CONTEMPORARY ZOU HISTORY AND SOCIETY

Institutional Evolution, Identity and Resilience

EDITED BY
S. THANGBOI ZOU
THANGSUANHANG
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IN COMMEMORATION OF
UNITED ZOU ORGANISATION -PLATINUM JUBILEE (1954-2024)



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BLUEROSE PUBLISHERS
India | U.K.

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+91 8882 898 898
+4407342408967

ISBN: 978-81-6744-456-1

Cover design: Ajay Dhyani
Typesetting: Sagar

First Edition: October 2026

Sponsored by

(L) THANGKHANLAL MEMORIAL TRUST
Zoveng, Zenhang Lamka, Churachandpur,
Manipur-795128

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Preface

History is not always preserved in books and archives. For many indigenous communities, it lives in the memories of the people, in songs and stories, in customs and traditions, and in the institutions built through the efforts of generations. The history of the Zou people is no different. Much of our past remains scattered across oral traditions, historical records, church writings, and unpublished documents. This volume has been prepared with the hope of preserving, understanding, and passing on this rich heritage to future generations.

The Zou are one of the recognized Scheduled Tribes of Manipur in 1956 and belong to the broader Kuki-Chin-Mizo spread across Northeast India, Myanmar, and Bangladesh. Throughout history, the community has shown resilience in the face of changing times while continuing to uphold its language, culture, and identity. It is this enduring spirit that this book seeks to record and celebrate.

The idea behind this volume grew from the understanding that preserving indigenous history is both a responsibility and a necessity. Although many studies have been written on the broader Zo peoples, the history and contributions of the Zou have often received limited attention. This book seeks to address that gap by bringing together a collection of studies that highlight the many dimensions of Zou society.

The chapters in this volume explore the history of important community institutions such as the United Zou Organisation (UZO), the Zou Sangnaupang Pawlpi (ZSP), the Zou Youth Organisation (ZYO), and the Zou Literature Society (ZLS). They also discuss customary law, chieftainship, indigenous spirituality, folklore, music, and the role of churches in shaping the community. In addition, the volume examines contemporary issues, including

displacement, healthcare, and the impact of modern media on tribal society.

A special feature of this book is the inclusion of articles written in the Zou language. These contributions remind us that language is more than a means of communication—it carries our memories, values, and worldview. By presenting articles in both English and Zou, we hope to honour our indigenous heritage while making this volume accessible to a wider audience.

This book is the result of the collective efforts of scholars, educators, church leaders, and community members. We are deeply grateful to all the contributors who have generously shared their knowledge and insights. While no single volume can fully capture the richness of Zou history and culture, we hope that this work will encourage further research and inspire younger generations to take pride in their heritage.

More than a collection of essays, this volume is a tribute to our ancestors, our institutions, and our people. It reflects the resilience, unity, and aspirations of the Zou as a community. May these pages serve as a source of knowledge and inspiration, and may they encourage us to continue preserving and celebrating the rich legacy of the Zou people for generations to come.

Acknowledgement

First of all, we give thanks to Almighty God for His grace, guidance, and providence throughout the preparation and completion of this volume. We are grateful for the health, strength, wisdom, opportunities, and perseverance granted to us at every stage of the project. We acknowledge with humility that the successful completion of this work would not have been possible without His blessings and sustaining grace.

We wish to express our profound gratitude to the United Zou Organisation (UZO), General Headquarters, for conceiving, endorsing, and supporting the publication of this edited volume as one of the commemorative projects marking the Organisation's Platinum Jubilee (70th Anniversary). We regard this volume as a collective scholarly endeavour to document, preserve, and critically engage with the history, institutions, cultural heritage, and intellectual contributions of the Zou people.

We place on record our deepest appreciation to Shri Chinlunthang, Hon'ble Member of the Manipur Legislative Assembly, Singngat Assembly Constituency, whose vision, encouragement, and generous support made this publication possible. He first proposed the idea of compiling a comprehensive volume on contemporary Zou history and provided the financial support necessary for its preparation, including honoraria for contributing authors and the editorial team, as well as the cost associated with the publication of the volume. We remain sincerely grateful for his initiative, generosity, and commitment to the advancement of Zou scholarship. We also place on record our special appreciation to Mr. Suanlyan Tungnung, whose initiative and vision contributed significantly to the conception and development of this project. From its early stages, he remained closely associated with the endeavour, offering encouragement, guidance, and practical support throughout its

planning and preparation. We are sincerely grateful for his continued interest and generous support.

We are sincerely grateful to all the contributing authors, researchers, and scholars who accepted our invitation to participate in this project. Their time, intellectual effort, and diverse expertise have greatly enriched the volume and enabled a broader understanding of contemporary Zou history, society, culture, religion, institutions, and development. We deeply appreciate their cooperation throughout the research, writing, and revision processes.

We gratefully acknowledge the cooperation of the United Zou Organisation (UZO), Zou Youth Organisation (ZYO), Zou Sangnaupang Pawlpi (ZSP), Zou Literature Society (ZLS), various Zou churches, educational institutions, community organisations, and numerous individuals. We are especially thankful to those who provided access to archival materials, official documents, minutes, reports, photographs, publications, manuscripts, oral accounts, and other sources essential to the preparation of this volume.

We also express our sincere appreciation to the editorial Board, reviewers, language editors, proofreaders, and technical assistants for their valuable time and expertise. Their careful reading, constructive suggestions, corrections, and technical assistance have contributed significantly to the accuracy, coherence, and overall quality of the volume. We are particularly grateful to those whose contributions remained largely behind the scenes.

Our heartfelt thanks go to the many individuals who generously shared their memories, experiences, photographs, documents, and personal collections. Their willingness to make such materials available has helped preserve valuable perspectives that might otherwise have remained undocumented. These contributions have strengthened our effort to bring documentary records and lived experiences together in the study of Zou history.

We are especially grateful to *Blue Rose Publishers* for agreeing to publish this volume and for entering into a publication contract with us. We sincerely appreciate their confidence in this scholarly project,

as well as their professional cooperation and assistance during the publication process. We look forward to their continued support in bringing the volume to its intended readership.

To all who have contributed to this endeavour, whether directly or indirectly, we extend our sincere appreciation and heartfelt gratitude. This volume would not have been possible without the collective goodwill, cooperation, scholarship, and encouragement of the many individuals and institutions acknowledged above.

Above all, we offer this volume as a contribution to the continuing documentation, preservation, and understanding of Zou history, heritage, institutions, and collective experience. We hope it will serve scholars, students, researchers, community leaders, policymakers, and future generations, while encouraging further research and informed discussion on the past, present, and future of the Zou people.

Editors

Foreword

This bi-lingual volume titled *Contemporary Zou History and Society* is truly one of a kind: it is as historical as it is literary in nature. It brings together two important dimensions of Zou intellectual and cultural life—the documentation of institutional history and the preservation and development of the Zou language. In doing so, the volume not only records the past but also provides a window into the changing aspirations, institutions, and cultural consciousness of the Zou people.

The first section of the book provides a documented account of Zou cultural institutions in post-Independence Manipur, beginning with the UZO and the ZSP in the 1950s. While the first association has enabled the mobilization of Zou voters in the gigantic electoral democracy of India, the second association has provided a platform for the first generation of educated Zous to propagate middle-class values to the wider society. Since its inception, the UZO has served as a broad tent that brought together tradition-oriented chiefs (*hausa*) and modernity-oriented intelligentsia. The rise of these two institutions can be interpreted as a local response to the national context of the institutionalisation of the Schedule Tribes List by the Indian constitution. This is an administrative construct of castes and tribes. According to an American anthropologist, this is the birth of 'castes of mind' or tribes of mind in Indian society.

About three decades following the birth of the UZO and the ZSP, a philanthropic association and a literary society came into existence by the 1980s and 1990s. This second wave of cultural institutions was represented by the ZYO and the ZLS respectively. Their emergence indicates the widening horizons of Zou associational life, from political and educational mobilisation to philanthropy, youth participation, literary expression, and cultural preservation. The second section of this volume written in Zou language contributes to the literary development of the language.

The literary history of the Zou language can be traced back to the translation of the New Testament (Bible) into Zou by the Bible Society of India in 1967. The team of translators who played a critical role in this story were Semkhopau Samte, T. Tungnung and P. Kaizakham. They were all first-generation graduates who received University-level education. Over the decades, a respectable body of Bible commentaries and religious literature have grown around this literary nucleus. In the 21st century, it is fitting to acknowledge that the growth of secular literature in Zou language is stunted and neglected.

This imbalance between religious and secular literature deserves serious attention. A language becomes intellectually mature not only when it can preserve inherited traditions, but also when it can engage confidently with the contemporary world. It must be capable of carrying the vocabulary of history, geography, science, technology, economics, philosophy, and the social sciences, alongside the language of faith and devotion.

If the Zou language is capable of expressing theological ideas, it might as well be adequate for expressing scientific and technological concepts. I hope this volume will inspire the community to begin a Translation Movement to make modern science and technology available in the mother tongue. If the Bible has opened the door of Logos (the divine Word), let the spirit of the Logos go ahead fearlessly to open the door of Logic and evidence-based knowledge. Such a movement would not represent a departure from the cultural heritage of the Zou people; rather, it would continue the same intellectual journey. A living language must not remain confined to the past but must grow, adapt, and engage with the changing world. It is in this spirit that I welcome this volume and hope that it will encourage further scholarship, translation, and literary creativity in the Zou language.

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1

Introduction

Writing Contemporary Zou History

The writing of history is an ongoing process of examining the past through available evidence and interpreting its significance within a broader historical context. For many indigenous peoples, however, historical reconstruction presents particular challenges because written records are often limited and fragmented. Historical knowledge is therefore preserved not only in official documents but also in oral traditions, customary practices, religious institutions, community organisations, commemorative publications, and the memories of successive generations. Bringing these diverse sources together is essential for producing a balanced and meaningful account of the past.

The Zou of Manipur is no exception. Although a number of important studies have contributed to our understanding of different aspects of Zou history, culture, migration, settlement, and colonial encounters, much of their historical record remains scattered across organisational archives, church records, government documents, private collections, oral narratives, and unpublished materials. As a result, many important developments in the historical and social life of the Zou people remain insufficiently documented. This situation reflects not only the limited availability of historical sources but also the relatively recent growth of indigenous historical scholarship.

This volume has been prepared with an awareness of these challenges. It does not attempt to present a complete history of the Zou people. Rather, it focuses on selected aspects of their historical and social institutional development from the mid-twentieth century to the present. This period witnessed significant changes in

political organisation, education, religion, language, literature, and community institutions. Together, these developments transformed many aspects of Zou society and continue to influence its present character.

The volume adopts an interdisciplinary approach that brings together contributions from history, geography, anthropology, sociology, theology, education, literature, and cultural studies. While each chapter examines a distinct subject, all contribute to a broader understanding of the historical experiences, institutional development, cultural continuity, and social transformation of the Zou people. Collectively, they demonstrate that the history of a people is shaped not only by political events but also by the institutions they establish, the knowledge they preserve, and the values they transmit across generations.

The publication of this volume also coincides with the Platinum Jubilee of the United Zou Organisation (UZO), an institution that has played a significant role in the educational, cultural, and organisational development of the Zou people. Although this commemorative occasion provides an important historical context for the volume, the chapters are intended not merely as commemorative essays but as scholarly contributions that document, analyse, and preserve different dimensions of contemporary Zou history and society.

Historical Background of the Zou People

The Zou are one of the recognised Scheduled Tribes of Manipur and belong to the larger Kuki-Chin linguistic family inhabiting the Indo–Myanmar frontier. Today, the majority of the Zou in India reside in the districts of Churachandpur, Chandel, and Tengnoupal, while maintaining close historical, linguistic, and kinship ties with related Zou or Zo communities in Myanmar. Despite the political boundaries created during the colonial period, the Zou continue to share a common cultural heritage and historical identity with other Zo groups across the region.[1]

Like many indigenous peoples of the eastern Himalayan frontier, the early history of the Zou is preserved primarily through oral traditions, clan genealogies, customary practices, and indigenous knowledge rather than continuous written records. These traditions describe the gradual movement, settlement, and expansion of Zou villages over many generations. Among the earliest ancestral settlements remembered in Zou tradition, *Suimual* (Suih Mual) occupies a particularly important place. It is widely regarded as one of the earliest Zou settlements in the hill region and is closely associated with the community's early social organisation, ritual life, and cultural memory. The well-known *Suimual* incantation, preserved through oral tradition, reflects the aspirations of the early Zou ancestors for prosperity, abundant harvests, healthy families, and communal well-being.[2] They also preserve memories of the evolution of the Zou language, customary institutions, social organisation, and the indigenous *Sakhua* religious tradition. Although the precise chronology of these early developments cannot always be established, oral traditions remain indispensable historical sources for understanding the origins and early settlement of the Zou people.[3]

The historical reconstruction of the Zou people draws upon both indigenous traditions and external documentary sources. Early references to the Zou appear in indigenous traditions, Burmese chronicles, missionary writings, and colonial records, indicating that they had emerged as a distinct community in the Indo–Myanmar frontier long before the establishment of British colonial rule.[4] The demarcation of the Chin–Manipur boundary in 1894 divided many traditional Zou settlements between Manipur and the Chin Hills. Although this administrative boundary separated villages into different colonial jurisdictions, it did not diminish the historical, cultural, or kinship ties that continued to unite the Zou/Zo across the frontier.[5]

The colonial period also witnessed one of the defining events in Zou history—*Zou Gal* (1917–1919). The movement emerged in response to British recruitment of Labour Corps during the First World War

and reflected wider concerns over colonial policies affecting indigenous society. Although colonial records often subsumed the conflict within the broader "Kuki Rising," subsequent scholarship and indigenous historical traditions have demonstrated the distinct participation and leadership of the Zou within their own territories.[6] The Zou Gal remains an important milestone in the historical memory of the Zou people and continues to occupy a central place in contemporary historical writing.

The decades following the Second World War marked a new phase in the history of the Zou people. The spread of Christianity, the expansion of modern education, increasing literacy, and closer engagement with the institutions of the modern state brought significant social transformation.[7] In 1956, the Government of India recognised the Zou as a Scheduled Tribe, creating new opportunities for educational advancement, public employment, and political participation.[8] During the same period, community organisations such as the United Zomi Organisation (United Zou Organisation hereafter), the Zou Sangnaupang Pawlpi, the Zou Youth Organisation, the Zou Literature Society, and various church bodies emerged as important institutions for promoting education, language, cultural preservation, leadership, and community welfare.

It is this period of transformation that provides the principal historical context for the present volume. Rather than attempting to recount the entire history of the Zou people, the chapters that follow focus on the historical processes through which institutions developed, identities were strengthened, and communities responded to changing social, political, and cultural circumstances. In doing so, they offer a deeper understanding of the making of contemporary Zou history and society.

Institutions and Social Transformation

One of the central themes of this volume is that institutions play a decisive role in shaping the historical development of a people. History is often narrated through major events, political movements, or the lives of prominent individuals. Equally important, however,

are the institutions that communities establish to organise collective life, preserve cultural values, promote education, provide social services, and respond to changing historical circumstances. Institutions not only reflect the aspirations of a people but also influence the direction of their future development.

Among the Zou people, institutional growth became particularly significant after the mid-twentieth century. The decades following India's Independence witnessed the emergence of organisations that extended leadership beyond individual villages and clans to the wider Zou society. These institutions provided new avenues for cooperation, representation, and community development while strengthening a shared sense of identity and purpose.

The United Zou Organisation (UZO) has been at the forefront of this process. Since its establishment, it has provided leadership in matters relating to education, social welfare, cultural preservation, political representation, and humanitarian assistance. Through its constitutions, policy initiatives, and organisational programmes, the UZO has contributed significantly to the strengthening of institutional life among the Zou people.[9]

Alongside the UZO, other organisations have made equally important contributions within their respective spheres. The Zou Sangnaupang Pawlpi has promoted educational advancement and student leadership. The Zou Youth Organisation has encouraged youth participation in community service and social development. The Zou Literature Society has played a vital role in the preservation and promotion of the Zou language and literary heritage. Churches have likewise become important institutions, providing not only spiritual leadership but also education, healthcare, social support, and humanitarian services.[10] Together, these organisations illustrate how institutions have become enduring pillars of contemporary Zou society.

The significance of these institutions extends beyond their immediate functions. They preserve collective memory, transmit cultural knowledge, encourage civic participation, and provide

continuity across generations. During periods of social change and political uncertainty, they have also strengthened the capacity of the Zou people to adapt while maintaining their historical identity and cultural heritage.

Accordingly, this volume approaches contemporary Zou history not merely as a chronological sequence of events but as a history of institutional development and social transformation. Many of the chapters examine how organisations, churches, educational bodies, literary associations, customary institutions, and community initiatives have influenced the historical experiences of the Zou people since the 1950s. Taken together, they demonstrate that institutions are not simply products of history; they are also active agents in shaping it.

In this broader framework, the three themes of *institutional evolution, identity, and resilience* provide the conceptual thread connecting the chapters of this volume. Institutional evolution refers not simply to the growth of organisations, but to the changing forms through which the Zou have organised collective life, exercised leadership, articulated common interests, and responded to changing social and political circumstances. Identity, likewise, is understood not as a fixed or unchanging cultural essence, but as a historical process shaped and expressed through language, religion, customary institutions, education, historical memory, and voluntary associations. Resilience, in turn, extends beyond the capacity to endure adversity; it encompasses the ability of individuals, institutions, and communities to adapt, innovate, cooperate, and preserve meaningful elements of their cultural and social inheritance while responding to changing circumstances. Hence, these themes allow contemporary Zou history to be understood as a continuing process of institutional adaptation, identity formation, and collective agency rather than simply as a succession of historical events.

Sources and Contemporary Zou Historiography

The writing of indigenous history presents both opportunities and challenges. Unlike communities with long-established written traditions, much of the historical knowledge of the Zou people has been preserved through oral narratives, customary practices, community institutions, church records, commemorative publications, and the memories of successive generations. While these sources are invaluable, they are often scattered, unevenly preserved, and not always readily accessible to researchers. As a result, reconstructing contemporary Zou history requires the careful use of multiple sources and the critical comparison of documentary and oral evidence.[11]

In recent decades, indigenous scholars have increasingly recognised the importance of documenting history from within their own communities. Such scholarship does not seek to replace earlier studies produced by colonial administrators, missionaries, or external researchers. Rather, it complements them by incorporating local perspectives, community archives, oral traditions, and indigenous knowledge systems. This approach contributes to a more balanced understanding of historical processes and enables communities to participate more actively in the writing of their own history.[12]

The chapters in this volume reflect this documentary and interdisciplinary approach. They draw upon constitutions, organisational records, minutes, resolutions, church publications, government documents, oral testimonies, field observations, and published literatures. Together, these diverse sources make it possible to examine historical developments from multiple perspectives while preserving valuable documentary materials for future research.

The editors recognise that this volume does not provide a complete account of contemporary Zou history and society. Many aspects of the historical experiences of the Zou people remain insufficiently documented and deserve further scholarly investigation.

Nevertheless, this collection represents a significant step towards strengthening contemporary Zou historiography by bringing together documentary evidence and scholarly analyses that have not previously been available in a single volume.

It is hoped that this volume will encourage further research on the Zou people and inspire younger scholars to engage with archival preservation, oral history, institutional history, cultural studies, and other interdisciplinary fields. The continued documentation of historical records, both written and oral, will not only enrich future scholarship but also help preserve the historical memory of the Zou people for generations to come.

Organisation of the Volume

This volume comprises twenty chapters, including this Introduction, organised into two sections. Together, the chapters explore the historical development of the Zou people from the mid-twentieth century to the present through the interconnected themes of institutional evolution, identity, culture, and resilience. While the contributors adopt different disciplinary approaches and draw upon diverse sources, their studies collectively demonstrate the importance of institutions, documentary records, indigenous knowledge, and lived experiences in understanding contemporary Zou history and society.

Section I: English Chapters

Section I consists of fourteen chapters written in English. These chapters examine the historical evolution of community institutions, customary governance, religion, language, cultural heritage, and contemporary social issues, providing a multidisciplinary understanding of the historical development of the Zou people.

Chapter 2, The Institutional Evolution of the United Zou Organisation (1954–2008): Foundations, Constitutional Formation, and Institutional Consolidation, by T. Sianmuanthang and S. Thangboi Zou, traces the formative history of the United Zou Organisation (UZO) from its establishment to the consolidation of

its constitutional and organisational framework. Drawing extensively upon documentary records and institutional archives, the chapter demonstrates how the UZO emerged as the principal representative organisation of the Zou people during the post-Independence period.

Chapter 3, The Institutional Evolution of the United Zou Organisation (2009–2026): Institutional Renewal, Humanitarian Leadership, and Resilience, continues this historical narrative by examining the transformation of the UZO during the twenty-first century. Particular attention is given to organisational reforms, policy initiatives, humanitarian leadership during the Manipur crisis, and the institution's continuing role in strengthening community resilience.

Chapter 4, *A Documentary History of the Zou Sangnaupang Pawlpi*, by T. Zamlunmang Zou and Solomon Manglianmung, reconstructs the historical development of one of the most influential student organisations among the Zou. Through documentary evidence, the chapter highlights the organisation's contributions to educational advancement, student leadership, and community mobilisation across successive generations.

Chapter 5, *The Four-Decade History of the Zou Youth Organisation (1982–2026),* by T. Zamlunmang Zou, presents the institutional history of the Zou Youth Organisation from its establishment to the present. It examines the organisation's role in youth development, volunteerism, leadership formation, and community service while illustrating the evolving responsibilities of young people within Zou society.

Chapter 6, *A Documentary History of Zou Literature Society (1991–2025),* by T. Lamkhothawng, documents the establishment and growth of the Zou Literature Society and its sustained efforts to preserve and promote the Zou language. The chapter illustrates the close relationship between language, literature, education, and cultural identity in contemporary Zou society.

Chapter 7, *Institutionalising Zou Identity: A Historical Study of Heritage, Education, and Electoral Policies of the United Zou Organisation* (1954–2026), by S. Thangboi Zou and Chinlunthang, examines how institutional policies have contributed to the preservation of cultural heritage, educational development, and democratic participation. It demonstrates that public policy can serve as an important instrument for strengthening collective identity and community development.

Chapters 8 and 9 shift attention to customary institutions. In Chapter 8, *Traditional Zou Chieftainship and Democratic Governance in Manipur: Transformation, Adaptation, and Resilience,* Thangsuanhang analyses the historical interaction between hereditary chieftainship and modern democratic governance. Chapter 9, *Zou Customary Law: Continuity, Change, and Contemporary Relevance*, by P. Thangsuanhau, explores the historical evolution of customary law and considers its continuing significance within contemporary Zou society.

Religion and indigenous knowledge constitute another major theme of the volume. Chapter 10, *The Role and Resilience of the Zou Churches: A Historical and Institutional Analysis,* by S. K. Manlun, examines the historical development of the Zou churches and their contributions to education, welfare, and community leadership. Chapter 11, *Zou Nampi Thumkhawmna: Indigenous Spirituality, Collective Identity, and Community Resilience among the Zou People,* by S. Thangboi Zou, explores an important expression of indigenous spirituality and its relationship to identity and historical continuity.

The following chapters examine the cultural dimensions of historical memory. Chapter 12, *Ethnomusicology, Mnemonic Historiography, and "La" of the Indigenous Zou Folk*, by P. Hoideiniang Zou, demonstrates how folk songs function as repositories of historical knowledge, collective memory, and indigenous worldviews. Chapter 13, *The Zou Songs and Folklores: Oral Tradition, Collective Memory, and Indigenous Historiography*, by T. Zamlunmang Zou, further highlights the historical value of oral traditions and folklore in preserving the historical experiences and cultural heritage of the Zou people.

The final two chapters of Section I engage with contemporary social realities. Chapter 14, *Maternal Healthcare Access Among Kuki-Zo Internally Displaced Persons During the Manipur Ethnic Conflict*, by P. Thongkhanthang, examines the challenges faced by internally displaced persons, particularly women, in accessing maternal healthcare during the humanitarian crisis in Manipur. Chapter 15, *Television, Tribal Society, and Cultural Change: Reflections from a Church Perspective*, by Hangpi Manlun, offers a reflective discussion on the influence of television and mass media upon tribal society, considering both the opportunities and the cultural challenges associated with rapid technological change.

Section II: Zou-language Chapters

Section II consists of five chapters written in the Zou language. Their inclusion reflects the editors' commitment to promoting indigenous language as an important medium for historical writing, cultural expression, and knowledge transmission. Together, these chapters preserve perspectives that are most effectively communicated in the mother tongue and enrich the documentary value of the volume.

Chapter 16, *Zou Gal Kum Zakhat Chinna: Kithawina, Theizingna leh Umzie*, by Suanlyan Tungnung, reflects upon the historical significance of the Zou Gal and its centenary commemoration in 2017, examining its continuing meaning for contemporary Zou identity and historical consciousness.

Chapter 17, *Zou Khangthate lah a Khamthei Koltanna leh Pastorte Panlahna,* by M. Kamneithang Zou, discusses the contemporary challenges confronting Zou youth and highlights the important role of pastoral leadership in providing moral guidance and strengthening community responsibility.

Chapter 18, *Khawl Pilna: Khutlai Apat Khangual Suohna Tanchin Tomkim*, by David Vumlallian Zou, reflects upon the social and technological transformations experienced by the present generation, illustrating how modernisation has reshaped everyday

life while also creating new opportunities and challenges for the community.

Chapter 19, *Kumtha Khuodo le Ginua Khuodo Thu*, by Thang Sut Mung, documents the traditional festivals, feasts, rituals, and customary practices of the Zou people. It explores their historical origins, cultural meanings, and social functions, demonstrating how these traditions have contributed to the continuity of Zou cultural heritage and collective identity across generations

Chapter 20, *I Late uh Gou Manpha ahi*, by M. Liansuankap, highlights the enduring value of Zou folk songs as an important part of the community's cultural and historical heritage. Examining both traditional (secular) and religious songs, the chapter demonstrates how they preserve collective memory, express cultural values, strengthen faith and identity, and continue to enrich the social and spiritual life of the Zou people across generations.

Hence, the chapters in this volume demonstrate that contemporary Zou history and society is not a single, linear narrative but a rich and interconnected account of institutional development, cultural continuity, religious transformation, indigenous knowledge, and social resilience. By bringing together documentary histories, historical analyses, cultural studies, and vernacular scholarship, this volume contributes to a deeper understanding of the history and society of the Zou people and provides a foundation for future research in indigenous historiography.

End Notes

[1] Zou, D. V. (2009). *The pasts of a fringe community: Ethno-history and fluid identity of the Zou in Manipur*. *Indian Historical Review, 36*(2), 209–235. https://doi.org/10.1177/037698360903600202

[2] Kham Do Nang, P. S. (2017). *Notes on "Zo" history: A view from Burma*. In D. V. Zou & S. T. Zou (Eds.), *A history of the Zou people*. Churachandpur: United Zou Organisation-India, pp. 11–60; Thangsuanhang. (2017). *The migration and settlement history of the Zou*. In D. V. Zou & S. T. Zou (Eds.), *A history of the Zou people*. Churachandpur: United Zou Organisation-India, pp. 104–117.

[3] Zou, *The pasts of a fringe community*, p. 211; Sangermano, V. (1833/1966). *A description of the Burmese Empire: Compiled chiefly from Burmese documents* (W. Tandy, Trans.).

London: Oriental Translation Fund (Original work published 1833), as cited in Zou, *The pasts of a fringe community*, p. 211.

[4] Sangermano, V. (1833/1966). Cited in Zou, D. V. (2009), p. 211.

[5] Zou, D. V. (2009). pp. 214–217.

[6] Zou, S. T. (2021). The Zou Gal (1917–1919): A military history with special reference to the Zou in Manipur–Chin borders. In J. Guite & D. V. Haokip (Eds.), *Against the Empire: Polity, economy and culture during the Anglo-Kuki War, 1917–1919*. Abingdon, UK: Routledge, pp. 36–40.

[7] Zou, D. V. (2009). *pp. 223–230*

[8] Government of India. (1956). *The Scheduled Castes and Scheduled Tribes Lists (Modification) Order, 1956* (S.R.O. 2477A). *The Gazette of India, Extraordinary*, Part II, Section 3, No. 316-A, 29 October 1956.

[9] See, for example, the chapters by Sianmuanthang and S. Thangboi & Chinlunthang in this volume for detailed discussions on the constitutional evolution, policy initiatives, and institutional development of the United Zou Organisation.

[10] The institutional development of the United Zou Organisation, Zou Sangnaupang Pawlpi, Zou Youth Organisation, Zou Literature Society, and the Zou churches is discussed in Chapters 2–10 of this volume, while subsequent chapters examine related themes of customary institutions, spirituality, cultural heritage, folklore, displacement, and social change.

[11] For discussions on the use of oral traditions, documentary records, and indigenous historical reconstruction, see Zou, D. V. (2009). *pp.* 209–235; Thangsuanhang. (2017). *The migration and settlement history of the Zou*. In D. V. Zou & S. T. Zou (Eds.), *A history of the Zou people* (pp. 104–117). Churachandpur: United Zou Organisation-India; Kham Do Nang, P. S. (2017). *Notes on "Zo" history: A view from Burma*. In D. V. Zou & S. T. Zou (Eds.), *A history of the Zou people* (pp. 11–60). Churachandpur: United Zou Organisation-India.

[12] See also Marc Bloch. (1953). *The Historian's Craft*. Manchester: Manchester University Press; John Tosh. LFSXM (2015). *The Pursuit of History* (6th ed.). London: Routledge.

2

The Institutional Evolution of the United Zou Organisation (1954–2008):

Foundations, Constitutional Formation and Institutional Consolidation

S. Thangboi Zou[1]
T. Sianmuanthang Zou[2]

[Editorial Note: *This chapter traces the early history of the United Zou Organisation from its beginnings in 1954 to the end of 2008. During these years, the Organisation grew from a small representative body into a constitutionally governed institution dedicated to education, cultural preservation, and the welfare of the Zou community. The history presented here highlights the vision, commitment, and collective efforts of generations of leaders who helped build and sustain the Organisation. It also shows how constitutional governance and community participation enabled the Organisation to respond to changing times while remaining true to its founding ideals. This chapter forms the first part of a two-part documentary study on the institutional history of the United Zou Organisation.]*

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1. Introduction

Institutions are among the most enduring expressions of a people's collective life. They preserve constitutional traditions, organisational experience, and shared responsibilities across generations. For indigenous communities, representative institutions often serve as the principal means through which collective aspirations are articulated, cultural identity is preserved, and relationships with wider political structures are negotiated. The history of such institutions therefore provides important insights into the historical development of the communities they represent.

Among the Zou people of Manipur, the United Zou Organisation (UZO) occupies a unique place in this regard. Established in 1954, UZO has served as the principal representative institution of the Zou community for nearly seven decades. During this period, it expanded its responsibilities in education, cultural preservation, constitutional representation, community welfare, and humanitarian service while maintaining its representative character and constitutional foundations. As the Organisation approaches its Platinum Jubilee in 2026, its history offers an opportunity to examine how an indigenous institution evolved through continuity, adaptation, and collective participation.

Despite its historical significance, the institutional history of UZO has never been systematically documented. Much of its documentary heritage remains scattered across General Assembly Proceedings, Headquarters Executive Committee records, constitutional documents, committee reports, organisational publications, policy papers, and private collections. Consequently, while the history of the Zou community has received increasing scholarly attention, the historical evolution of its principal representative institution has remained comparatively understudied.

Existing scholarship by T. S. Gangte, David Vumlallian Zou, Melville Pereira, Thangsuanhang, and David Vumlallian Zou and S. Thangboi Zou has substantially enhanced our understanding of Zou history, colonial experiences, identity, and society.[1] Nevertheless,

these studies have focused primarily on the community itself rather than on the institutional development of UZO and other social organisations. This study seeks to address that gap by reconstructing the Organisation's evolution through a critical examination of its documentary record.

The central argument advanced in this study is that the history of the United Zou Organisation is best understood as a process of institutional evolution rather than as a simple chronology of events. Constitutional amendments, General Assembly resolutions, policy initiatives, educational programmes, humanitarian interventions, and organisational reforms are therefore examined as successive stages in the maturation of an indigenous representative institution.

This perspective draws upon broader discussions concerning institutions and collective governance. Max Weber's observations on constitutional authority and Elinor Ostrom's work on collective participation provide useful interpretative insights, although documentary evidence remains the principal foundation of this study.[2] Throughout its history, UZO strengthened constitutional procedures, expanded committee-based administration, and relied upon cooperation among churches, youth organisations, students, village authorities, professionals, and volunteers.

The study traces the institutional evolution of the United Zou Organisation through four broad historical phases between 1954 and 2026: institutional foundation, organisational consolidation, strategic transformation, and institutional resilience. Collectively, these chapters demonstrate how UZO evolved from a modest representative body into a mature indigenous institution sustained through constitutional governance, collective participation, and an enduring commitment to the welfare of the Zou community.

2. Sources and Historical Method

The present study is based on primary documentary sources produced by the United Zou Organisation during the course of its constitutional and administrative activities. As a documentary institutional history, the principal objective has been to reconstruct

the Organisation's historical development through contemporary records rather than retrospective interpretation. Priority has therefore been given to documentary evidence created at the time decisions were taken and events occurred.

The principal sources include the Proceedings of the General Assembly, Headquarters Executive Committee Proceedings, successive editions of the Constitution of the United Zou Organisation, resolutions, committee reports, policy documents, memoranda, official correspondence, circulars, financial records, organisational publications, and commemorative volumes preserved by the General Headquarters and affiliated organisations. These documents provide detailed evidence concerning constitutional amendments, organisational restructuring, elections, committee formation, educational initiatives, cultural programmes, humanitarian activities, financial administration, and other aspects of institutional development between 1956 and 2026.[3]

To complement the documentary record, the study also draws upon newspapers, unpublished manuscripts, photographs, personal collections, and oral testimonies obtained from former Presidents, General Secretaries, Executive Committee members, and other senior community leaders who participated directly in many of the events discussed in this volume. Oral evidence has been used cautiously and primarily to clarify circumstances where documentary records are incomplete or silent. Wherever possible, such testimony has been corroborated through contemporary documents in order to minimise the limitations of memory and retrospective interpretation.[4]

The study employs the *historical method,* which emphasises the critical examination, comparison, and contextual interpretation of historical evidence. Documentary records have not been treated merely as administrative documents but as historical sources capable of illustrating institutional continuity, organisational change, constitutional development, and evolving patterns of collective leadership. Rather than reproducing documents verbatim, the study

analyses their historical significance by situating them within their wider organisational and historical contexts.[5]

Like many studies based upon community archives, this research also encountered certain limitations. Some early records have not survived, while others remain scattered among private collections, village organisations, or former office bearers. In a few instances, incomplete documentary evidence required cautious reliance upon oral testimony and corroborative secondary sources. Nevertheless, the substantial body of surviving institutional records provides a sufficiently reliable documentary foundation for reconstructing the historical evolution of the United Zou Organisation over seven decades.

3. Founding and Institutional Evolution of UZO (1954–1968)

The history of the United Zou Organisation (UZO) began during a period of significant political and administrative change in post-Independence India. While the Zou people had long maintained their own customary institutions through village chiefs and traditional councils, the emergence of representative government, constitutional administration, and democratic politics created new challenges that could no longer be addressed solely at the village level. The need for a common representative institution became increasingly evident as educated Zou leaders sought to organise the community, safeguard its interests, and engage with the Government on matters affecting its future.[6]

The origins of the organisation may be traced to the establishment of the Jou National Council (JNC) on 23 May 1954, which later evolved through successive organisational and constitutional developments into the present United Zou Organisation. Although the institution underwent several changes in nomenclature over the following decades, the evidence demonstrates continuity in its representative purpose, leadership, and commitment to the welfare of the Zou community. The period between 1954 and 1968 therefore represents the formative phase of the organisation, during

which its representative character, organisational structure, and constitutional foundations were gradually established.[7]

3.1 Establishment and Early Institutional Development (1954–1967)

The establishment of the United Zou Organisation should be understood within the broader political and administrative transformation of post-Independence Manipur. The expansion of modern administration, increasing educational opportunities, and the constitutional recognition of tribal communities created new opportunities as well as new challenges for indigenous communities, encouraging the emergence of representative organisations across the region (Kamei, 2015; Pakem, 1992). It was within this changing historical environment that a group of educated Zou leaders recognised the need for an organisation capable of representing the collective interests of the Zou community before the Government and coordinating its educational, social, and political aspirations.[8]

These deliberations culminated in the establishment of the Jou National Council (JNC) on 23 May 1954, marking the beginning of organised representative leadership among the Zou people in Manipur. According to the earliest available organisational records, the founding office-bearers were Pu S. Semkhopau (President), Pu P. Kaizakham (Vice-President), Pu T. Khup Grace (Chief Secretary), Pu T. Thonghang (Joint Secretary), Pu T. Gougin (Treasurer), and Pu Kamzadou (Office Assistant). The newly established organisation began functioning from the residence of Pu T. Khup Grace on Gimson Road, Imphal, which served as its first office and administrative centre. From there, meetings were convened, official correspondence was prepared, and communication with Government authorities and Zou villages was coordinated.[9]

The emergence of modern Zou print culture closely accompanied the institutional awakening of the Zou community in 1954. One of the earliest vernacular publications was *Jougam Thusuo*. a monthly newsletter edited by Pu Semkhopao Samte, whose first issue appeared in March 1954. Although its initial publication was short-

lived, the newspaper marked an important milestone in the development of modern Zou public communication. Its inaugural issue announced the establishment of the Jou Christian Association (JCA), the first collectively organised Zou Christian church, reported the formation of the Jou Sporting Association, introduced Nengkhogin's *Jou Simpat Bu* (1954), the first Zou Sunday School primer, and carried information on the Hills and Valley Festival of Manipur. These reports reflected the growing spirit of organisation, education, and social reform that characterised the community during the early 1950s. Following the establishment of the Jou National Council on 23 May 1954, the founding leaders unanimously resolved to revive and promote *Jougam Thusuo* as a regular community publication, recognising the vernacular press as an important instrument for disseminating organisational information, encouraging public participation, and strengthening unity among the Zou people.[10]

The immediate objective of the JNC was to secure official recognition of the Zou Tribe by the Government of India while providing a common representative institution for the community. At the same time, the organisation sought to promote education, social welfare, community development, and collective representation. Although village chiefs continued to administer local affairs according to customary law and established traditions, the JNC assumed responsibility for matters affecting the community as a whole and became the principal channel through which the Zou people communicated with the Government. Rather than replacing customary institutions, it complemented them by providing representative leadership beyond the jurisdiction of individual villages.[11]

The record indicates that, from its inception, the organisation sought to establish orderly administrative procedures and collective leadership. Responsibilities were clearly distributed among office-bearers, decisions were reached through consultation, and sustained efforts were made to strengthen communication with Zou villages throughout Manipur. Although operating with limited financial and

administrative resources, these early organisational practices laid the foundations for a representative institution that would gradually expand in both scope and organisational capacity.[12]

One of the earliest achievements associated with the organisation was the successful effort to secure the recognition of the Zou Tribe as a Scheduled Tribe in 1956. Contemporary records acknowledge the leading role played by Pu S. Semkhopau, assisted by Pu T. Gougin, who was then serving in the Tribal Development Office at Imphal. This achievement represented a major milestone in the political history of the Zou people and demonstrated the importance of organised community representation in safeguarding the constitutional interests of the community.[13]

As the responsibilities of the organisation expanded, its institutional identity also evolved. In 1955, the organisation adopted the name United Manipur Jou Organization (UMJO), reflecting its growing representative role among the Zou people of various districts in Manipur. The change of name did not alter its objectives but signified its continuing organisational development and its aspiration to unite the community under a stronger representative institution. During this period, the Headquarters strengthened communication with village leaders, organised regular meetings, and encouraged wider participation in organisational affairs across different Zou settlements.[14]

An important milestone in the Organisation's early development was the institution of the annual Zou celebrations, which provided a common platform for community participation, organisational deliberation, and engagement with government authorities. The First Zou Annual Celebration was held at Tuaitengphai on 24 January 1959 under the auspices of the United Manipur Jou Organisation (UMJOU). The Chief Commissioner of Manipur, Pu J. M. Raina, had been expected to attend as the chief guest but was unable to do so. According to the organisational account, the resulting disappointment prompted the Zou public to organise a march from Tuaitengphai to Churachandpur. The incident

illustrates the importance attached to official recognition and engagement with the administration during the Organisation's formative years.[15]

The Second Zou Annual Conference was held at Tuaitengphai on 4 February 1960, with Pu J. M. Raina attending as the chief guest. The programme included the unfurling of the National Flag, the singing of the National Anthem by the Zou Sangnaupang Pawlpi under the leadership of Pu P. K. Khama, and an address by Pu M. Saipu, President of the UMJOU. Pu M. Saipu also presented a donation of Rs. 500 to the Prime Minister's Relief Fund. The programme further included an address by the chief guest, distribution of awards, and a community feast. These activities reflected the Organisation's efforts to combine community gathering and cultural participation with civic engagement and public service.[16]

The Third Zou Celebration was held at Singtom village, Chandel District, on 12 February 1961. This gathering marked a significant institutional transition, as the Organisation adopted the name United Zomi Organisation (UZO). The newly elected leadership included Pu T. Gougin as President, Pu S. Paokho as General Secretary, and Pu P. Chinkham as Treasurer, together with other members of the executive body.[17] The conference thus represented both a continuation of the annual community gathering and an important stage in the evolution of the Organisation's institutional identity. Taken together, the celebrations of 1959, 1960, and 1961 demonstrate how these gatherings provided opportunities to strengthen community participation, engage with public authorities, and consolidate the Organisation's representative role among the Zou people.

