-Tongking vase of Kuan shape with undecorated lip; around the neck is a band of cash-shaped diaper pattern. The main design shows six large peonies surrounded on both sides by rows of lotus panels framing stylized leaf forms and circles; at the base is lotus panels framing abstract leaf forms, on the shoulder two panels frame slender flower beds and two frame small peony scrolls; between the frames are diamond shaped diaper pattern; around the shoulder cloud collars frame; between the cloud columns are flowering shrubs separated by beaded pendants. I believe this pot to be the biggest and best Annam-Tongking stoneware pot in the world. The painting of the big jar is purple blue instead of the indigo blue as on Chinese wares. I have a taller vase but with broken lips (VKH2ATV). It has a smaller body than VKHIAT. I have an equally fine one as VKHIAT but smaller crackled potvase (VKH3ATV) 27 cm 10.6 in.

I made enquiries about the two vases and got a reply from Dao Tu Khai, Vice-Director of the Historical Museum, Hanoi: "Within our limited knowledge, we wish to give some information on the subject put forward in His Excellency's letter. The two ceramic vases belong to BAT TRANG arts. The year of production was from 16 to 17th centuries. This ceramic was produced at the village of BAT TRANG, a village in BAC NINH province, 15 kilometers in South-East of HANOI Capital, on the left side of the Red river Hong Ha (Hong = Red, Ha = river) The two aforesaid vases were not produced at Van Ninh and Hai Ninh as known by

H. E. Vum Ko Hau. For further considerations, we should like to be informed from which source H. E. Hau has got the information. We also have the said ceramic specimen at our Museum with their indications (biography) and on some of them, were also mentioned the year of production and the name of THUY THAI dynasty (the end of 16th century). Sometimes, the name & age of producer or owners were even written on them. The lower vase, in the left of the photo is a pot, belonging to mei-ping kind. It is a container recipient. On decorative art, like in other fields, there are certainly reciprocal influences with Chinese old arts. On traditional respect, Excellency will see on the lower part of the pot, stylized petals of lotus with cloud in spiral as decoration (petales de lotus stylise). This is one of the characteristics of the decorative arts of the LE dynasty, 16-17th century. The higher part of the pot bears successive decorations of flower chrysantheme. This is in succession of the decorative arts of the TRAN dynasty 13-15th century. We are enclosing herewith two photos of bronze cisterns DAO THINH. This is one of bronze objects newly discovered since the end of 1960. This discovery of bronze era's culture of DONG SON in Vietnam which attracts the attention of many world researchers on oriental objects. Apart from that there are many recent excavations in THANH HOA province which bring to light new aspects of DONG SON culture".

Among the smaller vases I have an octagonal-sided vase 28 cm in height found in Djailolo, Halmahera. The only other similar one is in the Jakarta museum. The other smaller vases have fine exquisite decorations which I consider finer than any decorations on the China products. The motifs on the three big vases are very similar to those decorations on the finer mei-ping vases of the Yuan fourteenth century reposed now in the Ardebil shrine. Thus the decorations on the bigger vases are as good as the best blue and white decorations on the China vases whereas the decorations on the smaller vases are much finer and more exquisite than those on similar sized vases of wares manufactured in China. I believe this was due to the fact that the experts sent to Annam-Tongking could execute the decorative works at their own normal space whereas those who remained behind in the home countries were harassed most of the time to produce too many wares in too large a quantity in too short a time. Hence the decline in craftsmanship.

The same superb design occurs on the Annam plates as well. Narrow scrolls band decorate the rim and the cavetto has large lotus scrolls. One of my Annam plates has in the cavetto a bird sitting on a branch; border of scalloped petals surrounds the central design which is a single large peony surrounded by leaves. Outside is a row of stylized lotus panels. Almost all the bases of the plates and vases are washed with a chocolate-brown dressing inside the rounded foot rim.

Recently from Bali I got an iron-oxide instead of the usual blue plate which I consider unique among the plates. The only documentary piece of Annam-Tongking ware bearing the place of manufacture was a Celadon plate bearing the mark "Suan Chau Nghe An" "Made in Nghe An". The place lies in a small valley north of Kim Lien, the central part of Annam-Tongking, the native place of Ho Chi Minh. I have three other big bowls bearing the "Shou" characters; the local Viet Nam cultural counsellor said that they were of Tongking origin. The celadon with mark belongs to Paul Nielson of USIS.

Some of the smaller pieces also appear to be unique ones. One small blue and white plate VIARD measuring only 20 cm is similar to the sixteenth century Ming plate in the Ardebil shrine No. 29,279 described by Pope as "Dish with flattened foliage rim. Inside is a stylized



border above a white cavetto with carved radial fluting which surrounds a roughly drawn bush with three flowers on an arching horizon. Outside are coarse scrolls under the rim and the sides are coarsely and deeply incised. On the roughly glazed base is a crude swastika in underglaze blue placed off centre in a double circle". The superb foliage rim decorations are the same but instead of three flowers my plate has two flowers and bird sitting on a branch; on the base instead of the swastika there are the four words "Fu Kui Chan Ming", Immense wealth and long life.

There could be contrasting colour in some of the very fine pieces such as between the blue and white Cheng Hua wares with those of the fine Sankampeng oxidized blue and white. I got a plate from Bali, flower design is superb but owing to the brown appearance of the oxide the colour is such a contrast with those of the delicate Cheng Hua decoration. The large plate was found in Bali in 1962 made in the style of Chinese wares of the early Ming period. Unlike most of the Savankalok plates this one is decorated with iron oxide applied under a semitransparent brownish glaze. One single flower with foliage surrounds the cavetto whereas graceful design of floral sprays surround the centre. The outside of the dish has similar design as on all the back of Annam dishes as well as the foot of Annam vases. Probably the biggest and most perfect Siamese Sankampeng extant. 35 cm, 13.75 in VKHIATZO.

I have a jar with four ears, majestic in form and vigorous decoration with the rare iron oxide applied under a semi transparent bluish glaze. VKHATJIO 13 cm. Judging from the excellent state of preservation of the glaze this jar is not an excavated piece but has perhaps been cherished like others and handed down from generation to generation. I got from the Celebes one ewer with high foot and handle in the form of a rat which I thought was exactly like that of the one in Ardebil shrine No. 29.473 but instead of the two phoenix there are two lions on my ewer, the shape of which is the same in all respects. Up to the Cheng Hua period the fine potting as well as the delicate decorations did not appear to be disturbed by hasty work and inspite of the passage of some 500 years, I consider the blue colour and style of the vases impeccable and so pure as to be undated. Since the Hung Chih period orders from imperial courts appeared to be too heavy and as a result of mass production designs and drawings often bear the earmarks of hasty work. Although the quality of the potting in mainland China proper appear to be superior, vases and plates made by the old experts exported for work in Annam-Tongking consistently bore superior designs and drawings due probably to the absence of orders for heavy productions as in China. One of my oldest Chinese ware is that of a Tang or at least Sung white bottle, the main body of which is hexagonally lobed. It was retrieved from a sunken wooden vessel washed ashore in the Moluccas. The hard body is intact and a tinkle sounds like that of steel. The finest among the oldest that I have. 21.5 cm, 8.5 in, VKHHTL Marks of seaweed on the body.

#### *Japanese and Korean porcelain.*

I acquired a few pieces of antique Japanese porcelains most of which are Imari ware. The three bigger vases have octagonal sides : measuring 37 cm VJO1, 42 cm VJO2 and 51 cm VJO3 respectively. VJO2 appears to be the finest among the three. A fourth one is that of a round double gourd bottle. Compared to the Chinese, the Japanese wares correspond only to the Ching dynasty. Among the plates two of them appeared to be fine Imari wares. I have

so far acquired only one big vase blue and white Yuan dynasty which I believe to be that of Korean porcelain. It has a big dragon decoration across the main body. It is heavier and stronger than the Japanese wares. VKHKY.

In one of the oriental books in my library Chau Ju-Kua, an inspector of foreign trade in Fukien during the Sung dynasty, described trade and histories of the people in Southeast Asia. To Borneo and the other eastern island down to Timor, he wrote "the foreign traders barter for this commodity white porcelain, wine, rice, coarse salt, white silk piece goods and trade-gold. The country began to have relations with China during the Tien-Yu period of the Tang (A.D. 904-907). During the Kien-Lung period of the present dynasty (960-963) it sent tribute three times". Pekalongan, Makassar, Ternate, Ambon, Kupang, appeared to be some of the chief centres of Chinese and foreign trade in the early period. Missions between Burma and China were exchanged as early as the Northern Sung dynasty. "In the first year king of the present dynasty (1004) Pu Kan (Pagan) sent a mission to China with tribute, together with the Kingdom of San-fo-tsi and Tashi (Arabs), when they had an opportunity of witnessing the Feast of Lanterns".

On account of the long war with the Dutch and other internal wars, most of these Chinese and Southeast Asian ceramics were kept underground for years. As a result of which most of the overglazed Ming red disappeared leaving the contours of the decorations. On account of barter trade between the historical Spice Islands of Halmahera, Ceram, etc. with China and Southeast Asian countries from time immemorial up to the final occupation of the Indonesian archipelagoes by the Spanish, Portuguese and the Dutch, all kinds of East and Southeast Asian potteries reached the latter islands. From these islands and Bali, fine pieces of Sung, Ming, Annam-Tongking, Savankalok, Sukhodaya Martaban wares still trickled in spite of the scourge since the Dutch occupation for threehundred years. I got one Kangshi plate with European coat of arms from the Celebes.

Southeast Asian art has now been shown for the first time in the Victoria and Albert museum since 1959. With the gold regalia of King Thibaw (1876-1885) the relics of the famous mid-fifteenth century Burmese Queen Shin Sawbu, which were accidentally discovered by workmen in 1855 when barracks were being built on the site of an old Rangoon pagoda are exhibited. They include the bowl which contained her ashes, and a very curious gold head-dress. The formation of even a small collection of Oriental ceramics call for rare insight and informed taste and if possible extensive travels as there are a number of fakes in modern days and many owners would not part with choice pieces and as such no really fine ones would come into the antique shop.

In order not to crowd out the mind too much in this harshly competitive time in which we live, many great men take hobbies. Sir Winston Churchill was no less a great statesman for being historian, painter and bricklayer; Franklin D. Roosevelt no less a great statesman for being an ardent philatelist, the frontier boy Thomas Jefferson no less a statesman for being a printer and an author; Leonardo no less a painter for inventing the wheelbarrow: Lord Wavell no less a great soldier for editing anthologies of poetry; General Alexander no less a great soldier for being a bird watcher and a painter; Malcolm Macdonald no less a regular diplomat for ex-empire countries for being a bird watcher and collector of Oriental ceramics and books; Gustav Adolph no less a popular king for being a keen archeologist and an oriental ceramic col-

lector; Vladimir Nabokov beside being a modern writer and who "photographs badly" has international reputation as a lepidopterist; Greenewalt beside being the first non du Pont head of the firm is a wellknown bird watcher who just published an interesting article on the birds of the Americas in the Post: Emperor Hirohito is reputed to have published a book on marine biology whereas Ellerman of the Ellerman Arakan shipping line is heard to have spent years in the study of insect biology. When I was in Paris, peasant shooting was still an annual sport organised by Quay d'Orsay and the Soviet Ambassador Vinogradov and Sir Gladwyn Jebb used to compete for the best bag; each of us brought home two large peasants anyway.

Kao Tsung, a son of Hui Tsung, was the first emperor of the southern Sung period and the one who re-established the capital at Hangchow after the north of China had been invaded by the Chin Tartars. Like his father, he was proficient as a poet, calligrapher and connoisseur, and is said to have been a competent painter as well. I consider his father's calligraphy the most goodlooking. The scripts are composed of taut, attenuated lines, swelling and thinning very gracefully. Tao Chien (Yuan-Ming) retired from official life to enjoy the pleasures of the country and to become poet and independent gentleman-scholar-artist. Mi Fei was a wellknown painter, calligrapher, antiquarian, official and critic. Emperor Kao-Tung, an art admirer inscribed good paintings with poems. Emperor Hui-tsung of the Sung dynasty was attributed with a poem on the painting of "A literary gathering" around a table laid with ceramic and lacquer vessels.