The Organisation continued to mature through regular General Assemblies and representative meetings attended by delegates from different Zou villages. These assemblies reviewed organisational activities, elected office-bearers, and deliberated on matters affecting the welfare of the community. During the 1960–1961 General

Assembly, the Organisation adopted the name *United Zomi Organization (UZO),* the official designation it retained for several decades. Despite these successive changes in nomenclature—from Jou National Council to United Manipur Jou Organization, later United Zomi Organization, and eventually United Zou Organisation (2006-07)—the documentary evidence clearly demonstrates the continuity of the same representative institution. The changes reflected the Organisation's evolving identity rather than the establishment of separate organisations.[18]

By the mid-1960s, the Organisation had become firmly established as the principal representative institution of the Zou people in Manipur. Its expanding responsibilities in education, community welfare, cultural affairs, and public representation created the need for a more systematic constitutional framework. This led to the appointment of a *Constitution Drafting Committee* in 1967, marking the beginning of a new phase in the Organisation's institutional evolution through the adoption of a written Constitution, discussed in the following section.[19]

Documentary Extract 2.1: Timeline of the institutional establishment, 1954-1968	
Year	Event
23 May 1954	Jou National Council established at Imphal
1955	Renamed United Manipur Jou Organization
1956	Recognition of the Zou Tribe as a Scheduled Tribe
24 Jan. 1959	First Zou Annual Conference
1960–61	Renamed United Zomi Organization
31 Oct. 1967	Constitution Drafting Committee constituted
3 Dec. 1967	Draft Constitution presented before the General Meeting
Jan. 1968	First Constitution adopted
2007	Renamed United Zou Organisation

3.2 Constitutional Development (1967–1968)

By the mid-1960s, the United Zomi Organization had developed into a well-established representative institution with an expanding organisational structure and increasing responsibilities. Since its origin as the Jou National Council in 1954, the organisation had organised annual conferences, strengthened its representative network, and assumed a wider role in promoting the welfare of the Zou community. As its activities increased, the need for a written Constitution became increasingly apparent. The existing system, which relied largely on established practice and collective understanding, was no longer adequate for the administration of a growing organisation. The leadership therefore resolved to prepare a formal Constitution to provide a clear organisational framework and ensure continuity in its administration.[20]

The initiative to draft the Constitution was taken during the presidency of Pu P. Lunkap, with Pu S. Semkhopau serving as Chief Secretary. On 31 October 1967, the Headquarters constituted a Constitution Drafting Committee to prepare the first written Constitution of the organisation. The Committee comprised Pu Thangkhanlal, Pu T. Semkholun, Pu T. C. Tungnung, Pu T. Gougin, and Pu Linus Liankhohau. Their appointment reflected the organisation's determination to establish a constitutional system of governance capable of guiding its future development.[21]

The Drafting Committee examined the organisational experience accumulated since 1954 and prepared a draft Constitution defining the objectives, organisational structure, powers, and responsibilities of the organisation. The draft was presented before a General Meeting held on 3 December 1967, where members discussed its provisions in detail and suggested several amendments. After incorporating the recommendations of the General Meeting, the revised draft was approved for publication and came into force in January 1968, becoming the first written Constitution of the United Zomi Organization.[22]

The Constitution provided the organisation with a formal framework for administration and representative governance. It defined the aims and objectives of the organisation, prescribed the composition and functions of the General Assembly and the Headquarters Executive Committee, and laid down procedures governing the election of office-bearers, conduct of meetings, financial administration, constitutional amendment, and organisational discipline. More importantly, it established constitutional procedures through which leadership could be transferred peacefully and organisational continuity maintained beyond individual office-bearers.[23]

The adoption of the Constitution marked a significant stage in the institutional evolution of the organisation. It transformed the United Zomi Organization from an institution guided primarily by convention and collective practice into one governed by written constitutional principles. The Constitution also provided the legal and administrative foundation upon which the organisation would subsequently expand its activities in education, culture, community development, humanitarian service, and representative advocacy.

The organisation, however, did not regard the Constitution as an unchangeable document. Practical experience during its early implementation revealed certain administrative and procedural shortcomings. Consequently, the First Constitutional Amendment was adopted by the General Assembly held at Singngat on 29 January 1970. The amendment refined several constitutional provisions in the light of organisational experience while preserving the fundamental principles established by the founders. This demonstrated the organisation's willingness to strengthen its constitutional framework through periodic review and collective deliberation rather than allowing it to remain static.[24]

Documentary Extract 2.2: Extract from the Preface ("Thumapui") to the Constitution of the United Zou Organization (1979 edition), describing the formation of the Constitution Drafting Committee, the presentation of the draft on 3 December 1967, and the publication of the

first Constitution in January 1968. (Source: United Zou Organisation. (2011). The Constitution of the United Zou Organisation)

THUMAPUI

(Second Edition)

Pu P. Lunkap leh Pu S.K. Samte, President leh Secretary a a panlai uh October 31, 1967 ni in United Zomi Organization Constitution Draft Committee bawl ahia, a member in Pu Thangkhanlal, B.A. (Final); Pu T. Semkholun, B.A. (Final); Pu Tongchinpau, B.A. (Final); Pu T. Gougin, M.A. (Final) leh Pu Linus Liankhohau, M.A. (Pre) ahi uhi. Amaute'n Draft December 3, 1967 ni in General Meeting na ah simkhietna a nei ua, sut ding a lemsah ahi bang in January, 1968 in sut ahita hi.

A kisutzaw apat a hun leh leitung kiheidan dungzui in kumchin in bawlphat tou zel ahia, a tawp ah January 29, 1970 in Singngat UZO Assembly ah bawlphatna teng 1st Amendment pomkip ahia, sutphat ding in lem kisa hi. Tualeh, khumi ni mama in Zou Custom sung a phung min na kigiel manghilkhate suikhiet ahi.

Khul apat pieng Pu Songthu, Pu Songza leh Pu Zahong suonte – Manlun, Mantuong, Mangson, Matmang, Hangvuung, Milun (Aahgal), Innpi, Dopmul (Suantah), Mulpi, Kunhen, Hanthual, Golhang, Lienzaw, Phiemphu, Tawtah, Tungdim, Tungnung, Tunglut, Tungte, Baite, Samte, Mimvuah, Munluo, Phaipi, Guizou, Vohmai, Lawithaw, Kholon, Thangngeu, Naulah, Ngaite, Taithul, Mate (Mangte), Lamhau, Hangluo a dangdang teng Zou Custom a gelphat ding in pha a kisa hi.

Lamka

22/2/1979

Thangchinsuan,

Joint Secretary, United Zomi Organization.

The drafting and adoption of the first Constitution therefore represented one of the most important achievements of the organisation's formative years. It not only provided a constitutional basis for organisational administration but also institutionalised the principles of representative leadership, collective responsibility, and constitutional governance that have continued to guide the United Zou Organisation throughout its subsequent history.

3.3 The Foundational Legacy (1954–1968)

The period between 1954 and 1968 laid the institutional foundations of what would become the United Zou Organisation. During these formative years, the Organisation evolved from the Jou National Council, established in 1954, into a constitutionally governed representative institution through successive organisational developments, including the recognition of the Zou Tribe as a Scheduled Tribe in 1956, the expansion of representative activities, the adoption of new organisational identities, and the promulgation of its first written Constitution in 1968. Together, these developments established the constitutional, organisational, and administrative framework that would guide the Organisation's subsequent growth.[25]

The achievements of this formative period were made possible through the vision and voluntary service of the pioneering generation of Zou leaders, who worked under limited financial and administrative circumstances to build a durable representative institution. At the same time, the Organisation maintained a complementary relationship with customary institutions by respecting the authority of village chiefs while providing a common platform for addressing matters affecting the wider Zou community. This balance between traditional leadership and modern representative organisation became one of the defining characteristics of the Organisation's early development.[26]

By the end of 1968, the essential features of the Organisation had been firmly established: a written Constitution, representative leadership, regular General Assemblies, and an organised administrative structure. These foundations enabled the Organisation to expand its role in education, cultural preservation, community development, and public representation in the decades that followed. The institutional achievements of the formative period therefore provided the basis for the Organisation's continued evolution as the principal representative institution of the Zou people in Manipur.[27]

4. Constitutional Governance and Institutional Consolidation (1968–2008)

The adoption of the first written Constitution in January 1968 marked a new phase in the history of the United Zou Organisation. Having established itself as the principal representative body of the Zou people since 1954, the Organisation shifted its focus from institutional formation to constitutional governance. This section examines UZO's constitutional development between 1968 and 2008 through its Constitutions, General Assembly proceedings, Executive Committee records, and other documentary sources, highlighting how constitutional governance and representative decision-making sustained institutional continuity over four decades.

4.1 Implementing the Constitution (1968–1978)

The adoption of the first written Constitution in January 1968 inaugurated a new phase in the institutional history of the United Zou Organisation. Whereas the preceding years had been devoted primarily to organisational formation and the establishment of representative leadership, the period after 1968 focused on translating constitutional principles into practical administration. The Constitution provided the organisation with clearly defined procedures for governance, but its effectiveness depended upon its successful implementation by successive Presidents, General Secretaries, Executive Committees, and General Assemblies.[28]

Following the adoption of the Constitution, the organisation continued under the leadership of Pu P. Lunkap as President, Pu M. Saipu as Vice-President, Pu S. K. Samte as General Secretary, Pu S. Lianzakap as Joint Secretary, Pu P. Tongneng as Finance Secretary, and Pu Chinzagin as Treasurer. At the Executive Committee meeting held on 2 September 1968, the organisation further strengthened its administrative structure by appointing Pu T. Gouzadong, Pu Thangkhanlal, and Pu Liankhohau as Auditors, while Pu T. Gougin, one of the pioneering leaders of the organisation, continued to serve as Adviser. These appointments

reflected the organisation's determination to implement the newly adopted Constitution through a more systematic administrative framework.[29]

An important stage in the implementation of constitutional governance occurred during the General Assembly held at Tuining on 18 February 1969. Acting in accordance with Resolution No. 3, the Assembly reorganised the Headquarters Executive Committee. Pu P. Lunkap continued as President, while Pu Thangkhanlal assumed the office of Chief Secretary, succeeding the earlier administrative arrangement. Pu S. Lianzakap continued as Joint Secretary, Pu David K. Samte became Finance Secretary, Pu T. Dongkam was elected Treasurer, and Pu T. Semkholun, Pu Liankhohau, and Pu T. C. Tungnung were appointed as Auditors. The Assembly also resolved to provide for the office of Vice-President, although no appointment was made immediately.[30]

These constitutional developments took place during a period of considerable political uncertainty in the wider region. Contemporary organisational records note that the disturbances associated with the Mizo National Front movement and the increasing deployment of security forces in the hill areas created significant difficulties for both community leaders and the general public. Despite these challenging circumstances, the organisation continued to hold its representative meetings and administer its affairs through constitutional procedures, demonstrating the resilience of the institutional framework adopted in 1968.[31]

The first major constitutional test came during the General Assembly-cum-Election held at Singngat from 28 to 30 January 1970. Preparations for the election had begun several months earlier when the Headquarters Executive Committee, at its meeting on 25 October 1969, appointed Pu Sub. T. Ginkhozam as Election Commissioner, Pu P. Kaizakham as Returning Officer, Pu S. Lianzakap as Presiding Officer, and Pu T. C. Tungnung and Pu T. Thawngzakhup as Polling Officers. The establishment of an independent electoral mechanism demonstrated the organisation's

commitment to conducting leadership transitions in accordance with constitutional procedures rather than personal arrangements.[32]

The Singngat Assembly elected a new Executive Committee headed by Pu Thangkhanlal as President and Pu T. Semkholun as Chief Secretary. They were assisted by Pu Thangchinsuan as Finance Secretary, Pu T. Gouzadong as Treasurer, while Pu P. Lunkap was entrusted with the responsibility of Chairman of the Cultural Committee and Pu S. Thangkhenkhup became its Secretary. Pu M. Saipu, Pu Huotkhai, Pu T. Ginkhozam, and Pu T. C. Tungnung served as Executive Members, while Pu T. Gougin and Pu S. K. Samte continued as Advisers. The Assembly also recognised the Presidents and Secretaries of the Block units as members of the Executive Committee, thereby strengthening representative participation within the constitutional structure of the organisation.[33]

During the same Assembly, delegates adopted the *First Constitutional Amendment*, making the Singngat session one of the most significant milestones in the constitutional history of the organisation. Drawing upon nearly two years of administrative experience under the 1968 Constitution, the Assembly refined several constitutional provisions to improve organisational administration and strengthen representative governance. Rather than indicating institutional weakness, the amendment demonstrated the willingness of the organisation to review its constitutional framework in light of practical experience while preserving its founding principles.[34]

The implementation of the Constitution during the years 1968–1978 therefore established the practical foundations of constitutional governance within the United Zou Organisation. Through successive General Assemblies, orderly leadership transitions, constitutional amendments, and strengthened administrative procedures, the organisation demonstrated that representative leadership could be sustained through constitutional institutions rather than individual personalities. These

developments laid the groundwork for the broader institutional consolidation that characterised the succeeding decades.

4.2 Representative Governance: The General Assembly and the Headquarters Executive Committee

The adoption of the Constitution in 1968 not only provided the United Zou Organization with a formal constitutional framework but also strengthened its representative system of governance through two principal constitutional organs: the General Assembly and the Headquarters Executive Committee. During the four decades between 1968 and 2008, these two institutions became the foundation of organisational continuity, enabling the organisation to combine representative decision-making with effective day-to-day administration. Successive Presidents, Chief Secretaries, and Executive Committee members exercised their responsibilities within this constitutional framework, ensuring that organisational authority rested upon collective deliberation rather than individual discretion.[35]

The *General Assembly* gradually developed into the supreme representative body of the organisation. Convened annually at different locations across the Zou-inhabited areas, it brought together delegates from Blocks, villages, and constituent units to deliberate upon matters affecting the organisation and the wider community. Beyond electing office-bearers, the Assembly considered constitutional amendments, reviewed the reports of the *Headquarters Executive Committee*, approved financial matters, and adopted resolutions on education, culture, customary affairs, organisational development, and public representation. The practice of rotating Assembly venues among different localities encouraged wider participation and reinforced the representative character of the organisation.[36]

Several Assemblies marked important milestones in the evolution of representative governance. The General Assembly-cum-Election at Singngat (28–30 January 1970) adopted the First Constitutional Amendment, reorganised the Headquarters Executive Committee,

and strengthened constitutional administration following the initial implementation of the 1968 Constitution. Equally significant was the General Assembly held at Tuaitengphai on 15 April 1972, which established the *Zougam Education Advisory Board*, one of the earliest institutional initiatives demonstrating the organisation's commitment to educational advancement. In subsequent decades, successive General Assemblies continued to review constitutional provisions, create new committees, and adopt resolutions addressing the changing educational, cultural, social, and developmental needs of the Zou people.[37]

Between sessions of the Assembly, the HEC functioned as the organisation's principal administrative authority. Acting under the mandate of the Constitution and the resolutions of the General Assembly, it implemented organisational decisions, supervised financial administration, coordinated with Block and village units, maintained correspondence with government departments and other organisations, and responded to matters requiring immediate attention. Documentary records further indicate that Executive Committee meetings became increasingly regular and systematic, reflecting the organisation's growing administrative capacity and its commitment to constitutional accountability.[38]

The relationship between the Assembly and HEC became one of the defining features of UZO's constitutional governance. While the Assembly provided the representative mandate through collective deliberation and policy direction, the Executive Committee ensured the practical implementation of those decisions between Assembly sessions. This complementary division of responsibilities enabled the organisation to maintain continuity in leadership, strengthen institutional accountability, and respond effectively to emerging community concerns without compromising constitutional principles. Leadership transitions occurred through established electoral procedures, while constitutional amendments provided a legitimate mechanism for institutional adaptation as the organisation expanded its activities.[39]

By the beginning of the twenty-first century, the Assembly and the HEC had evolved into mature constitutional institutions capable of sustaining representative governance across successive generations. Their regular functioning fostered organisational stability, broadened community participation, and strengthened public confidence in UZO as the principal representative institution of the Zou people. More importantly, the institutional experience accumulated through four decades of constitutional governance created the organisational capacity that would enable UZO to undertake the comprehensive policy reforms and strategic initiatives introduced after 2009.

4.3 Organisational Expansion and Community Leadership (1968–2008)

The period between the 1970s and 2008 marked an important phase of organisational expansion and institutional consolidation in the history of the United Zou Organisation. Building upon the constitutional foundations established during its formative years, the Organisation gradually broadened its activities beyond representative functions to encompass educational development, cultural preservation, community welfare, and public advocacy. Successive generations of leaders strengthened the Organisation's administrative structures, expanded its network of affiliated institutions, and reinforced its role as the principal representative body of the Zou community. By the beginning of the twenty-first century, UZO had evolved into a established representative body characterised by constitutional continuity, collaborative leadership, and increasing engagement with contemporary social and developmental concerns.

4.3(i) Institutional Consolidation and Organisational Expansion

The decade following the adoption of the Constitution marked the first sustained period of institutional consolidation in the history of the United Zou Organization. Having established a constitutional framework in 1968 and refined it through the First Constitutional

Amendment at the Singngat General Assembly (28–30 January 1970), the organisation shifted its attention from institutional formation to strengthening representative governance and expanding its role within the Zou community and beyond.

On 31 August 1969, a delegation associated with the Autonomous District Council Demand Committee travelled to New Delhi. The delegation included UZO General Secretary Pu Thangkhanlal, Paite national Council (PNC) President Pu N. Gouzagin, and Vaiphei national Organisation (VNO) President Pu Somkholal. They met Union Home Minister Y. B. Chavan and Prime Minister Indira Gandhi to present the demand for self-administration in the hill districts. This engagement illustrates the Organisation's participation in wider political representation, although the available account does not establish that the delegation directly caused any subsequent administrative outcome.[40]

A major landmark during this period was the General Assembly held at Tuaitengphai on 15 April 1972, where delegates resolved to establish the *Zougam Education Advisory Board*. The decision reflected the growing conviction among community leaders that education would determine the future progress of the Zou people. The Board was entrusted with encouraging school enrolment, advising students, promoting educational awareness, and assisting educational institutions wherever possible. Although modest in its resources, the initiative represented one of the earliest organised educational programmes undertaken by the organisation and demonstrated that UZO's responsibilities were expanding beyond constitutional administration into community development.[41]

The consolidation of the organisation during the 1970s was closely associated with the leadership of several pioneering office-bearers who combined constitutional responsibility with voluntary public service. Pu Thangkhanlal, who assumed the presidentship following the Tuaitengphai General Assembly, guided the organisation through the early years of constitutional implementation and institutional consolidation. Working alongside him, Pu T.

Semkholun as Chief Secretary played a central role in strengthening organisational administration and implementing Assembly resolutions. Their leadership was reinforced by senior pioneers including Pu T. Gougin, whose experience as one of the founding leaders continued to provide valuable guidance, Pu M. Saipu, Pu Kamzadou, and other members of the Headquarters Executive Committee who devoted their time and experience to building a stable constitutional organisation. Their collective leadership helped transform the Constitution from a written document into a functioning system of representative governance.[42]

Throughout the decade, the organisation also expanded its engagement with wider community affairs. General Assembly proceedings and Executive Committee records indicate growing concern for educational facilities, village infrastructure, public administration, inter-village cooperation, and the welfare of the Zou people. The organisation submitted memoranda to government authorities, represented community concerns before public institutions, and encouraged cooperation among village leaders, churches, and voluntary organisations. While these initiatives were often constrained by limited financial resources and the difficult geographical conditions of the hill areas, they nevertheless demonstrated the organisation's increasing capacity to provide coordinated leadership on issues extending beyond its original representative functions.[43]

The 1970s were not without challenges. Most office-bearers served on a voluntary basis, organisational finance depended largely upon community contributions, and poor transport and communication frequently limited participation from remote villages. At the same time, the changing political environment of Manipur required prudent leadership capable of safeguarding community interests while preserving organisational unity. Despite these constraints, the organisation maintained regular constitutional administration through successive General Assemblies and Executive Committee meetings, thereby strengthening public confidence in its representative institutions. The willingness of leaders to place

institutional interests above personal considerations became one of the defining characteristics of the organisation during this formative decade.[44]

By the end of the 1970s, the United Zou Organization had successfully completed the first phase of its post-constitutional development. Constitutional governance had become firmly institutionalised, representative leadership had been strengthened through regular elections and collective decision-making, and the organisation had begun expanding its activities into education, community welfare, and public representation.

4.3(ii) Educational and Cultural Awakening (1980s)

The 1980s marked a significant stage in the institutional evolution of the United Zou Organization as the organisation increasingly broadened its vision beyond constitutional administration and representative governance. Having consolidated its constitutional foundations during the preceding decade, UZO now devoted greater attention to promoting education, preserving cultural heritage, strengthening community identity, and encouraging wider participation among students, intellectuals, churches, and voluntary organisations. These developments reflected an emerging conviction that the long-term advancement of the Zou people depended not only upon effective organisational leadership but also upon educational progress and cultural self-awareness.[45]

An equally important development was the growing concern for the preservation of the Zou language, literature, and cultural heritage. Rapid social change, expanding formal education, and increasing interaction with the wider world created both new opportunities and new challenges for indigenous identity. Recognising these realities, community leaders began encouraging systematic efforts to document oral traditions, preserve customary practices, promote the Zou language, and strengthen literary activities. The resolution to form of the Zou Literature Society (ZLS) by the UZO at its General Assembly at Tuining in 1982, though its actual formation took place in early 1990s, marked a significant milestone in this process.

Although functioning as an independent literary organisation, the ZLS's objectives complemented those of UZO, and the two institutions worked closely in promoting mother-tongue literature, encouraging writers, standardising the Zou language, and preserving the historical and cultural heritage of the community.[46]

Several visionary leaders contributed significantly to this period of educational and cultural awakening. Pu Thangchinsuan, through his sustained interest in education, literature, and community history, emerged as one of the influential intellectual figures associated with the organisation's expanding educational vision. Senior pioneers such as Pu Thangkhanlal, Pu Kamzadou, Pu T. Gougin. and Pu Nehkhozang, together with many church leaders, teachers, writers, and community elders, continued to strengthen the organisation through voluntary leadership and public service. Their collective efforts helped bridge the experience of the founding generation with the aspirations of a younger, increasingly educated generation of Zou youths.[47]

During this decade, UZO also strengthened its relationships with churches, student organisations, women's organisations, and village authorities. Rather than working in isolation, the organisation increasingly recognised that community development required cooperation among all indigenous institutions. Educational programmes, literary activities, cultural celebrations, seminars, and community consultations were often undertaken through collaborative efforts involving multiple organisations. This cooperative approach enhanced organisational legitimacy while reinforcing a shared sense of responsibility for the welfare of the Zou community.[48]

The organisation nevertheless faced significant challenges. Limited financial resources continued to constrain many of its programmes, while poor transport and communication infrastructure made coordination across dispersed Zou settlements difficult. At the same time, the migration of educated youths for higher studies and employment reduced the availability of experienced leadership

within the community. Despite these difficulties, UZO maintained its commitment to constitutional governance, educational advancement, and cultural preservation, relying largely upon voluntary service and community support to sustain its activities.[49]

By the close of the 1980s, the United Zou Organization had successfully expanded its role from constitutional administration into *educational* and *cultural* leadership. The decade witnessed the strengthening of educational awareness, the emergence of organised literary activity, closer cooperation with churches and community organisations, and renewed efforts to preserve the historical and cultural identity of the Zou people[50]. These developments significantly broadened the organisation's institutional responsibilities and prepared it for the more active engagement in community development and public representation that characterised the following decade.

4.3(iii) Expanding Representative Responsibilities (1990s)

The 1990s represented a period during which the United Zou Organization increasingly expanded its representative responsibilities within the Zou community. Building upon the constitutional stability established in earlier decades, the Organisation continued to function through its General Assemblies, Headquarters Executive Committee meetings, and established constitutional procedures.

During this decade, the Organisation maintained regular engagement with village authorities, churches, educational institutions, and affiliated community organisations. Successive office-bearers and Executive Committees continued to implement Assembly resolutions, coordinate organisational activities, and address issues affecting the community through consultation and collective decision-making. These developments reinforced the Organisation's representative character while ensuring continuity in leadership and administration during a period of changing social and political circumstances.[51]

By the close of the 1990s, the United Zou Organization had strengthened its institutional foundations and broadened its engagement with the wider community. More importantly, the experiences gained during this period highlighted the need for a more systematic and long-term approach to addressing educational, cultural, and developmental concerns. This gradual transition would become increasingly evident during the first decade of the twenty-first century, when the Organisation began adopting formal policy frameworks to guide its future development.[52]

4.3(iv) Towards Strategic Institutional Renewal (Late 1990s–2008)

The closing years of the twentieth century and the first decade of the twenty-first century represented a period of strategic transition in the institutional history of the United Zou Organization. By this time, the organisation had accumulated more than four decades of constitutional experience and had established itself as the principal representative institution of the Zou people in Manipur. Consequently, organisational discussions gradually shifted from routine governance towards the formulation of strategic policies capable of addressing the emerging aspirations of the community.

One of the important challenges confronted during this period concerned maintaining organisational unity amidst changing social and political circumstances. The misunderstanding between the United Zou Organisation (UZO) and the Thangkhal People's Organisation (TPO) originated in an incident associated with a TPO General Assembly scheduled at M. Tanglian village on 15–17 January 1979. A mithun was to be slaughtered for the occasion. According to the account of the incident, the animal was released overnight, allegedly by people suspected of supporting UZO. TPO supporters became angry and blamed UZO for the incident. The resulting misunderstanding created a divide between the two organisations that persisted for many years.[53]

The first formal step documented in the reconciliation process was taken at the UZO General Assembly held at Singngat on 26 April

1996. The Assembly adopted Resolution No. 8 and appointed a four-member committee to pursue negotiations with TPO. The committee comprised Pu Thangchinsuan, General Secretary; Pu Thangngaimang, Secretary for Information and Publicity; Pu Vumchinkhup, Chairman of the Zou Cultural Club; and Pu T. Gouzalal, President of Lamka Block.[54]

Following the negotiations, a joint meeting of UZO and TPO was held on 30 October 1996 at the residence of Pu Paominlian, Chief of Tuibuang. The key leaders included Pu Thangkhanlal, President of UZO; Pu Thangkhanmang, President of TPO; and Pu Thangchinsuan, General Secretary of UZO, together with other representatives of both organisations. After discussion, the participants unanimously agreed on the following points.

> *TPO leh UZO kikaal a, kitheisiemlouna a na umteng member peikhawmte'n sawtpi a genkhawmnua un, tuni dated 30.10.1996 nia kipat in kitheisiemlouna a umnawntasih diing chi in lemsa uhi. Tami pen 1997 February 20 Zomi Namni chieng a, TPO leh UZO in Joint a mankhawm a, mipi theia puonkhiet diing in lem kisa hi. Tualeh tam thu pen TPO in General Assembly ah Agenda khat in a nei diing a, Zomi Namni mankhawnna mun diing zong a guong diing uhi. UZO toh Programme bawlkhawm diing in mi li guong pai ding uhi. Tunia kipat in Thangkhal kichiteng in Identity Card leh Tribe Certificate 'Zou' a ala chiet diing ua phasah ahi.*[55]

Agreements reached at the joint meeting

1. Ending the misunderstanding: Both organisations agreed that the misunderstanding between UZO and TPO should cease from 30 October 1996.

2. Identity Cards and Tribe Certificates: It was resolved that, from that day onward, those referred to in the original record as "Thangkhal" would obtain Identity Cards and Tribe Certificates bearing the name "Zou."

3. Joint celebration of Zomi Namni: UZO and TPO agreed to jointly organise and celebrate Zomi Namni on 20 February 1997 as a mark of reconciliation.

4. Public announcement: The agreed points of the joint meeting would be made known publicly.

5. Organisation of the celebration: TPO would include the matter on the agenda of its General Assembly and identify a suitable venue for the Zomi Namni celebration. Four representatives would be appointed to coordinate the programme jointly with UZO.[1]

The meeting concluded with a customary feast shared by representatives of both organisations at the residence of Pu Paominlian. The feast accompanied the unanimous resolutions and marked the occasion of reconciliation.

The reconciliation of 1996 thus brought the two organisations to a formal agreement after years of estrangement. Its principal outcomes concerned the cessation of the misunderstanding, official identification under the name Zou, and the joint celebration of Zomi Namni as a public expression of reconciliation. The agreements provide documentary evidence of an effort to restore mutual understanding and cooperation within the wider Zou community.[56]

The spirit of institutional dialogue continued during the Special Assembly held at Lamka on 15 March 1997, which was attended by 135 accredited delegates from different organisational units. The Assembly paid tribute to twenty-one members who had passed away since the previous session. Delegates also discussed several organisational and public matters, including preparations for the forthcoming Singngat Assembly Constituency by-election, community representation, and issues concerning Identity Cards and Tribe Certificates bearing the name "Zou." The proceedings demonstrated the Organisation's ability to address contemporary community concerns through constitutional procedures, open discussion, and collective decision-making.[57]

The closing years of the 1990s marked an important stage in the expansion of the United Zou Organisation's representative responsibilities. The Special Assembly held at Zogal Hall, Zoveng, Lamka on 15 March 1997, attended by 135 accredited delegates, discussed the forthcoming Singngat Assembly Constituency by-election, questions of community representation, and difficulties concerning Identity Cards and Tribe Certificates bearing the name "Zou." The Assembly also paid tribute to twenty-one members who had died since the previous session. These proceedings demonstrate that UZO's representative function increasingly extended to practical questions of political participation, official identity, and community affairs.[58]

This period was also marked by the death of Pu Thangkhanlal on 22 November 1998, following his long service as UZO President from 1972 to 1998, shortly after his election as MLA of the Singngat Assembly Constituency in a by-election held earlier that year. His passing was regarded as a major loss to the Organisation and the wider Zou community. UZO expressed its condolence to the bereaved family according to customary practice, including the killing of a pig and the presentation of a Zou *Puonlaisan* (shawl) upon the body of the deceased. His contribution was further remembered through the release of the audio cassette *Nampi Suongphum*. Following his death, Vice-President Pu Thangkhenkhup assumed the presidency under Article 57 of the UZO Constitution, demonstrating the functioning of constitutional succession at a significant moment of institutional loss.[59]

The Annual Assembly of April 2003, under the presidency of Pu T. Hangkhanpau, also formally recognised the contribution of Pu T. Gougin, one of the founding members and former President of UZO. The Organisation conferred upon him a Certificate of Honour and the title Zou Nam Pa ("Father of the Zou Tribe"), acknowledging his pioneering contribution to the formation and development of the Organisation and the wider Zou community. This recognition reflected UZO's continuing practice of honouring its founding generation and preserving institutional memory. At the same time,

the Organisation sought to build upon this institutional legacy by broadening cooperation with other community institutions.

During the early 2000s, UZO further expanded its institutional engagement by strengthening cooperation with churches, other tribal organisations, and civil society institutions. The organisation also regularly convened consultative meetings involving the Zou community leaders to discuss issues of common concern, recognising that sustainable development required coordinated action rather than isolated institutional efforts. For example, on 13 October 2005, UZO, in collaboration with the Zou Welfare Committee (ZWC) and church leaders, convened a coordination meeting at the Zou Presbyterian Church Synod Conference Hall to discuss community-wide programmes, reflecting the organisation's increasing emphasis on partnership and collective responsibility.[60]

The organisation also became more actively engaged in matters of democratic representation. Following the resolutions of the UZO/ZWC, the Headquarters constituted a Central Election Committee for the 2006 Singngat Assembly Constituency election under the leadership of Pu P. Chinzakhup as Chairman and Dr. Thanglal Baite as Secretary. Working under the presidentship of Pu T. Hangkhanpao and the general secretaryship of Pu Liansuankap, the committee coordinated election-related activities, mobilised campaign teams, and consulted neighbouring tribal organisations regarding community representation. At the same time, specialised bodies such as the UZO Resource Cell, chaired by Pu Nehkhojang with Pu Sebastian Lunsuanpau as Secretary, reflected the organisation's growing administrative sophistication and its willingness to establish functional committees capable of addressing increasingly specialised responsibilities.[61]

This period (mainly 1990s) also witnessed the emergence of a new generation of leadership working alongside the pioneers who had guided the organisation through its formative decades. Senior leaders such as Pu Thangkhanlal, Pu Thangchinsuan, Pu Kamzadou, and Pu Nehkhojang continued to provide institutional continuity

and historical experience, while younger professionals and educated community members such as Pu T. Ginzamang (Vice President) and others assumed greater responsibilities in organisational administration, public advocacy, education, and policy discussions. Their collaborative leadership strengthened the organisation's administrative capacity and broadened its engagement with the evolving needs of the Zou community.[62]

The Golden Jubilee celebrations in 2004 provided an important opportunity for institutional reflection. Fifty years after the establishment of the Jou National Council in 1954, UZO looked back upon its achievements in securing Scheduled Tribe recognition, establishing constitutional governance, promoting education, preserving cultural identity, and strengthening representative leadership. At the same time, the Jubilee highlighted the need for a clearer long-term vision capable of addressing new challenges such as educational competitiveness, employment generation, land management, cultural preservation, youth participation, and community development in the twenty-first century.[63]

By 2008, the United Zou Organization had evolved into a mature indigenous institution characterised by constitutional stability, representative governance, organisational resilience, and expanding public responsibilities. Nearly five decades of institutional experience had demonstrated both the strengths and limitations of traditional administrative approaches. Increasingly, community leaders recognised that future progress required comprehensive policy frameworks rather than isolated resolutions. This growing awareness would shape the Organisation's next phase of development during the opening years of the twenty-first century.

4.4 From Constitutional Governance to Policy-Oriented Leadership

The transition from constitutional administration to policy-oriented leadership emerged gradually during the late 1990s and early 2000s. As UZO's responsibilities expanded, the Organisation increasingly addressed issues relating to education, culture, land, and community

development, laying the foundation for the landmark Special General Assembly of 2009 and the adoption of formal policy frameworks.[64]

The documentary records of the period reveal that this transition did not occur suddenly. Rather, it emerged through a series of organisational initiatives undertaken during the late 1990s and early 2000s. The establishment of an annual *Zou Nampi Thumkhawmna Ni* (Zou Mass Prayer Day) on 13 October, consultations with church leaders and intellectuals, and the creation of specialised committees reflected a conscious effort to broaden the organisation's institutional capacity and strengthen community participation.[65]

The organisation also demonstrated increasing confidence in addressing matters affecting the wider public interest. It actively intervened in issues such as the Behiang land dispute, responded to incidents affecting community security, coordinated with the Zou Welfare Committee (ZWC) and other civil society organisations, and constituted a Central Election Committee for the 2006 Singngat Assembly Constituency election. These developments illustrated the organisation's growing role as both a representative institution and a coordinating body capable of responding to complex social, political, and administrative challenges facing the Zou community.[66]

Equally significant was the organisation's willingness to undertake institutional self-reflection. During the Executive Committee Meeting of 10 November 2006, members discussed the proposal to adopt the name United Zou Organisation in place of United Zomi Organisation, reflecting a broader concern with organisational identity and future direction. Such discussions, together with increasing participation by educated professionals, church leaders, and younger members, indicated that the organisation was preparing itself for a new stage of institutional development founded upon strategic planning rather than reactive administration alone.[67]

Consequently, by the end of 2008, the UZO had completed the transition from a constitutionally governed representative body into a policy-conscious indigenous institution. The adoption of comprehensive policy frameworks at the Special General Assembly held at Zoumunnuam on 20 October 2009 therefore represented the culmination of a long process of institutional evolution rather than a sudden organisational departure. The following chapter examines these policy initiatives and their significance in shaping the modern development of the United Zou Organisation.[68]

5. Conclusion

The history of the United Zou Organisation from 1954 to 2008 is a story of growth, service, and continuity. What began as a small representative body gradually developed into a constitutionally governed institution serving the Zou community. Over five decades, the Organisation strengthened its constitutional foundations and expanded its activities. It promoted education, preserved culture and history, supported students, and represented community interests. It also worked closely with churches, village authorities, youth organisations, and other community institutions. The documentary records show that the Organisation remained relevant because it was able to adapt to changing times while remaining faithful to its founding principles. Through collective leadership and community participation, it continued to serve the people across generations.

By 2008, it had become clear that new challenges required new approaches. Greater attention was being given to policy planning, administrative reforms, and long-term development. The years between 1954 and 2008 therefore represent the foundational era of the United Zou Organisation. The experiences and institutions built during these decades prepared the Organisation for a new period of renewal and transformation in the years that followed. This chapter thus ends at an important turning point in the Organisation's history, as it prepared to enter the twenty-first century with renewed purpose and vision.

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3

The Institutional Evolution of the United Zou Organisation (2009–2026):

Institutional Renewal, Humanitarian Leadership, and Resilience

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[Editorial Note: *This chapter examines the development of the United Zou Organisation between 2009 and 2026, a period marked by institutional renewal, policy initiatives, and community resilience. It highlights major developments in education, culture, electoral awareness, and humanitarian service, including the Zou Gal Centenary (2017), the Organisation's response to the Manipur crisis (2023), and preparations for its Platinum Jubilee (2026). Together, these developments reflect UZO's continued commitment to its founding ideals while adapting to changing times. Drawing upon organisational proceedings, committee reports, policy documents, and other primary records, the chapter traces how strategic decisions were translated into concrete programmes and institutional action. It also demonstrates how the Organisation strengthened its administrative capacity and broadened its community leadership while remaining firmly rooted in constitutional governance, collective service, and the preservation of Zou identity.]*

1. Introduction

The history of the United Zou Organisation (UZO) is a story of continuity, adaptation, and service. Over the decades, the Organisation has responded to changing social, political, and historical circumstances while remaining committed to the welfare of the Zou community. The preceding chapter examined the formative and consolidating phases of the Organisation between 1954 and 2008, tracing its evolution from the Jou National Council (JNC) into a constitutionally governed representative institution. Through successive General Assemblies, constitutional reforms, and expanding community engagement, it established the institutional foundations that would sustain its growth for more than five decades.

The present chapter continues that story by examining the period between 2009 and 2026—a period marked by institutional renewal, strategic transformation, and humanitarian leadership. These years witnessed some of the most significant developments in the Organisation's history, including the adoption of long-term policy frameworks in 2009, the expansion of educational and cultural initiatives, constitutional reforms, the Diamond Jubilee Celebration, the Zou Gal Centenary Commemoration, and preparations for the Platinum Jubilee. The Organisation also assumed an important humanitarian role following the outbreak of ethnic violence in Manipur in May 2023.

Unlike earlier periods, the years after 2009 saw a growing emphasis on long-term planning and strategic leadership. General Assemblies and Headquarters Executive Committee meetings increasingly focused on education, historical preservation, electoral participation, institutional partnerships, and public representation. As a result, the Organisation emerged as a more dynamic indigenous institution, capable of responding to both developmental needs and unexpected crises.

This chapter adopts a documentary historical approach and draws primarily upon General Assembly Proceedings, Headquarters

Executive Committee records, policy documents, committee reports, official correspondence, memoranda, financial records, and other archival materials preserved by the United Zou Organisation. These sources are supplemented, where appropriate, by secondary literature on indigenous institutions, historical methodology, and the history of the Zou people. Throughout this chapter, documentary evidence remains central to the narrative, allowing institutional records, resolutions, and leadership decisions to speak for themselves.

The sections that follow examine the institutional evolution of the United Zou Organisation between 2009 and 2026 through the themes of institutional renewal, humanitarian leadership, and historical legacy. Together, they demonstrate how the Organisation continued to adapt, serve, and lead during a period of significant change, while remaining firmly rooted in the principles upon which it was founded.

2. Institutional Renewal and Strategic Transformation (2009–2022)

By the end of 2008, the United Zou Organisation (UZO) had completed more than five decades of constitutional development, representative governance, educational advancement, and community leadership. However, changing social, political, and economic realities in the early twenty-first century increasingly required the Organisation to adopt a more systematic and forward-looking approach to institutional planning.

Discussions among community leaders, church representatives, educationists, and affiliated organisations during the years preceding 2009 highlighted the need to strengthen organisational administration, expand educational opportunities, preserve historical and cultural heritage, and improve institutional coordination. These deliberations culminated in the 54th Special General Assembly held at Zoumunnuam on 20 October 2009, which marked an important turning point in the Organisation's history.

This chapter examines the period from 2009 to 2022 as an era of institutional renewal and strategic transformation. Drawing upon General Assembly proceedings, Executive Committee records, and other documentary sources, it explores how UZO strengthened its institutional structures and expanded its role in education, cultural preservation, community development, and public representation in response to the changing needs of the twenty-first century.

2.1 The 54th Special General Assembly: Beginning a New Era (2009)

The 54th Special General Assembly, held at Zoumunnuam Community Hall, Zoumunnuam, on 20 October 2009, marked a decisive turning point in the institutional development of the organisation. Unlike previous Annual Assemblies, which primarily dealt with constitutional administration, elections, and routine organisational affairs, this Special Assembly was convened specifically to deliberate upon the future direction of the community and to establish long-term strategic programmes for the years ahead. The meeting was attended by delegates representing the General Headquarters, Headquarters Executive Committee (HEC), Block organisations, the Zou Working Committee (ZWC), former office-bearers, advisers, church leaders, professionals, and invited community representatives, reflecting one of the broadest consultations in the organisation's history. A total of 152 participants, comprising 120 accredited delegates and 32 invited guests, attended the Assembly.

The Assembly commenced under the chairmanship of Pu Manglianthang, Vice-President and Speaker of the Assembly. Rt. Rev. Dr. Ginkhanmung Zou, Bishop of the Manipur Evangelical Lutheran Church (MELC), offered the opening prayer, while the presidential address was delivered by Pu Ginsuanhau, who had recently assumed office as the President following the organisational election held at Singngat on 25 August 2009. The agenda was formally presented by Pu Chinlunthang, General Secretary, before delegates proceeded to deliberate upon the principal business of the Assembly.

The President of UZO explained that the purpose of convening a Special Assembly was not simply to transact routine business but to seek the approval of the delegates for a comprehensive programme intended to guide the future development of the community. He argued that changing educational, economic, social, and political circumstances demanded a more systematic institutional response than could be achieved through isolated resolutions passed at Annual Assemblies. Referring to the constitutional objective of safeguarding the welfare, customs, language, and collective interests of the Zou people, he urged delegates to adopt long-term plans that would strengthen community unity and provide a clear direction for future generations.

A distinguishing feature of the Assembly was the formal presentation of a series of Policy Programmes, conceived under the leadership of Pu Chinlunthang and his close associates, each addressing a major sector of the community life. Rather than replacing the Constitution, these programmes were intended to complement it by providing practical guidance for future organisational initiatives. The proposals covered a wide range of subjects, including education, economic development, electoral reform, customary institutions, history and cultural preservation, land administration, and organisational development. The Assembly thus introduced a more structured approach to institutional planning while reaffirming the constitutional framework that had guided the organisation since 1968.

Among the proposals, education received particular attention. The Assembly recognised that educational backwardness remained one of the principal challenges confronting the community. A detailed report presented to the delegates identified several pressing concerns, including the absence of adequate High Schools in many areas, the poor functioning of Government schools, the duplication of educational facilities within the same villages, shortages of qualified teachers, high dropout rates after primary education, and the financial burden placed upon parents who were compelled to send their children to distant towns for further studies. The report

drew upon educational statistics, government reports, church educational data, and contemporary studies to demonstrate the urgent need for coordinated intervention. It also recommended the establishment of an *Education Advisory Board,* Area Education Management Committees, educational hostels, improved coordination with church education boards, and greater cooperation with Government agencies. Following extensive discussion, the Assembly unanimously approved the Executive Committee's proposal and entrusted responsibility for implementation to the Headquarters Executive Committee.

The Assembly likewise reaffirmed the importance of preserving the community's historical heritage. The presidential address announced that the Zogal Hall at Zoveng would henceforth be developed as the Zogal Memorial Hall Complex, envisaged as a permanent centre housing conference facilities together with the offices of UZO and its affiliated organisations. Delegates were also informed of plans to strengthen the annual observance of Zogal Day (17 March), continue the Zogal Memorial Shield Tournament, and preserve the memory of those who participated in the Zou Gal (1917–1919). These initiatives reflected a growing conviction that institutional development should proceed alongside the preservation of historical memory and cultural identity.

Other policy proposals focused on economic development, land utilisation, electoral participation, and institutional unity. Delegates were encouraged to promote livelihood opportunities through better utilisation of community resources, strengthen democratic participation in public affairs, and avoid organisational fragmentation by working collectively under established representative institutions. The presidential address also reaffirmed the annual observance of 13 October as *Zou Nampi Thumkhawmna Ni* (Zou Mass Prayer Day) and appealed for renewed commitment to constitutional governance, organisational discipline, and community cooperation.

The proceedings of the Assembly demonstrate that the significance of the 54th Special General Assembly extended far beyond the adoption of several policy programmes. More fundamentally, it represented a transition from an organisation primarily guided by annual resolutions to one increasingly committed to long-term institutional planning. The Assembly sought to integrate constitutional governance with strategic programmes capable of addressing education, historical preservation, economic development, electoral participation, and community welfare in a coordinated manner. In doing so, it laid the foundation for a new phase of institutional renewal whose implementation would occupy the organisation throughout the following decade.[1]

The resolutions adopted at the 54th Special General Assembly were intended not merely as statements of aspiration but as practical programmes requiring sustained implementation. By approving sector-specific policy frameworks and assigning responsibility to the Headquarters Executive Committee and specialised committees, the Assembly laid the institutional foundation for a new phase of organisational development. During the years that followed, attention shifted from policy formulation to implementation through administrative reforms, committee-based coordination, educational initiatives, historical preservation, and wider community participation. The manner in which these reforms were translated into institutional practice forms the subject of the following section.

2.2 Translating Vision into Action: Institutional Reforms and Early Implementation (2009–2014)

The adoption of the strategic policy programmes at the 54th Special General Assembly marked only the beginning of the reform process. Their significance lay in their systematic implementation through the constitutional and administrative machinery of the United Zou Organisation. Between 2009 and 2014, the Headquarters Executive Committee (HEC), successive General Assemblies, and various specialised committees translated the Assembly's resolutions into

practical programmes, thereby integrating long-term planning into the Organisation's routine administration.[2]

Implementation proceeded through a committee-based system in which responsibility for specific sectors was assigned to appropriate bodies under the supervision of the Headquarters Executive Committee. Regular Executive Committee meetings reviewed the progress of educational initiatives, heritage preservation, electoral awareness, organisational development, and other community programmes, while Annual Assemblies evaluated their implementation and adopted further resolutions where necessary. This process strengthened institutional coordination, improved administrative accountability, and reinforced constitutional governance within the Organisation.[3]

The implementation of these reforms also encouraged broader participation by churches, student and literary organisations, village authorities, professionals, and other community institutions. Rather than relying solely on the Headquarters, the reform programme increasingly became a collaborative effort involving multiple sectors of the Zou community. The following sections examine the principal areas through which these reforms were implemented and institutionalised during the years 2009–2014.

2.2.1 Educational Initiatives, Language Promotion and Human Resource Development

Education remained one of the foremost priorities of the reform programme adopted at the 54th Special General Assembly held at Zoumunnuam on 20 October 2009. Recognising educational advancement as the principal means of strengthening the future of the Zou community, the Assembly approved a comprehensive Education Policy and entrusted its implementation to the Headquarters Executive Committee (HEC) through a dedicated Education Committee. The policy identified several major challenges confronting the community, including the inadequate distribution of secondary schools, poor infrastructure in many government schools, shortages of qualified teachers, high dropout

rates after the primary level, and the financial burden borne by parents in sending children to educational institutions outside their villages.[4]

Following the Assembly, the Education Committee coordinated educational programmes in collaboration with church educational boards, schools, teachers, and community leaders. Headquarters Executive Committee proceedings between 2009 and 2014 record regular discussions on improving school management, promoting educational awareness, supporting students pursuing higher education, strengthening hostel facilities, organising coaching programmes, and encouraging career guidance for young people. These initiatives reflected a sustained effort to translate the Education Policy into practical programmes through committee-based administration rather than through isolated resolutions.[5]

Language development through print culture likewise remained an important component of the Organisation's educational and literary programme. Building upon earlier achievements in introducing Zou as a Modern Indian Language (MIL), the Organisation continued to support the preparation of textbooks, the publication of educational materials, and the promotion of the Zou language in close cooperation with the Zou Literature Society (ZLS). These initiatives drew upon a long-standing tradition of Zou journalism that began with the publication of *Jou Gam Thusuo*, the first Zou vernacular newsletter, in March 1954. Although its initial publication was short-lived, it was revived in 1999 under the title *Zogam Thusuo*, edited by Pu Ginzamang Tungnung, before ceasing publication after about ten months.[6] Building upon this legacy, the Zou Working Committee approved the revival of *Zogam Thusuo* in 2009 as the official organ and local newspaper of the Organisation under the editorship of Pu S. Nengkhanlun. He subsequently published the newspaper as a regular weekly bulletin until April 2011, during which it served as the Organisation's principal medium for disseminating official information, educational programmes, community affairs, and reports on significant local, national, and international events. On 4 May 2011, the publication entered a new

phase under the independent title *Zogam Today*, which continued to promote the Zou language, literature, education, and public discourse.[7]

The Organisation also institutionalised public recognition as a means of encouraging the development of the Zou language and literature through journalism and the audio-visual media. During the UZO General Headquarters Special General Assembly held at Zogal Memorial Hall on 14 January 2017, Certificates of Appreciation were awarded to M. Chinsuanlal (Director, Khellai Film Company), M. Kailunpau (Director, Zotal Film Company), and M. Lalliankhup (Director, Zawng-eh Film Company) in recognition of their contribution to the promotion of the Zou language and literature through films and other audio-visual productions. On the same occasion, Pu S. Nengkhanlun, Editor of *Zogam Today*, was honoured for his distinguished services in promoting the Zou language and literature and for his contribution to the creation of the Translator (Zou) post under the Directorate of Information and Public Relations (DIPR), Government of Manipur. These recognitions demonstrate that the Organisation viewed language preservation not merely as an educational objective but as a broader cultural mission involving schools, literature, journalism, cinema, and public communication.[8]

Educational development continued to receive attention during the Diamond Jubilee period and thereafter. Reports presented to the 60th Annual Assembly (2016) reviewed cooperation with the Zou Presbyterian Church Synod (ZPCS), the Manipur Evangelical Lutheran Church (MELC), the Zou Catholic Churches' Brotherhood (ZCBC), and other church organisations in upgrading St. Mary's School, Behiang, supporting coaching programmes organised by the Zou Sangnaupang Pawlpi (ZSP), and promoting broader educational opportunities for Zou students in remote Behiang areas. These collaborative initiatives demonstrate that educational advancement had become a shared institutional responsibility involving the Organisation, churches, educational institutions, and community organisations.[9]

Overall, these initiatives illustrate that educational reform after 2009 extended beyond policy formulation. Through the establishment of specialised committees, cooperation with educational and religious institutions, language promotion, support for students, and institutional recognition of educational achievements, the United Zou Organisation strengthened its long-standing commitment to human resource development as a central pillar of community advancement.

2.2.2 Cultural Heritage Preservation and Historical Documentation

The preservation of history and cultural heritage formed one of the principal pillars of the strategic reform programme adopted by the 54th Special General Assembly held at Zoumunnuam on 20 October 2009. Recognising that institutional continuity depended upon preserving the historical memory of the community, the Assembly approved proposals for documenting Zou history, strengthening historical research, preserving archival records, and promoting commemorative programmes. Among its major resolutions was the decision to develop the existing Zogal Hall at Zoveng into the Zogal Memorial Hall Complex, envisioned as a permanent institutional centre accommodating the offices of the United Zou Organisation and its affiliated organisations, conference facilities, and a repository for historical records and publications.[10]

Following the Assembly, the Headquarters Executive Committee (HEC) regularly reviewed the implementation of heritage-related programmes through its meetings and Annual Assemblies. Particular attention was given to the development of the Zogal Memorial Hall Complex, the annual observance of Zou Gal Day on 17 March, the continuation of the Zogal Memorial Shield Tournament, and the preservation of sites associated with the Zou Gal (1917–1919). These programmes reflected the Organisation's determination to preserve both the physical and documentary heritage of the Zou people while strengthening public awareness of their historical experience.[11]

The reform period also witnessed increasing efforts to strengthen historical documentation through collaboration with the Zou Literature Society (ZLS), community scholars, church leaders, and village elders. Headquarters records encouraged the collection of oral traditions, historical manuscripts, photographs, administrative records, and other archival materials relating to the history of the Zou people. These documentary initiatives laid the foundation for a series of historical publications and research projects undertaken during the following decade.[12]

These efforts culminated in the preparations for the Zou Gal Centenary Commemoration (1917–2017). Under the supervision of the Zou Gal Centenary Commemoration Committee, extensive programmes were undertaken to preserve historical sites, construct the Zou Gal Memorial Cemetery Complex at Behiang, install memorial stones commemorating ninety-nine Zou Gal warriors, construct a traditional Zou Inn, revive the Zou Gal Memorial sports events, and publish the landmark volume on the history of Zou Gal. According to the Committee's audited report presented to the 62nd UZO Annual Assembly (2018), the Centenary Commemoration mobilised nearly ₹40 lakh through voluntary contributions from the community, while maintaining detailed audited accounts that reflected the Organisation's commitment to financial transparency and documentary accountability.[13]

Heritage preservation continued to receive institutional support after the Centenary. The Diamond Jubilee Assembly (2016), the 62nd Annual Assembly (2018), and the 63rd Annual Assembly (2019) reviewed progress relating to the completion of the Zogal Memorial Hall, the observance of Zou Gal Day, historical publications, and the promotion of Zou history and culture through seminars, commemorative programmes, and documentary preservation. These proceedings demonstrate that historical preservation had become an integral component of the Organisation's constitutional responsibilities rather than an occasional cultural activity.[14]

2.2.3 Electoral Participation and Democratic Engagement

The reform programme adopted in 2009 also recognised that effective community leadership required responsible participation in democratic institutions. While remaining constitutionally non-partisan, successive General Assemblies and Headquarters Executive Committee meetings encouraged greater electoral awareness, informed citizenship, and active engagement with democratic processes. The objective was not to promote any political party or individual candidate but to strengthen the collective voice of the Zou community through informed and responsible participation in public affairs.[15]

Building upon earlier experiences in coordinating community participation during elections, the Executive Committee strengthened its efforts to educate voters on electoral procedures, constitutional rights, and the importance of democratic representation. Meetings held at the Headquarters and Block levels regularly discussed matters relating to electoral rolls, voter registration, polling arrangements, and community awareness. These initiatives reflected the growing conviction that effective representation depended not only upon elected leaders but also upon the active participation of citizens in the electoral process.[16]

The implementation of the Electoral Policy also encouraged closer consultation with village authorities, church leaders, youth organisations, and civil society institutions. Rather than limiting electoral awareness to election periods, efforts were made to cultivate a broader understanding of democratic responsibility, constitutional governance, and civic participation. Such programmes helped strengthen cooperation among different sections of the community while promoting peaceful and informed electoral engagement.[17]

An important institutional outcome of these deliberations was the gradual development of community-wide voter awareness initiatives. Building upon the Electoral Policy adopted in 2009, the United Zou Organisation expanded its electoral engagement during

2014–2015 by organising the Electors Photo Identity Card (EPIC) Campaign in preparation for the forthcoming Manipur Legislative Assembly elections. Under the leadership of Pu Chinlunthang, then President of the United Zou Organisation, awareness and enrolment programmes were conducted in the Singngat and Behiang areas to encourage eligible citizens to register as electors and obtain Electoral Photo Identity Cards (EPICs). According to organisational leaders, the campaign facilitated the enrolment of numerous first-time voters and assisted community members in completing the necessary documentation for inclusion in the electoral rolls.[18]

The Organisation also extended these services beyond the Singngat Assembly Constituency. At Lamka (Churachandpur), the Headquarters actively assisted members of the Zou community who encountered difficulties relating to voter registration, transfer of electoral rolls, correction of electoral particulars, and the issuance of Electoral Photo Identity Cards. Organisational volunteers worked closely with applicants to ensure that eligible electors were not excluded from the electoral process, reflecting the Organisation's broader commitment to safeguarding the democratic rights of the community through constitutional and non-partisan means.[19]

Electoral engagement also extended beyond voter registration. Successive Executive Committee meetings monitored issues affecting electoral representation, constituency matters, and the participation of the community in public institutions. Where necessary, memoranda and representations were submitted to the appropriate authorities on matters affecting democratic rights and administrative fairness. These activities reflected a broader commitment to safeguarding the legitimate interests of the community through constitutional and democratic means rather than confrontation or partisan mobilisation.[20]

The initiatives undertaken between 2009 and 2015 established the institutional foundations of the Organisation's Electoral Policy. Beginning with electoral awareness programmes, community consultations, voter registration drives, and the EPIC enrolment

campaign under the leadership of Pu Chinlunthang and his cabinet members, the Organisation progressively expanded its conception of electoral participation from candidate endorsement to civic engagement. These early initiatives later evolved into more comprehensive electoral reform programmes, culminating in the establishment of the UZO Electoral Reform Committee and the implementation of the Special Intensive Revision (SIR) awareness campaign across Singngat, Behiang, Lamka, and neighbouring areas in 2026.[21] Through these successive initiatives, the United Zou Organisation demonstrated a sustained commitment to safeguarding the democratic rights of the Zou community through constitutional, non-partisan, and community-based action.

2.2.4 Institutional Expansion and Community Partnerships

The implementation of the reform programme after 2009 was strengthened by expanding cooperation with institutions that shared responsibility for the social, educational, cultural, and spiritual advancement of the Zou community. Rather than functioning in isolation, the leadership increasingly recognised that sustainable community development required active collaboration with churches, student organisations, literary bodies, village authorities, professionals, and civil society organisations. Institutional partnerships therefore became an important feature of the reform era, enabling wider participation in programmes that extended beyond the organisational structure itself.[22]

Churches remained among the organisation's closest partners in community development. Regular consultations were held with the Zou Presbyterian Church Synod (ZPCS), the Manipur Evangelical Lutheran Church (MELC), the Zo Christian Bible Church (ZCBC), and other denominational bodies on matters relating to education, youth development, moral leadership, and community welfare. These collaborations reflected the long-standing understanding that educational progress, social development, and spiritual well-being were closely interconnected and required coordinated efforts across institutional boundaries.[23]

Partnership with student organisations also assumed increasing importance during this period. Cooperation with the Zou Sangnaupang Pawlpi (ZSP) in organising coaching programmes, educational seminars, career guidance initiatives, student welfare activities, and leadership development contributed significantly to human resource development. At the same time, continuous engagement with educated youths encouraged greater participation in institutional affairs and nurtured a new generation of leaders capable of contributing to community development through professional knowledge, public service, and community leadership.[24]

The Zou Literature Society (ZLS) likewise played an important role in supporting the broader objectives of the reform programme. Cooperation in the preparation of educational materials, promotion of the Zou language, organisation of literary programmes, and publication of historical works strengthened both educational advancement and cultural preservation. The close relationship between the two institutions illustrates how language, literature, and historical consciousness were regarded as integral components of long-term community development rather than isolated cultural activities.[25]

The reform period also witnessed increasing engagement with professionals, academics, retired civil servants, and community intellectuals. Their expertise was frequently sought in drafting policy documents, reviewing constitutional amendments, organising seminars, preparing memoranda, and advising the Executive Committee on matters of public importance. This growing involvement of professionals represented a significant institutional development, broadening the organisation's knowledge base and strengthening its capacity to address increasingly complex issues confronting the community.[26]

Beyond the community itself, efforts were made to strengthen relationships with counterpart organisations in neighbouring regions and across international boundaries. Contacts with Zou organisations in Myanmar and elsewhere contributed to greater

cooperation in matters relating to language development, historical research, cultural preservation, and community identity. These exchanges, which culminated in the first formal Joint Meeting of UZO (India) and UZO (Myanmar) and later initiatives towards establishing an international coordinating forum, reflected an expanding vision of institutional cooperation beyond state and national boundaries.[27]

Collectively, these partnerships transformed the reform programme into a genuinely community-wide endeavour. By strengthening cooperation among churches, educational institutions, student organisations, literary bodies, village authorities, professionals, and international partners, the organisation broadened its representative base and reinforced the principle that institutional renewal depended upon collective participation rather than administrative action alone. These collaborative networks subsequently became one of the organisation's greatest institutional strengths, providing an enduring foundation for coordinated community responses in the years that followed.

3. Institutional Consolidation and Expanding Community Leadership (2015–2022)

By the middle of the second decade of the twenty-first century, many of the institutional reforms initiated after the 54th Special General Assembly had become firmly embedded in organisational life. The emphasis gradually shifted from introducing new strategic programmes to consolidating existing initiatives, strengthening constitutional governance, and expanding community engagement. Documentary records of the General Assemblies and Headquarters Executive Committee meetings between 2015 and 2022 demonstrate that this period was characterised by institutional continuity, broader public participation, and increasing confidence in addressing educational, cultural, political, and developmental issues affecting the Zou community.[28]

The years between 2015 and 2022 were also marked by several important milestones that demonstrated the growing institutional

capacity developed since the reform programme of 2009. Constitutional amendments, the Diamond Jubilee Celebration, the Zou Gal Centenary Commemoration, expansion of educational initiatives, strengthening of international cooperation, and the establishment of new community organisations reflected an institution that had become increasingly active in addressing both historical responsibilities and contemporary challenges. These developments not only reinforced organisational stability but also broadened its role as the principal representative institution of the Zou community.[29]

3.3.1 Constitutional Reform and the 2015 Special General Assembly

In the Special General Assembly held at Singngat Community Hall in 2015, where delegates met to review the existing constitutional provisions and consider amendments necessary to improve institutional governance.[30]

A significant feature of the Assembly was its consideration of recommendations that had emerged from earlier consultations, particularly the deliberations of the 2009 Zou Intellectual Meeting. Among the principal issues discussed were proposals to improve administrative efficiency, clarify the responsibilities of office-bearers, and strengthen organisational accountability. The principle of "*One Man, One Post*" received particular attention as a means of promoting wider leadership participation and preventing the concentration of multiple responsibilities in a single individual. The proposed amendments reflected the continuing effort to strengthen institutional governance through constitutional rather than ad hoc administrative reform.[31]

Beyond constitutional amendments, the Assembly reviewed the progress made in implementing the reform programme initiated after 2009. Delegates reaffirmed the importance of educational advancement, historical preservation, organisational unity, and community participation while encouraging the Headquarters Executive Committee to continue implementing programmes that

promoted the long-term welfare of the Zou community. The proceedings indicate that the Assembly viewed constitutional reform not as an isolated legal exercise but as an essential component of broader institutional development.[32]

Hence, the 2015 Special General Assembly demonstrated the organisation's commitment to constitutional adaptation through democratic deliberation. Rather than allowing institutional structures to remain static, the Assembly reaffirmed the principle that constitutional governance must evolve in response to changing circumstances while preserving organisational continuity. These reforms further strengthened the institutional foundations that supported subsequent initiatives during the Diamond Jubilee celebrations and the years that followed.

3.3.2 Diamond Jubilee Celebration and Institutional Achievements (2016)

The Diamond Jubilee Celebration in 2016 marked an important milestone in the institutional history of the organisation, commemorating six decades of representative leadership, constitutional governance, and community service. More than a ceremonial occasion, the Jubilee provided an opportunity to review the achievements of successive generations of leaders, assess the progress of programmes initiated after the 2009 reform agenda, and reaffirm the organisation's commitment to educational advancement, cultural preservation, and community development. Delegates from different Blocks, affiliated organisations, churches, and neighbouring regions gathered to commemorate the occasion, reflecting the organisation's continued unity and representative character.[33]

In his presidential address, Pu Chinlunthang reviewed the major developments achieved during the preceding years. Particular emphasis was placed on the implementation of educational initiatives for the upgrading of St. Mary's School, Behiang to the High School level, cooperation with the Zou Presbyterian Church Synod (ZPCS), Manipur Evangelical Lutheran Church (MELC), and

Zo Christian Bible Church (ZCBC), the Catholic Church, and others in promoting education, and assistance extended to educational and coaching programmes organised by the Zou Sangnaupang Pawlpi (ZSP). These initiatives reflected the continued commitment to strengthening human resource development through collaboration with educational and religious institutions.[34]

The Jubilee also highlighted significant progress in the preservation of history and cultural heritage. Delegates reviewed preparations for the forthcoming Centenary Commemoration of the Zou Gal (1917–1919), endorsed plans for the development of the Zogal Memorial Hall Complex, and reaffirmed the importance of preserving historical records, promoting historical research, and encouraging publications on the history and culture of the Zou people. These initiatives demonstrated that historical preservation had become an integral component of institutional development rather than a separate cultural activity.[35]

Another notable achievement reported during the Assembly was the revival of the Zogal Memorial Shield Football Tournament, which had remained inactive for several years. The revival of the tournament was regarded not merely as a sporting event but as an important means of promoting community unity, youth participation, and the preservation of the historical legacy associated with the Zou Gal. The Assembly also reviewed the organisation's participation in matters affecting tribal rights, including its response to the so-called '2015-Anti-Tribal Bills', reaffirming its commitment to safeguarding the legitimate interests of the community through constitutional and democratic means.[36]

The Diamond Jubilee also highlighted the Organisation's expanding engagement with Zou communities beyond India's borders. In his Presidential Address, Pu Chinlunthang reported that the First Joint Meeting of UZO (India) and UZO (Myanmar) had been convened at Tamu, Myanmar, on 15 March 2016 under the auspices of the Zou Global Forum and UZO Moreh Block. The meeting adopted several significant resolutions relating to language standardisation,

common literature, customary practices, and historical preservation. It also endorsed proposals for the establishment of a UZO International Forum and affirmed that the terms "Zou" and "Zo" referred to the same people, sharing a common origin, language, history, customs, and cultural traditions despite their separation by international boundaries, India and Myanmar. These developments reflected the Organisation's growing recognition of the transnational character of the Zou community and its commitment to strengthening institutional and cultural ties among Zou communities in India, Myanmar, the United States, New Zealand, Malaysia, and elsewhere. As a result, United Zo Organisation (UZO) was formed in Myanmar as the apex body of the Zo tribe in Myanmar.[37]

Hence, the Diamond Jubilee Celebration represented far more than a commemoration of sixty years of organisational history. It served as a comprehensive review of institutional achievements, reaffirmed the strategic direction adopted after 2009, and strengthened confidence in the organisation's capacity to address future challenges. By combining historical reflection with practical planning, the Jubilee demonstrated that constitutional continuity, community participation, and long-term institutional vision remained the principal foundations of organisational development as it entered a new phase of growth.

3.3.3 From Diamond Jubilee to Zou Gal Centenary Commemoration (2017–2019)

The momentum generated by the Diamond Jubilee Celebration of 2016 continued into the following years as the Organisation entered a period marked by historical commemoration, constitutional continuity, and the consolidation of programmes initiated during the reform era. Between 2017 and 2019, successive General and Special Assemblies devoted considerable attention to educational advancement, constitutional governance, community welfare, and strengthening cooperation among Zou communities across different regions. Documentary records indicate that this period represented

one of the most active phases of organisational development since the adoption of the strategic reform programme in 2009.[38]

The 2017 Special General Assembly, convened in the context of the approaching Manipur Legislative Assembly election, adopted several measures to ensure organisational continuity. Delegates approved a six-month extension of the tenure of the Headquarters Executive Committee, endorsed amendments to the Constitution, authorised the Executive Committee to respond to important political developments in accordance with constitutional provisions, and reviewed preparations for the forthcoming Zou Gal Centenary Celebration at Behiang. Reports submitted by the various Policy Programme Sub-Committees were also received and discussed, demonstrating that the strategic initiatives introduced in 2009 had entered a stage of regular implementation and periodic institutional review.[39]

The most significant development of the period was the Zou Gal Centenary Commemoration held at Behiang on 18–19 December 2017 under the theme, "Our Identity, Our Future." Organised by the Zou Gal Centenary Commemoration Committee, the event brought together community leaders, public representatives, church organisations, and participants from India and Myanmar to honour the memory of the Zou warriors of 1917–1919. The programme witnessed the inauguration of the Zou Gal Memorial Cemetery Complex, the installation of memorial stones commemorating ninety-nine Zou warriors, the construction of a traditional Zou Inn, the publication of *A History of the Zou People*, and the revival of the Zou Gal Memorial sports events. The occasion was attended by the Hon'ble Chief Minister of Manipur, Shri N. Biren Singh, together with Ministers, legislators, and other dignitaries, reflecting the growing public recognition of the historical significance of the Zou Gal. Significantly, the Commemoration Committee mobilised nearly ₹40 lakh through voluntary contributions and maintained detailed audited accounts, demonstrating the Organisation's commitment to transparency, community participation, and documentary accountability. [40]

The 2019 Annual Assembly focused primarily on evaluating the progress of programmes initiated during the previous decade. Delegates reviewed developments relating to the observance of Zou Gal Day, the completion of the Zogal Memorial Hall, the continuation of the Zogal Memorial Shield Tournament, the publication of historical literature, educational development, and discussions concerning land, economic advancement, and community welfare. Rather than introducing entirely new initiatives, the Assembly emphasised the continuity, effectiveness, and long-term sustainability of existing programmes through established constitutional and administrative procedures.[41]

The Zou Gal Centenary Commemoration of 18–19 December 2017 constituted one of the most significant historical initiatives undertaken by the Organisation during the post-2009 period. Organised under the theme "*Our Identity, Our Future,*" the commemoration brought together community leaders, public representatives, church organisations, and participants from India and Myanmar to honour the memory of the Zou warriors of 1917–1919. The event witnessed the inauguration of the Zou Gal Memorial Cemetery Complex at Behiang, the installation of memorial stones commemorating ninety-nine Zou warriors, the construction of a traditional Zou Inn, the publication of *A History of the Zou People*, and the revival of the Zou Gal Memorial sports events. The programme was attended by the Hon'ble Chief Minister of Manipur, Shri N. Biren Singh, together with Ministers, legislators, and other dignitaries, underscoring the growing public recognition of the historical significance of the Zou Gal. Significantly, the Commemoration Committee mobilised nearly ₹40 lakh through voluntary contributions and maintained detailed audited accounts, reflecting the Organisation's commitment to transparency, community participation, and documentary accountability.[42]

The Annual Assembly of 2018 provided an opportunity to formally review the outcomes of the Centenary celebration and other institutional achievements. Delegates accepted the report of the Zou Gal Centenary Commemoration Committee and endorsed several

initiatives relating to the Zou Customary Law Awareness Campaign, the promotion of Zou MIL in educational institutions, improved annual fund collection, and the institutionalisation of Block Conferences as regular forums for community consultation. These deliberations reflected the Organisation's continued efforts to integrate historical preservation with broader programmes of community development and institutional strengthening.[43]

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3.3.4 Institutional Identity and Emerging Challenges (2020–2022)

The years between 2020 and 2022 presented a different set of challenges from those encountered during the earlier years of the reform programme. While educational advancement, historical preservation, and institutional expansion continued to receive attention, the organisation increasingly found itself responding to questions relating to institutional identity, constitutional continuity, political developments, and changing social realities.[45]

One of the most significant issues addressed during this period concerned the protection of the organisation's historical identity. The 2020 Special General Assembly, held at Tuibuong, deliberated on developments relating to the use of the designation "UZO (Zomi)" by certain groups within the Zou community. The Assembly, nevertheless, reaffirmed the constitutional continuity, historical legitimacy, and institutional autonomy of the United Zou

Organisation, General Headquarters. Delegates emphasised that the organisation's identity, history, Constitution, and organisational traditions constituted a collective institutional heritage that should be preserved through constitutional means and democratic deliberation. The Assembly therefore reaffirmed its commitment to organisational unity while rejecting developments that might create confusion and division regarding its historical and organisational identity and representative character.[46]

Beyond questions of institutional identity, the Assembly continued to review the implementation of ongoing educational, cultural, and organisational programmes. Reports submitted by the HEC indicated continued progress in educational promotion, historical documentation, organisational coordination, and community development despite increasing administrative and financial constraints. Delegates reiterated the importance of strengthening communication among Block organisations, village authorities, churches, student organisations, women's groups, and professionals in order to sustain the momentum generated by the reform programme initiated in 2009.[47]

The organisation also demonstrated its capacity to respond to changing social circumstances through institutional innovation. The 2021 Zou Political Convention and Special General Assembly at T. Daijang on 20 December 2021, deliberated upon contemporary political developments affecting the Zou people while simultaneously broadening institutional participation through the formal establishment of the Zou Women Human Rights Organisation (ZOWHRO). The incorporation of ZOWHRO into the wider organisational framework recognised the important role of women in community leadership, social welfare, and human rights advocacy. This development represented another stage in the organisation's gradual expansion from a representative body concerned primarily with constitutional administration into a broader community institution embracing diverse sectors of society.[48]

The period (2009-2022) also witnessed continued efforts to strengthen relationships with Zou communities beyond Manipur. Building upon earlier initiatives, cooperation with organisations in Myanmar and among the wider Zou diaspora continued through exchanges relating to language development, literature, historical research, customary practices, and community affairs. These interactions reinforced a shared sense of historical identity while encouraging cooperation across political boundaries on matters of common cultural and social concern.[49]

By 2022, preparations had also begun for the forthcoming Platinum Jubilee Celebration (1954–2024/26). The HEC meetings increasingly emphasised the importance of documenting institutional history, preserving organisational records, and reviewing the achievements of successive generations of leadership. Discussions relating to historical publications, archival preservation, commemorative activities, and long-term planning reflected a growing awareness that the approaching Platinum Jubilee should serve not only as a celebration of organisational longevity but also as an opportunity to preserve the documentary heritage of the institution for future generations.[50]

Hence, the documentary records of 2020–2022 reveal an institution that had successfully completed a major phase of organisational renewal. Constitutional governance had been strengthened through periodic review, educational and cultural programmes had become firmly established, documentary practices had improved considerably, and institutional partnerships had expanded across different sectors of the community. More importantly, the organisation entered 2023 with strengthened administrative structures, wider community participation, experienced leadership, and a well-developed institutional network. Although none could anticipate the magnitude of the humanitarian crisis that would soon confront Manipur, the organisational capacity developed during the reform era would prove indispensable in responding to the unprecedented challenges that followed.

3.3.5 Organisational Expansion and Future Preparations (2021–2022)

The years 2021 and 2022 represented a period of institutional expansion and forward planning for the United Zou Organisation. Despite the challenges posed by the COVID-19 pandemic and changing political circumstances, the Organisation continued to implement programmes relating to heritage preservation, educational development, customary governance, community welfare, and international cooperation. Documentary records indicate that these initiatives reflected a growing emphasis on long-term institutional planning as the Organisation prepared for its forthcoming Platinum Jubilee (1956–2026).[51]

One of the most significant developments of the period was the establishment of the Zou Women Human Rights Organisation (ZOWHRO) during the 65th UZO Special Assembly (Zou Political Convention) held at T. Daijang Village on 20 December 2021. The formation of ZOWHRO marked an important step towards expanding women's participation in community affairs and strengthening institutional representation within the wider organisational framework.[52]

Another notable achievement was the completion and inauguration of the Zou Museum at Behiang. Established with support from the Department of Art and Culture, Government of Manipur, the Museum was virtually inaugurated by the Hon'ble Chief Minister, Shri N. Biren Singh, on 3 November 2021. Conceived as a centre for preserving the material culture and historical heritage of the Zou people, the Museum represented an important contribution towards safeguarding indigenous knowledge, artefacts, and collective memory for future generations.[53]

The Presidential Address delivered during the 66th UZO General Assembly-cum-Election (2022) further outlined several institutional priorities for the coming years, including the establishment of the Singngat Education Hub, securing Class X and XII examination centres, developing the Zou Gal Centenary Ground into a Mini-

Stadium, improving the Zou Gal Cemetery, and constructing a Tourism House at Behiang. Collectively, these proposals reflected the Organisation's growing emphasis on long-term planning and preparations for the Platinum Jubilee era. The Assembly also witnessed the release of Dr. Thang Sut Mung authored *Zou History & Culture* (2022) by Pu Chinlunthang, Hon'ble MLA of 60-Singngat, while more than forty copies of the publication were purchased during the programme, reflecting growing interest in documenting and preserving the history of the Zou people.

The Organisation also continued to support educational advancement through cooperation with churches, student bodies, and educational institutions. Discussions during this period included proposals for strengthening coaching programmes for students and youths and establishing coaching centres modelled on the successful initiatives of the Zou Sangnaupang Pawlpi (ZSP) in Delhi. These efforts reflected the Organisation's continuing commitment to human resource development and educational empowerment as essential components of community progress.[54]

Successive meetings further renewed attention towards customary institutions and indigenous governance practices. Deliberations were held on the promotion of Zou Customary Law, the organisation of awareness programmes and seminars, and the proposed revival of the Zou Chief Association (ZCA). These initiatives underscored the continuing relevance of customary institutions in preserving social cohesion and cultural identity within the community.[55]

The Organisation also gave attention to concerns relating to poppy cultivation in light of its broader commitment to community welfare and responsible social development. Pursuant to resolutions of the 67th UZO Annual Assembly and the Joint Resolution of the UZO–Zou Women's Committee and Zou Church Leaders, Pu Ngamkhenthang, Secretary (Home & Organisation), and Pu M. John Haulamlian, Secretary (External), were deputed to communicate the Organisation's concerns on the matter and to

promote awareness regarding the adverse social consequences associated with substance abuse in general and poppy cultivation in particular.[56]

The period additionally witnessed continued efforts to strengthen cooperation with Zou communities beyond India's borders. Discussions were held concerning the organisation of a future UZO International Convention and the promotion of greater collaboration in matters relating to language, literature, customary practices, and historical preservation. These developments reflected the Organisation's growing recognition of the transnational character of the Zou community and its commitment to strengthening cultural and institutional ties across international boundaries.[57]

The observance of the 67th UZO Annual Assembly-cum-Zou Gal Day in March 2023 further demonstrated the Organisation's commitment to preserving historical memory and linguistic heritage. Held at the Manipur Southern Cultural Hall, Behiang, the programme paid homage to the Zou Gal heroes of 1917–1919 and witnessed the inauguration of the Zou Script Memorial Stone by the Hon'ble MLA of 60-Singngat. During the ceremony, UZO General Headquarters President Pu Thangzamang unfurled the UZO Flag, followed by a solemn remembrance of departed Zou Gal warriors. The occasion also marked the celebration of Zouton 2023, a traditional observance associated with significant achievements of the Zou community, thereby bringing together history, language, and cultural identity within a single commemorative event.[581]

The proceedings of the 67th Annual Assembly (2023) further provide valuable insights into the Organisation's priorities on the eve of the humanitarian crisis. Delegates reviewed the observance of Zou Gal Day and the promotion of Zou Script (Zoulai) through coaching classes conducted at the Zou Gal Memorial Complex Hall, Zoveng. The Assembly also highlighted the acquisition of ZYO ambulance with the support of the Department of Tribal Affairs and Hills, Government of Manipur, and deliberated upon proposals relating to

the Zou Complex, the Zou Gal Memorial Park, and the establishment of an Education Hub. Discussions concerning the proposed Leitung Bup Zo Khawmpi (UZO International Convention) further reflected the Organisation's continuing emphasis on institutional planning, continuity, and future preparedness. Collectively, these initiatives demonstrate that UZO entered 2023 not merely as a representative body, but as a mature indigenous institution with an expanding vision for the future.[59]

Hence, the initiatives undertaken during 2021–2022 reveal an Organisation that remained actively engaged in strengthening its institutional foundations while preparing for future responsibilities. Through investments in heritage preservation, educational development, customary governance, community welfare, and international cooperation, the United Zou Organisation continued to demonstrate its capacity for institutional adaptation and forward-looking leadership on the eve of the humanitarian crisis that would emerge in 2023.

4. Leadership and Resilience in a Time of Crisis (2023–2026)

The reforms undertaken between 2009 and 2022 considerably strengthened administrative capacity, constitutional governance, committee-based coordination, and community participation. By early 2023, the organisation had established an extensive network connecting the General Headquarters with Block organisations, churches, educational institutions, youth organisations, women's organisations, professionals, and village authorities. These institutional foundations had been developed primarily to promote education, preserve history and culture, strengthen representative governance, and advance community welfare.

The outbreak of ethnic violence in Manipur on 3 May 2023 fundamentally altered the environment in which these programmes operated. The resulting humanitarian emergency demanded immediate institutional adaptation. Routine developmental activities were temporarily overshadowed by the urgent need to

coordinate relief, assist displaced families, safeguard educational opportunities, communicate with public authorities, and maintain organisational continuity under exceptionally difficult circumstances.

This section does not attempt to narrate the history of the conflict in Manipur, which has been documented elsewhere. Instead, it examines how the organisation responded to these extraordinary circumstances through documentary evidence preserved in Headquarters Executive Committee proceedings, General Assembly records, relief committee reports, official correspondence, memoranda, financial records, and related institutional documents. Particular attention is given to the coordinated efforts of the United Zou Organisation, the Zou Youth Organisation (ZYO), the Zou Sangnaupang Pawlpi (ZSP), churches, women's organisations, village authorities, and numerous volunteers whose collective service enabled the community to confront one of the most challenging periods in its recent history.

4.1 Emergency Institutional Response (May–June 2023)

The outbreak of ethnic violence in Manipur on 3 May 2023 confronted the United Zou Organisation (UZO) with one of the greatest challenges in its history. Rather than allowing the crisis to interrupt its constitutional responsibilities, the organisation immediately activated its established institutional structures to coordinate humanitarian assistance, protect displaced families, and maintain community leadership. The documentary record demonstrates that UZO's response was neither spontaneous nor improvised; it was organised through constitutional procedures and implemented in close cooperation with its affiliated organisations, particularly the Zou Youth Organisation (ZYO) and the Zou Sangnaupang Pawlpi (ZSP).[60]

The first major institutional response came through a Joint Emergency Meeting of UZO, ZYO, and ZSP held on 7 May 2023, at which the UZO/ZYO Relief Committee was formally constituted to coordinate relief operations for internally displaced Zou families.

Under the presidentship of Pu Thangzamang and vice-presidentship of Pu Nengchinlam, the meeting entrusted Pu Chinkhenpau, the General Secretary, with the responsibility of coordinating the Committee, while operational responsibilities were assigned to the ZYO in collaboration with the Headquarters. At the same meeting, an Emergency Relief Fund was established, and an appeal was issued to Zou churches and individuals to contribute towards the relief of displaced families.[61]

The response from the community was immediate and encouraging. According to the report presented to the 68th UZO Annual Assembly (2024), contributions from Zou churches, individual donors, and well-wishers amounted to ₹4,94,000, including a personal contribution of ₹20,000 from Pu M. John Haulamlian. These funds were utilised primarily to provide emergency assistance to internally displaced persons evacuated from Imphal and Sugnu, while food grains, essential commodities, and other relief materials were distributed through relief camps established under the supervision of the UZO/ZYO Relief Committee. At the time of reporting, approximately 600 displaced persons continued to receive assistance through the UZO/ZYO Relief Camp.[62]

The documentary record further indicates that relief operations were implemented through broad institutional cooperation rather than by the Headquarters alone. The Zou Youth Organisation assumed primary responsibility for volunteer mobilisation, transportation of relief materials, camp management, and logistical coordination. Simultaneously, the Zou Sangnaupang Pawlpi participated in relief activities while continuing to support displaced students. Churches, village authorities, women's organisations, and numerous volunteers complemented these efforts by providing temporary accommodation, preparing meals, collecting relief materials, and caring for vulnerable families. The humanitarian response therefore reflected the coordinated functioning of the wider institutional network that UZO had developed over previous decades.[63]

The scale of the humanitarian challenge was reflected in the statistical record presented before the 68th Annual Assembly. UZO documented the deaths of 10 Zou persons, 15 injured, the destruction or abandonment of 11 villages, damage to more than 430 houses, the operation of nine relief centres, and the displacement of more than 3,500 Zou people. These statistics were recorded not merely as evidence of suffering but as the basis upon which relief, rehabilitation, and future institutional planning were undertaken.[64]

Viewed from the perspective of institutional history, the significance of the events of May and June 2023 lies not simply in the humanitarian response itself but in the manner in which the organisation discharged its constitutional responsibilities under exceptional circumstances. The rapid establishment of the UZO/ZYO Relief Committee, the mobilisation of affiliated organisations, the creation of the Emergency Relief Fund, and the systematic coordination of volunteers demonstrated that nearly seven decades of institutional development had produced an organisation capable of responding collectively, efficiently, and responsibly when confronted with an unprecedented crisis.