I believe more antique pots made in Burma would exist in the Indonesian archipelagoes, especially in Borneo (Bandjarmasin) than in Burma. Martaban and Pegu were wellknown trading ports before the existence of the Suez Canal. Pots and vases were exported from and through Martaban to all the Southeast Asian countries and India. In many towns and villages in the Shan State, pottery work is carried on. In the Chin Hills some villages are known to be the traditional homes of pottery. Dakbung for the Siyin and Sukte areas, Lente for Falam area. In my own village, an old woman Khuasikpi made all the local ordinary requirements. Sometimes other villagers hired her to make pots and vases in their own village. The old lady happened to be my neighbour and I used to see her work when I was young. Firing is done very early in the morning before dawn so that there would not be any breeze to fan the ash. The firing must be as tranquil as possible; even laughing, she told me, would result in cracks. Hence she would not allow young persons who would talk, not to speak of laugh, when the firing went on. Some of the glaze used by her was *timbang*, a resin like excreta of a kind of ants who nest in trees. Although Martaban and Pegu were naturally more wellknown as pottery centres on account of the trade connections with the outside world "pottery is said to have been first manufactured in Upper Burma. The tea-pots manufactured are of the same patterns as are common throughout the Shan States".

The Upper Burma Gazetteer went on to compare Burmese pottery with the Savankalok. "There is reason to believe that the potters' art in Burma was at one time much more highly developed than it is now, and it seems probable that this was due rather to the Mons than the Burmans. It is true that there is nothing so elaborate found, or has not yet been found, as the old Sawankalok pottery of Siam, but the "Martabans", the "Pegu jars", were famous all over the East for many centuries. Sir Henry Yule quotes references to them as early as 1508, among others from Jarric, Thesaurus Rer. Indic. pt.ii, 389, "Vasa figulina quae vulgo Martabania dicuntur per Indiam nota sunt Per Orientem omnem, quin et Lusitaniam, horum est usus".

And Antoine Galland's Journal in Constantinople says : "Les Turcs en font un grand estime et achèptent bien cher a cause de la propriete qu'elle a de se rompre a la presence du poison". Pegu jars are still made and are still popular, but they are no longer exported even to India, where indeed they have learnt to make them.

Mr Taw Sein Ko, from whose monograph on pottery and glassware most of what follows is taken, thinks that the potter's art came to Burma from China rather than from India, and this is supported by the fact that, in proportion to the population, there are more potters' villages in the Shan States than in Burma and that in many places, notably in Papun, the pottery of Burma, if it has not deteriorated, has certainly not improved beyond the level of excellence which it attained several centuries ago. "The art of pottery is practiced only during the dry-weather months, that is to say from December till the end of March. In the rainy season the potters follow other occupations, mostly agriculture. In the rice-growing districts of the Irrawaddy delta, Pegu, Twante in Hanthawaddy, and Bassein are the chief centres. Pegu is noted for its domestic pottery, and Twante for its glazed ware. "Pegu jars" are manufactured at the latter place and are apparently of the same shape and size as the celebrated 'Martabans' referred to above, which are the prototypes of the 'Martabans' still made in Upper India. The vases and goblets or sarais manufactured at Bassein possess some artistic merit. Flower-pots, recalling somewhat the trisul emblem of Buddhism, are made in Bassein town, where the double potter's wheel is in use. In the Tennaserim division the sparseness of population and backwardness of trade are somewhat compensated for by the fineness and elegance of the pottery manufactured at Tavoy and Papun.

The goblets of Tavoy are justly famous in the province. Their colour is black, and they keep the water deliciously cool. Many have to be filled with water from the bottom, which is provided with a funnel-shaped aperture. The water is decanted through the horn-like spout. For utility, fineness, and elegance, the pottery manufactured by Shans at Papun is unrivalled throughout the province, and it is a pity that its sale is not extensive because it is not widely known on account of the comparative inaccessibility of the Salween district.

I have since got information from the Peking Museum authorities through ambassador Yao Chung-ming to the effect that my white gourd VKHIYDG and the blue and white gourd VKH2MDG were of Cheng Te Cheng origin. They also informed me that VKHIATV and VKH2ATV were not of Chinese origin and had no knowledge about them. This confirmed the fact that they were of Annam-Tongking origin as certified by the Vietnamese authorities. Recently John Tabor and I retrieved many broken pieces of blue and white Ming wares from the sea around the Pulau Benteng Portugese Fort built some three centuries ago. The immense quantity of human skeletons on and around Pulau Benteng (Fort islands) testify the degree of human conflicts for centuries across the Jakarta town.

"The Portuguese answered, 'We wish to request a small piece of ground to the extent of what the skin of a beast may cover'. Then, said the Raja : let not my friends be unhappy, let them take whatever spot of ground they like best, to the extent of what they request and the Portuguese immediately landed, bringing with them spades, bricks, and mortar : the commander then took the skin of the beast, and, having rent it into cords, measured out therewith four sides, within which the Portuguese built a storehouse of very considerable dimensions, leaving large apertures in the walls for guns : and when the people of Malaca inquired the reason of the apertures being left, the Portuguese returned for answer, 'These are the apertures that the white men require for windows'. The people of Malaca were satisfied and content.

After this, the Portuguese, during the night, conveyed cannon into their storehouse, and they landed small arms, packed in chests, saying the contents were cloths: and in this manner did the Portuguese deceive and cheat the people of Malaca! What the Portuguese next did, the people of Malaca were ignorant of, but it was long before the storehouse was completed: and when all their arms were in order, then it was at midnight, at a time that the people of Malaca were asleep, that the Portuguese began to fire off their guns from the fort of Malaca

When these terms were agreed upon, the men of Johor and the Dutch sailed for Malaca and after attacking it for about 15 days from the sea, many were slain as well Portuguese as Malays and Dutch. The Malays then held a consultation, and began to think that if they fought against the white men, according to this fashion, Malaca would not fall for ten years. It was therefore agreed upon by all the Malays that 50 men should enter the fort of Malaca and run a *muck* or *Meng-amok*. The Malays then selected a lucky day, and on the 21st day of the month at five oclock in the morning, the fifty Malays entered the Fort and commenced *amok*, and every Portuguese was either put to death or forced to fly into the interior of the country without order or regularity. On this the Malays exerted themselves in plundering Malaca and the whole was divided between the men of Johor and the Dutch according to their agreement" — From a translation of a Malayu Manuscript entitled, "A History of former Times, containing an Account of the first Arrival of the Portuguese at Malaca" by Thomas Raffles, 1818. J. Murray.

From the dispersal of ceramics of different origins it appeared that there were contacts between Southeast Asian countries and almost all the inhabited islands of the Indonesian archipelagoes three centuries ago. I had the opportunity of visiting the Nusa Tenggara (Lesser Sunda) islands towards the end of last year. Together with some friends namely ambassadors Apa Pant of India, Kanagasundram of Ceylon, Ales Bebler of Yugoslavia, Filippo Falconi of Italy, Pierre Aubaret of Switzerland and Fahmi of UAR, we chartered the "Mengara" for the trip.

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There is no liberty without responsibility; tyranny flourishes where responsibility withers. And as it is the large affairs of human society, so it is in the small affairs of each person.

No new thing is this dread of responsibility. More than a hundred years ago a young man of twenty-four became the editor of *THE TIMES*. He was the youngest member of the staff of the most important journal in the world at that time. In his later years, when he was asked if so great a responsibility had not shaken his courage when it was offered him, he replied, "Not a bit; what I dislike about you young men of the present day is that you all shrink from responsibility". And it is worth remembering that the younger Pitt did not shrink from the responsibility of becoming Prime Minister at twentyfour

I read the above article by J.A.H. for the first time on the 2nd July 1945 and re-read it quite often especially during 1947 when I acted as the Chief Spokesman of the Chins at the Panglong Conference and when I stood election to be the Chief Executive of the Chin Affairs as Counsellor to His Excellency the Governor of Burma at the age of twenty-nine.

DEAR MADAM: I have been shown in the files of the War Department a statement of the Adjutant-General of Massachusetts that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any words of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I can not refrain from

tendering to you the consolation that may be found in the thanks of the Republic they died to save. I pray that our heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom. — Abraham Lincoln. (Letter to Mrs. Bixby. Washington, November 21, 1864).

FOURSCORE AND SEVEN YEARS AGO our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final restingplace for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this. But in a larger sense, we cannot dedicate — we cannot consecrate — we cannot hallow — this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us — that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth.

ELEANOR ROOSEVELT: In 1935 she began to write a daily newspaper column, which she continued until 1960, since when it has appeared three times a week. Since Roosevelt's death and Mrs Roosevelt's departure from the White House, her activities have, if anything, become even more intensive. She never pauses for breath, and takes an almost childish pleasure in describing how every moment of the day is filled: —

When I reached the studio I had half an hour to spare. To the horror of the studio people I insisted on having an office stenographer to whom I dictated two newspaper articles while the political managers stood by biting their finger-nails.

But as American delegate to the UN chairman of the commission on human rights, ardent campaigner for Adlai Stevenson, indefatigable world traveller, and unrelenting liberal, her achievements have been immense.

I met her for the first time when I attended the tenth anniversary of the UN Association in Geneva as Chief delegate of the Union of Burma; other Chief delegates whom I met were M. Paul-Boncour of France who was 45 years my senior; Lord Attlee of Great Britain, Katsuky of Poland. The last mentioned delegate spoke in English. M. Paul-Boncour was a contemporary of M. Litvinov as foreign minister.

BENJAMIN FRANKLIN.

No learned man ever learned less from school. He had only two years of formal education. Later he taught himself mathematics, French, Spanish and Italian. In fact, Franklin taught himself almost everything that ever entered his ENCYCLOPEDIA MIND — except printing. Benjamin Franklin, printer, editor, author, humorist, moralist and businessman, was in himself a whole crowd of men. Behind him he left a special bequest of 2000 pounds to benefit scholars and

research in Boston and Philadelphia, in many cases by loans to be repaid with interest. By now this little nest egg of Franklin's has grown to several million dollars. Also, 100 pounds was willed to provide silver medals for outstanding boy scholars in the high schools of his native Boston. About 30 medals a year are awarded, and since 1793 some 4500 have been received by proud youngsters. The boy who lived to become a printer, editor, humorist, inventor, scientist, businessman, legislator, diplomat, philanthropist, patriot and multiple genius is thus still hopefully looking for some American lad of today to fill his square-buckled shoes.

#### THE MANY-SIDED BEN FRANKLIN.

HIS PAPERS present an intimate look at a giant among great men: Benjamin Franklin, a wise witty and benevolent giant, towered in an age of great men. He exemplified the ideals on which the United States of America was founded, and he lived the first great American success story: in his long career he was, among many things, a much-read writer, an influential newspaper editor, a scientist and inventor, a public benefactor and a shrewd and deft diplomat who was widely respected and beloved in Europe.

#### BEN FRANKLIN the Diplomat.

In Britain he won friends for himself, in France an ally for his new country. Familiar sights of days in Paris; Historic room in Hotel de Coislin, where alliance with France was signed by Franklin in 1778, is viewed from nearby building on Place de la Concorde. Room has recently been used by directors of the Morgan Guaranty Trust Co. Rue Berson: Pavestone street in Passy, a fashionable suburb in Franklin's day, still has the rustic charm that persuaded Franklin to live and maintain his diplomatic headquarters there for more than eight years. Voltaire's salon was place where Franklin and the philosopher first met in 1778, when Voltaire came back to Paris after a 28 year exile. He and Franklin were acclaimed as heroes when they embraced before a crowded meeting of the Academy of Sciences. A month later, Voltaire died in this house. — Life, THERE ARE NATURAL DUTIES WHICH PRECEDE POLITICAL ONES, AND CANNOT BE EXTINGUISH'D BY THEM. — Ben Franklin.

CARL van DOREN spent twenty years collecting the material for his biography, *Benjamin Franklin*, which won the Pulitzer Prize for biography in 1938. Carl Sandburg spent as many years collecting material on Lincoln, writing six months of the year, lecturing the other six months to get money to keep on. His magnificent Lincoln biography, *The War Years*, has just been published.

ALFRED JODL. The Times' special correspondent at Nuremberg says that certainly the most dignified argument heard from counsel for the defence was made today by professor Exner in concluding his plea for the acquittal of General Jodl. Jodl was the master planner of the Wehrmacht's staff, and counsel said he was essentially a soldier who had played no part in the Nazi conspiracy for aggression. At the end of a skilfully marshalled address, Prof Exner who is one of the elders of Munich University, disclosed that 20 years ago he first met the prisoner then a young army captain at the house of his uncle, the philosopher Friedrich Jodl. He had always retained an impression of moral earnestness and lack of militarism, but had lost touch with him until the opening of the trial. Jodl on meeting him for the first time in court said, "Rest assured Professor, that if I felt a spark of guilt in me I should not have chosen you to defend me". Those said Exner, were the words of a gentleman, not a criminal. Jodl did not meet Hitler until the outbreak of war and had no hand in its planning. So far as atrocities were

concerned Jodl had put the brake on Hitler's intentions. VKHS; 19 Sept. 1946 TLai. I have always considered the solitary statement made at the trial by Col.-General Alfred Jodl as a most manly statement.

J. P. McEvoy was a newspaper feature columnist at 19, since then has written plays, revues, novels, films, radio programs, magazine articles and short stories. There is now little doubt that Mr. McEvoy knows something about writing for a living; and this summer (1941) he will conduct a course on the art from July 7 to September 15 at his Malibu Beach, Cal., home. Actual projects for radio, magazines, films and the stage will be developed. Apprentices will be limited to 10 young men of proved talent and satisfactory sponsorship.

Take a few months to learn shorthand and typing. Then pick out the business you'd like to star in and get yourself a job in it as a secretary, stenographer or typist. Now you're on the inside and you've got the tools with which you can chew your way right up to the top. So I haul off and say, how about Alexander Hamilton, Fulgencio Batista, Billy Rose? That usually staggers him. I follow up my advantage quickly: How about Irvin Cobb, Grover Whalen, Frank Vanderlip, Mayor LaGuardia, Vincent Bendix, Charlie Butterworth? You can't get your name on the door until you get it on the payroll. But if you can type and take dictation, you're qualified for all the many jobs that require those two skills. The names of industrial leaders who started as stenographers and secretaries would fill a telephone directory. Among them: George W. Perkins, Frank A. Vanderlip, John J. Raskob. Two presidents of Armour & Company, T. George Lee and George A. Eastwood, were secretaries and so was Vincent Bendix, aviation magnate. Bendix (who bought a shorthand book and taught himself) told me of an important conference he had in his office a few years ago with the heads of five other large corporations. "As the hours dragged we let the office force go, but before we adjourned we agreed that each of us would jot down his understanding of the decisions we had reached. To our mutual surprise we discovered that five of the six of us had been making a shorthand record of the conference and had all started as stenographer."

Care for more shorthand experts in the political arena? Add Senators Barkley of Kentucky and Byrnes of South Carolina — and skipping backward, John Hay, secretary to Lincoln and later Secretary of State. Other stenographers Alexander Hamilton, George B. Cortelyou; Norma Shearer also started as a stenographer, so did Kay Francis, Ethel Merman. How a famous father's realistic plan for his son's education — "tailored to fit the individual boy" — made him ready for college at 16 and a successful foreign correspondent at 22. "So his schooling was planned to develop him along these lines. For his 12th birthday I gave him a typewriter, exacting the promise that he would learn the touch system. He promised readily, but a look of betrayal came over his face when he opened the case of his new portable and discovered that all the keys were blank. "There aren't any letters", he wailed. "The touch system", I reminded him. He is now on leave of absence from his studies, serving as foreign correspondent in Moscow for the Chicago Times. His fluency in French, German, Japanese and his knowledge of Russian are the tools of his everyday work — in which 70 percent is *not* passing. J. P. McEvoy; VKH 5-11-43 Falam.





Speech of His Excellency U Vum Ko Hau, Burma's Delegate to the 10th Anniversary of World Federation of United Nations Associations, Geneva, 1956.

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I deem it a great privilege to have heard during the past days' meetings of the interesting speeches of world known figures like the Rt. Hon. Lord Attlee, Madam Roosevelt and a veteran of the League of Nations, Monsieur Paul-Boncour of France, Dr. Oscar Lange of Poland, M. Jules Moch, Mr. John Dunworth of Harwell, Mr. Charles Judd and also international civil servants like Prof. Bokhari at the historic Tenth Anniversary of World Federation of UN Association, presided by a great Lady Madame Phibul Songgram from a neighbouring country of mine. The speeches are of great inspiration and most enlightening to all of us present. My only wish is that what we have heard here should reach all the peoples of the world.

The beautiful city of Geneva brings me back to the Shan lakes of Burma but unlike the modern industries around Geneva, the people living around our lakes are still weaving silk longyis with handlooms and in the lake are boats peddled by the famous leg rowers; the marshes around the lake were up to a few years the breeding place of malaria carrying mosquitoes and a short distance from the area bison and rhinoceros still roam.

Lord Attlee spoke about the changing beliefs such as the superiority of the Europeans above other races or British superiority over others. In this I can easily agree with him by saying that as a former member of the British empire and a member of the Burmese provisional cabinet during his premiership of Britain, what we thought of the British ten years ago is greatly different from what we think of them today.

Thanks to the support of all UN members, my country was admitted to the UN only a few months after she gained her independence in 1948. From then on Burma began to hear more and more about the UN and its works. I believe that the popularities of the UN with the people are specialized agencies like the WHO, UNICEF, UNESCO and ECAFE beside the medium of newspapers and radio and various other information sources. Among the mass I should say that real help to the needy is more easily appreciated than lip service and here the WHO and UNICEF come in handy. Since the WHO and UNICEF first started work in Burma the dreaded disease, malaria, is almost extinct. Thanks to the modern advance in science our people need no longer swallow the bitter quinine pills. Unicef goes direct to boys and girls of all ages and the milk food that comes with it are naturally enjoyed by the children of a non-milk producing country like Burma. An instance of its popularity was the visit of Mr. Danny Kaye who was already popular with the children on the screen before he visited Burma as an Unicef representative.

A great effort to develop education is being made in Burma and every facility offered to educationist to go abroad and see the way of life of their colleague in other parts of the world. They on their return, contribute greatly in teaching eager young people learn the responsibility of the bonds that unite nations and individuals in a world community. Materials produced by the United Nations and its specialised agencies and the declaration of the Universal Declaration of Human Rights are readily used.

Burma Council of World Affairs created some years ago is an Associate Member of the Federation. I am glad to report to you a most successful activity in the form of a seminar regarding the teaching about the UN. The Seminar was organised by the Council in cooperation with the Faculty of Education, University of Rangoon and the UN Information Centre at New Delhi in October 1955. As a sequel to this seminar the Director of Public Instruction has

in various schools under his department. It is gratifying to note that one school in particular in Rangoon has already started teaching about the United Nations. The seeds have been sown and it is left to watch the growth.

I appreciate how much the WFUNA has done during the past ten years and if it would continue to play the important role that she has played during the next ten crucial years and the destructive use of thermonuclear and atomic weapons be curbed during those years, people should realise not to use it in a destructive way in the future years also. To achieve our ends I would urge that we should make further efforts to make universal membership to the United Nations. I am happy to note the presence amongst us of the representatives of the Chinese Peoples Institute of Foreign Affairs this year. I take the opportunity of thanking the retiring secretary-general Mr. John Ennel and the many selfless workers throughout the world for the most noble humanitarian work they have done and they are doing for the good of the world.

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Readers of Conrad are invariably struck with his command of language. To one who knew nothing of his origin, the thought would surely never occur that English was not his native tongue. Indeed his most persistent grammatical fault, the use of the word "shall" where he intends "will" is a peculiarity common enough even in those to whom English is an inheritance.

— Joseph Conrad by Oliver Warner

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The opinion of Lord Orford's letters is that they will raise his reputation as an author; that though sometimes on trifling subjects, yet never dull.

— Joseph Farington, from "Horace Walpole" by Hugh Honour.

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Because his reading was self-sought, neither imposed from outside nor controlled, its very spontaneity gave to all that he learned from it a natural depth and concentration which he was never to lose. Learning never went stale on him.

Throughout this tumult of events across a momentous quarter of a century, Churchill, when not prevented by the urgent responsibilities of high political office, assiduously followed his chosen calling as a writer. His contribution as a statesman to the history of his time was only part of his achievement—and that the most controversial.

He made himself a principal recorder of the historic happenings in which he had been so vitally concerned. Only two others in the whole history of Western European civilization, had attempted a similar dual role: THUCYDIDES and JULIUS CAESAR.

— Winston Churchill by John Connell.

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Every copious writer is uneven. Unevenness, provided the output is large, is often a sign of genius. This is true of every kind of creative work. Sibelius, creator of the mighty symphonies, has also produced great numbers of *salon* pieces, *morceaux*, of which Sir Arnold Bax remarks despairingly that they are not even vulgar. It is admitted nowadays that not all of Shakespeare's work is on the highest level; and the same is true of lesser artist.

— John Masefield by L. A. G. Strong.

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*Rectus enim proximorum amor, quo ipsa caritas in Deum maxime comprobatur, id certissime praecipit, ut omnes homines contendant ad quaestiones sociales aptiore ratione dissolvendas; postulat etiam ut curae sollicitudinesque adhibeantur ad iuvandas Nationes egentiores, quorum*

*cives vitam saepe degere coguntur hominis dignitati non consentaneam; requirit denique ut communia consilia communiaque studia ubivis gentium generose suscipiantur ad meliores efficiendas humanae vitae condiciones. Paolo VI.*

Let us unite and work together and see what we can accomplish together. If we want the nation to prosper, we must pool our resources, manpower, wealth, skills, and work together. If we are divided, the Karens, the Shans, the Kachins, the Chins, the Burmese, the Mons and the Arakanese, each pulling in a different direction, the Union will be torn, and we will all come to grief. Only by sharing and working together can we achieve the highest levels of life. — Aung San, Panglong, 1947.

Make Ralph Waldo Emerson your daily companion: Avebury. Speak your latent conviction, and it shall be the universal sense; for always the inmost becomes the outmost, — and our first thought is rendered back to us by the trumpets of the Last Judgment. Familiar as the voice of the mind is to each, the highest merit we ascribe to Moses, Plato, and Milton, is that they set at naught books and traditions, and spoke not what men said but what they thought.

A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the lustre of the firmament of bards and sages. Yet he dismisses without notice his thought, because it is his. In every work of genius we recognize our own rejected thoughts; they come back to us with a certain alienated majesty. Great works of art have no more affecting lesson for us than this: — They teach us to abide by our spontaneous impression with good-humoured inflexibility then most when the whole cry of voices is on the other side:

ELSE, to-morrow a stranger will say with masterly good sense *PRECISELY WHAT WE HAVE THOUGHT AND FELT ALL THE TIME, AND WE SHALL BE FORCED TO TAKE WITH SHAME OUR OWN OPINION FROM ANOTHER.*

There is time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried. VKHau 20 June 1940 stenografalam.

The true rule, in determining to embrace or reject anything, is not whether it have any evil in it, but whether it have more of evil than of good. There are few things wholly evil or wholly good. Almost everything, especially of government policy, is an inseparable compound of the two, so that our best judgment of the preponderance between them is continually demanded — A. Lincoln. But if the good people in their wisdom shall see fit to keep me in the background, I have been too familiar with disappointments to be very much chagrined. — A. Lincoln, March 9, 1832. The men who try to do something and fail are infinitely better than those who try to do nothing and succeed. — Lloyd Jones. Tell me what you read, and I will tell you what you are. — von Goethe. No man lives without jostling and being jostled; in all ways he has to elbow himself through the world, giving and receiving offence. — Carlyle. The world is blessed most by men who do things, and not by those who merely talk about them. — James Oliver. *Scribendo discas scribere.* It is only by writing ill that you can attain to write well. — Samuel Johnson. I do not remember that in my whole life I ever wilfully misrepresented anything to anybody at any

time. I have never knowingly had connection with a fraudulent scheme. I have tried to do good in this world, not harm, as my enemies would have the world believe. I have helped men and have attempted in my humble way to be of some service to my country. — J. Pierpont Morgan; VKHau, with British, Japanese and Union governments. Great minds have purposes, others have wishes. Little minds are tamed and subdued by misfortune; but great minds rise above them. — Washington Irving.

Every man, it is said, has one good book in him — the story of himself and his family. Fortunately few men put the saying into practice. Not all those who do produce a good book. They often try to write a book which is a work of art, and this is an accomplishment not easily learnt. — A.J.P. Taylor. I have been giving university lectures for a third of a century more than half my life. I gave the last this week, with a mixture of regret and relief. No one enquires whether your teaching is good or bad, orthodox or erratic, exciting or boring. English universities, particularly Oxford and Cambridge, set out to be schools of morals and manners also. In my young days, few undergraduates knew that girls existed and hardly any knew what girls were for. Now undergraduates are as normal as other people. Parents fight to get their sons into Oxford and Cambridge not at all because of the intellectual discipline, but because life there will improve their market value; and we play in with this if we are loyal to our pupils. I spend much of my time assuring government departments, who would not employ me at any price, that pupils of mine will make excellent recruits; and such is the rigmarole of being 'in' that I fear the departments usually believe me. I remember Samuel Alexander saying in bewilderment: "They have written to ask me whether so-and-so would make a reliable member of the Foreign Office." And what did you reply? 'I replied that he was quite good at philosophy, but whether this would make him a reliable member of the Foreign Office or anything else, I have no means of knowing'. — A.J.P. Taylor.