4.2 Coordinating Humanitarian Relief and Community Assistance (2023–2024)

Following the establishment of the UZO/ZYO Relief Committee on 7 May 2023, humanitarian assistance gradually developed into a more structured institutional programme. The Headquarters Executive Committee supervised relief coordination through regular review of reports, financial accountability, and cooperation with affiliated organisations, ensuring that relief operations remained organised under constitutional authority rather than through isolated local initiatives.[65]

The 68th UZO Annual Assembly (2024) reviewed the operations of the Emergency Relief Fund and formally approved the audited accounts relating to contributions received from Zou churches, villages, and individual donors. The Assembly accepted the Finance

Secretary's report on the income and expenditure of the Emergency Relief Fund, thereby providing official institutional endorsement of the relief programme and reinforcing the organisation's commitment to financial transparency and accountability.[66]

The proceedings further recorded that relief assistance extended beyond emergency food distribution. In addition to supporting internally displaced persons from Imphal and Sugnu, relief operations included the provision of rice and essential commodities, management of relief camps, and continued assistance to displaced families. At the time of the Annual Assembly, approximately 600 internally Zou displaced persons remained under the care of the UZO/ZYO Relief Camp, while the Headquarters Executive Committee also considered measures for the eventual rehabilitation and return of families whose villages had become accessible.[67]

As humanitarian needs became more complex, the organisation expanded its administrative framework. On 17 July 2023, with the approval of the Zou Working Committee (ZWC), the UZO Relief and Resettlement Committee was constituted to address the longer-term needs of families who had lost homes and property during the conflict. The establishment of this Committee marked an important transition from emergency relief towards rehabilitation and community recovery, reflecting the organisation's recognition that displacement required sustained institutional support beyond immediate humanitarian assistance.[68]

The documentary record also shows that the Headquarters took steps to safeguard the integrity of relief administration. Following reports that unauthorised groups and individuals had collected donations in the name of the community, a Press Reminder dated 26 July 2023 clarified that future fundraising for humanitarian purposes should be undertaken only with the knowledge and approval of the UZO General Headquarters. This measure sought to protect public confidence, prevent duplication of collections, and ensure that relief resources were administered through recognised institutional channels.[69]

Hence, these documentary records demonstrate that the humanitarian response evolved into a well-organised institutional programme characterised by financial accountability, constitutional supervision, and long-term planning. The establishment of specialised committees, the auditing of relief funds, the regulation of fundraising, and the transition from emergency assistance to rehabilitation illustrate how UZO adapted its administrative structures to meet the changing needs of the community during an extended humanitarian crisis.

4.3 Safeguarding Education During Displacement (2023–2025)

While humanitarian relief remained an immediate priority, the United Zou Organisation also recognised that prolonged displacement threatened the educational future of an entire generation of Zou students. School closures, displacement from homes, disruption of examinations, and the loss of books and study materials created serious challenges for students at every level. Consequently, the Headquarters Executive Committee, in collaboration with the ZSP, churches, teachers, and educational institutions, incorporated educational continuity into the organisation's wider humanitarian response.[70]

The documentary record demonstrates that the ZSP assumed a leading role in this effort. Working in close coordination with UZO, the organisation mobilised volunteer teachers, educational institutions, and community leaders to assist displaced students. One of its most significant initiatives was the organisation of a free one-month coaching programme for students preparing for the Secondary School Leaving Certificate (SSC) Examination, in which more than 160 students participated. The programme was intended not only to prepare students academically but also to restore confidence and stability during a period of profound uncertainty.[71]

Educational support extended beyond coaching programmes. The ZSP continued to strengthen its Library-cum-Study Centre, encouraged students to make use of available learning facilities, and

organised recreational and educational activities for internally displaced students residing in relief camps. These initiatives reflected the conviction that education remained an essential component of community recovery and should continue despite the disruptions caused by displacement.[72]

The organisation also benefited from the cooperation of churches, teachers, and local communities. Church institutions provided accommodation and study spaces where possible, teachers voluntarily assisted students preparing for public examinations, and community members contributed educational materials and financial support. Such collaboration complemented the broader humanitarian programme coordinated by UZO and demonstrated that educational assistance had become a shared institutional responsibility rather than the concern of the student organisation alone.[73]

Viewed in historical perspective, the educational initiatives undertaken during 2023–2025 represented a continuation of UZO's long-standing commitment to educational development that had characterised the organisation since the 1970s. Although the circumstances were unprecedented, the institutional response remained consistent with the organisation's enduring conviction that education constituted the foundation of community advancement. By safeguarding educational continuity during a period of displacement, UZO and the Zou Sangnaupang Pawlpi ensured that humanitarian assistance extended beyond immediate survival to the preservation of future opportunities for the younger generation.

5.4 Institutional Continuity and the Road to the Platinum Jubilee (2024-2026)

The 68th Annual Assembly, held on 15 January 2024 at P. Kamdou Veng Playground, Churachandpur, marked an important stage in the Organisation's transition from emergency humanitarian response towards institutional recovery. Convened in the midst of the continuing ethnic conflict, the Assembly demonstrated that

UZO's constitutional governance remained fully operational while adapting to new community needs. Significantly, the Assembly was organised in conjunction with the Zou Volunteers Parade, during which ninety-seven volunteers participated in a ceremonial parade and public demonstration of discipline and preparedness before the delegates and the wider community. The event symbolised the emergence of the volunteer corps as an integral component of UZO's institutional response to the humanitarian crisis. The Assembly itself was attended by 163 accredited delegates representing UZO Blocks, affiliated organisations, traditional chiefs, former office-bearers, and other community institutions.[74]

In his Presidential Address, Pu Thangzamang further informed the Assembly that several important programmes approved by the previous Annual Assembly, including the Gospel Olympic and the proposed *Leitung Bup Zo Khawmpi* (UZO International Convention), could not be implemented because of the prevailing security situation. Even so, the Assembly reaffirmed the Organisation's commitment to resume these initiatives as conditions improved, demonstrating that long-term institutional planning continued despite the challenges posed by the humanitarian crisis.

The Assembly further reviewed several important institutional initiatives undertaken during 2023. Reports were presented on the activities of the UZO/ZYO Relief Committee, the operation of the Emergency Relief Fund, the revival of the United Zou Chief Association Manipur (UZCAM), and the organisation of the Zou Volunteers. The volunteer organisation was established to assist in rescue and relief operations during the crisis and to support the protection of the community against untoward incidents arising from the ongoing violence. As the security situation improved and the intensity of the conflict declined, the need for the organisation diminished. Accordingly, the UZO Core Committee resolved to disband (revoke) the Zou Volunteers on 28 December 2025.

The proceedings also endorsed the Press Reminder issued on 26 July 2023, directing that donations collected in the name of the Zou

community should receive prior approval from the General Headquarters. This measure strengthened financial discipline, safeguarded public confidence, and ensured that humanitarian assistance remained properly coordinated through recognised institutional channels.[75]

Institutional responsibilities during this period extended beyond humanitarian assistance. In accordance with its constitutional mandate and longstanding role in matters affecting the community, the General Headquarters continued to facilitate customary governance and promote peaceful resolution through dialogue and consultation. An important example was the Presidential Order dated 9 March 2024, which established an institutional framework for addressing longstanding matters relating to chieftainship and village administration in Singngat. With the consent of the families concerned, the Organisation facilitated an amicable arrangement whereby the administration of the village was recognised separately as Upper Singngat and Singngat (H). Through constitutional and customary procedures, the Order sought to strengthen understanding, cooperation, and peaceful coexistence within the community, reaffirming UZO's continuing role in fostering unity alongside its humanitarian responsibilities.[76]

As conditions gradually stabilised, organisational attention increasingly turned towards the future. Successive meetings of the Headquarters Executive Committee and the General Assembly initiated preparations for the Platinum Jubilee (1956–2026). The Jubilee was envisioned not merely as a commemorative celebration but as an opportunity to document the organisation's institutional history, preserve archival records, honour pioneering leaders, recognise the contributions of affiliated organisations, and renew the organisation's vision for future generations.[77]

This process gathered further momentum during the 69th Annual Assembly (2025). The Assembly approved the Annual Audit and Budget, reviewed preparations for the 70th General Assembly and General Elections, discussed the establishment of the Zou Christian

Leaders Forum (ZCLF), and adopted additional resolutions relating to organisational finance and administration. These proceedings demonstrate that the organisation had successfully progressed from emergency response towards normal constitutional governance while simultaneously preparing for its Platinum Jubilee.[78]

So, the years 2023–2026 represent one of the most significant periods in the institutional evolution of the United Zou Organisation. Faced with unprecedented humanitarian challenges, the organisation not only coordinated relief and rehabilitation but also maintained constitutional governance, strengthened financial accountability, continued customary leadership, expanded the service of the Zou volunteers (revoked in 2025), and laid the foundations for its Platinum Jubilee. Rather than interrupting institutional development, the crisis ultimately demonstrated the maturity, resilience, and adaptability that UZO had acquired through nearly seven decades of collective leadership and community participation.

6. Legacy and Future Directions

The seventy-year history of the United Zou Organisation (UZO) reflects the evolution of an indigenous representative institution that adapted to changing political, social, and economic circumstances while remaining rooted in the aspirations of the Zou community. From its establishment in 1954 to its preparations for the Platinum Jubilee in 2026, the Organisation expanded its constitutional functions, strengthened its institutional structures, and broadened its sphere of service. Its historical significance lies not merely in its longevity but in its ability to provide consistent leadership across successive generations.

One of UZO's enduring contributions has been the establishment of a stable system of constitutional governance. Through regular General Assemblies, committee-based administration, and constitutional procedures, the Organisation cultivated a tradition of collective leadership, accountability, and representative decision-making. Successive constitutional amendments and administrative

reforms enabled it to respond to changing community needs while preserving its foundational principles.

Education has likewise remained central to UZO's institutional legacy. From supporting schools in its formative years to implementing educational policies, assisting students, and undertaking educational initiatives during the humanitarian crisis of 2023–2025, the Organisation consistently viewed education as an essential instrument of community advancement.

The preservation of history, culture, and collective identity emerged as another important institutional responsibility. Through historical research, commemorative programmes, and the preservation of community archives, UZO has helped safeguard the historical memory of the Zou people and strengthen a shared sense of identity across generations.

Equally significant has been its ability to foster cooperation among affiliated institutions, including ZYO, ZSP, churches, village authorities, women's organisations, and numerous voluntary bodies. This collaborative model of leadership has reinforced community participation, institutional resilience, and collective ownership of organisational programmes.

6.2 Historical Assessment of the United Zou Organisation

The historical trajectory of the United Zou Organisation also affirms several of the analytical perspectives adopted in this study. Weber's conception of institutions as enduring systems of legitimate authority is reflected in the Organisation's commitment to constitutional governance and representative leadership, while Ostrom's insights into collective action help explain its ability to sustain community participation across generations. Likewise, the documentary and oral sources examined in this study reinforce the observations of Bloch, Tosh, and Vansina regarding the importance of archives, institutional records, and collective memory in reconstructing the history of indigenous societies.[79]

The *first phase* (1956–1969) was marked by institutional foundation and constitutional formation. During these formative years, the Organisation established its representative character, adopted constitutional procedures, and laid the foundations for collective leadership.

The *second phase (1970–2008*) witnessed institutional consolidation and community expansion. Activities diversified to include education, cultural preservation, student welfare, electoral participation, and broader community engagement, transforming UZO into a mature representative institution.

The *third phase (2009–2022*) was characterised by institutional renewal and strategic transformation. Organisational reforms strengthened committee-based administration, improved documentation, and introduced long-term policy initiatives relating to education, culture, and community development.

The *fourth phase (2023–2026)* demonstrated institutional resilience under extraordinary circumstances. Despite the humanitarian crisis in Manipur, the Organisation successfully adapted its constitutional structures to coordinate relief operations, maintain educational continuity, and sustain representative governance.

Viewed more broadly, the history of UZO represents an important example of indigenous institutional development in Northeast India. The documentary evidence presented in this study illustrates the gradual transformation of the Organisation from a representative community body into a mature indigenous institution capable of adapting to changing historical circumstances while remaining faithful to its founding principles (Table 6.1).

6.3 Looking Beyond the Platinum Jubilee

The documentary evidence presented in this study demonstrates that the history of the United Zou Organisation is fundamentally the history of an indigenous institution sustained through constitutional governance, collective leadership, and community participation. Over seven decades, the Organisation adapted to

changing circumstances while remaining committed to the welfare, identity, and aspirations of the Zou community.

One of the clearest lessons emerging from this study is the importance of preserving institutional memory. The General Assembly Proceedings, Headquarters Executive Committee records, committee reports, correspondence, photographs, and other archival materials constitute an invaluable historical resource. Their continued preservation and systematic documentation will strengthen both the Organisation and future historical research.

As the United Zou Organisation enters its *Platinum Jubilee era*, its greatest strength continues to lie in the collective commitment of its leaders, affiliated organisations, churches, youth, students, volunteers, and the wider community. The history documented in this volume demonstrates that enduring institutions are built not by individuals alone but by successive generations working together with a shared sense of responsibility and purpose.

The story of the United Zou Organisation is therefore not concluded with this volume. Rather, it stands as a record of seventy years of institutional evolution and as a foundation upon which future generations may continue to strengthen the Organisation in service of the Zou community.

7. Conclusion

The history of the United Zou Organisation between 2009 and 2026 reflects both continuity and change. Building upon the foundations laid by earlier generations, the Organisation continued to expand its role in education, cultural preservation, community development, and public service. At the same time, it demonstrated an ability to respond to new challenges through collective leadership and constitutional governance.

Viewed across the wider span of 1954 to 2026, the United Zou Organisation stands as an important example of indigenous institution-building in Northeast India. Its history illustrates how community-based institutions can preserve collective identity,

sustain representative leadership, and adapt to changing historical circumstances without losing their fundamental character.

As the Organisation approaches its Platinum Jubilee, its story remains unfinished. The experiences of the past seven decades will continue to guide future generations as they build upon the legacy of those who came before them. In this sense, the history of the United Zou Organisation is not only a record of the past, but also a continuing journey into the future.

End Notes

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[17] United Zou Organisation, General Assembly Proceedings (2010–2014); records of consultations with village authorities, church leaders, youth organisations, and community institutions relating to civic and electoral awareness.

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4

The Zou Sangnaupang Pawlpi (1958–2026): A Documentary History

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Solomon Manglianmung[2]

*[**Editorial Note:** The Zou Sangnaupang Pawlpi (ZSP) has remained one of the most enduring and influential institutions of the Zou people since its establishment on 16 June 1958 at Tuaitengphai, Manipur. Founded to promote education, moral discipline, unity, and community service among Zou youth, it has evolved into a vibrant socio-educational organisation that has shaped generations of community leaders. Based on archival records, constitutions, executive proceedings, organisational publications, and oral testimonies, this chapter traces the historical evolution of ZSP, highlighting its institutional growth, educational initiatives, constitutional development, and contributions to cultural preservation and community welfare. It further demonstrates how ZSP has nurtured leadership, strengthened social cohesion, and promoted the collective aspirations of the Zou people while underscoring the importance of preserving its institutional memory through systematic documentation.]*

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1. Introduction

Student organisations have historically played an important role in promoting educational advancement, leadership formation, and social transformation among indigenous communities in Northeast India. For relatively small ethnic groups such as the Zou[1], voluntary organisations became essential institutions through which educated youth could respond collectively to the educational and social challenges confronting their community during the mid-twentieth century.[2]

The emergence of Christianity and mission education during the early twentieth century profoundly transformed Zou society. Formal schooling created a new generation of educated young people who increasingly recognised the need for an organisation dedicated to promoting education, moral responsibility, and collective progress. These developments culminated in the establishment of the Zou Sangnaupang Pawlpi (ZSP) on 16 June 1958, marking the beginning of an organised student movement within the community.[3]

Since its establishment, ZSP has consistently pursued its founding ideals by encouraging educational achievement, fostering unity among Zou students, promoting cultural awareness, and nurturing responsible leadership. Through educational seminars, academic recognition programmes, student counselling, leadership training, and community service, the organisation has contributed substantially to improving educational aspirations and strengthening social cohesion among the Zou people.[4]

Despite its historical significance, no comprehensive scholarly study has previously examined the organisation's institutional development. Existing knowledge has largely remained scattered across unpublished minutes, conference records, constitutions, organisational publications, and oral recollections of former members. This article therefore seeks to reconstruct the historical evolution of ZSP through systematic examination of these primary

sources while situating its development within the broader educational and social history of the Zou community.

The study employs the historical method by critically analysing archival documents together with oral evidence where documentary records are incomplete. Particular attention is given to the organisation's foundation, revival, constitutional development, educational contributions, and institutional legacy. In doing so, the article contributes not only to the history of ZSP but also to the broader historiography of indigenous voluntary organisations in Northeast India.[5]

2. Historical Background of Zou Sangnaupang Pawlpi

The establishment of the Zou Sangnaupang Pawlpi cannot be understood apart from the wider transformation of Zou society during the first half of the twentieth century. Prior to the introduction of Christianity and formal education, the Zou community maintained its indigenous social institutions, customary governance, and oral traditions, while educational opportunities were virtually absent. The arrival of Christian missionaries fundamentally altered this situation by introducing schools that gradually produced the community's first generation of literate youth.[6]

Before the establishment of the Zou Sangnaupang Pawlpi (ZSP), the educational landscape of the Zou community was characterised by limited access to formal schooling, inadequate infrastructure, and geographical isolation. Like many indigenous communities inhabiting the hill regions of present-day Manipur, the Zou people traditionally relied on indigenous systems of knowledge transmitted orally through family, clan, village institutions, customary laws, folklore, and religious traditions. Reflecting on her time completing Class 2 (ani subah) in the 1940s, Niangzadim recalled how rare modern education was for the Zou community.

In those days, schooling was viewed as a privilege meant solely for boys, leaving just a fraction of students pursuing their education in Imphal (Niangzadim, 2026)[7]. Thangliankham and T. C. Tungnung

(2004), in their historical article *Ebenezer,* published in *Tapidaw 50: A Memento of 50 Years of Christianity*, note that only a handful of individuals from the Zou community had attained formal education up to Class VI during the 1950s. Among the earliest known Zou students pursuing higher education were Nengkhogin, Semkhopau, Thonghang, and Kaizakham, who were studying in Classes VIII and IX at schools in Imphal during that period. These records constitute some of the earliest documented evidence of formal education among the Zou people and remain an important historical source for tracing the educational development of the community. They become the pioneer in the formation Community Based Zou Organisation such as Jou Christian Association (JCA)[8] in 1954 (*Jou gam leh Pasian thu*, 1954), Zou Sangnaupang Pawlpi in 1958.

The aforementioned group of students was subsequently joined and supported by several prominent leaders of the Zou community with formal education, including Thangkhanlal, David K. Samte, T. Gouzadou, Thangkhenkhup, Zelzakap, T. Gougin, T. Stephen Semkholun, Chinkham Munluo, T. C. Tungnung, M. Dongkhomang, Dominic Khamkhanmang Munluo, and M. Linus Liankhohau, among many other distinguished individuals who contributed significantly to the advancement of the community (ZSP, 2012)[9].

Christianity reached the Zou areas through the Northeast India General Mission (NEIG Mission) in 1930,[10] bringing not only religious change but also access to formal education. Mission schools soon became centres for literacy, social mobility, and intellectual development. Within a few decades, educated Zou youths began assuming important roles as teachers, church workers, and community leaders, creating increasing awareness of the transformative power of education.[11]

Among the pioneers of modern education were Nengkhogin, Semkhopau, Thonghang, and Kaizakham, whose educational achievements demonstrated new opportunities for the younger generation. Their accomplishments inspired many families to value

formal schooling and helped lay the intellectual foundations for organised student activity.[12]

The formation of the Jou Christian Association (JCA)[13] in 1954 further encouraged cooperation among educated Zou Christians and demonstrated the effectiveness of organised collective action. Although primarily religious in purpose, the Association fostered a spirit of unity and organisational experience that later influenced the establishment of ZSP.[14]

By the late 1950s, the number of Zou students attending educational institutions had steadily increased. However, they faced numerous challenges, including limited educational resources, financial constraints, and the absence of an organisation capable of representing their collective interests. These circumstances generated growing recognition of the need for a student body dedicated to promoting education, strengthening mutual support, and encouraging moral and intellectual development.

Responding to these needs, community leaders and educated youths convened a meeting at Tuaitengphai on 16 June 1958, where they established the Zomi Sangnaupang Pawlpi[15]. The organisation was founded with the conviction that education constituted the most effective means of advancing both individual achievement and community progress. Its founding marked an important milestone in the institutional history of the Zou people and initiated a tradition of organised student leadership that has continued for more than six decades.

3. Foundation of the Zou Sangnaupang Pawlpi (1958)

The establishment of the Zomi Sangnaupang Pawlpi (ZSP) on 16 June 1958 marked a turning point in the educational and organisational history of the Zou people. By the late 1950s, increasing access to formal education had produced a growing number of educated Zou youths who recognised the need for a common platform to promote education, foster unity, and address the challenges faced by students. Existing religious and community organisations had contributed significantly to social cohesion, yet

none was devoted exclusively to the educational and intellectual advancement of Zou students.

Responding to this need, community leaders, students, and educated youths convened at the M.E. School, Tuaitengphai, where they formally established the Zomi Sangnaupang Pawlpi[16]. The meeting was presided over by Pu P. Kaizakham[17], one of the pioneering educated members of the community, whose leadership was instrumental in guiding the proceedings. The assembly unanimously adopted the proposal to create an organisation dedicated to promoting education, moral discipline, mutual cooperation, and community service among Zou students.

During the inaugural meeting, T. Thongzadou was nominated as the first President, while M. Dongkhomang became the first General Secretary. Together with the founding Executive Committee, they laid the organisational foundation upon which subsequent generations would build. Although the organisation possessed limited financial and material resources, its founders demonstrated remarkable commitment to educational advancement and community development (Khamchinmang, ZSP GHQ Khangthu, 108).

From its inception, ZSP defined itself not merely as a student association but as a movement for collective progress. Its principal objectives included encouraging formal education, cultivating responsible leadership, strengthening solidarity among students, promoting ethical values, and preserving the cultural identity of the Zou people. These guiding principles would continue to shape the organisation's programmes and institutional development over the following decades.

The foundation of ZSP reflected broader social changes occurring within the community during the post-independence period. Education increasingly came to be viewed as the principal means of social mobility and community advancement, while organised student leadership provided an effective mechanism for addressing educational challenges collectively. Consequently, the establishment

of ZSP represented not only the creation of a student organisation but also the emergence of an indigenous institution committed to the long-term intellectual and social development of the Zou community.

4. Revival and Organisational Development (1961–1990)

Following its promising beginning in 1958, the activities of the Zou Sangnaupang Pawlpi gradually declined, and by 1959 the organisation had become largely inactive. The decline was primarily attributable to the limited number of educated members, the absence of an established administrative structure, inadequate financial resources, and the difficulty of maintaining regular communication among geographically dispersed villages. Although the organisation experienced this temporary setback, its founding ideals remained alive among former members and community leaders.

Recognising the continuing importance of an organised student movement, senior members initiated efforts to revive the organisation. Their efforts culminated in 1961, when a ***Caretaker*** Committee was constituted to reorganise the association and restore its activities. This marked the beginning of a new phase in ZSP's institutional history, characterised by renewed organisational stability and expanding participation. With the objective of reviving and strengthening the student body, a consultative meeting was convened at the residence of Pu T. Gougin at Tuibul village in 1961. The meeting nominated Pu Paukhuo as Convenor, Pu Thongzakhai as Chairman, Pu M. Siahzathang as Secretary, and Pu T. Gouzadou as Treasurer, with Pu Ginzapau, Pu M. Lachinkhai, Pu T. Thongpao, Pu M. Thangkholal, Pu Lienzakap, Pu Tongzakham, Pu Khupdoukham, Pu Suahzakap, Pu M. Zamthang, Pu H. Mangsuan, and Pu T. Ginzadong as members. The nominated body was entrusted with the task of reviving the organisation and initiating the process for the election of new leaders.

One of the most significant achievements of the revived organisation was the convening of its First General Conference at Tuibul. The

conference reaffirmed the objectives of the association, strengthened its administrative framework, and demonstrated renewed community support for student organisation. It also established the General Conference as the organisation's highest decision-making body, providing a regular forum for reviewing programmes, electing office bearers, and determining future policy directions.

According to Khamchinmang (2004), the caretaker office bearers organised the first ZSP General Conference at Tuibul village in 1961, where the session nominated Pu T. Thongzadou as President, Pu M. Siehzathang as Vice President, Pu M. Dongkhomang as General Secretary, Pu T. Thongzakhai as Joint Secretary, Pu M. Tongkhosoi as Treasurer, Pu S. Paukhuo as Auditor, Pu T. Ginzapau as Secretary for Games and Sports, Pu T. Gouzadou as Assistant Secretary for Games and Sports, Pi Lamkhonei and Pi Nemchiin as Executive Members, and Pu Senkhopao Samte as Advisor for the term 1961–62.

Subsequently, the Khuga Western, Imphal, Singngat, Khuga Eastern, Tuining, Gangal, and Kailamnuai Blocks were also inaugurated on the same day. The Khuga Western Block appointed M. Lachinkhai as Chairman, M. Thangkhanlal as Secretary, and T. Semkholun as Treasurer; the Imphal Block appointed M. Liankhohau as Chairman, Lamkhonieng as Secretary, and Khupkhopau as Treasurer; the Singngat Block appointed Thongzakham as Chairman, Tongzakham as Secretary, and Hauchinthang as Treasurer; the Khuga Eastern Block appointed Tongchinmang as Chairman, T. Tongchinpau as Secretary, and S. D. Khamzalam as Treasurer; the Tuining Block appointed Holpau as Chairman and Kapthang as Secretary; the Gangal Block appointed Ulzamang as Chairman, Lianchinthang as Secretary, and Mangchinpau as Treasurer; and the Kailamnuai Block appointed Jangzahau as Chairman, Khamzagin as Secretary, and Bulkhomang as Treasurer.

Although surviving archival records for the period between 1970 and 2007 remain limited, available evidence indicates that ZSP

continued to expand its organisational network and strengthen its educational activities. Successive leaderships encouraged student participation, promoted academic excellence, and maintained cooperation with churches and other community organisations. During these decades, the association gradually consolidated its position as the principal student organisation of the Zou community (T.C. Tungnung, 2026).

5. Archival Loss and the Challenge of Historical Documentation

For much of its history, the Zou Sangnaupang Pawlpi (ZSP) lacked a permanent office and archival repository. Consequently, official records, including minutes, correspondence, and reports, were kept by successive General Secretaries. Although practical at the time, this arrangement exposed the organisation's documentary heritage to loss through frequent leadership transitions, relocation, and the ethnic conflicts that affected Manipur during the 1990s. As a result, much of the archival record covering approximately 1970–2007 has been lost or misplaced.

The disappearance of these records has created a significant gap in the organisation's history, particularly because this period witnessed major institutional growth, organisational expansion, and administrative development. In the absence of primary sources, historical reconstruction has depended largely on oral testimonies, personal collections, organisational publications, newspaper reports, and the limited surviving official records.

The experience highlights the critical importance of systematic archival preservation. Permanent archival facilities, effective records management, and responsible custodianship are essential for safeguarding institutional memory and ensuring that future generations have access to authentic historical evidence. For ZSP, preserving its documentary heritage is not merely an administrative responsibility but an essential component of protecting its identity and legacy.

T.C. Tungnung, the lone survival of the 1960s-70s leader said during his personal interview with the author that, the organisation adapted to changing educational and social conditions by broadening its programmes beyond student welfare. Educational advocacy, leadership development, community service, and cultural awareness increasingly became integral components of its activities. Through these initiatives, ZSP contributed to the emergence of a generation of educated youths who later assumed important responsibilities in churches, educational institutions, civil society organisations, government services, and other professional fields.

The revival period therefore represented far more than the restoration of organisational activity. It established the institutional continuity necessary for ZSP's long-term growth and ensured that the vision articulated by its founders in 1958 remained relevant for succeeding generations. By the close of the twentieth century, the association had become a recognised educational and community institution whose influence extended well beyond the student population it was originally created to serve.

Despite extensive efforts to trace the early records of the Zou Sangnaupang Pawlpi (ZSP), a documentary gap of more than five decades remains. The earliest verifiable record currently available begins with the leadership for the period 2004–2009, documented in the United Zou Organisation (UZO) Golden Jubilee Souvenir (1954–2004) under the article titled "Zomi Sangnaupang Pawlpi, GHQ Khangthu," authored by T. Khamchinmang, who was serving as the Acting General Secretary of ZSP Headquarters at the time. In the absence of earlier archival records, this publication constitutes the earliest authenticated documentary source presently available for reconstructing the organisational leadership history of ZSP.

According to this record, the office bearers for the period 2004–2009 were as follows: President, James Khamchinsuan; Vice President, Lunginthang @Ginbawi; General Secretary, Robert Z. Zou; Assistant Secretary, T. Khamchinmang; Finance Secretary, Chinlunmang; and Treasurer, Zamkhopau.

The earliest Surviving Minute Book available for reference begins with the proceedings of an Executive Committee meeting held on 23 November 2008 at the residence of Mr. Nengchinlam, Secretary of Games and Sports, Zomi Colony. The meeting began at 2:23 p.m. and was attended by eleven (11) Executive Committee members. This Minute Book is the earliest extant official record currently held in the organisation's archives and serves as an important primary source for reconstructing the chronological history of the Zou Sangnaupang Pawlpi from 2008 onward. The meeting resolved to complete preparations for the Golden Jubilee, including the Jubilee Stone, Jubilee Souvenir, and Jubilee Calendar. It also resolved to review the constitution of the Zou Sangnaupang Pawlpi and formed a Constitution Review Committee[18].

6. ZSP Golden Jubilee (1958 – 2008) Event

ZSP was originally named **Zomi Sangnaupang Pawlpi**. Pursuant to Resolution No. 1 of the UZO GHQ 52nd General Assembly, held on 3 April 2007 at Singngat Community Hall, Singngat, and in accordance with the UZO direction issued to ZSP GHQ on 19 May 2007, the organisation was officially rechristened **Zou Sangnaupang Pawlpi (ZSP).[19]**

The Golden Jubilee of the Zou Sangnaupang Pawlpi (ZSP), commemorating fifty years of the organisation's establishment (1958–2008), was celebrated on 15–16 October 2008. In preparation for this historic milestone, the Golden Jubilee Celebration Central Committee (GJCC) was constituted on 24 February 2008 at the Zou Presbyterian Synod Conference Hall, Zomi Colony. The committee comprised nine sub-committees responsible for planning and executing the celebration. Kaikhankap and P. Luaizalal were appointed Chairman and Secretary, respectively. Kaikhankap chaired the committee until its 12th meeting, after which Ginsuanhau @ G.S. Haupu assumed the chairmanship from the 13th GJCC Meeting held on 27 September 2008, leading the final phase of preparations.

6.1 Golden Jubilee Cultural Day (15 October 2008)

The opening day of the celebration was dedicated to promoting and preserving the rich cultural heritage of the Zou people. The programme was inaugurated in the presence of Philip Thanglienmang, DANICS, Commissioner (VAT), Government of NCT Delhi, as Chief Guest, Pu Manglienthang, noted social worker, as Functional President, and Haukhanthang, representing Mannuamching, MCS, as Chief Host.

The daytime programme featured an impressive showcase of Zou cultural traditions. Radio Veritas Asia opened the festivities with a dramatic presentation depicting traditional Zou customs and practices. Traditional dances and folk performances were presented by ZSP units from Tuaitengphai, Zoveng, Singngat, Zomi Colony, Imphal, and educational institutions including Sielmat Christian Higher Secondary School, Rayburn School, and the Thangkhal Cultural Troupe. Contemporary cultural performances blending modern artistic expressions with traditional themes were presented by Grace Academy, Young Learners School, Zopatong, Soikholal Ideal High School, Chinkham Modern High School, Sugnu ZSP, Imphal ZSP, and the popular youth group The Ugy Guys.

The evening programme, popularly known as the Beauty Contest Nite, attracted widespread public participation and was attended by political leaders and representatives of several civil society organisations, including the Kuki Inpi, Kuki Students' Organisation (KSO), Zomi Students' Federation (ZSF), Simte Students' Progressive Organisation (SSPP), Churachandpur District Students' Union (CDSU), Khangthah Zuun Pawl (KZP), Sukte Youth Organisation (SYO), Mizo Zirlai Pawl (MZP), Zillai, and the Gangte Students' Organisation (GSO), reflecting the cordial relationship maintained by ZSP with neighbouring communities and student organisations.

A major attraction of the evening was the Miss ZSP Golden Jubilee 2008 pageant, in which eleven contestants competed through several rounds, including self-introduction, traditional attire, written

assessment, and personal interview. Grace Mangngailun of Tuining was crowned Miss ZSP Golden Jubilee 2008, while Ruth Lunneikim of Kullian and Sandy Lianboi of Imphal were declared the First and Second Runners-up, respectively.

The celebration concluded with a musical concert featuring renowned artists from the Chin–Kuki–Mizo cultural fraternity, including Lengtong Pauno, Kapno, Malsawmtluangi, Benny Khongsai, T.T. Lal, Lawrence Suonmeng, Muannu, K.S. Lyanzaw, K.S. Thang, Hatboi Taithul, Sianpiahthang, and Oauginmuan, whose performances added to the festive atmosphere.

6.2 Golden Jubilee Main Celebration (16 October 2008)

The Main Celebration was held on 16 October 2008 and marked the formal commemoration of the organisation's fifty-year journey. The highlight of the programme was the unveiling of the ZSP Golden Jubilee Commemorative Stone by Khanthang, son of Phungzathang, then a Minister in the Government of Manipur, who attended as the Chief Guest. The function was presided over by T.N. Haokip, Minister, as Functional President, while K. Ranjit Singh, Minister, served as Guest of Honour. Mangibabu, MLA for Thanga Assembly Constituency, and T. Hangkhanpao, MLA for Singngat Assembly Constituency, attended as Chief Hosts.

An important feature of the celebration was the presentation of the Outstanding ZSP Award to distinguished individuals in recognition of their exceptional contributions and achievements in their respective professions, symbolising the organisation's appreciation of excellence and service to society.

The financial report presented after the celebration recorded a total income of ₹8,67,582 raised through donations and contributions from various sources. Total expenditure amounted to ₹8,91,113, leaving an outstanding liability of ₹23,531, which the organising committee subsequently resolved to settle. Despite this modest deficit, the Golden Jubilee was widely regarded as one of the most successful and memorable events in the history of the Zou Sangnaupang Pawlpi. It not only celebrated five decades of

institutional achievement but also strengthened the organisation's commitment to education, cultural preservation, youth leadership, and community service, while reaffirming its vision for the future.

7. General Election 2009 and Activities

The General Election of the Zou Sangnaupang Pawlpi (ZSP) was held on 9 May 2009 at Zou Gal Hall, Zoveng. The election was conducted under the supervision of the Election Commission, comprising James Khamchinsuan as Chairman and M. Dongzalam Zou as Secretary. Following the completion of the electoral process, the General Assembly elected the following office bearers for the 2009–2012 term of office: Nengchinlam as President, Khaiminlian as General Secretary, and Niangbawi as Finance-cum-Treasurer.[20]

Following the declaration of the election results, Pu T. Hangkhanpao, President of the United Zou Organisation (UZO) Headquarters, administered the Oath of Affirmation to the newly elected office bearers. Subsequently, the new Executive Committee convened its inaugural meeting on 1 June 2009 at the residence of the President. During this meeting, the Executive Committee expanded its cabinet by appointing additional office bearers, department secretaries, and advisers.[21] The *Executive Committee* comprised Nengchinlam as President; Chinkhenpau/Nengkhosoi as Vice President;[22] Khaiminlian as General Secretary; H. Lalkhawm as Joint Secretary; and Man Enniang as Finance-cum-Treasurer, with Thangchinlam as Finance Secretary and Deingaivung as Treasurer. The *Department Secretaries* were Zamkhanpau (Organisation), Thawnglianlal (Education and Statistics), Nengkhosoi/Jenny Dimneilam (Arts and Culture), Donglamthang and Joseph Kapsuanmung (Information and Publicity), Ignatius Kamsuankhai (Games and Sports), and Niandeichiin (Women Wing). The *Advisers* were Michael Ginzasuan (Ex-President), Francis Zamkhanthang (Ex-General Secretary), D. Munluo (Ex-President), H. Kapneithang (Ex-President), and T. Khamchinmang (Ex-President).

Remarkable Activities

1. Class X (137 ZSPs) and XII (44 ZSPs) successful students felicitation and Career Orientation (16 June 2009)
2. Meritorious Award recipients:[23]
    a. Rev. T. Doupu Memorial Award (Highest marks in class -X) – Sylvia Lhingnunmawi d/o Michael Ginzasuan
    b. Thangkhanlal Meritorious Award - Sylvia Lhingnunmawi d/o Michael Ginzasuan
    c. Kapu Saipu Memorial Award – Ruthy Mandeiching d/o Chinkhanthang
    d. P. Suahzahau Meritorious Award – T. Ngaideiching d/o T. Chinsuanthang and Bosco T. Munluo s/o Dominic K. Munluo.
3. The Executive Committee members under the theme "Strengthening Institutional Administration" conducted a Tour Program to all the existing blocks.[24]
4. The Executive Committee designated John C. Manlun, Vice President, and H. Lalkhawm, Joint Secretary, as the official representatives of the Zou Sangnaupang Pawlpi (ZSP) to the Zomi Students' Forum (ZSF). It further designated T. Khaisuankhup, Vice President, and Nengkhosoi, Secretary for Arts and Culture, to represent ZSP in the Churachandpur District Students' Union (CDSU) for the current term.[25]
5. As part of its educational and intellectual initiatives, the Zou Sangnaupang Pawlpi (ZSP), in collaboration with the Zou Workshop Forum (ZWF)[26], organised an Essay Writing Competition on 31 October 2009 at Chinkham Modern High School. The competition focused on the theme "Zou Nampi – Hunpeisa (Past), Tuhun (Present) leh Maban (Future)," encouraging participants to reflect on the history, contemporary condition, and future prospects of the Zou community. The first, second, and third prize winners received cash awards of ₹5,000, ₹4,000, and ₹3,000, respectively, while five additional contestants were presented with consolation prizes of ₹200 each.[27] Niangsianching Tungnung d/o T. Tunzagin of Kamdou veng, Nemhoikim Tungnung d/o T. Ginzadong of Kamdou veng and

Seiminthang s/o Khupchinthang of Zomi Colony are the winner of the 1st. 2nd and 3rd prizes respectively.

6. At its 10th Executive Committee Meeting, held on 8 June 2010, the Zou Sangnaupang Pawlpi (ZSP) resolved to expand its Meritorious Award Scheme by instituting four additional subject-specific awards to recognise outstanding academic performance among ZSP members in the High School Leaving Certificate (Class X) Examination. The newly instituted awards were: (1) the Tongzapau Memorial Award for the highest marks in Mathematics, sponsored by Jibulee Moi, Chief of Behiang; (2) the Dr. Michael H. Taithul Memorial Award for the highest marks in English, sponsored by Mary Grace, Headmistress of Grace Academy School; (3) the Dr. Tongkhokai Tungnung Memorial Award for the highest marks in Science, sponsored by Mawiniang and Family; and (4) the Haupu and Lalpu Memorial Award for the highest marks in Social Science, sponsored by Jamkholian Munluo, Executive Director, CMS. Each award comprised a Citation Certificate and a cash prize of ₹3,000.
7. The Zou Sangnaupang Pawlpi (ZSP) held its Felicitation and Meritorious Award Distribution Ceremony on 12 June 2010 at MGP Jubilee Hall, Zomi Colony, to recognise the academic achievements of its successful members. On this occasion, the Chinkham Foundation Award was officially incorporated into the ZSP Meritorious Award Scheme, expanding the organisation's programme for honouring outstanding students.[28]
8. With input from the Zou Workshop Forum, the Zou Sangnaupang Pawlpi (ZSP) General Headquarters convened an Intellectual Meet on 14 August 2010 at MGP Jubilee Hall, Zomi Colony. The meeting brought together 47 distinguished Zou scholars, politicians, church leaders, civil society representatives, and intellectuals to deliberate on matters concerning the educational development of the Zou community. Following extensive discussions, the participants unanimously adopted the following declarations:
9. A common Education Policy shall be developed and implemented jointly by the United Zou Organisation

(UZO), Zou Youth Organisation (ZYO), Zou Sangnaupang Pawlpi (ZSP), and all major Zou church denominations, including the Manipur Evangelical Lutheran Church (MELC) and the Zou Presbyterian Church Synod (ZPCS), among others.

10. The ZSP Foundation Trust shall be established to promote and strengthen the Zou education system, including the administration of Meritorious Awards and other educational initiatives.
11. Where deemed necessary by the ZSP General Headquarters, ZSP units may be established at the village level. However, in order to prevent communal divisions within educational institutions, all school- and college-level ZSP units shall be dissolved.
12. During its 14th Executive Committee Meeting, held on 1 November 2010, the Zou Sangnaupang Pawlpi (ZSP) General Headquarters adopted Resolution No. 2, formally establishing the ZSP Foundation Trust to oversee the advancement of educational initiatives within the Zou community. The meeting appointed Michael M. Ginzasuan as Chairman, T. Khup Do Khen as Secretary, and Stephen T. Semkholun as Finance-cum-Treasurer of the Trust. The Trust's governing committee further comprised T. Ginzamang, Francis Zamkhanthang, Mannuamching, T. C. Tungnung, all Meritorious Award donors, and the President and General Secretary of the ZSP General Headquarters as ex officio members. During its 15th Executive Committee Meeting, held on 30 January 2011, the meeting resolved to reorganize the composition of the ZSP Foundation Trust. Under the reconstituted arrangement, Michael M. Ginzasuan was retained as Chairman, Francis Zamkhanthang was appointed Secretary, Xavier Nengkhanlam assumed the office of Finance-cum-Treasurer, and T. Ginzamang was appointed as the sole committee member.
13. In addition, through Resolution No. 1, the Executive Committee resolved to initiate a community-wide campaign to promote the ZSP Education Policy, with Zotang Block

designated as the first area for its implementation and public awareness programme.

14. To further strengthen its Meritorious Award Scheme, the Zou Sangnaupang Pawlpi (ZSP) introduced two additional awards through the generosity of individual sponsors. T. Gouzalal @ G.L. Tungnung instituted the Douzakham Meritorious Award for the overall Class X topper among ZSP members appearing under any examination board other than the Manipur Boards. Similarly, Ginkhankhup of Zomi Colony established the Chiinniang Memorial Award for the overall Class XII topper among ZSP members appearing under any recognised examination board in India, excluding the Manipur Boards.[29] These awards reflected the organisation's commitment to recognising academic excellence among Zou students irrespective of the examination board under which they pursued their studies.
15. During its deliberations, the Joint Committee meeting of the Executive Committee and ZSP Foundation Trust members formally adopted the ZSP Foundation Trust Guidelines and further expanded the ZSP Meritorious Award Scheme by instituting four new awards through the generosity of individual benefactors. Ginsuanhau @ G.S. Haupu established the Thangzalang Award of Excellence for the top 25 performers in the Class X Examination, each comprising a Citation Certificate and a cash award of ₹10,000. He also instituted two additional Thangzalang Awards of Excellence for the top 25 performers in the Class XII Examination under the Manipur Board and the top 25 performers in the Class XII Examination under examination boards outside Manipur, each carrying a Citation Certificate and a cash award of ₹3,000. In addition, H. Kapneithang of Zoveng sponsored the Vungkhoching Award of Excellence for the top 10 performers in the Class X Examination, with each recipient receiving a Citation Certificate and a cash award of ₹3,000.[30]
16. ZSP Foundation Trust – Financial Assistance guideline was adopted vide 23rd Executive Committee meeting dated 5th December 2011 at Nengchinlam Inn, Zomi Colony.