Thank you most warmly for letting me see your biography. It deserves and should obtain wide circulation. Let me add that I look forward very much indeed to seeing your autobiography and the biographies of your forebears in print very soon. Once again it gives me pleasure to congratulate you on your father. What an admirable person altogether he must have been as I can see also from his son.

— Sir Alexander Oppenheim, F.R.S.E., M.A., D.Sc (Oxon), Ph.D. (Chicago)  
*Vice-Chancellor, University of Malaya.*

Thank you very much for your charming letter of April 24th. I think you must be revering to my essay, *Winston Churchill, the Writer*, which is published by Longman's for the British Council. I shall be delighted if you quote any passages from it in your book. Your letter stirs memories for me; I was from 1943-45 on the staff of G.H.Q. (India) in Delhi, doing a job which was partly Intelligence and partly Public Relations; and if you were, as I suspect, in V Force, I have clear memories — and great admiration — for the work you did. With all my best wishes — John Connell.

We have received your letter regarding the reproduction of "Burma Memories" by Lord Ogmores. We are, of course, delighted that you find this article of use, and gladly agree to your using it for your book; in fact, you are free to use whatever you like from our magazine. With my very best wishes for the success of your most interesting literary venture, H. C. Taussig, *Editor, Eastern World*.

Many thanks for your letter of December 1962. I am very glad to hear that you are publishing the biographical history of your forefathers, and I am sure that it will prove to be most interesting to all students of Burmese affairs. You are of course at liberty to reproduce the extracts you wish from the *'Diplomatist'*. We would very much welcome receiving a voucher copy of your book when it appears for the purpose of review. Best regards, R.A.E. Hefter, Editor, *The Diplomatist*. Today I was interested to see your name on the front page of the newspaper in connection with the dispute between the Netherlands and Indonesia. From time to time I have enjoyed looking through the book about Burma which you gave to me fore I left Djakarta in 1960. Robert W. Andrews, Newark, Del. Jan. 62.

It takes some of the shine off Oxford and Cambridge men when they are reminded that the top figures of modern England in politics, art and literature did not go to any university. Lloyd George, Churchill, Bevin, Bevan, Shaw, Wells, Hardy, Bennett, Conrad, Chesterton, Henry Moore, Epstein — none of these sang, swanned or swotted in medieval cloisters. Most of them had to make their own way.

— Kingsley Martin.

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Success lies, not in achieving what you aim at, but in aiming at what you ought to achieve, and pressing forward, sure of achievement here, or if not here, hereafter. — R.F. Horton. When a man of genius is in full swing, never contradict him, set him straight or try to reason with him. Give him a free field. A listener is sure to get a greater quantity of good, no matter how mixed, than if the man is thwarted. Let Pegasus bolt — he will bring you up in a place you know nothing about! Linnaeus. I congratulate poor young men upon being born to that ancient and honourable degree which renders it necessary that they should devote themselves to hard work. — Andrew Carnegie. God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. — William E. Channing. Either write things worth reading, or do things worth writing. — Ben Franklin. Like author, like book. True ease in writing comes from art, not chance. — Pope. You write with ease to show your breeding — Sheridan. To write well is to think well, to feel well, and to render well; it is to possess at once intellect, soul, and taste. — Buffon. Whoever serves his country well has no need of ancestors. — Voltaire. The highest and most lofty trees have the most reason to dread the thunder. — Charles Rollin. People do not lack strength; they lack will. — Victor Hugo. A man is an animal that writes. — Homer. We exaggerate misfortune and happiness alike. We are never either so wretched or so happy as we say we are. — Balzac. Veda: What a man thinks, that does he become. — Albert Camus of Algeria. Reading make a full man, conference a ready man, and writing an exact man. — Bacon. Quit you like men, be strong. — Cor. Behold, how good and how pleasant it is for brethren to dwell together in unity. Ps. In every author let us distinguish the man from his works — Voltaire. If you want to be a good writer, write, Greek. His powers betray the writer, Ovid. The incurable itch of writing possesses many, Juvenal. He who can't write says the pen is bad. — Yiddish. Make a Mistake! To err is human — and sometimes it's the best thing that could happen to you Columbus aimed at India and found America. — Robert Hillyer, Reader's Digest, V22 March 56 paris. Like everybody else, you are not one person but three: the man you think you are, the man other people think you are — and the man you really are. Generally that last one is the man nobody knows — Dr. Edwin vkhparis 56. Captain John Callender of the Massachusetts militia was guilty of cowardice at the Battle of Bunker Hill. George Washington had to order his court-martial. Callender re-enlisted in the army as a private, and at the Battle

of Long Island exhibited such conspicuous courage that Washington publicly revoked the sentence and restored to him his captaincy. Napoleon accepted himself-five feet two inches tall, and 43rd in his class at the *Ecole Militaire*. He never liked himself that way. Considering his imperial ambitions, his diminutive stature was a limitation, but had he made of it and of his scholastic mediocrity a humiliation, he probably never would have been Napoleon. Life is a landscaping job. We are handed a site, ample or small, rugged or flat . . . These basic elements, however, are to be accepted, never as humiliations, commonly as limitations, but most of all as opportunities and even as incentives. "I ain' very much, but I'se all I got" Noah in *Green Pastures*. He (Abraham Lincoln) could easily have been an extreme example of the morbid 'introvert', but he was not. He solved his obsessing inner problems by outflanking them. He had a tragic struggle with himself. Life is an assimilative process in which we transmute into our own quality whatever comes into us — Keys to Happiness, 17 march 56 paris. A politician thinks of the next election; a statesman, of the next generation. — James Freeman Clark. No man but a blockhead ever wrote except for money. — Samuel Johnson. The wise man must remember that while he is a descendant of the past, he is a parent of the future; and that his thoughts are as children born to him, which he may not carelessly let die. — Herbert Spencer. The Courage we desire and prize is not the Courage to die decently, but to live MANfully. — Carlyle. Your mental powers grow with use. Every aspect of your personality is stored in your brain. This includes your will power, which is also developed by practice. Each time you exert you will to drive yourself to the completion of an unpleasant or irksome task you make it a little easier next time to do what you need to do. — Bruce Bliven. VKHnov 56 paris. Every man is a volume, if you know how to read him. — Channing. I don't think much of a man who is not wiser today than he was yesterday. — Abraham Lincoln.

Then said the father; "Thus, my sons, as long as you remain united, you are a match for all your enemies; but differ and separate, and you are undone". — AESOP.

U Pe Thein (Shwe-U-Daung) said he was a writer by profession, but the prevailing notion among the Burmese people was that only manual workers were called "workers" as if a writer like him was not a worker. "And so I take great pride now that I have been recognized as a worker and elected to preside over this great rally of workers. At one time in certain quarters in this country, people used to address one another as *pweza-gyis* and *wun-gyis* by way of giving respect to the addressees. That era has passed in Burma. The Revolutionary Council announces its readiness to parley with any underground armed organization, regardless of whether it is in arms for a political cause or a racial cause, if such an organization comes to the parley free from hard and fast conditions, to discuss and sincerely search for solutions to outstanding problems in a practical way with the real situation of the country in full view. — RCUB Do not hold a grudge against managers as those who once oppressed you. Walk hand-in-hand with them to the goal of Socialism. You will find them changed men. In fact, they have no option but to change. Show them forbearance, and do not adopt the attitude that you are strong and should oppress them while you can. Leaders must have certain qualities, and I shall admit that we are fully alive to our deficiencies. I would ask others to make efforts, as we do, to develop their own qualities and talents. Faith, determination and perseverance are by themselves not enough: what one does must be right. The days of glib promises, which have brought no end of trouble to the country, are over. Although we ourselves are guided by our own convictions, we are, after all, human beings and I cannot say that we shall not falter. If we do, the people should correct and reform us. — General Ne Win.

## A STRUGGLE TO MAINTAIN SOVEREIGNTY

Amongst the remote causes which led to the present war was that of our having tamely submitted to the practical annulment of the treaty of Yandaboo by the Burmese Govt; that treaty providing for the establishment of a British envoy at the Burmese capital, whilst the Burmese Govt obstinately refused to permit our accredited minister to reside there, visiting him with every possible species of annoyance, so as to render his residence impracticable. The monarch with whom we made the treaty would no doubt have permitted it to be carried out both in the spirit and the letter. We stood by and saw his deposition from the throne, the first act of his successor being to set the treaty avowedly at defiance, and his next to drive our envoy out of his dominions. He in his turn was deposed, the Burmese crown being usurped by one who had not even the most distant pretensions to it, but whose insolence to ourselves was fully equal to that of his predecessors. Of our pusillanimity in all that regards our relations with Burmah there can be no doubt, and hence the present war.

Our letters from the Eastern frontier allude to the energetic measures of the Muneepore Raja, to repel invasion, should the Burmese attempt an inroad in that quarter, but we think that any fears on that score are needless. We deem the difficulties of the routes insurmountable, either into the Kubboo Valley and Muneepore, or through that of Hookhoom into Sudyah; and we think the inhabitants of those districts need not dread a return of the horrors with which the borders were visited during the last war. — Englishman.

### The Re-Occupation of Prome by the Burmese.

So we have at length suffered in Burmah what may be considered an equivalent to a defeat. We have captured Prome, destroyed or taken away its guns, and suffered the Burmese army to reoccupy it; wreaking, as a matter of course, their vengeance on the inhabitants who aided us in removing the guns. There is no fact more plain in the hitherto course of the war, than that General Godwin might have retained Prome had he chosen, and had he not suffered his jealousy of the services of the naval power to get the better of his judgment. As it is, the Burmese are making extensive preparations near Prome for his reception when the British army has reached thus far.

Meanwhile, the enemy is working his way down on the eastern side towards Rangoon. The Burmese General, Mounk Kyook Loung remains at Shwey gyne, 80 miles north-east of Rangoon, and the officer next in rank is at Pegu with a force of about 9,000 men. Some days before the departure of the steamer, this officer sent down his men, and succeeded in digging up eight guns and thirty jingals, in and about Rangoon, which the Burmese authorities had buried before their flight. These arms were carried off in safety to Pegu.

The heroic person, rejoicing in the name of Maung-shoe-loee, who brought down some 10,000 men from Ava, under a solemn engagement to his sovereign of re-taking Martaban in ten days, and annihilating the British, or in default thereof forfeiting his own head, made some feeble show of hostility, and has since thought better of it, and retired to a place near Soengang, where he and his followers are plundering the people, and treating themselves to all sorts of debauchery.

Prome is, at length our own; and at Prome, now say our Indian contemporaries, is the new limit of the British Empire to be fixed. Always, no doubt, with the reservation — till it is

convenient or expedient to extend it to China; and that expediency must one day come. In the former war two battles were fought after the occupation of Prome. Then, the Burmese had a respectable force, and so bravely did they fight that Col. Godwin's ten minutes attack on the stockades at Meeaday left three hundred of the enemy dead on the ground. The then Burmese Commander, Tharawadi, had long seen the hopelessness of further resistance to the British arms, but it was no desirable task to impress the same opinions on the mind of a monarch who made it a rule to crucify the bearer of ill news, be his rank what it might.

The capture and relinquishment of Prome by the steamers, the occupation of Pegu and our retirement from it, have again given heart to the Ava Cabinet, and created a persuasion that it was quite possible to drive us back into the sea. The robbers who had sprung up in every direction. Among the most noted of these robber chieftains is Mya Toon, who burned down Donabew and Zaloon, and many other villages. He is about twenty-five miles inland from Rangoon, and, with two other chiefs, has about 7,000 men under him. Sway Ban is another bandit-chief, with 2,000 men, thirty-five miles west of Dalla. About the middle of November, he came down with a thousand men, destroying every thing in his course. Myat-za, the Karen chieftain, came into Rangoon, and asked assistance to repel him, but was told that he must protect himself, upon which he collected about 700 men, armed with muskets, spears, and bows, and arrows, and in a few days captured 35 prisoners, all robbers, and executed three of them on the spot, and sent the rest to Rangoon. His energy obliged the robber chief to retire to the interior. Others have risen up in various directions, who are diligently employed in plundering and murdering the inhabitants.

It was known that the king's brother-in-law Mounk Kyouk Loung was at Shwey Geen, about fifty-five miles north of Pegu with a considerable force. Our inactivity had inspired him with the hope of being able to crush us by one vigorous blow. Mounk Kyouk Loung now sent down a large force from his garrison at Shwey Geen, to retake Pegu. The villagers were forced into the ranks, and their wives and children shut up in thatched houses, with the threat that they would be burnt to death if Pegu was not recaptured. Six thousand men invested Major Hill's position with some guns, and his situation became critical. He sent in four messengers in succession, with a request for reinforcements from Rangoon. His ammunition was nearly expended, and he would soon have only the bayonet to trust to. Both the supplies and the force were considered too small for the emergency, as the enemy was flushed with the glory of having cut off the boat and captured 2,000 rounds of ammunition, and the Burmese had concentrated all their energies for one decisive stroke, and were pouring in troops from all directions. We regret to say that the steamer and the man-of-war's boats were unable to accomplish their object. It was found that the Burmese had taken up such positions, and were in such force, that nothing but a miracle could preserve our small band from destruction if they attempted to force their way to the relief of Major Hill. The little steamer with the 200 fusiliers did not reach the scene of action; the boats fought fiercely and did great execution; the men in one of them killed eleven Burmese in hand to hand fight, but what could 110 or 150 marines do against 2,000 Burmese on lofty banks and well entrenched. Animated by this success, Mounk-Kyouk-Loung has come down to Pegu from Shwey-geen with his best troops.

The above extracts were taken by me from various sources; on account of the length of the book and the likely public interest on the subject, I intend to write a separate essay for publication.



## SOME SIYIN ZO PROVERBS AND COMMON SAYINGS

1. Tuipi ah Luan na luang, Lian zaw Ta ah Pau na pau  
Big river runs its usual course, noble man pursues statesmanship
2. Kam thiam sial lei sa, kam khial sial lio  
Sweet talks compensate for mythun debt, false talk get a mythun fine
3. Kisiik leang nung sang, ngawi sawk leang eak baang  
Repentance is past, the anus retains dirt; retrieving beneficial
4. Zum le sai li ah thi om bo : No one dies of shame and by catapult
5. Kam tam lei mihing inna ngai zo bo : too much talk could'nt be listened to
6. Khat ih phat sak sawm ih pha sak, khat ih siat sak sawm ih sia sak  
Praised by one praised by ten, spoken ill by one done likewise by ten
7. Khat ih tel sawm tai : One's gift enjoyed by ten
8. Nu pi ngil kial an beal khan, pasal ngil kial lo ma khan  
Hungry woman increases size of pot, hungry man increases field
9. Mei ngong lung le sa zan ta : Widow/er and grazing wild animal by moonlight
10. Kiak pi thi maw. nu seal thi maw  
Impossible death of kiakpi (grass) and that of step-mother
11. Numei hang sawk eak thak na tha : wicked woman bound for *original* toilet room; return to original home
12. Sung biak mawk, pu biak mawk, ngal tuum biak mawk  
Disrespect of in-laws and grandpas
13. Lei le ha zong po khawm ah ki pet t'nei  
Tongue and teeth growing together can bite; accidental quarrel
14. Lian zaw Ta lu heak, Nau zaw ngal pal  
Noble man's behaviour, lowly person's ephemeral rise
15. Sim zawng inna Zo zawng kaw : Sim monkey points at Zo monkey
16. Ngai taang phat le tui ta khan, Ngaitaang dawng le nauzaw phat  
Lowly births rise and quick growth of rice in ngai
17. Lian zaw Ta le lo ngam taang; Man of noble birth and paddy on matured field
18. Thal lam til teh siat : spitting while lying facing upward; boomerang act
19. Ngual ngawi thing san phi sak :  
Spitting ginger at other's bottom; inciting anger
20. Taang tho ngei ngawl taang tho, sum nei ngei ngawl sum nei  
One who never reaped good harvest but once, one who did not have money before; preposterous behaviour of a newly successful person
21. Nu hil ngawl pa hil ngawl, ta nga lu baw  
Without the benefit of parental guidance
22. Pa khat long lol : Eating by oneself
23. Khau uai si tan lak bang : difficult as cutting tough rope

24. Peng Lam ai lum khuak : Peng Lam's crab shell house erection; small house
  25. Ai kaw han : bravery of crab at its hole; coward outside
  26. Inn hang ngam dai : Home hero, silence outside
  27. Nu seal tul bang : like putting up with step-mother
  28. Su mawn to pha bek : sitting on her back; idle woman
  29. Du hop su mul man : the greedy catches woman's private hair
  30. Neak ngawl buan law : got muddy without eating; toil without gain
  31. Du lei lam law tiang ki khup : the greedy caught in suicidal trap
  32. Sakhi ah pui san ah no san : the red barking deer has a red offspring
  33. Thing tung kah lak bang; like unclimable tree; difficult
  34. Ui no vei zong bang vatut : pup looking for wind; tactless person
  35. Sa zuk ki put : bearing like deer's horn; mere ornament
  36. Sim hei sa; Zo hei sa; Phaipak bang : degree of women's beauty compared to different orchids and flowers
  37. Mei ma ngawl tho in bawm thei bo : flies without sore
  38. Mei kuang pai thong; made fire but no food to cook
  39. Mei khu liante : those with big smokes; the rich
  40. Tha zau bang : shooting stars; Hui va bang : like wind; agile
  41. Lung nun tak : worm's life; miserable life
  42. Khuai va bek khiak bang : like downing a bee; abrupt silence
  43. Ngip zong le khuai zong : searchers, one for wax and the other for honey
  44. Lu tam : mere number of heads; Hong Thual pa na : illegal articles
  45. Sizang te ki kang zo bo — Za Khup Lunmun
  46. Mi hing le pa po : man and mushroom; uncertain length of life
  47. Keal lu phum laak; exposure of secret
  48. Ngeu ngaw muk nol : cat's lips brusher; illegal gifts
  49. Ka Pa Ta Pa Khi — War Cry
  50. Ta nga pa khat bang : like orphan like only son
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## GLOSSARY AND NOTES

- Pu : grandpa, father's father, mother's father, mother's brothers, overlord.  
 Pi : grandma, father's mother, mother's mother, lady.  
 Pa : father; pa no = father's younger brother; pa lai = middle; pa pi = great.  
 Nu : mother; nu neu = mother's sisters, cousins; U = elder (brother or sister).  
 Ngang : father's sister's husband; seniors are addressed by last name with prefix only.  
 Ni : father's sisters (also elderly domestic slaves; male is Pa).  
 Th is pronounced Ht in the Siyin Chin language.  
 Thuk Kham is pronounced Htoke Kham, as in Thompson = Tomson.  
 Thuk Lai „ „ Htoke Lye; Tun Thawng = Tun Htawng.  
 Vum Ko Hau „ „ Voom Kho How; Khup Lian = Cope Lien.  
 Siyin „ „ Sea-yin, yin as in gin; Tiin = Tin as in tin plate.  
 Sukarno : transliterated as Soekarno in print; Djakarta = Jakarta.  
 M.C.A. Member of the Constituent Assembly, Burma (1947).  
 M.P. Member of Parliament (1948).  
 F.R.G.S. Fellow of the Royal Geographical Society.  
 F.R.A.I. Fellow of the Royal Anthropological Institute.  
 F.R.N.S. Fellow of the Royal Numismatic Society. I am a Life Fellow of the RGS., RAI and the Burma Research Society.  
 LL.D. legum doctor (Doctor of Laws); J.S.D. = Doctor of Juristic Science.  
 SEAC Southeast Asia Command; SAC = Supreme Allied Commander.  
 Nisikikang : Western Japanese Military Administration, Chin Hills & Assam.  
 C.D.A. Chin Defence Army. Organized under Japanese General's authority in the Chin Hills — Manipur Front, 1944.  
 I.N.A. Indian National Army; some companies were used to look after Japanese occupied outposts in the Chin Hills.  
 S.I.A. Siyin Independence Army. Sokte Independence Army. Independent resistance armies during Japanese occupation.  
 Bo prefixed to name, pioneer indigenous army or resistance leader's title.  
 Zo modern spelling of Yo, Jo, Yaw, Yau.  
 Mi means Man : Zo Mi or Mi Zo = Zo Man.  
 Chui, Lieut; Tai-i, Capt; Shosa, Major; Taisa, Colonel Comdr; Ken-cho, Chief Administrator. Chin Leaders holding Japanese army ranks in the CDA were empowered by the Japanese army command to pass summary capital punishment.  
 Jemadar, Subedar, Subedar-Major : Ranks of British employed indigenous officers.  
 O.H.M.S. On His Majesty's Service (then King George VI).  
 H.M.G. His Majesty's Government; B.G.M. = Burma Gallantry Medal.  
 C.A.S. (B) Civil Affairs Service (Burma); British Military Administration of Burma.  
 O.B. Order of Burma; carries a monetary pension of one rupee per diem.  
 O.M. Order of Merit, limited to 24 : K.P.M. = King's Police Medal.  
 V.C. Victoria Cross, 255 recipients living; Aung San Thuriya (Union of Burma), the only living recipient is a Chin; Param Vir Chakra (India); Order of Maria Theresa, ex-Hapsburg. Y.M.C.A. Young Men's Christian Association.

## ERRATA

Page 9 read funeral for funural; pp 27 read and for aid; pp 33 put a comma after Song-pau; pp 50 read Lamzang for Lamang; pp 135 read The Diplomatist for The Diplomatis; pp 159 read the Chief Clerk for the Clerk; pp 183 omit the words Ah mate tote tak; pp 184 read THUK KHAM for THUK; pp 202 read CIANG ZAM for CHIANG ZAM; pp 214 read CIN HIL for CHINIL; pp 215 11. read TUAHNUAM for TUANNUAM pp 215 22. read KHAM CIN KHAL for KAM CIN KHAL; and (f) for (+) against Kam; pp 227 45. Sumniang for Dumniang; pp 267 insert the word "I" between *that* and *have*.

## ADDENDA

Page 215 23. Below 1. Za Khup Suan Pau, add 2. Huat Vum Lun Dal; 3 Vum Ko Hau Lun Khup; and below Mang Za Dim, add Lam Ting Za Niang.

Page 220 Insert as last line after Hau Za Huai :

V.K. Hau Lun Khup, the third son of my youngest brother was named after me as the senior head of the family after the death of my father. As I am the eldest he would call me Pa Pi; my sister's children would call me Pu Hau, and so on.

## ILLUSTRATIONS

Photographs appear in groups as follows :

1. PV 1 to PV 35	following page 112	Biographical
2. PV 36 to PV 67	" " 160	"
3. VG 1 to VG 15	" " 224	Oriental ceramics
4. VH 1 to VH 34	" " 272	Numismatic
5. VI 1 to VI 5	" " 368	War souvenirs

## SELECT BIBLIOGRAPHY

*on two subjects, local History and Fine Arts, from the private library of the author.*

### *Local History.*

BURMA'S FIGHT FOR FREEDOM, Independence Commemoration, Govt Printing Rangoon 1947; MYAN MAH LUT LAT YAY MAWGUN, Burma Independence Commemoration, published by Govt Information and Broadcasting, Rangoon, 1309 B.E. (1947 A.D.) printed by Tayta Aye Press, 146 Scott market, Rangoon. Resolution by AFPFL at Jubilee Hall, 1947; Conversations between HMG and the Delegation from the Executive Council of the Governor of Burma published by Supdt., Govt Printing Burma, 1947; Draft Constitution of the Union of Burma 23-6-47, two copies with personal notes in shorthand and longhand; Draft Constitution of the Union of Burma 30-7-47, two copies with personal Notes in shorthand and longhand; FRONTIER AREAS COMMITTEE OF ENQUIRY 1947, Report, Maymyo 24th April 1947, Part I: REPORT, Rangoon, 1947; FRONTIER AREAS COMMITTEE OF ENQUIRY 1947, Report, Maymyo 24th April 1947, Part II: APPENDICES, Rangoon, 1947; THE CONSTITUTION OF THE UNION OF BURMA, Constituent Assembly of Burma, Rangoon, 1948; Proceedings of the Burma Constituent Assembly 10th June 1947 onwards; The Chin Hills Gazetteer, Sir Bertram S. Carey K.C.I.E. and H.N. Tuck, Rangoon 1896; Gazetteer of Upper Burma and the Shan States, J.G. Scott, F.R.G.S.; The Life of Field-Marshal Sir George White, of Fort White, V.C.O.M; History of the Relations of the Govt with the Hill Tribes of the North-East Frontier of Bengal by Alexander Mackenzie, Calcutta 1884, autographed by Alex. Mackenzie; Oriental Repertory by A. Darlymple; An account of the A. B. Mission to the Burman Empire by Ann Judson, 1823; Some Early Papers on Burma: Report of a Trial for Rebellion at Moulmein Nga Pyan and others, with plate: On the history of Arakan etc. 1839-1869; Journal of an Embassy to the Court of AVA by John Crawford, F.G.S., late Envoy, London 1834; Centenary Review of the Asiatic Society of Benal Antiquities, Coins, Alphabets, History, Language and Literature, 1885; Some account of the Wars between Burmah and China, together with the journals and routes of three different Embassies sent to Peking by the King of Ava: taken from Burmese documents. By Lt. Colonel H. Burney, Resident in Ava 1837; Embassy to the Kingdom of Ava in 1795 by Michael Symes, London 1800; Narrative of the Captivity of an Officer who fell into the hands of the BURMAHS during the late war, Madras 1827; BURMAH, its People and Natural Productions etc by Rev. F. MASON, Rangoon 1860; "Narrative of Mission Sent by Governor-General of India to the Court of Ava in 1855 by Sir Henry Yule, London 1858; Our Burmese Wars by Laurie 1885; The Burmese Empire by Father Sangermano with Notes by John Jardine, 1893 CHAU JU-KUA, His Work in the 12th and 13th centuries entitled CHU-Fan-Chi, St. Petersburg 1911; The Lushei Kuki Clans by Shakespear; Wilson's British India (Concerning BURMA, death of Khyen-Bran (Nga Chin Byan) Burma conquest of Manipur: Burma invasion of Kachar: Burma claim to Shahpuri: Military preparations in Arakan: Expedition against Ava: detention at Rangoon: attack on Kemendine: attempt to surprise the Great Pagoda, Shwedagon: Arakan conquered: Death of Bandoola: negotiation with Siam: (Treaty of Yandabo) by H.H. Wilson, M.R.A.S., London 1848; The Siyin Chins by Major F.M. Rundall, D.S.O., London 1893; History of British Residency in Burma by Desai; The Eastern Frontier of British India by Banerjee; The Khasis by Major Gurdon; The Kachins, by Hanson; Handbook of the SIYIN Chin Language by Naylor; Dangerous shipwreck near Bengal — how they arrived at the Kingdom of