17. The ZSP Annual Magazine 2012 was published under the chief consultancy of L. K. Haokip, IPS, with John C. Manlun as Chairman, T. Thawnglianlal as Secretary, Niandeichin as Finance, and H. Lalkhawm as Editor.

8. General Election (2012 – 2015) and Activities

The general election for the term 2012-2015 was held on the 17th November 2012 at Zou Gal Hall, Zoveng. The following candidates such as the President, General Secretary and Finance cum Treasurer were elected on the election day and the remaining posts were nominated in the later part.

1. President: Nengchinlam; Nengkhosoi (w.e.f. 17 June 2015)

2. Vice President: Nengkhosoi (External, till 17 June 2015); Chinkhenpau (Administration)

3. General Secretary: Kamsuanlian @ MK Lian (till 31 December 2012); P. Lalmalsawm (w.e.f. 31 December 2012); Chinkhenpau (w.e.f. 20 February 2015)

4. Joint Secretary: Kholiankhup

5. Finance-cum-Treasurer: Chinghoinuam @ Rose Hoineu

6. Secretary, Arts & Culture: Neunu

7. Secretary, Information: T. Gousuanlal

8. Secretary, Education: S. Zamkhanpau

9. Secretary, Games & Sports: Francis Donglianmang.

Remarkable Activities

1. ZSP organised a seminar on Right to Information Act, Land Rights and Development, Electoral Roll Revision and Zou Culture and its relevance in the present society on 13th March 2013 at Zou Gal Hall, Zoveng. The seminar was attended by the then DC of CCPur Ms. Jacintha Lazarus.
2. ZSP Meritorious Awards distribution program was held on the 15th June 2013 at Zou Gal Hall, Zoveng.

3. UZO GHQ provided permission for establishing ZSP Library cum Study Centre at 2nd Floor, Zou Gall Hall, Zoveng. (Vide Exe. Committee Resolution 2, dated 5th April 2015).
4. ZSP adopted, manage and run the St. Mary School, Behiang. ZSP held a felicitation program of Class-X successful students on 17th June 2014 at Behiang.
5. With financial assistance provided by the Deputy Commissioner of Churachandpur, P. K. Jha, under the Border Area Development Programme (BADP), the Zou Sangnaupang Pawlpi (ZSP) commenced the construction of the ZSP Hostel at Behiang. For the project, Jubilee Moi, Chief of Behiang, generously donated a substantial tract of land, for which ZSP paid an honorarium of ₹1 lakh. The groundbreaking and blessing ceremony was held on 10 April 2015.[31]

9. General Election (2016-2019) and Activities

The General Election for the term 2016 to 2019 was held on 30th January 2016 at Zou Gal Hall, Zoveng. The oath of allegiance was administered by T. Ginzamang, Chief Election Commissioner to the following elected candidates.[32]

- President : Nengkhosoi
- Vice President (Admin) : Suanlyan Tungnung
- Vice President (External) : Benjamin
- General Secretary : Chinkhenpau
- Asst. General Secretary : Suonminthang
- Finance cum Treasurer : Chinghoinuam @ Rose Hoineu
- Secretary Information : Ginlianlal & Kapminlian
- Secretary Education : P. Thangsuanhau
- Secretary Organisation : Manglianthang
- Secy. Social & Culture : Nianneisiam
- Secy. Games & Sports : L. Benjamin
- Secy. Social & Media : T. Zamlunmang Zou
- Consultants : T. Ginzamang and Nengchinlam

Remarkable Activities

1. Successfully conducted election to all the blocks (vide EC meeting, Resolution No 2, 11 Feb 2016)
2. ZSP left no stone unturn to make the ZSP Library cum Study Centre functioning by organising crowd funding.
3. ZSP successfully conducted Seminar-cum-Discussion on Education and Social Changes at all the blocks.
4. To the list of ZSP Meritorious Awards, another award under the category of 'School of the Year' added, which will be sponsored by Hausuanthang Manlun.
5. ZSP adopted a historic resolution by appealing the Clans and Family level felicitation of any examination successful candidates should be avoided at any cost. It decided that such program shall be organised by ZSPs only.
6. Successfully conducted elections to all ZSP Block Units in accordance with Executive Committee Resolution No. 2, adopted on 11 February 2016.
7. Mobilised community support through a crowdfunding campaign to operationalise the **ZSP** Library-cum-Study Centre.
8. ZSP successfully conducted Seminar-cum-Discussion on Education and Social Changes across all the blocks.
9. Expanded the ZSP Meritorious Awards by introducing the 'School of the Year' Award, sponsored by Hausuanthang Manlun.
10. Adopted a landmark resolution discouraging clan- and family-level felicitation ceremonies for successful examination candidates, resolving that such recognition programmes should be organised exclusively by ZSP.
11. ZSP Special Assembly was held on 22nd June 2018 at Singtom village. The assembly adopted a milestone decision, that the amendment of the constitution was approved where the general election of all executive members becomes Presidential form of election (Resolution No. 1) and the Cash award of ZSP Foundation Trust Award increased from Rs 3000 to Rs 5000 for each award (Resolution No. 2).

12. ZSP in its Executive Committee meeting resolution 1, dated 4th Sept. 2018 at its Vice President's residence, unlike the previous terms, decided not to send ZSP representative for the upcoming Zomi Students' Federation (ZSF) general election 2018.
13. Ginzadong Meritorious Award in Mathamatics for class XII (COHSEM) to be sponsored by T. Chinzakhup and brothers; Inspector Tungnung Alex Lalminlun Meritorious Award for highest percentage in class X/XII under Manipur Board, to be sponsored Ignatius and brothers were added to the list of ZSP Foundation Trust Award.[33] The cash award of Rs 5000 was increased to Rs. 5500/-.

10. The First Presidential Election (2020 – 2023)

The first presidential election under the newly adopted electoral system was held on 12 September 2020 at the ZSP Library and Study Centre. As no other nomination was received, Nengkhosoi was declared elected unopposed as President of the Zou Sangnaupang Pawlpi. Nengkhosoi expanded his cabinet members on 3rd Oct 2020 at ZSP Library and Study Centre as follows:

1.	President	:	Nengkhosoi
2.	Vice President	:	Lianzagou Zou
3.	General Secretary	:	Chinkhenpau
4.	Asst. Gen. Secretary	:	Anthony Kaizamuan
5.	Finance cum Treasurer	:	Chinghoinuam @ Rose Hoineu
6.	Secy. Info and Publicity	:	Solomon Manglianmung
7.	Secy. Education	:	Rejoice Mangkhanlian
8.	Asst. Secy. Education	:	Muanching
9.	Secy. Organisation	:	Khamsuanpau
10.	Secy. Games & Sports	:	Liankhohau
11.	Asst. Secy. G & Sports	:	David Goukhanlian
12.	Secy. Social & Culture	:	Lily Manhoiniang
13.	Asst. Secy. S & Culture	:	Kimneivah

Remarkable Activities

1. The Executive Committee, at its meeting held on 20 November 2020 at the Zou Gal Hall, Zoveng, resolved to

establish ZSP Chandel District, comprising Sohdu Block and Kana Block as its constituent administrative units.

2. Four months SSC Coaching class was organised in collaboration with the Zou Officers' Welfare Association (ZOWA).

11. The Second ZSP Presidential Election (2023 - 2026)

The second presidential election of the Zou Sangnaupang Pawlpi (ZSP) was held on 27 October 2023 at the ZSP Library cum Study Centre. The election was contested by two candidates, Rejoice Milun Zou and Khamsuanpao. Following the electoral process, Khamsuanpao was duly elected as President for the 2023–2026 term. His cabinet members consists of:

- Vice President (Admin) : Thanglunlal Zou
- Vice President (External) : P Nicky Mangminlian
- General Secretary : Solomon Manglianmung
- Jt. Gen. Secretary : T Lamkholian
- Finance cum Treasurer : James Lunminthang Zou
- Secy. Info & Publicity : Robert Thangminlian
- Secy. Education : P Lianhaulal
- Asst. Secy. Education : Nemsangkim
- Secy. Edn. Statistic : Chinghatnieng Zo
- Secy. Social & Culture : Teresa Niangdeiching
- Asst. Secy. S & Culture : Nianghoikim
- Secy. Games & Sports : M Liankhohau
- Secy. Relief : Tungdim Daniel Zou
- Asst. Secy. Relief : Robert Khupsanglian
- Secy. Organisation : Job Thangmuanlal
- Secy. Organisation : Joel Ginsianmung (w.e.f. 16/5/2025)
- Adviser : Nengkhanlun, UZO Youth Affairs & Nengkhosoi, Ex. Prez.

Remarkable Activities

1. On 16 November 2023, Zou Sangnaupang Pawlpi (ZSP) launched a Residential Coaching Programme at Singngat for

various competitive examinations. This was followed by a Special Coaching Programme for Class X Internally Displaced Person (IDP) students on 17 November 2023, demonstrating the organisation's commitment to supporting students affected by the ethnic conflict in Manipur.[34]

2. During November 2023, the ZSP Executive Committee conducted a Monitoring and Evaluation visit to St. Mary's High School, Behiang, and other government and private schools within Singngat Block. Since 2009, St. Mary's High School has been supported by ZSP Headquarters under the Education Policy of the United Zou Organisation (UZO), GHQ.
3. The ZSP Free SSC-GD Coaching Programme was inaugurated on 4 December 2023 and continued until 27 April 2024, providing free coaching to candidates preparing for the SSC General Duty recruitment examination.
4. The 65th ZSP General Assembly, held on 30 March 2025 at the ZSP Library cum Study Centre, presented the organisation's first comprehensive financial statement, recording an income of ₹4,01,900 against an expenditure of ₹3,84,680. The Assembly also appointed Lianzagou and T. Zamlunmang Zou to reorganise and demarcate ZSP Blocks, while Suanlyan Tungnung, Lianzagou, and T. Zamlunmang Zou were tasked with reviewing the Constitution. Their recommendations proposed restructuring the organisation into 13 Blocks, one Joint Headquarters (Chandel District), and five Branches at Delhi, Shillong, Chennai, Bengaluru, and Guwahati.[35]
5. A Career Guidance Seminar was organised on 14 May 2024 at the ZSP Library cum Study Centre, featuring presentations by Dr. Hegin Tungdim on medical careers, Anant Lalthlamuan on banking, and Letboi Touthang on opportunities in the Armed Forces.
6. The ZSP Foundation Trust Award Distribution Ceremony was held on 15 June 2024 at the ZSP Library cum Study Centre, during which 14 academic awards were presented.
7. In collaboration with the Rural Women Upliftment Society (RWUS), ZSP organised a Public Campaign on Khuga

Cleanliness, Waste Management, and River Protection on 6 July 2025 at Zou Gal Hall, Zoveng, promoting environmental awareness and civic responsibility.

8. During 2024-2025, ZSP, together with sister organisations, participated in community service initiatives involving cleanliness drives and maintenance works at the Kuki-Zo Martyrs' Park and the Martyrs' Wall of Remembrance at Tuibuong.
9. To assist aspiring students, ZSP commenced Jawahar Navodaya Vidyalaya (JNV) Entrance Examination Coaching on 11 September 2024 at the ZSP Study Centre, Zou Gal Hall, Zoveng.
10. ZSP arranged transportation for 11 members appearing in the SSC Combined Graduate Level (SSC-CGL) Examination at Aizawl, where they were accommodated by the Zou Welfare Society, Aizawl, during their stay.
11. The official ZSP website (www.zousangnaupangpawlpi.org) was inaugurated on 30 October 2024 at the ZSP Library cum Study Centre by Chinlunthang, MLA of Singngat Assembly Constituency, in the presence of leaders of various Zou civil society organisations.
12. The Lianchinmang Samte Memorial Award, sponsored by Rev. Dr. Thangboi Zou in memory of his late father, was added to the ZSP Foundation Trust Award Scheme to recognise excellence in the field of theological studies.
13. At the ZSP Annual Assembly cum Foundation Trust Award Distribution, 2025, the Assembly resolved to establish an official ZSP YouTube channel, acquire land for organisational assets, continue the Library Project, maintain support for St. Mary's High School, Behiang, adopt Tuining Government High School under the UZO Education Policy, and upgrade ZSP Delhi & NCR to the status of Joint Headquarters.[36]
14. To facilitate the acquisition of immovable property, the ZSP Plot Committee was constituted on 8 November 2025 during the Extended Executive Committee Meeting. The committee comprised T. Zamlunmang Zou, Suanlyan Tungnung, Lalneu Tungnung, and members of the Executive Committee.

15. At the same meeting on 8 November 2025, the Executive Committee approved "Zokuomthawn™" as the official banner title of the ZSP Sports Meet.
16. At the request of the Khangthah Zuun Pawl (KZP), GHQ, ZSP hosted a joint meeting on 21 November 2025 at the ZSP Library cum Study Centre. Advisers and Executive Committee members of both organisations exchanged experiences, shared best practices, and discussed issues of mutual interest.
17. On 7 February 2026, ZSP further expanded its institutional assets with the acquisition of 11 sets of sports jerseys, which were dedicated by Upa Goukhomang at Zou Gal Hall, Zoveng.
18. A Thanksgiving and Felicitation Programme was organised on 7 April 2026 at Tangpijol Village to honour successful candidates of the Civil Services Examination (2025–2026), namely Calvin Ginminlian (UPSC, AIR 134), Chiinzoukim Tungnung (IRS), Chiinpilhing Kipgen Tungdim (IFS), and James Khaiminthang Zou (ISS).
19. The ZSP Foundation Trust Award Distribution Ceremony, 2026 was held on 27 June 2026 at the ZSP Library cum Study Centre, Zou Gal Hall, Zoveng, during which 17 academic awards were presented to deserving students.

12. Constitutional and Administrative Evolution

The Zou Sangnaupang Pawlpi (ZSP) *Kipuihuoina Dan Bu*[37] represents one of the most significant institutional milestones in the history of the organisation. Although ZSP was established in 1958, the organisation functioned for several decades primarily through conventions, resolutions, and established practices without a comprehensive written constitution. Recognising the need for a modern legal and administrative framework suited to an expanding organisation, ZSP initiated the drafting of its constitution in 2009, following the 5th Executive Committee Resolution No. 10 (26 September 2009). After several revisions by successive Drafting Committees, the constitution was finally approved by a Special General Assembly held at Singtom on 22 June 2018 and officially published as the *ZSP Kipuihuoina Dan Bu* (1st Amendment) in 2020.

From an institutional perspective, the Constitution marks the transformation of ZSP from a convention-based student movement into a constitutionally governed civil society organisation. It establishes the rule of law within the organisation by defining its identity, jurisdiction, governance structure, electoral procedures, financial management, membership, accountability mechanisms, and constitutional amendment process. The preamble clearly reflects the organisation's philosophy by placing equal emphasis on faith in God, educational advancement, unity among students, moral character, social responsibility, and the preservation of Zou culture and traditions, thereby giving the organisation a distinctive Christian-humanitarian and community-oriented character.

One of the Constitution's greatest strengths lies in its well-defined organisational hierarchy. It clearly establishes the relationship between the General Headquarters, Joint Headquarters, Blocks, Branches, and Units, ensuring administrative decentralisation while maintaining institutional unity. The Constitution further distinguishes the powers of the General Assembly, Central Working Committee, and Executive Committee, thereby introducing an effective system of checks and balances in decision-making.

The Constitution also demonstrates remarkable administrative maturity through its emphasis on democratic governance. Independent Election Commissioners and Auditors are constitutionally mandated, while detailed provisions regulate elections, eligibility criteria for office bearers, terms of office, resignation, impeachment, vacancy management, and constitutional amendments. Such provisions promote transparency, continuity of leadership, and institutional stability. Particularly noteworthy is the introduction of constitutional safeguards against political interference by prohibiting office bearers from simultaneously occupying partisan political positions or leading other apex Zou organisations while serving as ZSP President. These provisions reinforce the organisation's neutrality and independence.

Financial accountability is another major strength of the document. The Constitution establishes a comprehensive financial management system by defining the respective roles of the Finance Secretary, Treasurer, and Auditors, prescribing audit procedures, financial reporting, maintenance of financial records, and the distribution of membership fees among organisational levels. The creation of the ZSP Foundation Trust further demonstrates the organisation's strategic vision by providing a constitutional mechanism for mobilising resources, implementing development projects, supporting educational programmes, and extending social services beyond conventional student activities.

From a linguistic and cultural perspective, the Constitution is equally significant. Written entirely in the Zou language, it represents one of the most comprehensive examples of modern legal drafting in Zou. It successfully develops indigenous constitutional terminology for governance, administration, finance, elections, and organisational management while incorporating essential modern administrative concepts where necessary. In doing so, the document contributes not only to institutional governance but also to the standardisation and enrichment of the written Zou language, demonstrating that it is capable of expressing complex legal and administrative concepts with clarity and precision.

Nevertheless, the Constitution also reflects the realities of an organisation transitioning from a traditional student movement to a modern institution. Certain provisions contain minor inconsistencies in terminology, numbering, and cross-referencing of articles, while some eligibility criteria and organisational provisions could benefit from further clarification in future amendments. These shortcomings, however, are largely editorial rather than substantive and do not diminish the overall value of the document as ZSP's supreme governing instrument.

Overall, the *ZSP Kipuihuoina Dan Bu* stands as a landmark constitutional achievement in the institutional history of the Zou people. More than a rulebook, it embodies the collective aspirations

of generations of Zou students to establish an organisation founded upon education, integrity, democratic governance, accountability, cultural preservation, and service to society. Its adoption represents the constitutional maturity of ZSP and provides a durable legal foundation for the organisation's continued growth and relevance in the twenty-first century. It is therefore appropriate to regard the Constitution not merely as an administrative document but as one of the most enduring institutional legacies of the Zou Sangnaupang Pawlpi.

Subsequent constitutional revisions have continued to balance continuity with institutional innovation. While preserving the organisation's original mission of promoting education, unity, and moral development, the revised constitution has enabled ZSP to respond effectively to changing educational environments and the evolving needs of Zou students. Consequently, constitutional development has remained a continuous process through which the organisation has strengthened its institutional resilience and ensured effective governance across successive generations.

13. Educational and Leadership Contributions

According to an oral history interview with T.C. Tungnung, one of the earliest leaders of the Zou Sangnaupang Pawlpi (ZSP) and the only surviving member of its pioneering generation said, since its establishment, the Zou Sangnaupang Pawlpi has consistently regarded education as the principal instrument for community advancement. Guided by this philosophy, the organisation has implemented a wide range of programmes designed to improve educational attainment, encourage leadership development, preserve cultural heritage, and strengthen community participation. Through these initiatives, ZSP has evolved beyond the functions of a conventional student association to become one of the most influential socio-educational institutions within the Zou community.

Leadership development constitutes another enduring contribution of the organisation. Participation in ZSP has provided generations

of students with practical experience in democratic administration, public speaking, organisational management, financial accountability, and community service. These experiences have cultivated leadership skills that have remained valuable long after members completed their formal education.

The broader impact of these programmes is reflected in the achievements of former members, many of whom have subsequently assumed positions of responsibility in churches, educational institutions, civil society organisations, government services, professional sectors, and community organisations. The Zou Officers' Welfare Association (ZOWA) is an elite community-based organisation comprising Gazetted Officers and Civil Servants, District Level Officers and Head of Departments under the Government of Manipur (DLOs and HoD, Appendix-4) belonging to the Zou tribe. Significantly, many of its registered members are not only accomplished public servants but also former leaders of the Zou Sangnaupang Pawlpi (ZSP), having served the organisation in various leadership capacities during their student years. This continuity of leadership underscores ZSP's enduring role as a training ground for future administrators and community leaders. Although ZSP was established primarily as a student organisation, it has become an important institution for leadership formation whose influence extends far beyond student affairs.

Beyond individual achievement, the organisation has contributed to the broader social development of the Zou community by promoting volunteerism, cooperation, ethical leadership, and civic responsibility. Its activities have strengthened educational networks, encouraged collective action, and reinforced the principle that community progress depends upon educated, disciplined, and socially committed leadership. Through these sustained contributions, ZSP has emerged as a lasting institution whose significance lies not only in its historical longevity but also in its continuing influence on the educational, cultural, and institutional development of the Zou people.

14. Distinguished Scholars, Theologians, and Medical Professionals

Since its establishment in 1958, the Zou Sangnaupang Pawlpi (ZSP) has regarded education as the cornerstone of individual empowerment, community advancement, and leadership development. Through sustained initiatives such as educational advocacy, scholarships, meritorious awards, career guidance, coaching programmes, and the promotion of higher education, the organisation has inspired generations of Zou students to pursue academic and professional excellence. One of the most enduring outcomes of this vision has been the emergence of a remarkable number of former ZSP leaders and members who have attained doctoral qualifications in secular disciplines, theology, and medicine.

Today, ZSP alumni serve as distinguished academics, researchers, theologians, church leaders, physicians, surgeons, public administrators, and professionals in various fields, contributing significantly to higher education, scientific research, healthcare, Christian ministry, and public service. Their achievements not only reflect individual dedication and academic excellence but also testify to ZSP's enduring role in nurturing capable leaders committed to serving both the Zou community and society at large. Collectively, these distinguished scholars and professionals (The list at Appendix-3) embody the organisation's founding ideals of *education, integrity, leadership, service, and community development*, and their accomplishments remain among the most enduring legacies of the Zou Sangnaupang Pawlpi.

15. Contemporary Challenges and Future Directions

More than six decades after its establishment, the Zou Sangnaupang Pawlpi (ZSP) continues to occupy an important position in the educational and social life of the Zou community. However, like many voluntary student organisations, it now operates within a rapidly changing educational, technological, and socio-political environment. These changes present both opportunities and

challenges that require thoughtful institutional adaptation while remaining faithful to the organisation's founding ideals.

One of the most significant challenges confronting the organisation is the preservation of its institutional memory. Although ZSP possesses a distinguished history dating back to 1958, many early records have been lost or remain inaccessible. The absence of continuous archival documentation, particularly for the period between 1970 and 2007, has created substantial gaps in the historical record and complicated efforts to reconstruct the organisation's institutional development. This underscores the urgent need for systematic archival preservation, digitisation of historical documents, and the establishment of a permanent institutional archive.

A second challenge concerns changing patterns of student participation. Increasing educational mobility has resulted in large numbers of Zou students pursuing studies outside their traditional areas, making sustained organisational engagement more difficult. At the same time, changing educational priorities and the growing influence of digital communication have transformed expectations regarding student organisations. To remain relevant, ZSP must continue to expand its engagement through digital platforms, online educational programmes, research initiatives, and professional networking while maintaining its commitment to personal interaction and community service.

Financial sustainability also remains an important concern. As organisational activities have expanded, the need for stable financial resources has become increasingly evident. Long-term planning, transparent financial management, and broader community support will be essential for sustaining educational programmes, scholarships, leadership training, publications, and cultural initiatives.

The preservation of Zou language and cultural heritage constitutes another continuing responsibility. Globalisation and increasing linguistic diversity have created new pressures on indigenous

languages and traditional knowledge systems. ZSP therefore has an important role to play in encouraging research, documentation, publication, and digital preservation of Zou history, literature, folklore, customary practices, and oral traditions. By integrating cultural preservation with educational advancement, the organisation can continue to strengthen the identity of future generations.

Despite these challenges, the future prospects of ZSP remain promising. The organisation possesses a strong institutional foundation, an extensive alumni network, and widespread recognition within the community. These strengths provide valuable opportunities for expanding scholarship programmes, promoting academic research, strengthening partnerships with educational institutions, encouraging youth leadership, and embracing technological innovation. Such initiatives would enable ZSP to remain responsive to contemporary educational needs while preserving the values that have guided it since its establishment in 1958.

16. Conclusion

The history of the Zou Sangnaupang Pawlpi is inseparable from the broader educational and social transformation of the Zou people during the twentieth and twenty-first centuries. Established on 16 June 1958, the organisation emerged at a critical historical moment when expanding access to formal education created the need for an institution dedicated to promoting academic excellence, moral responsibility, leadership, and community service.

Although the organisation experienced periods of dormancy during its early years, its successful revival in 1961 ensured institutional continuity and enabled subsequent generations to consolidate its administrative structure, expand its educational programmes, and strengthen its role within the community. Constitutional reforms, democratic governance, and sustained organisational development transformed ZSP into one of the most enduring indigenous student organisations among the Zou people.

Beyond its educational mission, ZSP has made lasting contributions to leadership development, cultural preservation, and community building. Its programmes have encouraged academic achievement, nurtured responsible leadership, promoted volunteerism, and reinforced the values of unity and collective responsibility. Many former members have subsequently assumed influential positions in churches, educational institutions, civil society organisations, government services, professional sectors, and community organisations, illustrating the organisation's enduring contribution to human resource development within the community.

The preparation of this historical study has also highlighted the importance of institutional documentation. The scarcity of archival records for certain periods demonstrates the necessity of preserving organisational documents for future scholarship. Continued efforts to collect oral histories, digitise archival materials, and publish documentary sources will not only strengthen historical research but also safeguard the institutional heritage of ZSP for future generations.

Ultimately, the history of the Zou Sangnaupang Pawlpi is more than the history of a student association. It is the history of a community's enduring commitment to education as the foundation of social progress. The organisation's evolution over more than six decades demonstrates the capacity of indigenous voluntary institutions to adapt to changing circumstances while remaining faithful to their founding principles. As ZSP moves forward, its continued commitment to educational excellence, ethical leadership, cultural preservation, and community service will ensure that it remains an enduring pillar of the intellectual and social development of the Zou people.

Appendix – 1: ZSP Presidents and General Secretaries

SI No.	PRESIDENT	TENURE	Sl No.	General Secretaries	TENURE
1.	T. Thongzadou	16.6 1958-1963	1	M. Dongkhonmang	16.6.1958-1962
2	M. Linus Liankhohau	1963-64	2	M. Sianzathang	1962-1963
3	S. Manlun	1964-1965	3	T.C. Tungnung	1963-1965
4	M. Thangkhanlal	1965-1966	4	T. Semkholun	1965-1967
5	T.C. Tungnung	1966-1967	5	M. Mangkhanlal	1968-1969
6	T. Semkholun	1968-1969	6	David K Samte	1969-1970
7	M. Linus Liankhohau	1969-1970	7	T. Gouzadou	1971-1973
8	David K Samte	1971-1973	8	M. kapkhanthang	1973-1974
9	T. Gouzadou	1974-1976	9	D. Khupsuanthang	1974-1975
10	D. Khupsuanhang	1976-1978	10	K. Munluo	1976-1978
11	Kamzadou Munluo	1978-1982	11	M. Liansuankap	1978-1982
12	Micheal Ginzasuan	1983-1986	12	Thangkholal	1978-1983
13	Dongzalam Munluo	1987-1993	13	Francis Zamkhanthang	1983-1984
14	H Kapneithang	1994-2003	14	T. Soiminthang	1985-1986
15	James Khamchinsuan	2003-2004	15	S. Thangngaimang	1987-1993
16	Ginboi (Acting)	2004-2005	16	Ginsuankhai	1994-1995
17	James Khamchinsuan	2005-2005	17	S. Nangkhanlal	1996-1997
18	T. Khamchinmang	2005-2009	18	Ph Nangkhanlal	1997-1998

19	Nengchinlam	2009-2015	19	Th. Soiminthang	1998-1999
20	P. Nengkhosoi	2015-2023	20	M. Tonglal	2000-2003
21	P. Khamsuanpau Zou	2023-till date	21	Robert Z Zou	2023-2004
			22	T. Khamchinmang (Acting)	2004-2005
			23	Robert Z Zou	2005-2009
			24	John C Manlun	2005-2009
			25	Khaiminlian	2009-2012
			26	MK Lian	2012-2013
			27	P. Lalmalsawm	2013-2015
			28	Chinkhenpau	2015-2022
			29	Rejoice (Acting)	2022-2023
			30	Solomon Manglianmung	– till date

Appendix-2: ZSP Foundation Trust Awards

A. BOSEM & COHSEM

Sl. No.	Award	Eligibility	Prize
1	(L) P. Suohzahau Meritorious Award	Highest mark in Class X MIL (Zou)	Citation + ₹5,000/-
2	(L) Thangkhanlal Meritorious Award	Overall Topper in Class X	Citation + ₹5,000/-
3	(L) Rev. Goulian & Vungkhoching Meritorious Award	Top 10 Rank in Class X	Citation + ₹5,000/-
4	(L) Tongzapau Memorial Award	Highest mark in Class X Mathematics	Citation + ₹5,000/-
5	(L) Dr. Michael H. Taithul Memorial Award	Highest mark in Class X English	Citation + ₹5,000/-
6	(L) Dr. Tongkhokai Memorial Award	Highest mark in Class X Science	Citation + ₹5,000/-
7	(L) Haupu & Lalpu Memorial Award	Highest mark in Class X Social Science	Citation + ₹5,000/-
8	(L) Kapu Saipu Memorial Award	Highest mark in Class XII MIL (Zou)	Citation + ₹5,000/-
9	(L) Inspector Tungnung Alex Lalminlun Meritorious Award	Highest mark in Class X (BSEM) in Government Schools	Citation + ₹5,000/-

B. Class XII (COHSEM) – Stream Wise

Sl. No.	Award	Eligibility	Prize
10	(L) David K. Samte Meritorious Award	Highest marks in Arts Stream	Citation + ₹5,000/-
11	(L) Thangkhenkhup Meritorious Award	Highest marks in Science Stream	Citation + ₹5,000/-
12	(L) T. Ginzadong Meritorious Award	Highest marks in English	Citation + ₹5,000/-
13	(L) Elder T. Gougin Brilliant Award	Highest marks in Commerce Stream	Citation + ₹5,000/-

C. CBSE & Other Boards (Except Manipur)

Sl. No.	Award	Eligibility	Prize
14	(L) Jem Douzakham Tungnung VCO/JCO Meritorious Award	All Over Topper in Class X	Citation + ₹5,000/-
15	(L) Chinniang Meritorious Award	All Over Topper in Class XII	Citation + ₹5,000/-
16	(L) M. Khamzamang Memorial Award	School of the Year (80% & Above)	Citation + ₹5,000/-

D. Theological Award – M.Th Grade B+ (Ata & Serampore)

Sl. No.	Award	Prize
17	(L) Thangzagin Milun Zou Memorial Award	Citation + ₹3,000/-

E. Doctorate Degree Holder Award (Secular/Theology)

Sl. No.	Award	Prize
18	(L) Lianchinmang Samte Memorial Award	Citation + ₹3,000/-

Appendix-3: Distinguished Professionals of ZSP

3.1 Academic Doctorates (Secular Disciplines)

S/No.	Name	Discipline	Year
1	Dr. Mary Grace Zou	Anthropology, Delhi University	2003
2	Dr. David Vumlallian Zou	Modern History, Queen's University, UK	2008
3	Dr. Johny Lalbiaklian	Sociology, NEHU, Shillong	2012
4	Dr. M. Kamminthang	Sociology, JNU, New Delhi	2012
5	Dr. Philip Thanglienmang	Linguistics, JNU, New Delhi	2012
6	Dr. S. Thangboi Zou	Geography, NEHU, Shillong	2014
7	Dr. T. John Chinliankap Zou	Geography, Mizoram University, Aizawl	2014
8	Dr. Manchong Limlunthang Zou	Psychology, Jamia Millia Islamia, New Delhi	2015
9	Dr. Khupmuanlal Zou	Geography, NEHU, Shillong	2016
10	Dr Khuplianlam Tungnung	Kobe Design University, Japan	2016
11	Dr. P. Thongkhanthang	Geography, JNU, New Delhi	2017
12	Dr. M. Kamlianlal Zou	East Asian Studies (Japanese Division), JNU	2019
13	Dr. John Mangmuanlian	Commerce, Manipur University, Imphal	2020
14	Dr. Thang Sut Mung	History, University of Mandalay, Myanmar	2020
15	Dr. L. Thangsuankhup	International Studies, JNU, New Delhi	2022
16	Dr. Taithul Rita Chinneihoi Zou	Social Work, Assam Don Bosco University, Guwahati	2022
17	Dr. Gin Khan Khual	Anthropology, NEHU, Shillong	2022
18	Dr. P. Hoideiniang Zou	English, Vellore Institute of Technology, Vellore	2025
19	Dr. Thangsuanhang	History, Mizoram University, Aizawl	2025
20	Dr. Hauminlun	Library & Information Science, MU, Imphal	2025
21	Dr. TD Peter Lianlunthang	Physics	2026

22	Dr. Muonching	Allied Health Science	2026

3.2 Theology/Ministry/Missiology Doctorates

S/No.	Name	Line & Year	Year
1	Rev. Dr. Dongzathawng	Doctor of Ministry	2006
2	Rev. Dr. Henkhothang	Doctor of Missiology	2013
3	Rev. Dr Langkhanthang Lianzaw	Doctor of Ministry	
4	Rev. Dr. Hausuankap Manlun	Doctor of Ministry	2017
5	Rev. Dr. Ginkhanmung Zou	Doctor of Divinity	2006
6	Rev. Dr. FV Hangminthang	Honorary Doctorate degree	2015
7	Rev. Dr. Hangpi Manlun Zou	Doctor of Theology	2017
8	Rev. Dr. Stanis Chinliankhup	Doctor in Theology	
9	Dr. David G Tungnung		
10	Rev. Dr. M. Kamneithang Zou	Doctor of Mission and Leadership	2025
12	Rev. Dr. Ginkhothang @ GK Samte	Honorary Doctorate Degree	2022

3.3Medical Doctors

S/No.	Name
1	Dr. M. Lachinkhai, MBBS (1972), General Surgery (1983)
2	Late Dr. T. Tongkhokai, MBBS, MD (1979)
3	Late Dr Michael Hemkholam
4	Dr. T. Dongkhanlal, Bachelor of Veterinary Science and Animal Husbandry (B.V.Sc & A.H.)
5	Dr. Robert S. Ginlunmang, MBBS and M.D. (Anatomy) (2000)
6	Dr. Tungnung Steve Minlun, MBBS (2013)
7	Dr. P. Hegin Tungdim, MBBS and M.S. (Orthopedics), 2009
8	Dr. Naomi Chingngaihlian, MBBS (2021)
9	Dr. Lhaineihoi Zou, MBBS (2016)
10	Dr. Sylvia Lhingnunmawi, MBBS (2017), M.D. Anesthesiologist (2023), Anesthesia and Critical Care (2024)

11	Dr. Niangmuanching, MBBS, MD/MS in Obstetrics and Gynecology, 2024
12	Dr. P. Kamliansang, MBBS
13	Dr. Dicky Ngaineilam, MBBS, Pediatrics (Child Care), 2023
14	Dr. Pauminthang Taithul, Bachelor of Dental Surgery (BDS), 2020
15	Dr. Gemma Niandeihoi, Bachelor of Dental Surgery (BDS), 2023
16	Dr. Merina Ngailunniang, Bachelor of Dental Surgery (BDS), 2023
17	Dr. Kimngaiching
18	Mr. Ginsuankhup, MSc Optometrist (2012)

Appendix – 4: Present (2026) Churachandpur District Level Officers and Head of Departments under Govt. of Manipur.

S/No.	District	Name of Officers	Designation	Department
General Administration				
1	CCpur	Mannuamching, IAS	Special Secretary (Finance) and Secretary, Govt. of Manipur	Finance
2	CCpur	Pi Esther Chingneikim, MES	Zonal Education Officer	Education
3	CCpur	Pu M. Zamkhopau	i/c Executive Engineer, Churachandpur Division	PWD
4	CCpur & Pherzawl	Pu T. Zamlunmang Zou	District Mission Manager, MSRLM	RD & PR
5	CCpur	Pu Lalneu Tungnung	District Cooperative Officer	Cooperation
6	CCpur	Pu Ginzamang T. Zomi	Principal	Churachandpur College (Autonomous)
Medical				
7	CCpur	Dr. T. Ginzaniang	Professor	General Medicine, Churachandpur Medical College
8	CCpur	Dr. P. Hegin Tungdim	MS (Orthopaedics)	Orthopaedics, CCpur Dist Hospital
9	CCpur	Dr. Robert G. Zou	Assistant Professor	Anatomy, Churachandpur Medical College
Civil Police				
10	CCpur	Pu Lunzamung Tungnung, MPS	i/c Spl. AIG Legal (to assist IGP (Z-II) at CCP)	Police

11	CCpur	Pu Lawrence Kapkhenmang Munluo, MPS	Addl Superintendent of Police (ASP/LO)	Police, CCPur

Source: Compiled by Author, 2026.

End Notes

[1] The Zou constitute one of the indigenous Kuki-Chin-Mizo communities of Northeast India and western Myanmar. In India, they are recognised as a Scheduled Tribe and are concentrated mainly in Churachandpur, Chandel, and Tengnoupal districts of Manipur, with smaller populations in neighbouring states.

[2] Carr, E. H. (1961). *What Is History?* London: Macmillan.

[3] Zou Sangnaupang Pawlpi, *Founding Proceedings*, 16 June 1958.

[4] Zou Sangnaupang Pawlpi. *Meritorious Award Seminar Proceedings* (2015).

[5] Manipur Evangelical Lutheran Church, Tapidaw-50: Golden Jubilee Souvenir (Churachandpur, India: Manipur Evangelical Lutheran Church, 2004).

[6] ibid

[7] Niangzadim is the wife of Late Rev. T. Kamzakhup Zou, who is the founder Secretary of the Zou Christian Association in 1954. She is 86 years old in 2026.

[8] The term "Jou" was the spelling commonly used to refer to the Zou people in Manipur until the early 1950s. Following the recognition of the community as a Scheduled Tribe by the Government of India in 1956, the spelling was formally standardized as "Zou", which has since become the accepted official and academic usage.

[9] *ZSP Annual Magazine 2012*, ed. H. Lalkhawm (Zou Sangnaupang Pawlpi, 2012), 173.

[10] The North-East India General (NEIG) Mission played a significant role in introducing Western education and literacy to many tribal communities in southern Manipur. Although the Zou did not initially receive direct missionary attention, the mission's educational influence spread through neighbouring communities.

[11] Downs (1992) discusses the introduction of literacy and formal education through Christian missionary activities in Northeast India.

[12] ibid

[13] The term "**Jou**" was the spelling commonly used to refer to the Zou people in Manipur until the early 1950s. Following the recognition of the community as a Scheduled Tribe by the Government of India in 1956, the spelling was formally standardized as "**Zou**", which has since become the accepted official and academic usage.

[14] Thangliankham, & Tungnung, T. C. (2004). *Ebeneze*. In *Tapidaw 50: A memento of 50 years of Christianity* (p. 2). Churachandpur: ELCC.

[15] T. Khamchinmang, "ZSP GHQ Khangthu," in UZO Golden Jubilee (1954–2004), ed. Thangchinsuan (Churachandpur, India: Published by P. Tongthang Zou for United Zou Organisation General Headquarters, 2004), 108-111

[16] ibid

[17] Pu Kaizakham, a native of Tuibul Village, served as a Mission School teacher at Tuaitengphai during the 1950s. Recognising the need for a united platform for Zou students, he took the initiative to promote the idea of establishing a student organisation among his colleagues and students, despite the many challenges of the time. As a mission school teacher, his annual remuneration consisted of only thirteen bags of paddy, reflecting the modest economic conditions under which he pursued his educational and community leadership responsibilities.

[18] Zou Sangnaup Pawlpi (ZSP), Executive Committee Meeting, held at the residence of Mr. Nengchinlam, Secretary (Games and Sports), Zomi Colony, 23 November 2008, Resolution No. 5, ZSP Headquarters Archives.

[19] Zou Sangnaupang Pawlpi Delhi. (2007, August 15). *ZSP updates*. Zokuom Thawn. Retrieved August 18, 2026, from https://zokuomthawn.wordpress.com/zsp/
[20] Zou Sangnaup Pawlpi (ZSP), *General Election Proceedings*, Zou Gal Hall, Zoveng, 9 May 2009, ZSP Headquarters Archives.

[21] Zou Sangnaup Pawlpi (ZSP), *Executive Committee Meeting*, held at the residence of the President, 1 June 2009, ZSP Headquarters Archives.
[22] Chinkhenpau, the Vice President, resigned from his post upon leaving for Guwahati to join a banking job, as recorded in Zou Sangnaupang Pawlpi, *Proceedings of the 3rd Executive Committee Meeting (2009–2012)*, Resolution No. 4, 28 April 2009, ZSP Office (unpublished archival document). Nengkhosoi was promoted from Secretary, Arts and Culture, to Vice President on 26 September 2009 at the 5th Executive Committee Meeting (2009–2012), Resolution No. 1, 26 September 2009, ZSP Office.
[23] Zou Sangnaupang Pawlpi, *Proceedings of the 2nd Executive Committee Meeting (2009–2012)*, Resolution No. 1, 24 June 2009, ZSP Office (unpublished archival document).

[24] Zou Sangnaupang Pawlpi, *Proceedings of the 3rd Executive Committee Meeting (2009–2012)*, Resolution No. 3, 28 April 2009, ZSP Office (unpublished archival document).

[25] Zou Sangnaupang Pawlpi, *Proceedings of the 4th Executive Committee Meeting (2009–2012)*, Resolution No. 1, 2 August 2009, ZSP Office (unpublished archival document).

[26] Established during the early 2000s, the **Zou Workshop Forum (ZWF)** was an online Yahoo! Groups discussion platform that became one of the earliest digital spaces for intellectual engagement within the Zou community. Under the leadership of **David Vumlallian** and other forum administrators, it brought together Zou scholars, students, and professionals from different parts of India and abroad to deliberate on issues relating to education, history, culture, language, identity, and community development. The forum played a significant role in promoting scholarly discourse and strengthening communication among educated Zou youths during the formative years of internet-based community networking.

[27] Zou Sangnaupang Pawlpi, *Proceedings of the 6th Executive Committee Meeting (2009–2012)*, Resolution No. 1, 6th October 2009, ZSP Office

[28] Zou Sangnaupang Pawlpi, *Proceedings of the 11th Executive Committee Meeting (2009–2012)*, Resolution No. 1, 11th June 2010, ZSP Office

[29] Zou Sangnaupang Pawlpi, *Proceedings of the 19th Executive Committee Meeting (2009–2012)*, Resolution No. 2, 39th July 2011, ZSP Office

[30] Zou Sangnaupang Pawlpi, *Proceedings of the 20th Executive Committee Meeting with ZSP Foundation Trust Members*, Resolution No. 1, 21 August 2011, residence of Michael M. Ginzasuan, Zomi Colony (unpublished archival document).