Assam, also a description of the Kingdoms of Arracan, Martavan, Tennaserim etc by F.J. van der Heiden, Amsterdam 1675; Notes on the Ancient Geography of Burma by Duroiselle, M.R.A.S., 1906; The Voyages and adventures of Fernand Mendez Pinto, including to the Kingdom of Pegu, Paris, 1645; The Itinerary of Ludovic di Varthema of Bologna by Carnac Temple; The Origin of the Ahoms by Colonel Gurdon; Head Hunting by J.H. Hutton; The Khasis by Col. Gurdon; Across Chryse by Colquhoun 1883; Life of GAUDAMA Ma-La-Len-Ga-Ra Wotto by Rev. Chester Bennett, A.B.M. 1851; RACES OF BURMA by Major Enriquez, 1933; Asiatic Researches: for inquiring into the History and Antiquities, the Arts, Sciences, and Literature of ASIA, London 1806 etc.; Notes on The Thadou Kukis by William Shaw, edited by J.H. Hutton 1929; History of the Frontier Areas Bordering on Assam from 1883-1941 by Sir Robert Reid, Governor of Assam 1937-1942, Shillong; History of the Relations of the Govt with the Hill Tribes of the North-East of Bengal by A.R. Mackenzie; History of Upper Assam, Upper Burma and the North-East Frontier by Shakespear; History of Assam by A. E. Gait; Far Cathay and Farther India by Major-Gen. Ruxton MacMahon, 1893; Oriental Manuscripts by Taylor 1857; Burmese petitions, letters by Bridges; A Guide to Taxilla by Sir John Marshall; Monograph on tanning and working in leather in Burma by Colston 1904; Kinwun Mingyi's London and Paris Diary by Pe Mg Tin; Java Birmanie by Avenedey; The Life of Gaudama by Bigandet 1866; Memoirs of Mrs Ann Judson by Knowles 1829; The Sema Nagas by Hutton; Residence in the Burmah Empire by Hiram Cox; History of the Kachins of the Hukawng Valley by Kawlu Manawng; Chin-Lushai Land by Col. Reid 1893; The Lushai Expedition 1871-72; The Burmese Empire by Father Sangermano, 1833 Roma; The Pacification of Burma by Sir Charles Crosthwaite; The Political Economy of Burma by J.F. Furnivall 1931; The Dalhousie-Phayre correspondence by Hall; History of Burma from the Earliest Times to the Beginning of the English Conquest 1925 by G.E. Harvey; The Future of Burma by F. Burton Leach 1936; The Silken East by V.C. Scott O'Connor; Handbook of Burma by Sir George Scott; The Burman by Shwey Yo; Burma by Sir Thirkell White; Oriental Reportory by A. Dalrymple, London 1808; Un Francais en Birmanie by Count Bourdounais, Paris 1891; Yunnan by Davies; The Home of an Eastern Clan by Milne; The Coming of the Great Queen by Browne 1888; Further India by Hugh Clifford; Modern Burma by J.L. Christian 1942; Description du Pegu et de l'isle de Ceylan; The Shan by W.W. Cochrane 1915; The Shah Namah of Firdausi by Wilkinson; The Orientalist 1884; A Digest of Burma Rulings by T.Z. Oung; Catalogue of books in the India Office library; Catalogue of Burmese books in the British Museum; Catalogue of the Mandalay MSS in the India Office Library (Formerly part of the King's Library at Mandalay) by Fausboll 1897; Treaties and sanads relating to Assam and Burma by Aitchison; Proclamation of Queen Victoria 1859 in Burmese from Pegu and Karen from the Tenasserim Province; Marco Polo by William Marsden 1818; Ser Marco Polo by Yule 1871; Marco Polo with Nocolo de Conti by Frampton 1929 Japon Vellum Number 204; Salons of Burma by Carrapietti, 1909; Khasis, Syntengs and allied Tribes by Gurdon 1904; Buddhist monastery on N.E. extremity of Tibet by B.B. Baradin, St. Petersburg 1908; Muhsos (Lahus) by Jamieson, 1909; Little Andamans by M. Portman, 1888; Burmese Govt collection of duties on articles, 1867; Epigraphia Birmanica Mon inscriptions by Blagden 1920; Lushai dialect of DZO or KUKI language by T.H. Lewin 1874; THE BURMESE WAR 17th Dec 1851 to 30th August 1853, A.E. Murray, from The Indian News and Chronicle of Eastern Affairs, London; The Philippine Islands by J. Foreman, F.R.G.S. Shanghai 1899; Birds of the Philippines by Hachisuka, F.R.G.S. 1932; Prome et Samara by General de Beylie, Paris 1907; Siam, extreme Asia, Indochinoise illustre 1927, Saigon; La Geographie de Ptoleme l'Inde, Renou,

Paris; Reminiscences of Burmese War by Doveton 1852; Ribbons and Medals by Taprell Darling etc; Burma by Lt. Gen. Fytche; Lushai Expedition by Woodthorp 1873; Language of Burmah by Thomas Latter 1845; Buddha-Legende in Skulpturen des Ananda — Tempels zu PAGAN, Mit 40 tafeln, 11 Textfiguren und einem Plan von PAGAN, Hamburgh 1916; Oriental Repertory by A. Dalrymple, 1791, printed by George Bigg 1791; page 256; Oriental Repertory, published in four Numbers from April 1791 to January 1793 by A. Dalrymple, printed by George Bigg, London, 1793, page 557 with seven plates; The Travels of Marco Polo in the 13th century by William Marsden, F.R.S. printed for the author by Cox and Baylis, London, 1818; Forest and other vegetation of Pegu by Sulpice Kurz, Calcutta 1876; The Mission to Pegu, from the relations of Father Fernao Guerreiro, 1930; Burmese Prize Money, Copy of Despatches from India and other papers relative to the Distribution of Burmese Prize Money, Sir John Hobhouse, House of Commons 1837. A History of SIAM; from the earliest times to the Year A.D. 1781, with a supplement dealing with more recent events by W.A.R. Wood, CIE, Consul-general, Chieng-mai, 1926; Histoire naturelle et politique du Royaume DE SIAM, 1688, by Nicolas Gervaise, St Chappelle.

Trophies & Personal Relics of British Heroes by W. Gibb & R.R. Holmes, F.S.A. 1896, London. Contents include pictures of : the most decorated Burmese Gun from Mandalay captured after King Theebaw surrendered at Mandalay on the 29th November 1885. "The gun represented in the plate is of native manufacture. It stood before the royal palace in Mandalay and is an extraordinary piece of casting in bronze"; Sword with scabbard found with the dead body of Tipoo Sahib, Sultan of Mysore, at the gate of Seringapatam 1799; Sword, Axe and Gold Mask captured in the Ashantee Expedition; Crown of the King of Delhi, Bahadur Shah 1857, Crown and Chalice from Abyssinia 1868; Flags from Tel-el-Kebir and Tokar, Egypt, 1882; Cap of the Emperor of China, captured from the Summer Palace of Yuen-Ming-Yuen 1860; Creese of the Rajah of Assam and Powder Horn; Its (Assam) first connection with the British was a commercial agreement made with the Rajah in 1783 under Lord Cornwallis. The country soon after relapsed into anarchy, and its condition attracted the incursions of the Burmese, who deposed the Rajah, and annexed Assam to Ava. This Creese was probably brought from the country by Lord Cornwallis, and was presented to King George the Third by Lord Wellesley in April 1804. The extension of the Burmese encroachments on a portion of the East India Company's territories compelled the British govt to take decisive measures for its own protection. Hence arose the series of hostilities with Ava, known as the first Burmese war, on the termination of which in 1826 Assam remained a British possession. The handle of the Creese is of richly gilt metal, in the shape of a grotesque figure with a bird's head. The sheath is also richly gilt and ornamented, and has a chain for attachment to the belt or girdle"; Tiger's Head from the Musnud or Throne of Tippoo Sultan 1799; Indian Belt and Cartouche Boxes, Richard, first Marquis of Wellesley, at once set himself seriously to work to counteract the French influence in the Deccan, and on learning that an alliance had actually been concluded between Tippoo Sahib and the French republic, he commenced hostilities and invaded Mysore in 1797. Seringapatam was taken, Tippoo slain, and his territories came under the dominion of the conquerors. The restoration of the Peishwa followed in 1803 and the great Mahratta war against Scindiah and others. The successful result of these operations was that the French influence in India was extinguished.; Jewelled Bird from the Throne of Tippoo Sultan; American Flags, the Colour bearing the American Eagle, charged on the breast with the shield of arms of the United States, surmounted by fifteen stars, and with a label beneath bearing the name of the

4th Regiment of Infantry, was captured in August 1812 they were taken in the war of 1812-1814 at the capture of Fort Detroit and at the battle of Queenston Heights; Egyptian Standard of Sinkat captured in the Soudan Campaign of 1884; Swords surrendered at Delhi by the King and Princes; Helmet and Standard of Tippoo Sultan found with the body of the Sultan at the gate of Seringapatam after the storming of the fortress on the 4th May 1799; Tippoo Sultan's Gun presented to Tippoo by the King of Spain; Crown of the King of Kandy, in 1802 by the treaty of Amiens, the whole of the seaboard of the island became the possession of the British crown. The hill country forming the centre remained under the sovereignty of Wikrama Sinha, the last of the Malabar dynasty, who refused all communication with his neighbours ... and in 1815 at the urgent request of the native chiefs, the English troops proceeded against the tyrant, who was captured near Kandy and subsequently ended his days in exile.

#### *Historical Maps.*

VKHM-25 PTOLEMY, INDIA EXTRA GANGEM — the first edition of Ptolemy to be printed in France by Gaspar and Melchior Treschel in Lyons, 1535; contemporary coloured woodcut. The oldest original map I possess. East of the Ganges including Burma and Southeast Asia; bought from Francis Edwards in July 1957.

VKHM-6 ASIAE NOVA DESCRIPTIO by ORTELIUS, cir 1579; containing Indostan, Verma, Ava, Pegu, Malaca, Siam, Camboia, Campaa, Gav cinchina, China, Samotra, Borneo, Celebres, Gilolo, Mindano, Iapan, Coomagvche, Tonsa, Bvngo, Nova Gvineia; bought in den Haag on 3rd July 1956.

VKHM-5 INDIA ORIEN TALIS: India, Pegu, Sian, Chinae, Cochinchina, Camboia, Luconia, Ceylon by ORTELIUS, cir 1590.

VKHM-4 ASIAE NOVA DESCRIPTIO AUCTORE TODOCO HONDIO 1600; Indostan, Pegu, Sumatra, Borneo, Java Major, Molucca, Ceram, Celebes, Nova Gvineia.

VKHM-17 ASIA NOVITER DELINEATA, AUTHORE GUILJELMO BLAEUW, 1640. Natolla, Pegu, Arakan, Martaban to Ceiram; pictures of eight cities viz Candy, Calecvth, Goa, Damasco, Jerusalem, Ormv, Bantam Aden and Macao bordering the top of the map; five couples of men and women on each side of the map. Fully coloured. The best decorative map I ever bought; den Haag, 3rd July 1956.

VKHM-7 ASIA, DIE LENDER ASIE, by MUNSTER 1550; the first German to introduce separate maps for Europe, Asia, Africa & America. Contains India, Bengala, Tipra, Verma, PECV, Aracan, Pegu, Martaban, Malaca, Siam, Campoia, China, Japan, Tonsa, Taprobana, Java, Borneo, Celebres, Gilolo, Ceira, Molvccos, Palohau, Cuba, Mindama, Macadan.

VKHM-21 BIRMAN EMPIRE & Countries South East of the Ganges by Dower, Pentonville, London, 1841. Arakan and Tenessarim marked red as part of the British empire. Birman Empire includes Tipperan, Munnypoor, Kale, Samsouk, Kathee Shan, Yo Pyee, Kiayn, Mrelap Shan, Mranma Pyee, Pegue, Kahaen.

VKHM-22 BIRMAH with part of ANAM and SIAM, by Sidney Hall, 1st April 1829. Arakan and Tavoy coasts marked red as under British; contains "Kathee, Independent Kiayn, Jo or Yo-Pyee, Kale, Jo, subjected Kiayn, Kathee Shan, Mranma Pyee, Pegue or Talain Pyee". Bounded on the east by China, Annam or Aynam, Lao or Laos, Siam or Yoodara Pyee". London published by Longman, Rees, Orme, Brown & Green, April 1st, 1829.



VKHM-23. BURMESE EMPIRE, printed at the Lithographic Establishment, Quar. Mast. Gen. Office, Horse Guards, 1825; drawn by L. Hebert. Table of estimated road distances between some of the principal places in the Burmese Empire. H.S. Edwards of Francis Edwards told me that it was the most important British Military Map of the Burmese Empire. The British frontier is shown as Chittagong with its capital at Islamabad or Chittagong but Garrow and Tipperah are shown as within the Burmese Empire; other marked areas include Kathee or Kasi, Munnypoor; between British Chittagong and the Irrawaddy river are Independent Kiayn, Jo or Yo Pyee with towns such as Laungshu, Jo, Telayn, Kale; further down area between the Arakan Yomah and the Irrawaddy river down to Prome is marked Subjected Kiayn. The Irrawaddy Valley down to Taunu (Toungoo) is an uncoloured area marked "Extensive Hilly Tract occupied by the Karaen who in 1795 rejected the authority of the King of Ava". "Kakiayn generally are independent of the Mraumas but a considerable number have been rendered Tributary". Boduayn, Mines of Gold & Silver; Boduayn was conquered from the Chinese by the Burmese in the reign of Zanbrushien, who governed Ava from 1769 to 1781. The inhabitants are Shan, the place being originally a portion of the Lowa Shan or Northern Laos. The Bong Dominion were invaded in 1768 by a Burmese Army and rendered tributary; Sumsouk tributary to Ava.

VKHM-31 An attempt to represent the HISTORICAL GEOGRAPHY of the BURMESE COUNTRIES at Several Epochs, Henry Yule, 1858. About AD 1500, About 1580, A.D. 1822, A.D. 1856; Plate XXVI facing page 263 of Mission to the Court of Ava in 1855 by Henry Yule.

VKHM-32 Map of AVA River from MS by Major Rennell, between AVA, PEU and AR-RACKAN descriptions facing page 227, Oriental Repertory by A. Dalrymple, 1793.

VKHM-12 INDIA qua ORIENTALIS dicitur et Insvlae Adiacentres, by GUILJELMUS BLAEU 1640; with full navigation chart.

VKHM-19 ATLAS NOUVEAU PORTATIF by G.L. LE ROUGE, 1758. A l'usage des militaires et du voyageur, contenant 91 cartes. G.L. Le Rouge specialised more on atlases of plans and fortifications. He was educated as a military engineer.

VKHM-14 INDIAE ORIENTALIS, Emendata a F. de WIT; Indostan, Ava, Pegu, Siam, Malacca, North Australia is shown as Hollandia Nova.

VKHM-15 INDIAE ORIENTALIS, nec Non Insularum Adiacentium Nova Defcriptio per NICOLAUM VISFCHER; coloured, navigation chart as well as physical features.

VKHM-18 ASIA NOVITER by Guiljelmo Blaeuw, 1640; same as VKHM-17 but uncoloured.

VKHM-8 ORBIS VETVS, Authore P. Dv Val ABBAVILLAEQ, Paris, 1663; Map of the Old World containing Europe, Africa, bought in den Haag June 1956.

VKHM-9 GRANDE CARTE DES INDES ORIENTALES by Lan B. ELWE, MDCCXCII; contenant Bengale, Aracan, Pegu, Siam, Camboje, Tonquin & Une partie de la Chine; also Roy Asem, de Tipra, Etats du Roy d'AVA, R. de Marbagan, Martaban, Roy d Aracan, Roy de Pegu, Roy du Martaban, R. de Tenacerim, R. de Kemarat, Royaume de Laos, Roy de Cambodie, R. de Tonquin; coloured.

VKHM-1 BIRMIN EMPIRE, engraved by Moffat and Smellie, 1817, Edinburgh; bought in Edinburgh in October 1957.

VKHM-2 CARTE de L'ASIE, by A.K. BRUE, Paris, Janvier 1820.

VKHM-3 CARTE GENERALE DES INDES with EMPIRE DES BIRMANS by A.K. Brue, Paris, Juin 1821.

VKHM-10 CARTE D 'ASIE, divided into various Kingdoms, coloured, by Covens Mortier bought in den Haag on 30th June 1956.

- VKHM-11 ASIAE NOVA DESCRIPTIO, German, C 1555 Munster.
- VKHM-16 INDES ORIENTALES by HERITIENS DE HOMAN, 1748; navigation chart, mountains and Kingdoms of India, Burma and Southeast Asia marked in colours up to Gilolo.
- VKHM-20 THE EAST INDIES, and part of China, from the river Indus to Canton; including Hindoostan and India beyond the Ganges, by Joseph ENOUY, printed for Bowles & Carver, London 1780. VKHM-24 CHINA AND BURMAH, with illustrations by J. Rapkin & J.B. Allen, pub J.F. Tallis of London. Birmah was without Arakan, Tenasserim and the Shan State, only the Irrawaddy valley up to the Salwen river in the east.
- VKHM-26 NIEUWE KAART van INDIA over de Ganges of van Malakka, Siam included with Tenacerim, Cambodia, Chiampa, Kochinchina, Laos, Pegu, Ava, Tipre, Aracan, Acham, Tunquin, by ISAAK TIRION, 1750, Amsterdam. Bought from Jochim Wolvekamp of Utrecht on 28th June 1956.
- VKHM-27 CARTE DES INDES en de ca et au dela du Gange, India and various Kingdoms of Southeast Asia, R d Asham Tipora, R d Aua Brama, R d Aracan, Rme de Mien, Rme du Pegu, Rme de Siam, Rme de Laos, Prefque ifle de Malaca, by M. BONNE, Septembre 1781 Paris.
- VKHM-28 INDIA ORIENTALIS, Pegu, Martaban, Sian, Malaca etc; rare and old reprint map cir 1700, bought from antiquariaat Wolvekamp, Utrecht.
- VKHM-29 Carte de l'Empire Chinois et du Japon, Atlas Maugin, 1835.
- VKHM-30 Empire des Mongols, Atlas Maugin, 1835; Burma shown as Mian.
- VKHM-33 BURMESE EMPIRE, J.C. Walker & J. Murray, 1827; from The Burmese War by Major Snodgrass; Kathee or Kasi, Independent KIAYN, JO or YO PYEE, Subjected KIAYN, Arracan, Kathee Shan, MRANMA PYEE, TALAIN PYEE.
- VKHM-34 BRITISH POSSESSIONS IN ASIA by G.B. Whitaker, 1837 from History of the possessions of the Honble East India Company by R.M. Martin, 1837.
- VKHM-35 The LUSHAI CLANS (MI ZO) Map showing the localities inhabited by the different Clans, John Bartholomew, 1912, from Shakespear's Lushei Kuki Clans. VKHM-36 Map of BURMA, G.W. Bacon, 1913; from Burma under British Rule by Joseph Dautremer, 1913; VKHM-37 Map of Nowgong and Adjoining Districts of Assam, Angahmeh Naqah Hills by J Butler, 1845-46 from Province of Assam by Major John Butler, 1855; VKHM-38 SOUTH EASTERN ASIA by H. Malcom from Travels in South-Eastern Asia and a full account of THE BURMAN EMPIRE by Howard Malcom of Boston, 1839; VKHM-39 School Atlas of Classical Geography by A. Keith Johnston, F.R.G.S. 1867 containing Persia et India, India extra Gangem, Aurea Regio, inset INDIA PTOLEMAEI, Argentea Regio, (Arakan), Aurea Regio (Burma), Chersonesus Aurea (Malay peninsula), Chalcitis Regio (Burma-Thailand); VKHM-40/42 Sketch Maps showing Tribes on the NORTH EAST FRONTIER (N.E. Frontier of India and North of Burma) by Colonel L.W. Shakespear, 2nd Goorkhas (Chetang, Tawang and Tezpur on the West Bhatang, Talifu, Tenguey, Hpimaw and Myitkyina on the East) from History of Upper Assam, Upper Burmah and North-Eastern Frontier by Colonel L.W. Shakespear, 1914; VKHM-44 Stanfords Library Map of ASIA by A.K. Johnston, F.R.G.S., 1862.

Pageant of King Mindon leaving his Palace on a visit to the Kyauktawgyi Buddha Image at Mandalay 1865, reproduced by Chas. Duroiselle. "This document is a very rare one, if not perhaps the only one now extant on this subject, and it was thought worthy of preservation from an ultimate fate of probable oblivion. It is, moreover, one of the very few extant specimens, well and carefully executed, of pure Burmese art before that art became sensibly influenced by western models and technique a few decades afterwards. It is a model of the last stage reached by Burmese painting after an almost uninterrupted course of nearly nine centuries, a course which can be followed step by step on the walls of temples scattered over the country". Views in The Burman Empire drawn on the spot by Captain J. Kershaw, 13th Light Infantry, 10 Plates engraved by Wm. Daniell, R.A., publ by Smith, Elder London 1825; Illustrations of THE BURMESE WAR with 24 Plates, after drawing by Captain Marryat, Thorn and Moore displaying operations of British Forces engraved by Pyall & Hunt publ by Thomas Clay London 1825; Burma, Views of the Seat of War taken at Rangoon, Cachar and the Andaman Islands 12 prints by G. Grierson drawn on Stone by E. Billon, Asiatic Lithographic Press 1825; Coins of Arakan, Pegu, and of Burma by Lt-Gen Phayre Provincial Museum, Rangoon, 1909; Views of Burma 18 coloured plates by J. Moore, with printed descriptions, a map of Rangoon in 1824, publ by Thos Clay, engraved by Hunt, Pyall, Fielding, interleaved; The Thirty Seven Nats by Sir Richard Temple; Burma, painted and described by Talbot Kelly; Original Water Colour Paintings of the Views of BURMAH and the Andamans by General Astley Terry, mdccclxix; Photographic Illustrations of Mandalay and Upper Burmah Expeditionary Force 1886-87 by Colonel Graham, Birmingham 1887; Asiatic Costumes, a series of 44 coloured engravings by Cant. Smith, R. Ackermann, 1828; Pagan, by Th. H. Thomann, Stuttgart 1923; Burma by Max and Bertha Ferrars; Inscription collected in Upper Burma; Inscriptions of Pagan, Pinva and Ava by Forchhammer, Taw Sein Ko and Tun Nyein; Mandalay (reproductions of Saya Chone's paintings) by Scott O'Connor; Rangoon Gazette pictorial supplement; Glass Mosaics of Burma with photographs by Harry Tilby; Burmese Textiles by Laura Start; Monograph on Ivory carving in Burma by Pratt; The Background of Assamese Culture by Nath, Sylhet; The Beginnings of Buddhist Art by Foucher; The Game Birds of India, Burma and Ceylon, Hume and Marshall; Buddhist inscriptions in Sarnath near Banares by Col Sykes FRS; Paintings, statues in the India Office; Chinesisches Porzelian, by Prof. Dr. Ernst Zimmermann, Direktor in Dresden, Leipzig 1923; Asiatic Art in private collection of Holland and Belgium by Visser, Amsterdam; How to Identify Old Chinese Porcelain, by Hodgson; Chinese Art by Ashton and Gray; Oriental Blue & White by Garner; Later Chinese Porcelain by Soame Jenyns; Chinese Celadon Wares by Gombertz; Early Chinese Pottery and Porcelain; Corean Pottery by Honey; Chinese Art by Hobson; Chineesch Aardwerk en Porcelain, by Kleykamp; Ceramique Chinoise par Lion-Goldsmidt; China-Trade Porcelain by Phillips; Chinese Ceramics, One hundred selected masterpieces from collections in Japan, England, France and America by Fujio Koyama, Tokyo 1960; Two Thousand Years of Oriental Ceramics by Fujio Koyama and John Figgess; A Potter in Japan by Leach; Chinese Porcelain of the Ching dynasty V & A Museum; Japanese Coloured Porcelain by Kyoto-Shoin four volumes 1958; The Art of Asia by Tibor Horvath, Budapest 1954; Japanese Ceramics by Miller, 1960; Manufacture Nationale de SEVRES, preface by M. Edouard Herriot, Paris 1956; Chinese Art Treasures from Chinese National Palace Museum 1961; Ceramique Moderne