[31] Zou Sangnaupang Pawlpi, *Proceedings of the Executive Committee Meeting,* Resolution No. 5, 5 April 2015, residence of the President, Zomi Colony (unpublished archival document).

[32] Except President, General Secretary and Finance cum Treasurer, the other Executive members were inducted vide Executive Committee meeting, Resolution No. 1, dated 11th Feb 2016.

[33] Zou Sangnaupang Pawlpi, *Proceedings of the Executive Committee Meeting*, Resolution No. 1, 35th May 2019, ZSP VP residence, Zomi Colony

[34] Zou Sangnaupang Pawlpi, *Proceedings of the Executive Committee Meeting*, Resolution No. 1 (i & iii), 8th Nov 2023, ZSP Office, Zou Gal Hall Complex, Zoveng

[35] Zou Sangnaupang Pawlpi, *Proceedings of the Office Bearer and Financial Campaign Team (FCT) Joint Meeting*, Resolution No. 1, 16th July 2024, ZSP Office, Zou Gal Hall Complex, Zoveng

[36] Zou Sangnaupang Pawlpi, *Proceedings of the Annual Assembly Session*, 7th June 2025, St. Teresa's School, Tuaitengphai

[37] Zou Sangnaupang Pawlpi (ZSP), *ZSP Kipuihuoina Dan Bu* (1st Amendment) (General Headquarters: Zou Sangnaupang Pawlpi, 22 June 2018).

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5

The Four - Decade History of the Zou Youth Organisation (1982–2026):

Institutional Development, Cultural Preservation, and Community Leadership

T. Zamlunmang Zou[1]

*[**Editorial Note:** Editorial Note: In this chapter, the author presents a comprehensive historical account of the Zou Youth Organisation (ZYO), tracing its institutional development from its establishment in 1982 to 2026. Drawing upon archival records, constitutional documents, oral testimonies, and relevant secondary sources, the author examines the organisation's evolution and its enduring contributions to the Zou community. Over the past four decades, ZYO has emerged as a key institution for youth mobilisation, cultural preservation, leadership formation, and humanitarian service. The chapter further highlights the organisation's responses to major challenges, including natural disasters, the COVID-19 pandemic, and the humanitarian crisis in Manipur since 2023. This valuable contribution preserves an important chapter in the social history and institutional heritage of the Zou people.]*

[1] T. Zamlunmang Zou currently serves as District Mission Manager under Manipur State Rural Livelihoods Mission, RD & PR, Government of Manipur.

1. Introduction

The history of indigenous communities is often preserved not only through formal political institutions but also through voluntary organisations that nurture collective identity, cultural continuity, and community leadership. Across Northeast India, youth organisations have emerged as important agents of social transformation, serving as bridges between customary institutions and the evolving structures of modern governance. Beyond mobilising young people, these organisations frequently assume wider responsibilities in cultural preservation, humanitarian service, conflict response, and community development.[1]

Within the Zou community of Manipur, the Zou Youth Organisation (ZYO) occupies a distinctive place among such institutions. Established on 13 February 1982, the organisation has evolved from a modest voluntary youth association into one of the principal socio - cultural organisations representing Zou youth. Registered under the Manipur Societies Registration Act, 1989 (Registration No. 111 of 2000),[2] ZYO has consistently pursued community service, youth mobilisation, cultural preservation, and social welfare through an extensive network of headquarters, blocks, branches, and village units. Over more than four decades, the organisation has responded to changing social, political, and humanitarian circumstances while remaining rooted in the aspirations and traditions of the Zou people.[3]

The constitutional preamble of ZYO reflects this institutional vision. It commits the organisation to voluntary service, collective responsibility, the promotion of education and sustainable livelihoods, the preservation of the Zou language and cultural heritage, the practice of Christian values, and assistance to those in

need. Rather than merely serving as constitutional ideals, these principles have provided the normative foundation for the organisation's programmes and decisions since the adoption of its Constitution in 2009.[4]

Despite its historical significance, the development of ZYO has received little scholarly attention. Existing knowledge is scattered across organisational records, commemorative publications, meeting proceedings, and oral testimonies of former leaders, while systematic academic studies remain virtually absent. Consequently, many important aspects of the organisation's institutional evolution, leadership, humanitarian contributions, and role in shaping contemporary Zou identity have not been adequately documented within the broader literature on indigenous organisations in Northeast India.[5]

This study seeks to address that gap by presenting a comprehensive historical analysis of the Zou Youth Organisation from its establishment in 1982 to 2026. Drawing upon organisational archives, constitutional documents, minutes of meetings, unpublished records, oral history interviews with former and current office bearers, and relevant secondary literature, the study reconstructs the organisation's historical development and examines its changing roles within the social and political life of the Zou community. Methodologically, the research adopts a historical approach supported by thematic analysis, allowing institutional developments to be interpreted within their wider historical context rather than merely presented as chronological events.[6]

The central argument advanced in this study is that the Zou Youth Organisation has functioned as far more than a conventional youth association. Throughout its history, it has served as a significant institution for preserving cultural identity, cultivating community leadership, coordinating humanitarian assistance, promoting social cohesion, and representing the collective interests of the Zou people during periods of both stability and crisis. Its evolution reflects not

only the organisational history of a voluntary association but also the broader historical transformation of the Zou community itself.[7]

2. Historical Context: The Zou Community and the Emergence of Youth Organisation

The Zou are one of the recognised indigenous tribes of Northeast India, belonging to the broader Chin–Kuki–Mizo ethnolinguistic family whose populations are distributed across present - day Manipur, Mizoram, Assam, and north - western Myanmar.[8] Historically, Zou society was organised around village communities governed by customary chiefs and supported by well - developed systems of kinship, customary law, and oral tradition. These institutions provided the foundation for social cohesion and the preservation of a distinct cultural identity long before the introduction of formal administrative structures.

The twentieth century brought profound social and political transformation to the Zou community. The spread of Christianity through missionary activities, the expansion of formal education, and the gradual incorporation of the hill areas into modern state administration reshaped traditional institutions and created new opportunities for social mobility. Education, in particular, produced a generation of young Zou men and women who became increasingly aware of questions relating to ethnic identity, political representation, and community development.[9] While these developments accelerated social progress, they also exposed the community to new political and cultural challenges within the rapidly changing environment of post - independence Northeast India.

Like many smaller indigenous communities in the region, the Zou community experienced limited political representation, economic marginalisation, and increasing competition over land, identity, and public resources. Regional scholarship has observed that minority tribal communities frequently respond to such pressures by establishing voluntary organisations that strengthen collective identity and articulate community interests.[10] Among the Zou, these

conditions encouraged greater cooperation between educated youth, church leaders, village authorities, and community organisations in addressing emerging social concerns.

Before the establishment of the Zou Youth Organisation, informal youth associations already existed in several Zou villages. These local groups organised community service, cultural activities, and village development programmes, but they operated independently and lacked a unified institutional framework capable of addressing issues affecting the community as a whole.[11] Their existence nevertheless demonstrated an established tradition of voluntary service and collective responsibility among Zou youth.

By the late 1970s and early 1980s, it had become increasingly evident that the community required a central organisation capable of coordinating youth activities beyond individual villages. Rising ethnic consciousness throughout Northeast India, expanding educational opportunities, and the growing complexity of social and political issues highlighted the need for a permanent institution that could unite Zou youth under a common vision while preserving the community's cultural heritage and promoting social development. These historical circumstances ultimately provided the immediate context for the establishment of the Zou Youth Organisation in February 1982.[12]

3. Founding of the Zou Youth Organisation (1982)

The establishment of the Zou Youth Organisation (ZYO) on 13 February 1982 marked a significant milestone in the institutional development of the Zou community. Although youth associations had previously existed in individual villages, they operated independently and were primarily concerned with local affairs. The founding of ZYO represented the first successful effort to create a unified, community - wide youth organisation capable of addressing issues that transcended village boundaries.[13]

The organisation emerged during a period of growing ethnic consciousness across Northeast India. The expansion of formal education, increasing interaction with neighbouring communities,

and the emergence of organised tribal institutions encouraged educated Zou youth to recognise the need for a permanent organisation dedicated to safeguarding the community's collective interests. Rather than functioning as a political movement, the founders envisioned ZYO as a voluntary and philanthropic institution that would promote social service, cultural preservation, youth leadership, and community solidarity.[14]

According to oral testimonies of the founding members, the initiative originated with Pu T. Gouzadou, who recognised the absence of a central youth institution for the Zou people. After extensive consultations with community leaders and like - minded colleagues, including Pu Kapzamang of Zoveng, a historic meeting was convened at the residence of Pu S. Chinzagin in Zoveng, Lamka, on 13 February 1982. Representatives from several Zou villages attended the meeting, where the proposal received unanimous support and the Zou Youth Organisation was formally constituted.[15]

The newly established organisation adopted a voluntary structure based upon democratic leadership and community participation. Office bearers were nominated during the inaugural meeting to provide immediate organisational direction while village units and blocks were gradually established throughout the Zou - inhabited areas. This organisational model reflected a deliberate departure from informal village youth clubs by creating a central executive body capable of coordinating activities across multiple settlements while respecting existing village institutions.[16]

Table 1: Founding Office Bearers of ZYO -General Headquarters (1982–1983)

Position	**Office Bearer**
President	Pu T. Gouzadou
Vice – President	Pu Thangkhenkhup
Secretary	Pu Kapmang
Joint Secretary	Pu Kaikhankap
Finance - cum – Treasurer	Pu Dongzachin
Volunteer Commander	Pu Tawnzakham

Note: The complete list of Executive Members is presented in Appendix A.

From its inception, ZYO defined itself as a service - oriented rather than a politically partisan organisation. Its early activities centred on strengthening unity among Zou youth, promoting voluntary community service, preserving cultural traditions, and encouraging cooperation among villages. These objectives later became institutionalised through the adoption of the organisation's Constitution, but they were already evident in the philosophy articulated by the founding leadership.[17]

The organisation's formative years were characterised by limited financial resources and heavy reliance on voluntary labour. Membership contributions, community support, and personal commitment sustained its activities during a period when the organisation possessed neither permanent infrastructure nor external funding. Nevertheless, the enthusiasm of its members enabled ZYO to establish village - level units, organise community programmes, and build a foundation for future institutional growth.[18]

Although the resignation of the founding President, Pu T. Gouzadou, in preparation for the 1984 Manipur Legislative Assembly election necessitated an early leadership transition, the organisation demonstrated remarkable institutional resilience. Rather than disrupting its development, the orderly conduct of elections for the succeeding term affirmed the democratic principles upon which the organisation had been established. This peaceful transfer of leadership became an enduring feature of ZYO's organisational culture and contributed significantly to its continuity over subsequent decades.[19]

The founding of ZYO therefore represented more than the creation of another community association. It marked the institutionalisation of organised youth leadership within the Zou community and laid the foundation for a voluntary organisation that would subsequently assume important roles in cultural preservation, humanitarian service, social mobilisation, and community representation. The organisation's continued evolution

over the following four decades demonstrates the enduring relevance of the vision articulated by its founders in 1982.

4. Constitutional Philosophy of ZYO

Although the organisation was established in 1982, its founding ideals were formally articulated through the Constitution adopted on 12 September 2009. The Preamble succinctly expresses the institutional philosophy that had guided the organisation since its inception, emphasising voluntary service, community solidarity, cultural preservation, Christian values, and the promotion of education and sustainable development.[20]

Preamble of the Zou Youth Organisation Constitution (Adopted on 12 September 2009)

We, the youth of the Zou community, having come together in unity and shared purpose, do hereby solemnly constitute ourselves as the Zou Youth Organisation, guided by a spirit of voluntary service and collective responsibility, we commit ourselves to rendering our services wherever they are needed; to foster positive transformation within our society; and to promote sustainable livelihood opportunities for the betterment of our people. We further dedicate ourselves to the preservation and promotion of our rich cultural heritage and Zou language; to the advancement of education; to upholding Christian values and a righteous way of living; to nurturing harmony and unity within the community; and to extending assistance to those in need. In pursuit of these ideals and objectives, we do hereby adopt and give to ourselves this Constitution on this 12th day of September 2009.

The Preamble demonstrates that ZYO defines itself not merely as a youth association but as a voluntary institution dedicated to community service, cultural preservation, and social development. Significantly, it integrates indigenous identity with Christian ethics, reflecting the historical transformation of Zou society during the twentieth century.

5. Evolution of the Zou Youth Organisation (1982–2026): A Periodised Analysis

The history of the Zou Youth Organisation (ZYO) reflects the broader social and political transformation of the Zou community during the past four decades. Rather than following a linear institutional trajectory, the organisation evolved through successive phases shaped by changing community priorities, regional developments, and internal organisational reforms. Each phase demonstrates a gradual expansion of ZYO's functions - from a voluntary youth association to a multifaceted institution engaged in cultural preservation, humanitarian service, community advocacy, and organisational development.[21]

For analytical purposes, the evolution of ZYO may be divided into five distinct phases.

Phase I: Formation and Institutional Consolidation (1982 - 1990)

The first phase was devoted primarily to institutional establishment and organisational consolidation. Following its formation in February 1982, ZYO concentrated on building a stable organisational structure, promoting awareness of its objectives, and encouraging the establishment of village - level units. During these formative years, the organisation sought to cultivate a shared sense of identity among Zou youth while promoting voluntary service as its guiding principle.[22]

Operating without permanent infrastructure or external financial assistance, ZYO depended almost entirely on voluntary contributions and community participation. These limitations, however, encouraged a strong culture of collective responsibility that became one of the organisation's defining characteristics. Activities during this period focused on community mobilisation, social service, and strengthening communication among villages rather than undertaking large - scale development projects.

The organisation also experienced its first leadership transition when the founding President, Pu T. Gouzadou, resigned to contest the

Manipur Legislative Assembly election. The successful conduct of subsequent elections demonstrated that ZYO had already begun to develop institutional stability beyond individual personalities. Although a caretaker committee became necessary toward the end of the decade because several office bearers pursued higher education or entered government service, the organisation had maintained continuity through democratic procedures and regular consultation with its membership.[23]

By 1990, ZYO had established the administrative and organisational foundations upon which future expansion would depend.

Major developments during Phase I

- Formal establishment of ZYO (13 February 1982).
- Adoption of an organisational structure with elected leadership.
- Expansion of village - level youth units.
- Establishment of democratic leadership succession.
- Development of a strong tradition of voluntary service despite limited financial resources.

Phase II: Organisational Expansion and Community Engagement (1990 - 2000)

The 1990s marked a period of rapid organisational growth. ZYO expanded its presence across Zou - inhabited areas through the establishment of additional units and strengthened coordination among village organisations. This geographical expansion transformed ZYO from a relatively small youth association into a community - wide institution with increasing organisational influence.[24]

Beyond organisational growth, the decade witnessed a significant broadening of ZYO's responsibilities. Humanitarian assistance became a regular feature of its activities, including support for bereaved families, community infrastructure development, and relief during local emergencies. The decade was also characterised by heightened ethnic tensions across Manipur. During periods of

conflict and displacement, ZYO worked alongside village authorities, churches, and the United Zou Organisation (UZO) in coordinating relief, assisting displaced families, and supporting peacebuilding initiatives.[25]

A particularly significant institutional achievement during this phase was the formal registration of the organisation under the Manipur Societies Registration Act, 1989, in 2000. Legal recognition strengthened ZYO's organisational legitimacy and provided a firmer institutional foundation for future expansion.[26]

Major developments during Phase II

- Rapid expansion of village units.
- Increased humanitarian and welfare activities.
- Active participation in conflict relief and community rehabilitation.
- Strengthening of cooperation with church and community institutions.
- Formal legal registration as a recognised society.

Phase III: Institutional Reform and Constitutional Development (2000 - 2009)

The beginning of the twenty - first century marked a transition from organisational expansion to institutional consolidation. Having established a broad grassroots network, ZYO increasingly focused on strengthening governance, improving administrative procedures, and defining its long - term organisational identity.

Several important initiatives characterised this period, including the acquisition of organisational land, establishment of the cemetery project, expansion of cultural programmes, and greater administrative accountability. Particular attention was devoted to reviewing the organisation's constitutional framework in response to increasing organisational complexity.[27]

One of the most significant milestones was the adoption of the ZYO Constitution in September 2009. The Constitution established a comprehensive legal framework governing the organisation's

objectives, governance, membership, elections, and administrative responsibilities, thereby institutionalising practices that had previously operated through convention.[28]

The organisation also celebrated its Silver Jubilee in 2008, reaffirming its commitment to cultural preservation and community service. Another milestone was the official adoption of the name Zou Youth Organisation, replacing Zomi Youth Organisation, thereby reinforcing the organisation's distinct institutional identity.[29]

Major developments during Phase III

- Acquisition of organisational properties.
- Expansion of cultural and educational programmes.
- Silver Jubilee celebration (2008).
- Adoption of the ZYO Constitution (2009).
- Official renaming as the Zou Youth Organisation.

Phase IV: Organisational Maturity and Community Leadership (2010–2020)

The decade from 2010 to 2020 represented a period of organisational maturity. Administrative reforms strengthened coordination between the General Headquarters, Blocks, and Units through improved financial systems, departmental structures, project committees, and cultural programmes.[30]

During this period, ZYO expanded its role in community welfare by organising medical camps, recognising academic and professional excellence, promoting traditional cultural attire, launching the Ambulance Project, encouraging voluntary blood donation, supporting disaster victims, and addressing social issues such as drug abuse. These initiatives reflected an increasingly comprehensive understanding of community service.[31]

Institutional identity was further strengthened through the adoption of an official flag, anthem, theme song, Cultural Hall, and other organisational infrastructure, symbolising ZYO's emergence as one of the principal socio - cultural institutions of the Zou community.[32]

Major developments during Phase IV

- Administrative and financial reforms.
- Launch of the ZYO Ambulance Project.[33]
- Expansion of cultural preservation initiatives.
- Construction of organisational infrastructure.[34]
- Adoption of official organisational symbols.
- Greater engagement in community welfare and public health.

Phase V: Humanitarian Leadership During Crisis and Institutional Renewal (2020–2026)

The most recent phase has been profoundly shaped by the humanitarian crisis arising from the ethnic conflict in Manipur since May 2023. During this period, ZYO demonstrated remarkable organisational resilience by adapting rapidly to unprecedented community needs.[35]

Working closely with the District Administration, churches, and sister organisations, ZYO established and managed 15 Internally Displaced Persons (IDP) Relief Centres, coordinated relief distribution, mobilised financial assistance from supporters across India and abroad, and expanded ambulance services despite severe logistical constraints. These humanitarian interventions constituted the largest coordinated relief operation in the organisation's history.[36]

Institutional development nevertheless continued. New village units were established, online participation was introduced for overseas branches, and initiatives such as the Blood Donor's Club, Disaster Management Committee, *ZYO Tongsuo*, and *Zapjang Project* demonstrated the organisation's continuing commitment to innovation and institutional renewal.[37]

The Thirty - sixth General Assembly (2026) further demonstrated ZYO's capacity for institutional adaptation through constitutional review, administrative restructuring, and the approval of new

strategic projects, indicating that the organisation continues to evolve while remaining responsive to changing community needs.[38]

Major developments during Phase V

- Humanitarian response to the 2023 Manipur conflict.[39]
- Management of about 15 internally displaced persons' relief centres.[40]
- Expansion of digital governance and online participation.
- Establishment of new institutional committees and projects.
- Administrative restructuring and constitutional review.

5. Thematic Analysis

The preceding historical narrative demonstrates that the evolution of the Zou Youth Organisation (ZYO) cannot be understood merely through a chronological account of meetings, elections, and organisational activities. Documentary records preserved in its constitutions, minutes, annual reports, and project records reveal broader patterns of institutional development that transformed the organisation from a voluntary youth association into one of the principal socio-cultural institutions of the Zou community. Over more than four decades, ZYO progressively expanded its functions in cultural preservation, humanitarian service, leadership development, institution building, and community representation while adapting to changing social and political circumstances. The following thematic analysis examines these major dimensions of institutional growth on the basis of documentary evidence presented throughout this study.[41]

5.1 Cultural Preservation and Identity Formation

One of the most enduring contributions of the Zou Youth Organisation has been the promotion and institutionalization of cultural preservation. Rather than limiting its activities to occasional cultural performances, the organisation gradually developed permanent structures, policies, and programmes that safeguarded Zou cultural heritage. Documentary records indicate that this process accelerated after the mid-2000s. In March 2007, a forty-

three-member ZYO Cultural Troupe represented the Zou community at the Chapchar Kut Festival in Aizawl, demonstrating traditional dances before a wider audience. The organisation further strengthened its cultural identity by officially adopting the name *Zou Youth Organisation* in June 2007, replacing *Zomi Youth Organisation*, thereby aligning its institutional identity with the recognized ethnic identity of the community (Appendix 1).

Subsequent organisational decisions transformed cultural promotion into a permanent institutional responsibility. The adoption of a common traditional dress for condolence ceremonies in 2010 reinforced cultural identity in community life, while the establishment of the Cultural Department in 2013 created a specialised body responsible for promoting traditional music, dances, attire, and other cultural activities. During the following decade, the organisation adopted its official flag (2019), theme song and anthem (2019–2020), and completed the ZYO Cultural Hall, inaugurated in 2021, thereby creating permanent cultural symbols and infrastructure that strengthened institutional identity (Appendix 1).

The organisation also invested in preserving tangible cultural heritage. By 2025, official records documented an inventory of cultural properties that included traditional musical instruments, ceremonial attire, deer skin (*Sakhi Vun*), and other cultural artefacts maintained under the supervision of the Art and Culture Department. These developments demonstrate that ZYO gradually transformed cultural preservation from a series of voluntary activities into an institutional function supported by dedicated departments, organisational assets, and constitutional commitment. Consequently, the organisation emerged as one of the principal custodians of contemporary Zou cultural heritage, ensuring the transmission of indigenous identity to younger generations while presenting Zou culture in wider regional and national forums. [42]

The documentary evidence demonstrates that ZYO's approach to cultural preservation extended well beyond organizing occasional

cultural programmes. Through the creation of specialized cultural institutions, the adoption of organizational symbols, the promotion of traditional attire and performing arts, and the preservation of tangible cultural assets, the organisation progressively institutionalized the protection of Zou cultural heritage. These initiatives ensured that cultural identity was sustained not merely through individual memory or customary practice but through enduring organizational structures, thereby establishing ZYO as one of the principal custodians of contemporary Zou cultural heritage.

5.2 Humanitarian Service and Community Welfare

Although established primarily as a youth organisation, the Zou Youth Organisation (ZYO) progressively developed into one of the principal humanitarian institutions of the Zou community. Documentary records reveal that humanitarian service was not an incidental activity but a continuous organisational commitment that evolved in response to changing social circumstances. The earliest recorded intervention dates to 1992, when ZYO extended food, clothing, utensils, and financial assistance to the bereaved family of three siblings who tragically drowned. During the 1997–1998 ethnic disturbances, the organisation assumed a broader humanitarian role by assisting displaced families and coordinating relief and rehabilitation efforts through the Zou Relief, Rehabilitation and Demand Committee (ZRRDC). Subsequent interventions, including relief for victims of the Sachihtampak wildfire, the Ngasuan Bridge tragedy, and the 2008 Mautam famine, demonstrated the organisation's growing capacity to mobilise volunteers and resources during times of crisis.[43]

A significant transformation occurred after the mid-2010s, when humanitarian service became institutionalised through permanent projects and organisational structures. The launch of the ZYO Ambulance Project in 2016 marked the beginning of organised emergency medical services, while free medical camps, financial assistance to vulnerable families, and disaster relief operations expanded the organisation's public welfare activities. During the COVID-19 pandemic, ZYO worked closely with the District

Administration and health authorities in operating quarantine centres, monitoring Service Delivery Points, conducting public awareness campaigns, and distributing relief materials. The subsequent revival of the Blood Donor's Club and the establishment of the Disaster Management Committee further reflected the organisation's transition from occasional charitable interventions to sustained humanitarian preparedness.[44]

The humanitarian response to the ethnic conflict that erupted in Manipur in May 2023 represented the most extensive relief operation in the organisation's history. In collaboration with the District Administration, churches, and sister organisations, ZYO coordinated relief materials, mobilised online donations, and managed fifteen Internally Displaced Persons (IDP) Relief Centres across Churachandpur District. The organisation also extended humanitarian assistance to the family of its ambulance driver, Mr. Dallamthang Suantak, who lost his life while transporting a patient during the early days of the conflict. Beyond Manipur, ZYO provided financial assistance to victims of Cyclone Remal in Mizoram and supported displaced Zou villages in Myanmar affected by the ongoing civil war. These initiatives illustrate that humanitarian service had become deeply embedded within the organisation's institutional mission, extending beyond emergency relief to encompass rehabilitation, disaster preparedness, public health, and community resilience.[45]

The historical evolution of ZYO's humanitarian activities demonstrates the institutionalization of traditional values of mutual aid, collective responsibility, and community solidarity. Throughout its history, the organisation's humanitarian response has remained largely community-driven rather than externally funded, relying on voluntary labour, public contributions, and collective participation. By adapting these indigenous traditions of mutual assistance to contemporary challenges—including disasters, public health emergencies, ethnic conflicts, and displacement—ZYO transformed humanitarian service from an occasional voluntary undertaking into one of its defining institutional responsibilities. This sustained

commitment has reinforced its position as one of the most influential community-based organisations within contemporary Zou society.

5.3 Leadership Development and Civic Participation

The Zou Youth Organisation has served as an important institution for leadership development by providing successive generations of young people with opportunities to participate in democratic governance, organisational management, and community service. Since its establishment in 1982, leadership has been exercised through regular elections at the General Headquarters, Blocks, Branches, and Village Units, supported by constitutional procedures and periodic organisational reforms.[46] The steady expansion of administrative units across Manipur and neighbouring states further created wider opportunities for youth participation and leadership at different organisational levels.[47]

Beyond organisational administration, ZYO has actively encouraged civic engagement by recognising members who distinguished themselves in public service, politics, education, sports, and other professional fields. Organisational records document the felicitation of successful Civil Services candidates, elected representatives, professional athletes, and other community leaders. Through annual assemblies, interaction programmes, sports, cultural activities, and public awareness campaigns, ZYO provided practical training in leadership, public speaking, teamwork, and social responsibility, thereby preparing many members for responsibilities beyond the organisation itself.[48]

The organisation's leadership philosophy has therefore extended beyond the election of office bearers to the cultivation of civic responsibility and participatory governance. By combining democratic elections with community service and leadership recognition, ZYO has functioned as an enduring training ground for future community leaders while strengthening organisational continuity and institutional resilience.

5.4 Institution Building and Organisational Governance

The history of the Zou Youth Organisation illustrates a continuous process of institutional development through constitutional reforms, organisational expansion, and the creation of permanent community assets. Initially functioning as a voluntary youth association with limited resources, ZYO progressively strengthened its organisational foundations through formal registration under the *Manipur Societies Registration Act* in 2000, the establishment of a *Constitution Drafting Committee* in 2004, and the adoption of its first written Constitution in 2009. These developments established a stable framework for democratic governance by codifying the organisation's objectives, administrative structure, election procedures, membership responsibilities, and financial administration, while providing a constitutional basis for long-term organisational continuity and accountability.[49]

Institution building was further reinforced through the acquisition of permanent institutional assets and the decentralisation of organisational administration. Between 2005 and 2007, ZYO acquired land for its headquarters, cemetery, and future development projects. During the following years, it expanded its network through new Blocks, Branches, and Village Units, strengthened financial management through regular auditing and revised funding mechanisms, and established specialised institutional initiatives such as the Cultural Hall, Ambulance Project, Blood Donor's Club, Disaster Management Committee, and the *Japjang* Project. Together with improvements in digital communication and administrative coordination, these initiatives transformed ZYO from a volunteer-based youth association into a permanent community institution with diversified governance and public service functions.[50]

Unlike many voluntary organisations that rely heavily on charismatic leadership, ZYO has maintained organisational continuity through constitutional succession, regular elections, and institutional governance. This combination of democratic administration, organisational expansion, and sustained

institutional reform has strengthened the organisation's resilience, credibility, and capacity to respond to the changing needs of the Zou community, making institution building one of the defining features of its historical development.

5.5 Community Representation and Social Advocacy

Although constitutionally a non-partisan organisation, the Zou Youth Organisation has consistently represented the collective interests of the Zou community on issues affecting public welfare, social justice, and community security. Documentary records indicate that its advocacy has primarily focused on humanitarian concerns rather than partisan politics. Over the years, ZYO has collaborated closely with the United Zou Organisation (UZO), Zou Sangnaupang Pawlpi (ZSP), churches, civil society organisations, and government authorities in addressing matters relating to public safety, relief and rehabilitation, social harmony, and youth welfare.[51]

The organisation has also played an important mediating role in resolving community disputes and responding to public crises. Notable examples include its successful mediation between the Behiang Line Motor Owners' Association and ZYO Behiang Block over transport fares in 2008, coordinated responses to incidents of violence and natural disasters, anti-drug awareness initiatives, and humanitarian advocacy during the COVID-19 pandemic and the ethnic conflict that began in Manipur in 2023. Through joint action with sister organisations and the District Administration, ZYO assisted relief operations, represented community concerns, and promoted social stability without departing from its constitutional commitment to non-partisan public service.[52] These activities demonstrate that ZYO's role in community representation has been guided by humanitarian responsibility rather than political mobilisation. By combining social advocacy with voluntary service and institutional cooperation, the organisation has maintained broad public credibility while responding constructively to evolving social and humanitarian challenges facing the Zou community.

5.6 Social Capital and Community Cohesion

An important but less visible contribution of ZYO has been its role in strengthening social capital within the Zou community. Through collective voluntary activities, annual assemblies, sports competitions, cultural festivals, and humanitarian programmes, the organisation has fostered relationships of trust, cooperation, and mutual responsibility among geographically dispersed communities.[53]

The establishment of village units, block organisations, urban branches, and overseas branches has expanded these social networks beyond traditional village boundaries. Such organisational linkages have strengthened community cohesion while facilitating rapid mobilisation during emergencies. The organisation's ability to coordinate large - scale relief operations during crises illustrates the practical value of these accumulated social networks.

5.7 Adaptation, Continuity, and Institutional Resilience

The historical development of the Zou Youth Organisation demonstrates that its longevity has been sustained by a remarkable capacity to adapt to changing social circumstances while preserving its founding principles. Since its establishment in 1982, the organisation has responded to evolving community needs through constitutional reforms, organisational restructuring, administrative expansion, and new service initiatives without departing from its core commitments to voluntary service, democratic governance, community solidarity, and cultural preservation.[54]

The preceding thematic analysis illustrates that this adaptability has been expressed across multiple dimensions of organisational life. While expanding its role in cultural preservation, humanitarian service, leadership development, institution building, community representation, and social networking, ZYO consistently strengthened rather than replaced its institutional foundations. Successive reforms enabled the organisation to respond effectively to political uncertainty, economic constraints, technological change,

public health emergencies, and humanitarian crises while maintaining organisational continuity and public confidence.[55]

The experience of ZYO demonstrates that institutional resilience is achieved not by resisting change but by integrating innovation within an enduring framework of community values. Its ability to combine continuity with adaptation has enabled the organisation to remain relevant for more than four decades and has established it as one of the most enduring and influential voluntary institutions of the Zou community.

6. Institutional Impact

The historical development of the Zou Youth Organisation (ZYO) over more than four decades demonstrates that its significance extends beyond its organisational longevity. The organisation has influenced the social, cultural, and institutional life of the Zou community in numerous ways while simultaneously confronting challenges associated with changing social conditions, limited resources, and an increasingly complex political environment. A balanced assessment therefore requires recognition of both its achievements and the constraints that continue to shape its development.[56]

6.1 Strengthening Zou Cultural Identity

Perhaps the organisation's most enduring contribution has been the strengthening of Zou cultural identity. Through sustained efforts in promoting traditional dances, folk music, indigenous attire, language, and customary practices, ZYO has helped preserve cultural expressions that might otherwise have weakened under the pressures of modernisation and globalisation.[57]

Equally important has been its role in transmitting cultural knowledge across generations. By institutionalising cultural programmes rather than relying solely upon family traditions, ZYO has created mechanisms through which younger generations continue to engage with their cultural heritage. Consequently, the organisation has contributed significantly to maintaining a shared

sense of collective identity among Zou communities dispersed across different geographical regions.

6.2 Promoting Community Solidarity

The organisation has also played a vital role in strengthening community cohesion. Annual assemblies, volunteer programmes, sports competitions, cultural events, and humanitarian activities have fostered cooperation among villages, urban communities, and overseas branches.

This institutional network has become particularly valuable during periods of crisis. The organisation's ability to mobilise volunteers, financial resources, and relief materials during natural disasters, public emergencies, and ethnic conflict demonstrates the strength of the social capital accumulated through decades of organisational development.[58]

6.3 Leadership Development and Human Resource Formation

One of the less visible but highly significant contributions of ZYO has been the development of community leadership. Through elections, committee responsibilities, project implementation, and organisational administration, successive generations of young people have acquired practical experience in leadership and public service.[59]

Many former office bearers have subsequently assumed responsibilities within churches, village administrations, educational institutions, civil society organisations, and government services. In this respect, ZYO has functioned as an informal institution for civic education and leadership formation.

6.4 Humanitarian Contribution

The organisation's humanitarian work has become one of its defining characteristics. From assisting bereaved families during its early years to coordinating relief operations during the COVID-19 pandemic and the 2023 ethnic conflict in Manipur, ZYO has consistently demonstrated its capacity to respond rapidly to community needs.[60]

Unlike many formal humanitarian organisations, its interventions have largely depended upon voluntary labour and community contributions. This reliance upon local participation has strengthened public confidence in the organisation while reinforcing traditional values of mutual assistance and collective responsibility.

6.5 Institutional Growth and Organisational Sustainability

The transformation of ZYO from a small voluntary youth association into a structured institution with constitutional governance, permanent projects, cultural assets, administrative units, and specialised committees represents a major organisational achievement.

The organisation has successfully adapted its administrative structure to changing circumstances without abandoning its founding principles. Regular elections, constitutional governance, decentralised administration, and expanding institutional infrastructure have contributed to organisational continuity across successive generations of leadership.[61]

7. Contemporary Challenges

7.1 Financial Sustainability

Like many community-based voluntary organisations, ZYO continues to operate with limited financial resources. Most of its programmes depend upon annual contributions, fundraising activities, and voluntary donations. While this reflects strong community participation, it also limits the organisation's capacity to undertake long-term developmental initiatives.

Developing diversified and sustainable sources of income remains one of the organisation's principal institutional challenges.

7.2 Documentation and Institutional Memory

Although ZYO possesses an exceptionally rich organisational history, much of its historical record remains scattered among minute books, personal collections, oral testimonies, and unpublished documents.

The absence of a systematic archival programme presents significant risks for future historical research and institutional continuity. Establishing a permanent organisational archive and digital documentation system would greatly strengthen institutional memory while facilitating future academic scholarship.

7.3 Professional Capacity

As the organisation's responsibilities have expanded, expectations regarding planning, financial management, monitoring, project implementation, and public communication have also increased.

Many office bearers continue to serve voluntarily while balancing professional and family responsibilities. Although this voluntary tradition remains one of the organisation's strengths, greater investment in leadership training, organisational management, digital communication, and project administration would further enhance institutional effectiveness.

7.4 Youth Participation in a Changing Society

The aspirations of younger generations have changed considerably since ZYO's establishment in 1982. Migration for education and employment, urbanisation, technological change, and increasing individual mobility have altered traditional patterns of youth participation.

Maintaining active grassroots engagement while adapting organisational activities to the interests of contemporary youth represents an important challenge for the organisation's future development.

7.5 Balancing Tradition and Modernisation

Another continuing challenge concerns the relationship between cultural preservation and social change. While many members expect ZYO to safeguard traditional values, others encourage greater organisational innovation and adaptation.

Maintaining this balance requires careful leadership. Excessive conservatism may reduce youth participation, whereas excessive

modernisation risks weakening the cultural foundations upon which the organisation was established.

7.6 Operating Within a Complex Political Environment

Although ZYO defines itself as a non-partisan voluntary organisation, it operates within a region characterised by recurring ethnic tensions, humanitarian crises, and political uncertainty. Public expectations often require the organisation to respond to community concerns while simultaneously maintaining neutrality and preserving constructive relationships with government agencies and neighbouring communities. Navigating these competing expectations remains one of the most demanding aspects of organisational leadership.

8. Strategic Directions for Institutional Development

The preceding sections demonstrate that the Zou Youth Organisation (ZYO) has evolved from a voluntary youth association into one of the principal socio-cultural institutions of the Zou community. Its historical resilience, organisational adaptability, and sustained commitment to community service provide a strong foundation for future development. Nevertheless, changing social conditions, technological advancement, demographic transformation, and evolving community expectations require continual institutional renewal. Building upon its historical experience, several strategic directions may strengthen the organisation's capacity to serve future generations while preserving its founding ideals.[62]

8.1 Strengthening Institutional Governance

The continued effectiveness of ZYO depends upon maintaining strong and transparent governance. Although the organisation has established constitutional procedures and democratic leadership succession, periodic institutional review remains essential to ensure that its administrative structure responds effectively to contemporary organisational demands.

Future efforts may include regular constitutional review, standardised administrative procedures, leadership orientation programmes, and systematic policy development. Strengthening governance will enhance organisational continuity while reducing dependence upon individual office bearers.[63]

8.2 Preserving Organisational Memory

One of the most valuable assets accumulated during the past four decades is the organisation's historical record. Minutes of meetings, photographs, correspondence, publications, oral testimonies, and project documents collectively represent an important documentary heritage for both the organisation and the wider Zou community.

The establishment of a permanent archival and documentation programme should therefore become a long-term institutional priority. Digitisation of historical records, preservation of organisational publications, and systematic collection of oral histories would safeguard valuable historical materials while supporting future academic research.[64]

8.3 Investing in Leadership Development

The organisation's future will ultimately depend upon the quality of its leadership. Since its establishment, ZYO has served as an informal school of community leadership. Building upon this legacy requires greater investment in structured leadership development programmes.

Training initiatives may include organisational management, financial accountability, project planning, conflict resolution, public communication, digital literacy, and community mobilisation. Mentorship programmes linking experienced former leaders with younger members would also facilitate intergenerational transfer of institutional knowledge.[65]

8.4 Expanding Youth Participation

The aspirations and lifestyles of contemporary youth differ considerably from those of earlier generations. Educational migration, urban employment, technological change, and increased

global connectivity have altered patterns of community participation.

To remain relevant, ZYO should continue developing programmes that address the interests and concerns of young people while preserving its commitment to voluntary service. Greater engagement through educational activities, sports, entrepreneurship, environmental conservation, cultural innovation, and digital communication would strengthen long-term membership participation.[66]

8.5 Promoting Cultural Preservation Through Innovation

The preservation of cultural heritage should remain a central institutional priority. However, preservation should not be understood as the static conservation of past traditions. Rather, it requires creative adaptation that enables cultural practices to remain meaningful within changing social contexts.

Future initiatives may include the digital documentation of oral traditions, publication of historical research, production of educational materials, promotion of indigenous music and performing arts, and collaboration with academic institutions engaged in indigenous studies. Such efforts would ensure that Zou cultural heritage remains accessible to future generations.[67]

8.6 Strengthening Humanitarian Preparedness

Recent humanitarian emergencies have demonstrated the importance of maintaining organisational readiness. The organisation's experience during the COVID-19 pandemic and the humanitarian consequences of the 2023 Manipur conflict illustrate the value of coordinated community response mechanisms.

Further strengthening the Disaster Management Committee, Blood Donor's Club, ambulance services, volunteer training, and emergency response networks would improve institutional preparedness for future crises.[68]

8.7 Enhancing Financial Sustainability

Financial sustainability remains essential for long-term organisational development. Although community contributions have successfully supported ZYO throughout its history, expanding organisational responsibilities require more diversified financial planning.

Without compromising its voluntary character, the organisation may strengthen financial sustainability through improved resource mobilisation, transparent financial management, community endowment initiatives, income-generating institutional assets, and broader engagement with philanthropic partners. Such measures would increase organisational capacity while preserving community ownership.

9. Conclusion

This study has traced the evolution of the Zou Youth Organisation (ZYO) from its establishment in 1982 to 2026, showing how it developed from a voluntary youth association into an important socio-cultural institution of the Zou community. Drawing on organisational archives, constitutional documents, unpublished records, oral histories, and secondary sources, it reconstructs this development within the wider social history of the Zou people.

Over more than four decades, ZYO has moved beyond conventional youth activities to play wider roles in cultural preservation, humanitarian service, leadership development, community representation, and social networking. Its history shows how voluntary organisations can gradually become enduring institutions of community life while remaining grounded in mutual assistance, collective responsibility, and shared cultural values.

An important feature of ZYO's history has been its ability to combine continuity with adaptation. Constitutional governance, democratic leadership succession, organisational expansion, and periodic reforms have enabled the organisation to respond to changing community needs while preserving its basic objectives and

identity. Its resilience has therefore rested not on remaining unchanged, but on its capacity to adapt without losing institutional continuity.

The history of ZYO is closely connected with the modern social history of the Zou people. Its experience demonstrates how voluntary commitment, democratic participation, and shared values can sustain community institutions across generations. Despite continuing challenges in areas such as finance, archival preservation, leadership succession, and organisational capacity, ZYO remains an important example of indigenous institution-building, cultural continuity, and community resilience in Northeast India.