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INDEX kam mal taw thu zonz na ah ki vot thei tu tiang, ah bu pi ah khet tu bang, ah man zok po tiang in, hun ngei la ma ma zo tah inna, ni sali sung khong ah, ah bu khen te, ka puak krik thei tuh ka man nop na in, hi na bek seem ngawl ka hi tawh, ah man lang in, ka vawt ngawp ah, min theampo la ki thei siat man ngawl si, ah mal ki zom tiu teu tu la ah suak man bua hi. Ngamdang ah Index bek vawt ngi ngei tu tial thei om na ngam bang la hi ngawl, ah om hial zong lah, ta te dan ki ngak man ngawl, tah innah, ni khat bang ziing sang nai sali pan nitak nai sawmleh nai khat dong ka seem ngei hi. Lai bu at ngei kim khat te inna "Authors usually hate to make indexes and, through lack of skill, often make very poor ones — Melcher & Larrick" ci hi. Ahi zong, ah mal tam na ah, koi tu sia, ah lai bu at pa ma inna he bel sa ing. "You are probably the person best qualified to prepare it, for you know the content and organization of your book better than anyone else". — McGraw-Hill.

A bu sung ah ka ti sa bang ma in, ka Pa ih hong nusiak mah ah, ih Pu te ih ah Hantiam na, ah Khan ah Zaw na hi ka leh, ah Ngim nga na ahizong, lai bu khat, ih bang kua sung ah tu, om le ah awi na, Pa dei na ka Tangtut nopna ah, ka vot ahi a, ko ma pian na zaw hiat te ih min tawh Index sung zong ah ka pan hi.

Mangkam ah ka ah sa bang ma in, ka khan kim saak maa in, mi nam thum Kumpi tawh, a kih Tulmaw na sung ah, ngim na tawh hi ka leh nop zawk na sung hi ka leh, kei ma sepna zong, tawm, ka kam tawh, patang te tung ka son tu luang in, ka khum hi. Van nuai mihing kim khat ih min zong, ko ma tep te na bang, ko ma bang kua tawh ki pe zaw hiat teng ah ki khum kul hi.

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## SIYIN ZO CHIN PROVERBS, SIMILES,

riddles or spoonerisms. They are meant to give advice, wisdom or warning. MU VAN LAI IN AH KUAM HUU. Nau zaw khang thum khang zo bo, ken ke lam thum mam zo bo. Ah tum te in kum kua tum, ah ki keam te kum thum ki keam zo bo. Ak an du lei lam law ciang ki khup. Aak pui topa sel. Bui phak kuan taw. Bang kua thu va thang tung khai tu. Seau taw ta la luang suak. Eak tam lei vok in khong bo. Du om na le dei om na ki ban la bo. Ha kai pa tak lung in ne. Khang nei ki tha sung. Kawl sang vaak sa Zo tung kaa. Kawl ah zo zaw ah pawl. Khiangte sang ngam ngun ngal mei khu tho zong nuam tuam. Khat ih siat sak sawm ih siat sak. Kam in sa pi ngu khim, tak in eak sai ngawl. Khua sung thu kong pi ah khai. Kawl sial le kawl sial ki ngai, Zo sial le Zo sial ki ngai. Lo mawk tui toai le khual sa siim. Lian zaw ta ah lal tu ciang, ah dial kai mei len zong tat. Puuk thi ah thi om bo. Sai pum thawl sa sai mei thawl la. Sukte le lophual te tem toai, sukte taw thu tiam le thalthing taw eakthiak. Sun den deak tual kong tuak leh. Sakap ngawl ngal tum. Suangtum li liik paan po ngawl. Sakhi vau paak kham bang. Suapui meal am sakhi meal thei. Sazuk zong ah ki bong tak na vil kik. Til te ngawl sai li tang ki hual maw. Thunung heak le sa nung kaa. Thing pak theam po nga bo. Thing ka khat le numei khat mu la om bo. Than to tu le sipu to tu ki he khol bo. Thi ni taang tang khet zong nuam tuam. Thipol ngam ngol pha bo. Ui le sangu om khom ki khe bo. Ui in ah luak sa ne kik. Luang bo na tu he ngol ah aak khat ta bo na he. Mun sia na thaw baal teh ki heak man bo. Ngasa ulok tui nu sak, suang kua liak luak khua kua sia sak. Nung sang mai sau zaw. Na khok muthi suak. Ngeau ngaw sa man bang. Ngeau ngaw suhuk bang. Nguta suan ka tawk le tawk na leng, ah, kawlmang ka man le man na leng. Nupi tol sia zuak. Numei khua le sakhi khua. Numei thu le sial pui kii, kih laam maw. Ngai ah tum thi om bo. Ngai lu ki ta ngai lu tuak. Nung lam so daw. Nau zaw thin leh thei na nuai. Ngua tui ka thuak ngei pau sia ka khak ngei. Ui vai kuan bang. Ui naak thempo hong pet bo. U lol thu tup. Umm ngawng za khat ki hu zo aa, mihing kam khat ki hum zo ngol. Va aak cingh kam sa khau ki pua maw. Vok khial tai vok pui kun ngak suan. Vok le ui lo kuan bang.

A va an tu bel. Aak pui lei thak lam nai. Ai lam hon. Aak khum suak ta bang. A kam sung sawk zong hong pet buan teh. Aak lit mu bang. An khum kol put man. Bui tui thak bang. Ci nana thi phut. Dang hol bang kong tawk tha leh. Dei Ziam beal kok pei. Du le phaak ki imm maw. Dah Pa tap tung siam. Datham mu leang mu. Hausa mang sum vei ki heang ni ziam. Hausa nop le patang nop. Hawm sem nurgta na bup thi. Hau sa ngalvan pha. Han thaw n eak te. Ham phat lai law. Hausa tel in kuang zawn ban. Hau pawm. Inn paam thi phawk, lopaam thi phawk. Kumpi na seam le lui ah phai phung. Khuapi ngua zuk tu le lian zaw mi ku vau. Kawl haw ui kol nguang khol. Ka nuei hawng leh taak nuam ingh. Kam le nguai ki leng let man po. Kawl te ngali khaam bang. Kung koi dawn kawi. Kawl mang thu aak pui in phe nel. Khat vei po kawl va sua lei ni. Kam siat ngawl na sel. Kii zong zawng zong an neak lai tak thim. Ki khua haw ki neak ne zawng khua haw zawng neak ne. Lei ba nuai nung sakha nuei nung. Lian zaw ta kiam ngawl mun le ngam ke bo. Lawng tawl ngua he pheak tak. Lu sum biing a zom. Inn nuai thil pul tung zong, nop tuam dei. Peam Niang nai ngum. Sum sin lei nei. Sa khi sik thaai na. Sakhi ngawng meak ngal ngawng suak. Sim lu ngo sai bel. Sial cing da tham le nau omh long san. Sial tung taang kan sa kan ki kik. Sial tat zawk sial daai kai. Seang ki theak pha ngawl. Sangak ai bu tom. Sung ham paw neal. Sakhi hangaw' bang. Sum kuang in a li kkuat numei in amaa kkuat. Sum unau sum pata om ngei bo. Sim beng long tawl thi pui. Sum in lam tawn. Suang pi in te nei ba lai. Satia khuai sawk bang. Saisi eal bang. Sana in sa dam lai sua. Tilte peak ma pa maai. Thin sung nau ngil om bang. Thin sung lam ka lai din bang. Thal thiing eak thiak bang. Tu man liang ba zong. Thang Ho te nu ngal tu bang. Tutu ngal tal, de dial mei kaai. Tui ta a daman nui. Tui le nga bang. Thavak lu bu aa nong bul. Tanu kuang lai liak. Tha le khua bang. Than khik khua ngai bang. Tapa



nei ma teng na'zi sa thin pia heak in. Tol khat del bang. Ta sel thu le mi phaak thu. Theng masa teak tang. Thing tung kaa laa bang. Ta nga pau baang. Ui bulum nuam tuam. 'Ui vakun aai ki ta. Tingh taang tui naak ee. Ui vak thaap eak ngaw tak mu. Lung thing tomh. Lei lua suang lua bang. Mi pha sit baang. Mi sia in a sia he. Munto nguun ngoai. Mò thak ngua ngaak. Mu thi toai laam vei sial eak toai. Mu le all tan lai. Meingong heal le baaf tui tom. Mong le he ngawl bul aa. Mun ngum tui sun bang. Maak in lum. Mi sia nau no. Ma khat sa ma ni suak. Nak ki am le khang am thei. Numei theam le vamim theam. Ngai phuan kuan le ma tut kuan. Nam tom hau le ngai hawk buan. Nu mei cia cia nung long mai long. Ngip zong le khuai zong ki si. Ngai a mei de pheii phung tu. Nung sang mit nei bang. Ngaknu tung tang bang. Niin kii buan sawk. Numei ngeang le sial tal ngeang. Ngeau ngaw mei lum khia la. Ngilpi hak vaw om bo. Ngai khat va, sa khat va. Pu le pi min teti sia tu le ta min. Pa tang sawl sun ni. Patang tangzang simbeng tang zang. Peng Lam ci phual. Pa san sial neak bang. Pa tang om maw, sial mei om maw. Pok mom hul hal. Phin le khau bang. Pang lai nung ngat kong taw; tha leh. Pu tu teang aak sa kham thei. Peang khup patang. Ui mei tan bang vadai. Ui sangu nip zong bang. U lol dum taw; bang. Ui zong ko ngol hong pai bo. Ui le keal bang. Ui te leu ko. Va aak ngual zeam bang. Va aak kang balai. Vai sung zun thaak bang. Vei sua suak eak in zom. Vom pui ha na bang. Va ciik sathi mu bang. Va aak tuuk keau bang. Va mim lam zik bang. Vak thau thil hoai. Vanpau mi dem ra. Zi nei pal lam sam. Zu nam tai zok ciang ngeau ngaw khang lo. Zu le zu lei, va le va lei. Zi nei vok kung tung. Zawng in ha ma ngil. Zing ngua zuk le mak thak thi. Zi te zi sial te sial. Zawl lui le lam lui ki ma ngil ngei bo.

#### Names of Japanese officers on PV 64.

1. front row (from left to right)
  - Lt. General Motozo Yanagida, commander 33 div (dead)
  - Lt. General Shinichi Tanaka, commander, 18 div
  - Lt. General Renya Mutaguchi, commander, 15 Army
  - Lt. General Sukezo Matsuyama, commander, 56 div (dead)
  - Lt. General Kotoku Sato, commander, 31 div (dead)
2. middle row (left to right)
  - Lt. Colonel Fumi Hirai Staff officer, 15 Army
  - Lt. Colonel Hajime Yamanoguchi staff officer 33 div
  - Lt. Colonel Shiro Ohi staff officer, 18 div
  - Major General Shinryo Obata Chief of Staff, 15 Army
  - Lt. Colonel Shumei Kinoshita staff officer, 15 Army
  - Lt. Colonel Kinsaku Hakamada staff officer, 56 div
  - Lt. Colonel Hiroshi Hashimoto staff officer, 15 Army
3. back row; Major colonel Makoto Usui staff officer 15 Army (third from right); others are unknown

Page 1 The Author and his wife

Page 2 The four Japanese commanders on the CHIN HILLS — INDIA FRONT in 1944. Lt-Gen Masabumi Yamanouchi 2. Lt-Gen Kotoku Sato 3. Lt-Gen Renya Mutaguchi 4. Lt-Gen Motozo Yanagida

PV 67 The Siyin War Hero and Statesman, Chief Pu Khup Lian of Lophei (right) with his brother-in-law Saya Za Khup (author's father)

VH 6 The size of the One Kyat silver Peacock King Mindon in the illustration is slightly smaller than actual

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