APPENDICES

Appendix A: ZYO GHQ Office Bearers (1982–2026)

1st Term (1982 – 1983) – The Founders

President	:	Pu T. Gouzadou
Vice President	:	Pu Thangkhenkhup
Secretary	:	Pu Kapmang
Joint Secretary	:	Pu Kaikhankap
Fin - cum - Treasurer	:	Pu Dongzachin
Volunteer Commander	:	Pu Tawnzakham
Executive Members	:	Pu S. Khupminthang, Pu Thongzagou, Pu Haumang, Pu Lamchinhau, Pu Hauchinthang, Pu Khamzadong

2nd Term (1983 – 1986)

President	:	Pu S. Khupminthang
Vice President	:	Pu Lamchinhau
Secretary	:	Pu Haumang
Joint Secretary	:	Pu Khamchinpau
Finance Secy	:	Pu M. Kaizalam
Treasurer	:	Pi Nuamzahoi

3rd Term (1986 – 1990)

President	:	Pu Lamchinhau
Vice President	:	Pu S. Khupminthang
Secretary	:	Pu Dongzalam
Jt. Secretary	:	Pu Khamchinpau
Finance	:	Pu M. Kaizalam
Treasurer	:	Pi Nuamzahoi

4th Term (23.6.1990 – 10.11.1990) Caretaker

President	:	Pu Liantungnung

Secretary	:	Pu T. Sianzamang
Info & Pub Secretaries	:	Pu Kapneithang & Pu Gousuanlal (Zoveng area)
	:	Pu Kapchinlam (Phailian area)
	:	Pu Khamminlun (Simveng & Beaulahlane area)
	:	Pu Khammuanthang (Zomi Colony area)

5th Term (10.11.1990 – 14.2.1993

President	:	Pu Lian Tungnung
Vice President	:	Pu Tualzamang
Secretary	:	Pu Kapchinlam
Jt. Secretary	:	Pu S. Thanghaulian
Finance	:	Pu T. Ginzamang
Treasurer	:	Pi Chinneikhum
Volunteer Commander	:	Pu T. Kamkhanpau
Info & Pub	:	Pu Luaizalal
Asst. Info & Pub Secretaries:		
Zoveng Area	:	Pu M. Zamkhopau, Pu Chinhauthang, Pi Nuamzavung
Zomi Colony Area	:	Pu T. Thangkhanlian, Pi Mannuamching
Simveng & Beaulahlane	:	Pu Khamminlun
Nehru Marg Area	:	Pi Felista Chinghoikim
Executive Members	:	Pu T. Soiminthang, Pu T. Tualzachin, Pu Genzatung Mate

During their tenure, some office workers joined government services and were consequently unable to continue in their roles. As a result, the vacant positions were filled through the induction of new members, that, Pu Tualzamang, Vice President was replaced by Pu T. Donglian, Pu S. Thanghaulian, Jt. Secretary by Pi Vungneiching and Pu T. Ginzamang, Finance Secretary by Pu M. Zamkholian.

6th Term (14.2.1993 – 6.7.1996)

President	:	Pu Lian Tungnung
Vice President	:	Pu T. Donglian
Secretary	:	Pu Kapchinlam
Jt. Secretary	:	Pu M. Zamkholian
Finance	:	Pu M. Zamkhopau
Treasurer	:	Pu Chinneikhum
Volunteer Commander	:	Pu T. Pumkhogin
Asst. Volunteer Cdr.	:	Pu Gouchinmang, Pu Tualkhanlian, Pu Lalthanem, Pi Chiinhauniang, Pi Chinneikim, Pi Chinniang

7th Term (6.7.1996 – 13.10.2001)

President	:	Pu T. Lamkhothawng
Vice President	:	Pu Lian Tungnung
Secretary	:	Pu M. Liansuankap
Jt. Secretary	:	Pu Kapchinlam
Finance	:	Pu Tongkholal
Treasurer	:	Pu N.D. Samte
Volunteer Commander	:	Pu T. Pumkhogin
Asst. Volunteer Cdr.	:	Pu T. Goupau
Executive Members	:	Pu Hangsuanthang, Pu Lalkhopau, Pu T. Tualzachin, Pu Tongkhanthang, Pu Gindoulian, Pu T. Donglian, Pu T. Saichinlam
Advisers	:	Pu T. Gouzadou, Pu T. Nehkhojang, Dr. M. Lachinkhai

8th Term (13.10.2001 – 9.11.2003)

President	:	Pu Chinlunthang
Vice President	:	Pu Lian Tungnung
Secretary	:	Pu Zamkholian
Jt. Secretary	:	Pu Tuanzapau
Finance	:	Pu Tualkhanlian
Treasurer	:	Pu Khaikhanthang
Volunteer Leader	:	Pu Tongminthang

Info & Pub. Secretary	:	Pu Chinlianmang, Pu Chinzakhup
Executive Members	:	Pu Lalkhopau, Pu Khaminthang, Pu T. Goupau
Advisers	:	Dr. Micheal Hemkholam, Pu Kaikhankap, Pu T.C. Tungnung, Pu Lamkhothawng, Pu P. Kamdou

9th Term (9.11.2003 – 5.1.2007)

President	:	Pu Khaichinmang
Vice President	:	Pu Tualkhanlian
Secretary	:	Pu Tuanzapau
Jt. Secretary	:	Pu Tongkholal
Finance	:	Pu Hausuanthang
Treasurer	:	Pu S. Lamthang
Info & Pub. Secy.	:	Pu Chinzakhup, Pu M. Thangminlian
Executive Members	:	Pu S. Lalkhopau, Pu Thangzamang, Pu Chinlunthang
Advisers	:	Pu T.C. Tungnung, Pu Ginsuanhau, Pu S. Dalthang

10th Term (5.1.2007 – 5.1.2009)

President	:	Pu Kapneithang
Vice President	:	Pu Thangminlun
Gen. Secretary	:	Pu Khaizamang
Jt. Secretary	:	Pu Khamminlun
Finance cum Treasurer	:	Pu Tualkhanlian
Info & Pub. Secretaries	:	Pu Thangkholian, Pu T.K. Mang, Pu Rejoice Mangbawi
Advisers	:	Pu G.S. Haupu, Pu Khaichinmang, Pu Kaikhankap

Project Committee

Chairman	:	Pu Ginsuanhau

Secretary	:	Pu Chinlunthang
Member	:	Pu H. Kapneithang, Pu T. Khaizamang, Pu Thangzamang

ZYO Silver Jubilee Sub - Committee *(Vide 11th OB Meeting, Rsln No. 1, dated 16 Dec 2007)*

Finance Subcommittee

Chairman	:	Pu Thangzamang
Secretary	:	Pu Tualkhanlian
Member	:	Pu Hauminlian, Pu Pumkhanmang, Pu S. Lamthang, Pi Liandeiching

Souvenir Subcommittee

Chief Editor	:	Pu Chinlunthang
Asst. Editor	:	Pu Khamminlun
Editor	:	Pu Liantungnung

Stone Subcommittee

Chairman	:	Pu Thangminlun
Secretary	:	Pu Goukhanmang
Member	:	Pu Thang Enlian

Arts & Culture Subcommittee

Chairman	:	Pu Zamkhosoi
Secretary	:	Pu Tualzachin
Member	:	Pu Thangsuanhang

Hall Construction Committee

Chairman	:	Pu Hausuanthang
Secretary	:	Pu H. Chinzakhup
Members	:	Pu Gouminthang, Pu Khuplianpao, Pu M Chinzahau

Information & Publicity Committee:
Pu TK Mang and Pu Thangkholian

11th Term (2010 – 2012)

President	:	Pu Pumkhanmang
Vice President	:	Pu Thangminlun (Till 23 - 03 - 2011)
Vice President	:	Pu TK Mang (wef 23 - 03 - 2011)
Gen. Secretary	:	Pu Khaizamang
Asst. Secretary	:	Pu Chinzakhup
Secretary Finance	:	Pu Tualkhanlian
Treasurer	:	Pu S. Lamthang
Info & Publicity	:	Pu TK Mang (Till 23 - 03 - 2011)
Info & Publicity	:	Pu Dongzalian, Zoumunnuam (wef 23 - 03 - 2011)
Secy. Arts & Culture	:	Pu S. Nengkhanlun
Advisers	:	Pu H. Kapneithang, Pu Michael Ginzasuan and Pi Mannuamching

Project Committee

Chairman	:	Pu Ginsuanhau
Secretary	:	Pu Chinlunthang
Member	:	Pu Kapneithang, Pu Thangzamang, President & Secretary, ZYO GHQ

12th Term (2013 – 2015)

General Assembly - cum - Election was held on 15 January 2013 at Zou Gal Memorial Hall, Zoveng.

President	:	Pu Pumkhanmang Samte
Vice President	:	Pu Chinzahau Munluo
General Secretary	:	Pu L. Chinkhanlam
Assistant Secretary	:	Pu Gouchinkham
Finance Secretary	:	Pu M. Thangkholian
Treasurer	:	Pu Thangchinlam
Secy. Art & Culture	:	Pu P. Jamkhosoi
Secy. Info & Pub	:	Pu Chinbizo, Pu Ginliankhup, Pu Khupkhanhang

Advisers	:	Pu T. Gouzadou, Pu Dominic K. Munluo and Dr Lachinkhai

Project Committee

Chairman	:	Pu Pumkhanmang Samte
Secretary	:	Pu L. Chinkhanlam
Member	:	Pu P. Jamkhosoi, Pu Gari Thangkholian, Pu Chinzahau Munluo

For the first time, a **Cultural Department** was created under Secy., Art and Culture. The department was formed on 20th December 2013. The nominated leaders were:

Chairman	:	Pu P. Jamkhosoi
Secretary	:	Pu Kaisuanlian
Finance Secretary	:	Pu Tualzachin
Treasurer	:	Pu Soiminthang
Members	:	Pu Paukhanlian, Pi Tehnu and Pi Vangneikim

13th Term (2015 – 2018)

General Assembly - cum - Election was held on 12th June 2016 at Zou Gal Memorial Hall, Zoveng.

President	:	Pu Ginkhankhup
Vice President	:	Pu Nangzathang
General Secretary	:	Pu Francis Donglianmang
Assistant Secretary	:	Pu Joel Lianmang
Finance Secretary	:	Pu Khamminlun
Treasurer	:	Pu Gouzapau
Secy. Art & Culture	:	Pu Jamsuanmung
Secy. Info & Pub	:	Pu Thangchinlam
Member	:	Pu Ginzakhup
Advisers	:	Pu T. Gouzadou, Pu Dominic K. Munluo and Dr Lachinkhai

14th Term (2019 – 2022)
The General Assembly cum Election for the term 2019 to 2022 was held on 15th March 2019 at Zou Gal Memorial Hall, Zoveng.

President	:	Pu Nangzathang
Vice President	:	Pu Francis Donglianmang
General Secretary	:	Pu S. Kamminthang
Assistant Secretary	:	Pu Khamminlun
Finance Secretary	:	Pu Ginzakhup
Treasurer	:	Pu Zamsuanmung
Secy. Art & Culture	:	Pu Khuplianpau
Secy. Info & Pub	:	Pu M. Lal Zou (till 9/3/2020), Chinsuanmang
Member	:	Pu T. Goupau
Advisers	:	Pu Ginkhankhup, Upa Khaichinmang

15th Term (2022 – 2025)

Election for the term 2022 to 2025 was held on the 6th May 2022 at ZSP Libracy cum Study Centre, Zou Gal Memorial Complex, Zoveng. The following leaders were declared elected uncontested.

President	:	Pu Nangzathang
Vice President	:	Pu Francis Donglianmang
General Secretary	:	Pu S. Kamminthang
Assistant Secretary	:	Pu Khamminlun
Finance Secretary	:	Pu Ginzakhup
Treasurer	:	Pu Zamsianmung
Secy. Art & Culture	:	Pu Khuplianpau
Secy. Info & Pub	:	Pu M. Chinsuanmang & Pu Dallamthang

16th Term (2025 – 2028)
Election for the term 2025 to 2028 was held on 30th May 2025 at ZSP Library and Study Centre, Zou Gal Memorial Complex, Zoveng. Online voting was introduced for ZYO Delhi & NRC and Shillong branches.

President	:	Pu S. Kamminthang

Vice President	:	Pu Lamsianmuan Taithul
General Secretary	:	Pu Francis Donglianmang
Assistant Secretary	:	Pu M. Chinsuanmang Zou
Finance Secretary	:	Pu Thangkhanpau
Treasurer	:	Pu Mangzalal
Secy. Art & Culture	:	Pu Sanglian @Singjabuang
Secy. Info & Pub	:	Pu Ginsanglian
Advisers	:	Pu T. Lamkhothong, Pu George Jangpu and Pu T. Zamlunmang Zou

ZYO Cemetery Board

Chairman	:	Pu Lamsianmuan Taithul
Secretary	:	Pu M. Chinsuanmang Zou
Finance Secretary	:	Pu Thangkhanpau
Treasurer	:	Pu Mangzalal
Members	:	Pu Thang Enlian and Pu Khamzamang

ZYO Blood Donor's Club Committee

Convenor	:	Pu Lamsianmuan Taithul
Members	:	Pu Ginneilal, Pu Khamzamang and Pu Solomon Khammuanlal

Appendix B: Chronological Timeline of Remarkable ZYO's Activities and Events

Year	Remarkable Events
1992	1. ZYO units were established in Zoveng, Zomi Colony, D. Phailian, Kapkhovung (including the Simveng and Beaulahlane areas), and Tuibuang. 2. In a significant humanitarian effort, ZYO extended support for the first time to the bereaved family of three siblings who tragically drowned on the same day, providing one quintal of rice, clothing, utensils, and financial assistance. 3. ZYO constructed a waiting shed in front of Sielmat Hospital under the 1992–93 Jawahar Rozgar Yojana (JRY) scheme. (Suantah, 2008)
1996 - 2000	1. During this period, ZYO expanded its organisational network by establishing new units at Allusingtam, Zabellei, Muollum, Zoumun, Khajang, Tuining, and Kamdou Veng. 2. The 1990s were characterised by widespread ethnic tensions and armed conflict in Manipur, particularly among the Kuki - Chin - Zo communities. Although constitutionally non - political, ZYO assumed an increasingly important role in community protection, peacebuilding, humanitarian assistance, and advocacy for the welfare and rights of the Zou community. Contemporary records indicate that ZYO leaders frequently served as intermediaries between village authorities, church bodies, political groups, and government agencies, reflecting the organisation's growing institutional credibility during a period of crisis.[69] 3. The Paite–Thadou ethnic conflict (1997–1998) had a profound impact on the Zou community. Several villagers from Hiengmuol were killed, many others were injured, and numerous Zou families from remote areas were displaced. ZYO members demonstrated exceptional courage, with Pu Lian Tungnung personally leading the burial of the deceased.[70] Recognising ZYO's organisational capacity, the United Zou Organisation (UZO) entrusted it with coordinating relief and rehabilitation for displaced Zou families, leading to the establishment of the Zou Relief, Rehabilitation and Demand Committee (ZRRDC), chaired by Pu Lian Tungnung. 4. During this period, ZYO was formally registered under the Manipur Societies Registration Act, 1989 (Manipur Act No. 1 of 1990) with Registration No. 111 of 2000. The entire cost of the registration process was generously borne by Pu Lamkhothawng. (Suantah, 2008):

2001 – 2007	1. Under the initiative of the Project Committee, 3 plots of land were procured in Kamdou Veng at a cost of Rs 2,00,000/ - on 29th May 2005. 2. Another plot of land was also purchased at the bank of Sielmat buansan lui, near Manniang khuo for ZYO Cemetery at a cost of Rs. 1,15,000/ - on 17th October 2007 (Deed of Gift No 1007 of 2006). 3. ZYO Constitution Drafting Committee consisting of Pu S Dalthang, Pu KC Mang, Pu Chinlunthang, Pu TC Tungnung, Pu Ginsuanhau Zou and Pu Thangzamang were constituted (Vide Executive Committee Meeting, Resolution No. 6, December 7, 2004). (Suantah, 2008)
2007 - 2009	1. A 43 - member ZYO Cultural Troupe, led by Art and Culture Secretary Pu Zamkhosoi, represented the Zou community at the Chapchar Kut Festival in Aizawl on 8–9 March 2007, showcasing various traditional Zou dances.[71] 2. Following the wildfire that destroyed six houses in Sachihtampak village on 27 April 2007, ZYO GHQ and its town units provided relief materials, household utensils, and other essential supplies to the affected families.[72] 3. In compliance with resolutions of the United Zomi Organisation (UZO) and the Zomi Welfare Council (ZWC), the Zomi Youth Organisation was officially renamed the Zou Youth Organisation (ZYO) on 3 June 2007.[73] 4. New ZYO units were established at Hiangzou, New Zoveng, and Zoumunnuam on 10 June 2007. 5. ZYO congratulated Pu Thangzamang Hangshing on his appointment as General Secretary of the Zomi Youth Association.[74] 6. On 17 October 2007, ZYO purchased four plots of land at Awnchinkap Veng for ₹2,00,000, providing a permanent institutional asset.[75] 7. Following the Ngasuan Bridge tragedy of 17 January 2008, which claimed 20 lives and injured 38 others, ZYO mobilised volunteers and provided emergency assistance and relief materials at the accident site and hospitals.[76] 8. Through the Committee on Mautam Famine Aid (COMFA), ZYO coordinated financial assistance and relief materials for victims of the 2008 Mautam famine.[77] 9. The ZYO Headquarters Cemetery Bye - laws were approved on 1 November 2008, with the membership fee fixed at ₹500. 10. Organisational expansion continued with the establishment of Behiang Block (22 June 2008), Shillong Branch (15 November 2008), Singngat and Haopi Blocks (15 November 2008), and Tuining Block (23 November 2008).

	11. ZYO GHQ successfully mediated the dispute between the Behiang Line Motor Owners' Association and ZYO Behiang Block over revised bus fares through mutual agreement.[78] 12. ZYO Constitution which was drafted by the committee was review during the Central Cabinet Meeting, the meeting entrusted Chairman Pu Chinlunthang and Member Pu Khamminlun to rework on the suggestions (Vide Resolution 1, January 21, 2007). The final review was conducted during the Executive Committee meeting vide Resolution No 1, July 5, 2009. Thereafter, it was decided to be put up at the General Assembly for final approval. ZYO Constitution which contain Article 1 to 34 was formally approved during the ZYO Special Assembly held on September 12, 2009, Agenda 1, Resolution No. 3, at Zou Gal Memorial Hall, Zoveng. Pu Kapneithang President and Pu Khaizamang Secretary jointly sponsored the printing of the Constitution. 13. ZYO Kailamnuai Unit was inaugurated in December 2009.[79] 14. Democratic elections were conducted across all Blocks and Branches, including Behiang, Singngat, Haopi, Sugnu, Tuining, Lamka, Imphal, Moreh, Shillong, and Delhi, reinforcing the organisation's decentralised governance.[80]
2010 - 2012	1. Effective 15 January 2010, ZYO introduced the Annual Fund of ₹50 per household and implemented a revenue - sharing ratio of 20:15:15 among the GHQ, Blocks, and Units. 2. ZYO adopted a common traditional dress for condolence occasions.[81] 3. ZYO GHQ deputed two boys' volleyball teams and a cultural troupe to participate in Zomi Namni 2010. 4. A show - cause notice was issued under Article 28(1) of the ZYO Constitution to ZYO Tangpijol Unit for holding its Unit Function on the same day as the ZYO GHQ Annual Assembly - cum - Election. The matter was later resolved amicably.[82] 5. In collaboration with RIMSSU, ZYO organised a Free Medical Camp at Tuaitengphai on 26 February 2010. 6. On 16 July 2010, Bobon Thangminlian (27) was placed under social boycott under Article 29 of the ZYO Bye - laws for the fatal assault of his father, Kapkhanpao (54).[83] 7. On 10 August 2010, ZYO GHQ felicitated Stephen Doukhanlun for his success in the UPSC Civil Services Examination, 2011. 8. New ZYO Units were established at Awnchinkap Veng, Hiangdung, Saljang, and Phaibem in September 2010. 9. On 30 June 2011, ZYO felicitated Pi Mannuamching on her promotion as Executive Director, ADC, in the presence of Pi

	Grace Zamnu, MDC Muallum, and Pu Sianzadong, MDC Singngat.[84] 10. ZYO performed Zou cultural dances at Zomi Namni 2012 held at BOAT, Imphal. 11. On 28 March 2012, ZYO felicitated Pu Ginsuanhau Zou, Chairman of the ZYO Project, on his election as MLA from the 60 - Singngat Assembly Constituency. 12. The social boycott imposed on Bobon Thangminlian was revoked at the General Assembly on 15 January 2013, following resolutions of the 14th Cabinet Meeting (24 June 2012) and the 3rd Executive Meeting (21 September 2012). 13. ZYO Sugnu Block presented Zou cultural dances at the Kut Festival 2012 in Imphal. 14. ZYO presented a desktop computer to S. Nengkhanlun, Editor of *Zogam Today*, in recognition of his contribution to community journalism.
2013 - 2015	1. The Cabinet Meeting held on the 6th February 2013 in its resolution no. 5 decided to have Zou Cultural Dress Uniform Project 2. ZYO imposed a restriction prohibiting any individual or organisation from conducting fundraising activities related to its properties without prior authorization from the organisation.[85] 3. ZYO condemned to the strongest term to those who throw grenade bomb to the residence of Pu Sesei Zou, President, UZO Moreh Block on 11th March 2013 at Moreh.[86]
2015 - 2018	1. Effective January 2016, the ZYO Cemetery registration fee was revised from ₹500 to ₹1,000.[87] 2. The foundation of a three - room hostel at the ZYO Complex, Kamdouveng, was laid with ₹30,000 assistance from Pi Mannuamching under the IAY Scheme.[88] 3. The ZYO Ambulance Project was launched on 11 December 2016, with initial funding to be raised through the marketing of the film *Awja Paupu*, translated and produced by Zotal Film Company.[89] 4. On 24 May 2017, ZYO, as a member of JAC - AATB, joined sister organisations in manually excavating burial sites for the eight tribal martyrs.[90] 5. A joint meeting of the ZYO General Headquarters (GHQ), its administrative block offices and units was convened on 9 June 2017 at Zou Gal Memorial Hall, wherein it resolved to withdraw its affiliation with the Zomi Youth Association (ZYA) with immediate effect citing that the administration and administrative system is against the common interest of the organisations.[91]

	6. ZYO strongly condemned the alleged branding as a thief and killing of Taitom Thangkhanlun Simte of Sahei Road, New Lamka, by unknown miscreants on 27 July 2017. 7. The ZYO Kapkhovung Unit was established on 25 February 2018. 8. On 6 August 2018, ZYO provided humanitarian assistance to Pu Khamzalam of New Zoveng after his house was eroded by the Khuga River. 9. The ZYO Kana Block was established at Sachihtampak Village on 23 September 2018. 10. ZYO GHQ distributed 45 bags of rice, donated by UZO USA, to flood victims in Zoumunnuam, New Zoveng, and surrounding areas affected by the Tuitha River.
2019 - 2022	1. Pu T. Goupau, Treasurer of the previous term, reported total receipts of ₹9,68,118 and expenditure of ₹9,40,593. This is the first proper audit report recorded in the record of the the General Secretary, ZYO GHQ.[92] 2. Following the murder of K. Tualkhanlian, ZYO, with sister organisations under JAC - AKT, organised a Coffin Rally at Churachandpur on 20 March 2019 and coordinated condolence services at the District Hospital morgue. 3. ZYO adopted a significant resolution assigning the primary responsibility of receiving mortal remains transported from outside the State to the Blocks concerned at designated locations accordingly. Prior to this resolution, the ZYO General Headquarters (GHQ) had been primarily responsible for receiving such mortal remains.[93] 4. On 28 July 2019, the Central Cabinet resolved to adopt an official ZYO Anthem. 5. ZYO resolved to establish a Blood Bank to strengthen emergency blood support within the community. 6. Effective 23 September 2019, ZYO resolved to combat drug abuse across all Zou villages.[94] 7. A unified ZYO Flag, designed by P. Lalboi Zou, was adopted in 2019[95] and formally approved at the 33rd Annual Assembly on 24 October 2019.[96] 8. Construction of the 70 × 20 ft. ZYO Cultural Hall at Awnchinkap Khuo, Lamka, commenced in 2019 and was inaugurated on 6 March 2021. 9. The song *Silhoi Bawl*, composed by Pu Lawrence Thanghausuan Zou[97], was adopted as the official ZYO Theme Song.[98] 10. The General Assembly resolved that the purpose of ZYO properties could be modified with its approval to support future institutional needs.[99]

	11. In 2019, the organisation's registered name was officially changed from Zomi Youth Organisation to Zou Youth Organisation (ZYO).[100] 12. The 35th Annual Assembly was held on 24 October 2019 at Zou Gal Memorial Hall, Zoveng, with progress reports submitted by Lamka, Haupi, Sugnu, Imphal, Kana, Zotang, Tuining, and Behiang Blocks. 13. On 11 February 2020, the Zou Youth Organisation (ZYO) and Zou Sangnaupang Pawlpi (ZSP) imposed a social boycott on Pu Hangkhanpao Taithul[101] for issuing threatening and derogatory remarks against both organisations during an event held at VPC Hall on 1 February 2020. Prior to this action, a formal notice had been served directing him to issue an apology by 8 February 2020; [102] however, he failed to comply with the directive. The meeting also resolved that UZO (Zomi), established under the leadership of Pu Hangkhanpao Taithul, shall not be recognised under any circumstances. 14. Following a public competition, the anthem composed by Pu Zamkholian Manlun[103] was officially adopted at the Central Cabinet Meeting on 26 February 2020.[104] 15. Pursuant to the resolution permitting the alteration of the purposes of its properties, two plots of land from Kamdou veng were sold, with the proceeds to be allocated to the Zou Development Committee (ZDC) for the implementation of another project (Ambulance Project) and Zou Gal Memorial Football Ground at Lunmual village.[105] For the same purpose, the ZYO Cemetery located at Awngkap Village was transferred to the Village Chief, Pu Zamsuanmung, for a sum of ₹10,00,000 (Rupees Ten Lakhs). However, ZYO shall retain control over the lower portion of the cemetery, thereby ensuring that its registered members continue to have the right to inter their mortal remains therein.[106] 16. ZYO provided humanitarian assistance to victims of the Chassad arson incident, provided ₹ 60,000, 21 bags of rice, 152 bags of clothing, 13 bags of utensils, and 9 bags of shoes. 17. ZYO strongly condemned the formation of an unauthorised "pseudo ZYO" by Hangkhanpao Taithul and appealed to the public not to support it.[107] 18. During the COVID - 19 pandemic, ZYO collaborated with the district administration and health authorities to monitor Service Delivery Points (SDPs), promote public awareness, establish quarantine centres, and distribute relief materials. 19. A new ZYO Cemetery at V. Bethel, donated by village chief, Pu Hausuankhai in memory of his father Pu Vumchinkhup

	Phiamphu, was inaugurated by Pu Chinlunthang, President, UZO GHQ, on 29 August 2020. 20. A new ZYO Ambulance was inaugurated by Pu T. Lamkhothawng, former ZYO President, on 10 October 2020. 21. On 10 December 2020, ZYO extended humanitarian assistance to Mr. Paukhailian of Kathuang Village following a fire incident and to Mr. Haulamlal's family of Gelngai Village during their hospitalisation. 22. The ZYO Cultural Hall at Awnchinkap Village was inaugurated by Pu Hangkhanlian, former Minister, on 6 March 2021. 23. Pu Biakpi Tungdim of Khuaivum, Myanmar, donated Sakhi Vun (deer skin) to ZYO for use in traditional cultural attire. 24. On 12 September 2021, ZYO and ZSP GHQ organised an online crowdfunding campaign to support the medical treatment of Master Paumuansang (3) of Sachihtampak. 25. ZYO assisted HYA Tuithaphai Branch in the search for the missing Lalremruot Singsit. 26. ZYO felicitated professional boxer S. Thanghaulun Zou for his professional debut and first - round TKO victory on 31 October 2021.
2022 – 2025	1. ZYO strengthened its ambulance service with two oxygen cylinders donated by the ZYO Moreh Unit, while Pu Xevier Nengkhanlam donated a Bluetooth speaker and microphone for organisational use. 2. In response to the outbreak of the Kuki-Zo and Meitei conflict on 3rd May 2023, ZYO took a prompt action in opening a Relief Centre and pulling Relief Materials from all the Zou villages within the town area to meet the need of the Internally Displaced Persons on 29th May 2023.[108] Known to be the first casualty of the conflict among the Zou community, Mr Dallamthang Suantak, ZYO Ambulance driver was transporting a patient to the Imphal airport when the ambulance was attacked by a mob near Kangvai, he succumbed to his injuries on the day itself. In consolation to the bereaved family, ZYO GHQ extended a healing balm while providing Rs 10,000/-, 2 bags of rice and dal each, 1 bag of sugar and a dozen of milk powder on 16 May 2023.[109] Since internet was shutdown in Manipur, ZYO Delhi & NCR was given the responsibility to pull online fund donations.[110] ZYO, In close coordination with the District Administration, managed a total of 15 Internally Displaced Persons (IDP) Relief Centres. These centres were established at the following locations: Zogal Hall; Martin Luther School, New Zoveng; Zoumunnuam Community Hall; Bijang Loubuk Junior High School; Tuaitengphai Government

	School; St. Teresa School, Tuaitengphai; Dawn School, Lailam Veng; ZPCS Sunday School, Lailam Veng; Evergreen School, Tongdam; CMS, Zomi Colony; Immanuel Community Hall; ZYO Cultural Hall, Awnchinkap Veng; Lutheran Church, Phaibem; Zoumun; and S. Belpuan.[111] 3. The ZYO Singngat Unit was established in 2023, extending the organisation's presence to the largest Zou village. 4. ZYO channelled ₹2,17,847 in cash and relief materials through the Young Mizo Association (YMA) for victims of Cyclone Remal in Mizoram. 5. Through the Joint Philanthropic Organisations (JPO), ZYO provided financial assistance to the injured Bravehearts from the Kangpokpi area. 6. In collaboration with UZO GHQ, ZYO extended financial assistance to displaced residents of Natjang and Bualmual, Zou villages in Myanmar affected by the ongoing civil war.
2025 – till 28 March 2026	1. The Secretary, Art and Culture, maintained the organisation's cultural assets, including 1 Khuong (drum), 6 Sakhi Lukhu, 14 Zou Niih, 19 sets of women's traditional attire, 12 sets of men's Tuolpuon, and 1 Sielki.[112] 2. The ZYO Disaster Management Committee was constituted and commenced its initial phase of operation.[113] 3. The ZYO Blood Donor's Club was revived, accompanied by awareness programmes promoting voluntary blood donation. 4. Effective 2025, the ZYO Annual Fund was redistributed equally among the GHQ, Blocks, and Village Units in a 1:1:1 ratio.[114] 5. Through a crowdfunding initiative, ZYO launched the Japjang Project[115], procuring 48 benches, 2 parachutes, 2 tables, 2 wooden storage boxes, and 2 tea hotpots. The project was dedicated to the public on 25 October 2025.[116] 6. The ZYO Lower Singngat Unit was established on 7 July 2025. 7. The bi - monthly bulletin ZYO Tongsuo was launched, with its inaugural issue published on 30 July 2025.[117] 8. The official ZYO T - shirt was launched by Pu T. Lamkhothong, Adviser, on 30 July 2025. 9. ZYO provided humanitarian assistance to the landslide - affected villages of Aina, Leitan, and Nungsai along the Tipaimukh Road. 10. A one - day Interaction - cum - Sports Meet was organised at Singngat on 23 August 2025, with participation from various Blocks and Branches. 11. Following the alleged murder of H. Pauzamuan of S. Munpi, ZYO coordinated with sister organisations and law

	enforcement to pursue the case until the deceased was laid to rest on 20 September 2025.[118] 12. Through crowdfunding, ZYO provided ₹1,16,442 in financial assistance to the displaced villagers of Nakjang and Buangmual, Myanmar, following the destruction of their villages by arson. 13. The 36th Annual Assembly, held on 28 March 2026 at Zou Gal Hall, Zoveng, resolved to: • amend the ZYO Constitution; • launch the "Zou Cemetery" Project; • discontinue the use of Zou Puonlaisan and Zou Puondum as table covers; • dissolve Sugnu and Imphal Blocks; • bifurcate Lamka Block to create Lentang Block and bifurcate Kapkhovung Unit; and • restrict participation in activities in areas without ZYO Units.

End Notes

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[11] Kapmang, oral history interview by the author, Lamka, 11 April 2026; Suankhamang, oral history interview by the author, Lamka, 14 April 2026.

[12] T. Gouzadou, oral history interview by the author, Lamka, 15 April 2026; Zou Youth Organisation, *Secretary's Reports, 1982–1984* (Lamka: General Headquarters, unpublished organisational records).x

[13] Zou Youth Organisation, *Secretary's Reports, 1982–1983* (Lamka: General Headquarters, unpublished organisational records); Kapmang, oral history interview by the author, Lamka, 11 April 2026.

[14] Baruah, S. (2005). *Durable disorder: Understanding the politics of Northeast India*. Oxford University Press, pp. 101–136; Haokip, T. (2015). *The Kuki-Chin tribes of Northeast India: Politics of identity*. Bookwell, pp. 121–156.

[15] T. Gouzadou, oral history interview by the author, Lamka, 15 April 2026; L. Suantah, "Zou Youth Organisation Tanchin Tomkim," in *Zou Youth Organisation Silver Jubilee Souvenir (1982–2008)* (Lamka: Zou Youth Organisation, 2008), 4–8.

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[17] ZYO Constitution (2009), Preamble & Arts. 1–4.

[18] Kapmang, oral history interview by the author, Lamka, 11 April 2026; Zou Youth Organisation, *Secretary's Reports, 1982–1986*.

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[31] ZYO, *Project Committee Reports, 2010–2020*; ZYO, *Ambulance Project Records* (2016–2020).

[32] ZYO, *Central Cabinet Proceedings, 2019–2020*.

[33] The ZYO Ambulance Project was formally launched on 11 December 2016 during a joint meeting of the ZYO General Headquarters (GHQ) and all units under Lamka Block. The meeting resolved to generate initial funding through the marketing of the film “Awja Paupu”, translated and produced by Zotal Film Company. (Zou Youth Organisation (ZYO). (2017, May 22). *Minutes of GHQ and Lamka Block Joint Meeting*, Resolution No. 1.)

[34] The foundation for a three-room hostel at the ZYO Complex, Kamdouveng, was initiated with financial assistance amounting to Rs. 30,000/- provided by Pi Mannuamching under the IAY Scheme.

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[37] ZYO, *IDP Relief Centre Reports* (2023–2024); District Administration, Churachandpur, *Relief Camp Coordination Records* (2023).

[38] ZYO, *Annual Assembly Proceedings, 2024–2026*; ZYO, *Secretary's Reports, 2024–2026*.

[39] Following the outbreak of the Kuki-Zo–Meitei conflict on 3 May 2023, ZYO resolved to establish Relief Centres and mobilise relief materials from Zou villages within the town area to assist Internally Displaced Persons (IDPs). During the conflict, Mr. Dallamthang Suantak, the ZYO Ambulance driver, became the first reported casualty from the Zou community after he was attacked near Kangvai while transporting a

patient to Imphal Airport. ZYO subsequently extended financial and material assistance to his bereaved family. Owing to the internet shutdown in Manipur, ZYO Delhi & NCR was entrusted with coordinating online fundraising for relief operations. *Cabinet Minutes*, 29 May 2023, Res. Nos. 1–3.

[40] The fifteen IDP Relief Centres were located at Zogal Hall; Martin Luther School, New Zoveng; Zoumunnuam Community Hall; Bijang Loubuk Junior High School; Tuaitengphai Government School; St. Teresa School, Tuaitengphai; Dawn School, Lailam Veng; ZPCS Sunday School, Lailam Veng; Evergreen School, Tongdam; CMS, Zomi Colony; Immanuel Community Hall; ZYO Cultural Hall, Awnchinkap Veng; Lutheran Church, Phaibem; Zoumun; and S. Belpuan. Kamminthang. Oral history interview by the author, Lamka, 11 April 2026.

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[44] *Executive Minutes*, 15 Apr. 2016, Res. No. 1; *GHQ–Lamka Block Joint Minutes*, 11 Dec. 2016, Res. No. 1; *Cabinet Minutes*, 2020 (COVID-19 response); *GHQ–Lamka Block Joint Minutes*, 8 June 2025, Res. Nos. 3 & 6.

[45] *Cabinet Minutes*, 29 May 2023, Res. Nos. 1–3; Kamminthang, personal interview, 11 Apr. 2026; *Secretary's Report*, 2024–2025; *General Assembly Proceedings*, 28 Mar. 2026.

[46] *Constitution of the Zou Youth Organisation* (ZYO General Headquarters, 2009), Articles 5–18; *Minutes of the Special Assembly*, 12 September 2009, Agenda No. 1, Resolution No. 3; *General Assembly-cum-Election Proceedings*, 15 January 2010, Resolution No. 1.

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6

A Documentary History of Zou Literature Society (1991–2025)

T. Lamkhothawng[1]

[Editorial Note: *This volume presents a documentary history of the Zou Literature Society (ZLS), compiled by T. Lamkhothawng, General Secretary of ZLS, whose long association with the Society helped preserve its official records and institutional memory. It serves as a primary source on the development of the Zou language, literature, and education. The documents presented here record the Society's efforts to promote language development, literary activities, educational initiatives, and institutional growth over more than three decades. Together, they offer valuable insights into the evolution of one of the most important literary organisations of the Zou community. The original meaning and chronology of the documents have been preserved. Editorial revisions have been limited to improving clarity and correcting minor inconsistencies. Brief explanatory notes have been added where necessary without altering the substance of the original records.]*

1. Introduction

The history of a people is preserved not only through political events and official archives but also through the institutions that protect their language, literature, and collective memory. For the Zou people of Manipur, the Zou Literature Society (ZLS) has played a central role in promoting the development of the Zou language and literature. Since its establishment in the early 1990s, the Society has contributed significantly to language standardisation, textbook

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preparation, literary activities, and the advancement of mother-tongue education.

This volume presents a documentary history of the Zou Literature Society from 1991 to 2025. Rather than offering a conventional historical narrative, it brings together official minutes, government orders, committee reports, seminar proceedings, correspondence, and other institutional records compiled over more than three decades by T. Lamkhothawng. As an active participant in many of the Society's activities, the compiler preserved these documents, providing an important record of the Society's growth and achievements.

The documents trace the institutional development of the Zou language through textbook production, orthographic standardisation, educational initiatives, collaboration with government agencies, and efforts to secure the recognition of Zou as a Modern Indian Language in the school curriculum. Together, they demonstrate that language development is not merely a linguistic process but also an educational, cultural, and institutional endeavour.

As a documentary history, this volume preserves the original records while presenting them in a more accessible form through careful editing and organisation. It is hoped that this collection will serve as a valuable resource for researchers, educators, students, and members of the Zou community, while contributing to the wider understanding of indigenous language development and literary institutions in Northeast India.

2. Historical Background: The Development of Zou Literature before ZLS

The history of written Zou literature began long before the establishment of the Zou Literature Society (ZLS). The introduction of Christianity, formal education, and the Roman script during the twentieth century laid the foundation for literacy among the Zou people. Early publications, including primers, hymn books, biblical

translations, and devotional literature, played a vital role in promoting reading and writing in the mother tongue.

The growth of Zou literature was sustained by dedicated writers, educators, and church leaders who produced educational and religious publications despite limited resources. Their efforts enriched the language and encouraged literacy within the community. However, literary activities remained largely individual or church-based, and there was no central institution to coordinate publications, standardise spelling, prepare textbooks, or represent the language before educational authorities.

The growing demand for mother-tongue education and the recognition of tribal languages in Manipur created the need for an organised literary institution. In response, the Zou Literature Society was established in the early 1990s to promote the development of the Zou language and literature. Through textbook preparation, language standardisation, literary promotion, and collaboration with government agencies, the Society became the principal institution responsible for advancing Zou language education.

The documents presented in the following chapters trace this remarkable journey. They record the collective efforts of writers, teachers, church leaders, and community members whose dedication laid the foundation for the growth and preservation of the Zou language and its literary tradition.

2. The Emergence of the Zou Literature Society (1991–1992)

The establishment of the Zou Literature Society (ZLS) marked a turning point in the development of the Zou language and literature. Although earlier generations had produced primers, hymn books, biblical translations, and other literary works, there was no central institution responsible for coordinating language development or representing the interests of the Zou language in the field of education. The introduction of tribal languages into the school

curriculum by the Government of Manipur created both an opportunity and an urgent need for an organised literary body.

The documentary records presented in this chapter trace the formative years of the Society between 1991 and 1992. They document the initiatives taken to introduce Zou as a school subject, organise textbook writing committees, collaborate with the Government of Manipur and educational authorities, and establish an institutional framework for the promotion of the language. These early efforts laid the foundation for subsequent developments in textbook production, orthographic standardisation, and educational recognition.

PART-I

Record 1
Preparatory Meeting for the Introduction of Zou in Schools 17 July 1991

Under the initiative of Shri Thangkhanlal, President UZO and Minister of State (Education), an important meeting was convened to discuss the establishment of the Zou Literature Society and the preparation of Zou-language textbooks for use in schools. Lamkhothawng, who was then serving as a Grade IV Casual employee (Tribal Dialect), coordinated the meeting, which brought together prominent members of the community to deliberate on the introduction of Zou as a medium of instruction and the development of textbooks.

Record 2
Government Approval for the Introduction of Zou in Primary Schools *19 September 1991*

On 19 September 1991, the Government of Manipur, Education Department, issued Office Order No. 4/35/86-ED, approving the introduction of the Zou language as a subject for Classes I to V in schools. This marked a significant milestone in the history of Zou language education, as it provided official recognition for the teaching of Zou in the primary school curriculum.

Following the Government's approval, the primary-level textbooks that had already been used in mission schools were reviewed, revised, and prepared for wider use. To facilitate textbook development, Shri Goukhomang and Shri Stephen Semkholun were entrusted with procuring reference books and educational materials from P. C. Jain & Co. Book Store.

The preparation of subject textbooks was assigned as follows:

- First Language: Shri Thangkhanlal
- Health and Physical Education: Stephen Semkholun
- Social Studies (Classes I–III): T. C. Tungnung
- Socially Useful and Productive Work: Goukhomang
- Mathematics: T. Thongpao
- Science (Classes III–IV): Dr. Michael Hemkholam
- Science (Class V): Dr. Dongkhanlal
- Social Studies (Classes IV–V): T. Nehkhojang

To support the preparation and review of the textbooks, a panel of co-workers was also constituted. Members of this panel assisted the principal authors and contributed to the development of manuscripts as assigned. The selected co-workers were S. Khamzalam, Dr. Lachinkhai, Francis Jamkhanthang, John Jamkhomang, Michael Ginzasuan, T. Lamkhothawng, Mangsuanthang, M. Kamzadou, P. Kaizakham, and Paul Jamkholun Samte.

The approval of Zou as a primary school subject, together with the constitution of writing teams and supporting committees, marked the beginning of organised textbook production under the leadership of the Zou Literature Society. These developments laid the foundation for the subsequent expansion of Zou language education in Manipur.

Record 3
Constitution of the Zou Literature Society and Submission of Panel Members
27 September 1991

Following the Government of Manipur's approval for the introduction of Zou as a subject in primary schools, the process of establishing the Zou Literature Society (ZLS) was formally initiated. On 27 September 1991, in response to Letter No. 4/35/86-ED (Tribal Dialect) issued by the Government of Manipur, the Society submitted its Constitution together with a panel of members for official approval.

The submission was made in connection with the introduction of the Zou language in Classes I to V and the formation of a recognised literary body to coordinate language development, textbook preparation, and other educational activities. The Constitution provided the organisational framework of the Society, while the panel members represented individuals entrusted with guiding its academic and administrative responsibilities.

The submission of these documents marked the formal recognition of the Zou Literature Society as the representative institution for the development and promotion of the Zou language. It also established an official partnership between the Society and the Government of Manipur in implementing mother-tongue education and preparing educational materials for primary schools.

Record 4
Government Approval of the Zou Dialect for Primary Education
25 October 1991

On 25 October 1991, the Government of Manipur, Education Department, issued Letter No. 4/35/86-ED (Tribal Dialect), granting formal approval for the introduction of the Zou dialect in Classes I to V. This approval followed the submission of the Constitution of the Zou Literature Society and the panel of

members proposed to oversee the development of the language in schools.

The Government's decision reaffirmed its commitment to promoting recognised tribal languages through the education system and provided the Zou Literature Society with official authority to coordinate the preparation of textbooks and other educational materials for primary schools.

This approval represented an important milestone in the institutional development of the Zou language. It strengthened the Society's role as the recognised body for language planning and educational development, paving the way for the systematic production of textbooks, teacher support materials, and other literary works in the years that followed.

Record 5
First Meeting of the Zou Literature Society
8 March 1992

The first recorded meeting of the Zou Literature Society (ZLS) was held on 8 March 1992 at the Society's office in Zoveng, Churachandpur. The meeting was chaired by Shri Thangkhanlal, under whose leadership the Society began organising its administrative and academic activities following the Government's approval for the introduction of Zou in primary schools.

The following members were present: Chairman, Shri Thangkhanlal; Secretary, T. C. Tungnung; and members, Dr. Lachinkhai, Dr. T. Tungnung, Mangsuanthang, Michael Ginzasuan, Paul Jamkholun, T. Thongpao, Goukhomang, T. Lamkhothawng, M. Kamzadou, M. Lamboi, Hauchinthong, and Gengoukhup.The meeting reviewed the progress made since the Government's approval of Zou language education and discussed measures for strengthening the organisational structure of the Society. Particular attention was given to coordinating textbook development and establishing committees that would guide future academic activities.

This inaugural meeting laid the administrative foundation of the Zou Literature Society and marked the beginning of its organised efforts to promote the Zou language through education and literary development.

Record 6
Nomination of the State Level Tribal Textbook Committee
8 March 1992

During its meeting held on 8 March 1992, the Zou Literature Society resolved to nominate representatives to the State Level Tribal Textbook Committee for the Zou dialect. The committee was constituted to coordinate with the Government of Manipur in matters relating to the preparation, review, and development of Zou language textbooks for schools.The following members were nominated: T. C. Tungnung, Dr. Lachinkhai, Dr. T. Tungnung, Michael Ginzasuan, and Mangsuanthang.

The nomination of these representatives marked an important step in strengthening the Society's collaboration with the State Government. By participating in the State Level Tribal Textbook Committee, the Zou Literature Society was able to contribute directly to the planning, preparation, and evaluation of educational materials for the introduction of the Zou language in schools. This also ensured that the interests of the Zou language were represented in official discussions concerning tribal language education in Manipur.

Record 7
Appointment of Textbook Writers
8 March 1992

At the meeting held on **8 March 1992**, the Zou Literature Society identified and appointed a panel of writers to prepare textbooks for the introduction of the Zou language in schools. The writers were selected from among educated members of the community with expertise in various academic disciplines.

The appointed writers were Dr. Michael Hemkholam (MDC Office, Tuibuang), Mangsuanthang (Zoveng), Francis Jamkhanthang (Deputy Commissioner's Office, Churachandpur), Dominic Khammeng (Zomi Colony), Dr. Dongkhanlal (Langol Housing Complex, Imphal), Michael Ginzasuan (Zomi Colony), M. Kamzadou (Zomi Colony), T. Lamkhothawng (Zomi Colony), Haochinthong (Zoveng, Churachandpur), and Kaikhankap (Deputy Commissioner's Office, Churachandpur).

The appointment of this writing team marked the beginning of organised textbook development in the Zou language. By bringing together writers from different professional backgrounds, the Society established a collaborative foundation for producing educational materials that would support the introduction of Zou as a recognised language of instruction in schools.

Record 8
Proposal for a Special Workshop for Zou Textbook Writers
20 July 1992

On **20 July 1992**, the Director of the State Council of Educational Research and Training (SCERT), Government of Manipur, issued Letter No. 4/1/90-SCERT/TD (Pt-I) regarding a proposal to organise a special workshop for Zou textbook writers in New Delhi.

The communication informed the Zou Literature Society that SCERT had already initiated arrangements, in consultation with the Department of Non-Formal Education, National Council of Educational Research and Training (NCERT), to conduct a combined workshop for textbook writers representing the Tangkhul, Thadou/Kuki, and Zou languages. Consequently, it was considered impracticable to organise a separate workshop exclusively for Zou writers in New Delhi.

Although the proposal for an independent workshop could not be accommodated, the inclusion of Zou writers in a joint training programme reflected official recognition of the Society's ongoing efforts to develop quality educational materials for tribal language education.

Historical Significance: This communication marked the beginning of formal academic engagement between the Zou Literature Society and national educational institutions. Participation in training programmes organised by SCERT and NCERT provided Zou textbook writers with opportunities to strengthen their skills and align textbook preparation with recognised educational standards, thereby enhancing the quality of mother-tongue education.

Record 9
Institutional Resolutions for Strengthening the Zou Literature Society
1992

Following the establishment of the Zou Literature Society and the commencement of textbook preparation, the Society adopted a number of resolutions to strengthen its organisational structure and promote the systematic development of Zou language and literature.

***Resolution 1*: Submission of Manuscripts through the Society**

The Society resolved that all authors seeking Government subsidy or book grants for publications in the Zou language should submit their manuscripts through the Zou Literature Society. It was further resolved that the Government be requested not to consider manuscripts for financial assistance unless they had been forwarded by the Society.

***Resolution 2:* Collection and Preservation of Zou Publications**

The Secretary of the Society was entrusted with collecting one copy of every publication produced in the Zou language, including books, booklets, songbooks, magazines, and other religious or cultural publications. Writers, publishers, and members of the Society were requested to cooperate in building a permanent collection for future reference and preservation.

***Resolution 3*: Establishment of the ZLS Office**

The Society resolved to provide the office with essential furniture and equipment, including an almirah, tables, chairs, a duplicating

machine, and a typewriter. Shri T. Lamkhothawng was appointed as the caretaker of the office, while Shri Hauchinthong volunteered to serve as typist for the preparation of textbook manuscripts.

Resolution 4: **Donation of Office Furniture**

Shri Gengoukhup and Shri Michael Ginzasuan each donated one table and one chair to the Society's office. The meeting recorded its sincere appreciation for their generosity, and the members expressed their gratitude with a round of applause.

Historical Significance: These resolutions reflected the Society's determination to build a strong institutional foundation for the development of the Zou language. By regulating manuscript submissions, preserving published literature, establishing a permanent office, and mobilising community support, the Society laid the administrative and organisational groundwork necessary for its future literary and educational activities.

PART-II

Reorganisation and Educational Expansion (1996–2000)

The period from 1996 to 2000 marked a new phase in the history of the Zou Literature Society (ZLS). After its formative years, the Society underwent organisational restructuring to strengthen its leadership and expand its activities. This period witnessed renewed efforts to promote the Zou language through systematic textbook preparation, orthographic standardisation, writers' workshops, and collaboration with educational authorities.

The records presented in this part document the Society's revival, the election of new office bearers, the establishment of committees, and the preparation of textbooks for primary and secondary education. They also record important discussions on spelling, grammar, and language standardisation, which laid the foundation for the recognition of Zou as a Modern Indian Language in the years that followed.

Together, these documents illustrate how the Society evolved from a newly established literary organisation into a more structured institution dedicated to the educational and literary advancement of the Zou language.

Record 10
Reorganisation of the Zou Literature Society
18 October 1996

After several years of limited documented activities, efforts were initiated to revitalise the Zou Literature Society (ZLS). On 18 October 1996, a meeting was convened under the leadership of T. Nehkhojang, the Convenor, bringing together prominent writers, educators, church leaders, and community representatives to discuss the reorganisation and strengthening of the Society.

The meeting was attended by twenty-seven members, including Shri Thangkhanlal, Dr. Lachinkhai, Rev. Kamkhosoi, Rev. Hangminthang, S. K. Samte, T. Thongpao, Rev. Tuonzapau, M. Liensuankap, Upa P. Khamzalam, T. Tuolzachin, Tunzagin, P. Kaizakham, Col. (Retd.) T. Thongzadou, T. Lamkhothawng, Rev. Awnkhankhup, Tongkhanthang, Pastor Dongzathong, Rev. Ginzapau, S. Mangsuanthang, Khamchinkhai, Rev. David K. Samte, Kamchinthang Taithul, M. Khamliankhup, T. C. Tungnung, Liantungnung, and the Convenor, T. Nehkhojang.

The participants reviewed the progress made since the Society's establishment and deliberated on measures to revitalise its activities. Particular emphasis was placed on strengthening the organisational structure of ZLS and preparing the Society to meet the growing educational and literary needs of the Zou community.

Historical Significance: This meeting marked the revival of the Zou Literature Society after its formative years. It renewed the Society's institutional activities and brought together a broad cross-section of community leaders whose collective commitment paved the way for a new phase of language development, literary promotion, and organisational growth.

Record 11
Election of Office Bearers
23 November 1996

Following the resolution adopted at the meeting of 18 October 1996, the Zou Literature Society convened its General Election on 23 November 1996 to elect a new team of office bearers and executive members. The election marked the formal reorganisation of the Society and strengthened its administrative structure for the promotion of Zou language and literature.

The following office bearers were elected: Chairman, Dr. M. Lachinkhai; Vice Chairman, David K. Samte; General Secretary, T. Nehkhojang; Finance Secretary, T. Lamkhothawng; and Treasurer, T. Thongzadou. The Executive Members were T. C. Tungnung, M. Liensuankap, Rev. T. Ginzapau, T. Tuolzachin, Rev. Hangminthang, S. Mangsuanthang, Samuel Khamzakhup, Rev. Awnkhankhup, and Rev. T. Chinzathang. The Consultants were Thangkhanlal, Fr. Mark Thangkhan-ai, and S. K. Samte.

The newly elected office bearers assumed responsibility for guiding the Society's educational, literary, and administrative programmes. The reconstituted leadership reflected the participation of educators, church leaders, and community representatives committed to advancing the objectives of the Zou Literature Society.

Historical Significance: The General Election of 23 November 1996 marked the beginning of a new phase in the Society's institutional development. The newly elected leadership provided organisational stability and strategic direction, enabling ZLS to expand its activities in textbook development, language standardisation, and educational advocacy over the following years.

Record 12
Allocation of Office Space for the Zou Literature Society
4 December 1996

Following a request submitted by the Zou Literature Society (ZLS), the Manipur Gospel Pioneer (MGP) allotted a room in its office

building to serve as the Society's office. The allocation provided ZLS with its first permanent administrative space, enabling it to coordinate its expanding literary and educational activities more effectively.

The Society formally acknowledged and expressed its gratitude to the leadership of MGP for their generous support. The office subsequently became the centre for meetings, correspondence, manuscript preparation, and the administration of the Society's programmes.

Historical Significance: The allocation of a permanent office marked an important stage in the institutional growth of the Zou Literature Society. It provided the Society with a stable operational base and strengthened its capacity to coordinate language development, textbook production, and other literary activities.

Record 13
Meeting on the Submission of Zou Textbooks and Office Administration
8 February 1997

The Zou Literature Society (ZLS) convened a meeting on 8 February 1997 at the MGP Building. Nine members attended the meeting under the leadership of the Society's office bearers. The principal agenda focused on the submission of Zou language textbooks for Classes I–V to the Joint Director of Education (Tribal Dialect), Government of Manipur.

The meeting resolved that the Chairman and the Secretary should jointly submit the completed textbooks to the concerned authority for official consideration. Members also acknowledged with appreciation the continued support of the Manipur Gospel Pioneer (MGP) for providing office accommodation, which had become the operational centre of the Society's activities.

Historical Significance: This meeting reflected the Society's transition from organisational development to the implementation of its educational objectives. By authorising the submission of

textbooks for government approval, ZLS took a significant step towards institutionalising Zou language education in Manipur's school system.

Record 14
Seminar on the Preparation of Zou Textbooks for Upper Primary Education
28 February – 1 March 1997

The Zou Literature Society (ZLS) organised a two-day seminar from 28 February to 1 March 1997 at the MGP Building to discuss the preparation of Zou language textbooks up to Class VIII. The seminar was conducted under the guidance of Shri Thangkhanlal and Rev. Fr. Mark Thangkhan-ai, who served as resource persons. Hospitality and logistical arrangements were coordinated by T. Lamkhothawng and Kapneithang.

The seminar brought together educators, writers, church leaders, and community representatives to deliberate on the expansion of Zou language education beyond the primary level. Discussions focused on curriculum development, textbook preparation, language standardisation, and strategies for strengthening mother-tongue education in schools.

One of the major outcomes of the seminar was the constitution of the Zou Textbook Committee, which was entrusted with overseeing the preparation and review of textbooks. The committee comprised:

The following office bearers and members were appointed: Chairman, Thangkhanlal; Secretary, Rev. Fr. Mark Thangkhan-ai; and members, T. Lamkhothawng, M. Liensuankap, James Khamchinsuan, T. C. Tungnung, and T. Kaizakham. The Chairman and Secretary of the Zou Literature Society served as ex-officio members of the committee.

The seminar also recognised the need for greater uniformity in spelling and orthographic conventions. It was resolved that a separate meeting would be convened to deliberate on issues relating to the Zou alphabet, spelling, and writing system.

Historical Significance: The seminar represented a major expansion in the educational vision of the Zou Literature Society. It extended the Society's focus from primary education to upper primary schooling, established a dedicated Textbook Committee, and initiated the process of orthographic standardisation that would shape the future development of written Zou.

Record 15
Orthography Conference on the Standardisation of the Zou Writing System
12 April 1997

Following the resolution adopted during the Seminar on Zou Textbook Preparation (28 February–1 March 1997), the Zou Literature Society (ZLS) convened a special meeting on 12 April 1997 to deliberate on the standardisation of the Zou writing system. The meeting focused on the use of the Roman alphabet, spelling conventions, and orthographic principles for future textbooks and publications.

The discussions centred on achieving a uniform writing system that would accurately represent the pronunciation of the Zou language while promoting consistency in education and literary publications.

The Two Orthographic Proposals

To facilitate detailed discussion, the participants divided into two groups, each presenting a different approach to spelling and orthographic standardisation.

Group I, represented by Shri Thangkhanlal, T. Lamkhothawng, and Col. (Retd.) T. Thongzadou, proposed the continued use of spellings such as IA and UA. The group argued that these forms were more familiar to readers and closely reflected earlier literary practices among related Zo communities. They also believed that maintaining these spellings would encourage wider mutual intelligibility and facilitate the exchange of literature among neighbouring Zo-speaking communities.

Group II, represented by Dr. Lachinkhai, T. Nehkhojang, and T. Tuolzachin, proposed adopting IE and UO in place of IA and UA. The group maintained that these spellings more accurately reflected the pronunciation of the Zou language and would establish a distinctive orthographic identity. They further observed that similar spelling conventions had already been adopted in contemporary Zou Bible translations and by several church denominations, making them increasingly familiar to the reading public.

Deliberations

The meeting witnessed extensive discussion, with both groups presenting linguistic explanations and practical examples to support their respective proposals. The participants examined issues relating to pronunciation, spelling consistency, readability, and the future development of Zou literature. Illustrative examples were written on the blackboard to compare alternative spellings and to evaluate their phonetic accuracy.

The meeting also discussed the use of the letters **J** and **Z**. It was agreed that **J** should primarily be used in proper nouns, including personal names, place names, and biblical names, while **Z** should continue to be used in ordinary vocabulary.

Similarly, participants considered the representation of vowel sounds and agreed that spelling conventions should, as far as possible, correspond to the natural pronunciation of the Zou language while remaining practical for educational purposes.

Resolution

Although differing views remained, the meeting concluded in a spirit of mutual respect and consensus. It was resolved that the Roman script would continue to serve as the standard writing system for the Zou language. Pending the preparation of a comprehensive orthographic guide, writers were permitted to continue using existing spelling conventions in their manuscripts.

The meeting further resolved that T. Lamkhothawng should prepare a manuscript entitled *Zou Lai Geldan*, while Shri Thangkhanlal and

Rev. Fr. Mark Thangkhan-ai would jointly prepare a comprehensive guide to Zou spelling and orthography. The proposed guide would subsequently be reviewed and approved by the Zou Literature Society before its adoption as the standard reference for future publications.

Historical Significance: The Orthography Conference of 12 April 1997 represents one of the most significant milestones in the history of the Zou language. It was the first organised attempt to formulate common orthographic principles through collective scholarly discussion. Although complete agreement was not immediately achieved, the conference established a collaborative framework for future language planning and laid the foundation for the standardisation of modern written Zou in textbooks, religious publications, and literary works.

Record 16
Preparation of Class VIII and Higher-Level Textbooks
14 June 1999

As the demand for Zou language education continued to grow, the Zou Literature Society (ZLS) expanded its efforts beyond primary education. On 14 June 1999, the Society resolved to prepare textbooks for Class VIII in anticipation of the Government of Manipur's language competition and to facilitate the future introduction of Zou as a Modern Indian Language (MIL) at the secondary and higher secondary levels.

Shri T. Nehkhojang and T. C. Tungnung were entrusted with the responsibility of preparing the required textbooks. Their appointment reflected the Society's commitment to strengthening the academic foundation necessary for the continued expansion of Zou language education.

During the meeting, Shri Thangkhanlal, Chairman of the Zou Literature Society, informed members that financial assistance amounting to Rs. 5,000 had been secured from the Tribal Welfare Department to support the Society's educational activities. The

amount was formally handed over to Col. (Retd.) T. Thongzadou, the Treasurer of the Society.

Historical Significance: This resolution marked the Society's transition from primary-level textbook development to secondary education. The decision demonstrated the Society's long-term vision of securing recognition for Zou as a Modern Indian Language and reflected increasing governmental support for its educational initiatives.

Record 17
Preparations for the Introduction of Zou as a Modern Indian Language (MIL)
10 October 1999

On 10 October 1999, the Zou Literature Society (ZLS) intensified its efforts to secure the introduction of Zou as a Modern Indian Language (MIL) at the secondary school level. Recognising the requirements for government approval, the Society initiated a comprehensive review of the academic and administrative preparations necessary for the proposed programme.

As part of this process, members collected and examined the MIL textbooks used by other recognised tribal languages, including Hmar, Paite, Thadou/Kuki, and Mizo. Information relating to Class X enrolment, student performance, pass percentages, and demographic data from the 1999 Census was also compiled to support the Society's proposal for the introduction of Zou as a recognised language subject.

These preparatory activities provided the documentary and educational evidence required for engaging with the Board of Secondary Education, Manipur, and demonstrated the Society's readiness to introduce Zou at the secondary level.

Historical Significance: This initiative reflected the Society's careful and systematic approach to educational planning. By studying existing MIL programmes and assembling supporting educational data, ZLS strengthened its case for the recognition of Zou as a

Modern Indian Language, laying the groundwork for the official approvals that followed.

Record 18
Appointment of Writers for Class IX and X Textbooks
13 November 1999.

As part of its preparations for the introduction of Zou as a **Modern Indian Language (MIL)** at the secondary level, the Zou Literature Society (ZLS) convened a meeting on **13 November 1999** to appoint writers for the preparation of **Class IX and Class X** textbooks. The appointments were made according to subject areas to ensure that the textbooks met the academic requirements prescribed by the Board of Secondary Education, Manipur.

The following editorial teams were constituted: Poetry: Dr. M. Lachinkhai and Kaikhohau; Prose: T. Thongpao and S. Mangsuanthang; Grammar: T. Nehkhojang and James Khamchinsuan; and Composition: T. Lamkhothawng and T. C. Tungnung.

The meeting further resolved that all writers should follow the spelling conventions and orthographic principles adopted in the Zou Holy Bible while preparing the manuscripts. This decision was intended to promote consistency in language usage and to ensure greater uniformity across all textbooks and future literary publications.

Historical Significance: The appointment of specialised writing teams marked a significant step in the professionalisation of Zou textbook development. By assigning responsibility according to subject expertise and adopting a common orthographic standard, the Society strengthened the academic quality of its textbooks and advanced its campaign for the recognition of Zou as a Modern Indian Language in secondary education.

Record 19
Reconstitution of the Zou Textbook Committee
17 December 1999

To strengthen the preparation and publication of Modern Indian Language (MIL) textbooks, the Zou Literature Society (ZLS) reconstituted the **Zou Textbook Committee** on 17 December 1999. The committee was entrusted with supervising the preparation, review, and finalisation of textbooks required for the introduction of Zou at the secondary school level.

The following members were appointed: Chairman, T. C. Tungnung; Secretary, James Khamchinsuan; and members, T. Khupdoukhen, Mannuamching, T. Lamkhothawng, M. Liensuonkap, Dr. M. Lachinkhai, T. Thongzadou, Rev. David K. Samte, T. Tualzachin, Kaikhohau, and Esther Chongthianmawi. The committee was mandated to coordinate the work of textbook writers, review manuscripts, ensure consistency in language and orthography, and prepare the textbooks for submission to the educational authorities.

Historical Significance: The reconstitution of the Zou Textbook Committee represented an important step towards institutionalising textbook development within the Zou Literature Society. By establishing a dedicated editorial body with clearly defined responsibilities, the Society enhanced its capacity to produce quality educational materials and strengthened its preparations for the official introduction of Zou as a Modern Indian Language in Manipur's secondary schools.

Record 20
Final Preparations for the Introduction of Zou as a Modern Indian Language
8 July 2000

On 8 July 2000, the Zou Literature Society (ZLS) convened a meeting to review its preparations for the introduction of Zou as a Modern Indian Language (MIL) at the secondary school level. Recognising the importance of supporting its proposal with reliable demographic evidence, the Society, in collaboration with the Zou

Sangnaupang Pawl (ZSP), undertook the collection and compilation of the latest statistical information on the Zou population. These data were intended to strengthen the Society's submission to the educational authorities.

As a gesture of appreciation for his support towards the development of Zou language education, the Society honoured Shri Yangkahao, Deputy Director of the Board of Secondary Education, Manipur (BOSEM), by presenting him with a traditional Zou shawl.

In accordance with the Constitution of the Society, the three-year term of the Executive Committee having expired, a new team of office bearers was elected.

The following office bearers, executive members, and consultants were appointed: Chairman, Dr. M. Lachinkhai; Vice Chairman, Rev. David K. Samte; General Secretary, T. Nehkhojang; Finance Secretary, T. Lamkhothawng; and Treasurer, Col. (Retd.) T. Thongzadou. The Executive Members were T. C. Tungnung, Rev. Hangminthang, Rev. T. Chinzathang, Catechist M. Samuel Khamzakhup, S. Mangsuanthang, M. Liensuankap, T. Tuolzachin, and S. Kaikhohau. The Consultants were Rev. Fr. Mark Thangkhan-ai, S. K. Samte, Rev. Lianchinkhup Taithul, and P. Kaizakham.

The meeting also reconstituted the Zou Textbook Committee to supervise the preparation, editing, and publication of the MIL textbooks. It was further resolved that the spelling and terminology adopted in the approved Zou Holy Bible should continue to serve as the standard reference for all textbooks prepared under the auspices of the Society.

Historical Significance: This meeting marked the culmination of nearly a decade of institutional preparation. With a renewed leadership, an active Textbook Committee, updated demographic evidence, and a unified orthographic policy, the Zou Literature Society entered the final stage of its campaign to secure official recognition of Zou as a Modern Indian Language. The achievements recorded in the following part of this volume were built upon the organisational and academic foundations laid during this period.

PART III

Recognition and Consolidation: Zou as a Modern Indian Language (2000–2006)

The recognition of a language is not achieved through a single decision but through years of preparation, collective effort, and institutional commitment.

The period from 2000 to 2006 marks a turning point in the history of the Zou Literature Society (ZLS) and the development of the Zou language in Manipur. The organisational foundations laid during the 1990s now matured into significant educational achievements. Years of textbook preparation, orthographic standardisation, committee work, and sustained engagement with government agencies culminated in the official recognition of Zou as a **Modern Indian Language (MIL)** at the secondary and higher secondary levels.

The records presented in this part document the Society's collaboration with the Board of Secondary Education, Manipur (BOSEM), and the Council of Higher Secondary Education, Manipur (COHSEM). They trace the review and approval of textbooks, the publication and release of MIL textbooks, teacher orientation programmes, and the extension of Zou language education from Classes IX and X to Classes XI and XII.

These achievements were not the work of a single individual. They resulted from the collective dedication of writers, educators, church leaders, community organisations, and government officials who shared a common commitment to preserving and advancing the Zou language through formal education. The documents that follow illustrate how the vision of the Society's founders was transformed into educational policy and institutional practice, securing an enduring place for the Zou language within the school curriculum of Manipur.

Record 21
Review and Approval of Class IX Zou Textbooks
30 January 2001

Following the reconstitution of the Zou Textbook Committee in 2000, the Zou Literature Society (ZLS) entered the final stage of its campaign to introduce Zou as a Modern Indian Language (MIL) at the secondary school level. On 30 January 2001, a six-member delegation of the Society met officials of the Board of Secondary Education, Manipur (BOSEM) to review the proposed Class IX textbooks.

The delegation comprised Dr. M. Lachinkhai (Chairman), T. Nehkhojang (Secretary), T. Lamkhothawng, James Khamchinsuan, M. Liensuankap, and Ms. Mannuamching. During the meeting, the manuscripts prepared for Class IX were carefully examined in consultation with BOSEM officials. The Board approved the textbooks for use, subject to the necessary editorial revisions and printing arrangements.

To facilitate the final preparation of the books, the Society entrusted T. Nehkhojang, T. C. Tungnung, James Khamchinsuan, M. Liensuankap, and T. Lamkhothawng with responsibility for incorporating the recommended revisions and completing the manuscripts for publication.

Historical Significance: The review of the Class IX textbooks by BOSEM marked the successful completion of nearly a decade of educational planning and textbook development by the Zou Literature Society. It represented the first formal academic evaluation of Zou-language textbooks at the secondary level and paved the way for their official adoption within the school system of Manipur.

Record 22
Government Recognition of Zou as a Modern Indian Language for Class IX
28 November 2000 & 23 February 2001

A major milestone in the history of the Zou language was achieved through two successive orders issued by the **Board of Secondary Education, Manipur (BOSEM)**. Together, these orders formally introduced Zou as a **Modern Indian Language (MIL)** at the secondary school level and prescribed the textbooks prepared by the Zou Literature Society (ZLS).

On 28 November 2000, BOSEM issued Order No. 14/TB/TD/97, implementing Resolution No. 51 of the Board meeting held on 23 November 2000. The order approved the introduction of Zou as a 100-mark language subject for Class IX with effect from the 2001 academic session. The approval was granted on the condition that the preparation and publication of the prescribed textbooks would be undertaken jointly by the Zou Literature Society and the Board.

Following the review and approval of the manuscripts, BOSEM issued a second order on 23 February 2001 (Order No. TB/TD/2001), prescribing the official textbooks for **Class IX** with effect from the **2001–2002** academic session.

The approved textbooks were:

1. *Chinthu Zaila* (Zou Literature Reader)
2. *Zou Lai Kuona* (Zou Course Book)
3. *Zou Ham Zahdan* (Zou Grammar and Composition)

These publications, prepared under the auspices of the Zou Literature Society, became the first officially prescribed MIL textbooks for the Zou language at the secondary level.

Historical Significance: The Government Orders of 28 November 2000 and 23 February 2001 represent one of the most significant achievements in the history of the Zou Literature Society. For the first time, Zou received official recognition as a Modern Indian

Language at the secondary school level under the Board of Secondary Education, Manipur. This milestone was the culmination of nearly a decade of sustained efforts in language planning, textbook preparation, orthographic standardisation, and institutional collaboration. It marked the successful transition of the Zou language from community-based literary initiatives to formal recognition within the state's educational system.

Record 23
Release of the Zou Modern Indian Language Textbooks
17 March 2001

Following the approval of the Class IX textbooks by the Board of Secondary Education, Manipur (BOSEM), the Zou Literature Society (ZLS) organised an official Textbook Release Function on 17 March 2001 at Zogal Hall, Zoveng, Churachandpur. The programme marked the formal introduction of the first Zou Modern Indian Language (MIL) textbooks for use in secondary schools and was attended by government officials, educational leaders, and representatives of the Zou community.

The function was inaugurated by Shri Hangkhanpau Taithul, Minister, Government of Manipur, who served as the Chief Guest. In his address, he congratulated the Zou Literature Society for its sustained efforts in developing the Zou language and expressed his appreciation for the successful publication of the MIL textbooks. He encouraged the Society to continue working towards the introduction of Zou at the graduate level and assured the gathering of his continued support in advancing Zou language education. He also informed the audience that discussions had already been initiated with the Council of Higher Secondary Education, Manipur (COHSEM) regarding the recognition of Zou for Classes XI and XII.

The Guest of Honour, Shri Lalzarlien Darngawn, Zonal Education Officer, Churachandpur, commended the quality of the newly published textbooks and observed that they compared favourably with educational materials prepared in other recognised tribal

languages. He expressed confidence that the books would greatly benefit students studying Zou as a Modern Indian Language.

Representing the United Zou Organisation (UZO), Shri Thangkhenkhup, President, congratulated the Society on achieving official recognition of Zou as a Modern Indian Language. He described the publication of the textbooks as a significant milestone in the educational advancement of the Zou community and encouraged the Society to continue its efforts towards higher levels of academic recognition.

Among the invited guests, Shri Dolian Capvung, Headmaster, praised the perseverance and unity demonstrated by the Society. He noted that the recognition of Zou as a Modern Indian Language reflected years of collective dedication and expressed hope that the language would continue to flourish within the formal education system.

The meeting also placed on record its sincere appreciation for the members of the Textbook Committee whose tireless efforts had made the publication possible. Special recognition was accorded to M. Liensuankap, T. Nehkhojang, and James Khamchinsuan for their extensive work in editing, proofreading, typing, page layout, and preparing the manuscripts for publication. Their commitment was acknowledged as instrumental in ensuring the timely completion of the textbooks.

The Society further reported that the manuscripts for Classes XI and XII had already been completed and submitted to the Council of Higher Secondary Education, Manipur (COHSEM) for consideration, signalling the next stage in the expansion of Zou language education.

Historical Significance: The release of the Zou Modern Indian Language textbooks on 17 March 2001 marked a landmark achievement in the educational history of the Zou community. It celebrated the successful culmination of nearly ten years of institutional effort, textbook development, and collaboration with educational authorities. More importantly, the function

demonstrated that the recognition of Zou as a Modern Indian Language was not an end in itself but the beginning of a broader vision to extend Zou language education to higher secondary and eventually higher education.

Record 24
Standardisation of Religious Terminology
29 December 2001

At its meeting held on 29 December 2001, the Zou Literature Society (ZLS), through Resolution No. 5, considered the standardisation of religious terminology used in Zou publications. After careful deliberation, the Society resolved that the word "**Pasian**" should be adopted as the standard Zou term for "**God**" in all publications prepared under the auspices of the Society.

The resolution sought to promote consistency in religious literature, educational textbooks, and other publications by encouraging the use of a common terminology that reflected accepted usage within the Zou language.

Historical Significance: Although brief, this resolution was important in the continuing standardisation of written Zou. By adopting a uniform term for one of the most frequently used words in religious and educational literature, the Society reinforced its broader commitment to linguistic consistency and orthographic standardisation. The decision also reflected the close relationship between language development, Christian literature, and formal education in the evolution of modern Zou.

Record 25
Introduction of Zou as a Modern Indian Language for Class X
15 January 2002

Following the successful introduction of Zou as a Modern Indian Language (MIL) for Class IX, the Board of Secondary Education, Manipur (BOSEM) extended official recognition to Class X through Order No. TB/TD/2002, issued on 15 January 2002 pursuant to

Resolution No. 4.2 of the Board meeting held on 31 December 2001.

The order introduced Zou as a one-paper language subject carrying 100 marks for Class X, with effect from the 2002–2003 academic session. At the same time, BOSEM approved the textbooks prepared and published by the Zou Literature Society (ZLS) for use in Class X.

The prescribed textbooks were:

1. *Chinthu Zaila* – Zou Literature Reader for Class X
2. *Zou Lai Kuona* – Zou Course Book for Class X
3. *Zou Ham Zahdan* – Zou Grammar and Composition for Class X

The approval of these textbooks completed the introduction of the Zou language at the secondary level under the Board of Secondary Education, Manipur. It also affirmed the academic quality of the textbooks produced through the sustained efforts of the Zou Literature Society and its Textbook Committee.

Historical Significance: The official introduction of Zou as a Modern Indian Language for Class X marked the successful completion of the Society's initial objective of establishing Zou within secondary education. With the recognition of both Classes IX and X, the Society had achieved a major educational milestone after more than a decade of institutional planning, textbook preparation, orthographic standardisation, and collaboration with government authorities. The achievement also provided a strong foundation for the Society's next objective—the introduction of Zou at the higher secondary level under the Council of Higher Secondary Education, Manipur (COHSEM).

Record 26

Strengthening Zou Modern Indian Language Education

2003

Following the successful introduction of Zou as a Modern Indian Language (MIL) at the secondary level, the Zou Literature Society (ZLS) undertook a series of initiatives in 2003 to strengthen language education, encourage academic excellence, and support teachers and students.

Recognition of Academic Achievement

On 21 June 2003, the Society organised a felicitation programme at the MGP Conference Hall, Zomi Colony, to honour Mannuamching on successfully qualifying for the Manipur Civil Service (MCS). In recognition of this achievement, the Society presented a traditional Zou shawl and a memento as tokens of appreciation. The programme reflected the Society's commitment to recognising individuals whose achievements brought distinction to the Zou community and served as an inspiration to younger generations.

One-Day Seminar for Zou MIL Teachers

On 11 July 2003, ZLS organised a One-Day Seminar on Zou Vernacular (MIL) at the MGP Conference Hall, Zomi Colony. The seminar brought together Zou language teachers to discuss the effective teaching of the newly introduced MIL curriculum.

The programme was coordinated by T. C. Tungnung, while Rev. Kamkhosoi offered the dedication prayer. Resource persons delivered lectures on the principal components of the curriculum, including literature, course books, grammar, and composition, providing guidance on classroom instruction and the implementation of the newly prescribed textbooks.

Student Awards and Educational Encouragement

On 12 July 2003, the Society organised another function at the MGP Conference Hall to recognise outstanding academic performance among Zou students. Awards were presented to Mannuamching for success in the Manipur Civil Service

Examination, and to Ginliankhup and L. Ngailian for securing the highest marks in the High School Leaving Certificate (HSLC) Examination, 2003.

Through these recognition programmes, the Society encouraged academic excellence and sought to inspire students to pursue higher education while strengthening the place of the Zou language within the educational system.

Historical Significance: The programmes organised in 2003 reflected the Zou Literature Society's commitment to consolidating the achievements of the Modern Indian Language programme. Beyond preparing textbooks, the Society actively promoted teacher development, recognised academic excellence, and encouraged students to pursue educational success. These initiatives demonstrated that the advancement of the Zou language depended not only on curriculum development but also on investing in teachers, students, and the wider educational community.

Record 27
Recognition of Zou as a Modern Indian Language for Higher Secondary Education (Classes XI–XII)
9 June 2006

The recognition of Zou as a Modern Indian Language (MIL) at the secondary level was further strengthened when the Council of Higher Secondary Education, Manipur (COHSEM) issued Order No. 3/60/2004-HSC, dated 9 June 2006, introducing Zou as one of the recognised Modern Indian Language subjects for Class XI from the 2006–2007 academic session and Class XII from the 2007–2008 academic session. The decision was taken pursuant to Resolution No. 5 of the Council meeting held on 1 June 2006.

The order approved the textbooks prepared by the Zou Literature Society (ZLS) and prescribed a comprehensive curriculum comprising prose, poetry, grammar, and composition for both Classes XI and XII. The syllabus drew upon a wide range of literary, historical, cultural, and linguistic materials written by Zou scholars

and writers, reflecting the richness of the community's intellectual and literary heritage.

Prescribed Textbooks:

The Council approved the following textbooks prepared and published by the Zou Literature Society:

Class XI

- *Chinthu Zaila* (Prose and Poetry)
- *Zou Ham Zahdan* (Grammar and Composition)

Class XII

- *Chinthu Zaila* (Prose and Poetry)
- *Zou Ham Zahdan* (Grammar and Composition)

The prescribed lessons included literary essays, folklore, traditional customs, poetry, grammar, composition, translation, and other language skills designed to provide students with a comprehensive understanding of the Zou language and its literary tradition. The curriculum also incorporated works by a number of Zou writers, educators, and church leaders, thereby bringing community scholarship into the formal education system.
The approval of these textbooks represented the successful completion of many years of planning, writing, editing, and consultation undertaken by the Zou Literature Society in collaboration with educational authorities. It also ensured that students could continue studying the Zou language beyond the secondary level, creating a continuous pathway from primary education through higher secondary education.

Historical Significance: The COHSEM Order of 9 June 2006 represents one of the greatest achievements in the history of the Zou Literature Society. For the first time, the Zou language received official recognition as a Modern Indian Language throughout the higher secondary level in Manipur. This milestone completed a fifteen-year journey that began with the introduction of Zou in primary schools in **1991** and progressed through textbook

development, orthographic standardisation, institutional strengthening, and government collaboration. More than an administrative decision, the recognition affirmed the educational, literary, and cultural vitality of the Zou language and secured its place within the formal academic system of the state.

PART IV

Section I
Scholarship, Preservation, and Institutional Expansion (2013–2025)

The recognition of a language is not the end of its journey. Its continued vitality depends upon research, documentation, education, and the commitment of each succeeding generation.

Following the official recognition of Zou as a Modern Indian Language at the secondary and higher secondary levels, the Zou Literature Society (ZLS) entered a new phase of institutional development. Rather than focusing primarily on textbook preparation and government recognition, the Society broadened its activities to include academic research, language planning, literary preservation, teacher training, dictionary projects, and collaboration with national educational institutions.

The records presented in this part demonstrate the Society's growing engagement with scholarly initiatives aimed at preserving and promoting the Zou language and cultural heritage. National seminars, workshops, translation projects, textbook revision, and participation in state and national programmes illustrate the expanding role of ZLS as both a literary institution and a centre for indigenous knowledge.

These initiatives also reveal the Society's continuing commitment to ensuring that the Zou language remains a living medium of education, scholarship, and cultural expression. While the earlier decades established the institutional foundations of Zou language education, the period from 2013 to 2025 reflects the Society's

efforts to strengthen those foundations through research, collaboration, and intellectual leadership.

Record 28
National Seminar on Zou Language and History
3–5 January 2013

The Zou Literature Society (ZLS), with the support of the Central Institute of Indian Languages (CIIL), Mysuru, organised a National Seminar on Zou Language and History from 3 to 5 January 2013 at Zogal Hall, Zoveng, Churachandpur. The seminar marked a significant milestone in the Society's transition from language development and textbook preparation to academic research and scholarly engagement.

The seminar aimed to promote the systematic study of the Zou language, literature, history, culture, and customary traditions. It provided a platform for scholars, writers, church leaders, educators, and community representatives to discuss strategies for preserving the linguistic and cultural heritage of the Zou people. Particular emphasis was placed on the documentation of oral traditions, historical narratives, literary development, customary practices, and the transmission of indigenous knowledge to younger generations.

The organisers also viewed the seminar as an opportunity to develop a long-term vision for the future of Zou studies. Participants emphasised that language preservation could not be separated from the preservation of history, literature, customary institutions, and cultural identity. The seminar therefore called for continued research, publication, documentation, and institutional collaboration to ensure that the intellectual heritage of the Zou community would be preserved for future generations.

Historical Significance: The National Seminar of January 2013 marked a new chapter in the history of the Zou Literature Society. Having successfully secured the recognition of Zou within the formal education system, the Society broadened its mission to include scholarly research and cultural documentation. The seminar demonstrated that the future development of the Zou language

depended not only on textbooks and schools but also on sustained academic inquiry, preservation of indigenous knowledge, and the active participation of the wider community.

Record 29
Reorganisation of the Executive Committee
1 May 2013

At its meeting held on 1 May 2013, the Zou Literature Society (ZLS) recorded its deep appreciation for the services of Rev. David K. Samte, Vice Chairman of the Society, following his demise. Members observed a period of silence in his memory and offered prayers for his bereaved family, acknowledging his valuable contributions to the advancement of the Zou language and the activities of the Society.

To ensure the continued functioning of the Society, the meeting unanimously appointed Rev. Fr. Mark Thangkhan-ai as the new Vice Chairman. The appointment reflected the Society's commitment to maintaining institutional continuity while recognising experienced leadership in the promotion of Zou language and literature.

Historical Significance: Although prompted by the loss of a senior office bearer, this meeting demonstrated the institutional stability of the Zou Literature Society. The orderly appointment of a new Vice Chairman ensured continuity in leadership and reflected the Society's ability to sustain its work across generations while honouring the contributions of its members.

Record 30
International Seminar on Zou Language, Literature, and Culture,
2015

Building upon the success of the National Seminar held in 2013, the Zou Literature Society (ZLS), in collaboration with the Central Institute of Indian Languages (CIIL), Mysuru, organised an *International Seminar on Zou Language, Literature, and Culture.* The

seminar brought together scholars, writers, educators, church leaders, and representatives of the Zou community from India and Myanmar to discuss the preservation and advancement of the Zou language and its cultural heritage.

The seminar provided an academic forum for presenting research on Zou history, language, oral traditions, literature, customary practices, and indigenous knowledge. Participants examined the challenges of language preservation in a rapidly changing world and emphasised the importance of documentation, research, publication, and educational development. Particular attention was given to strengthening scholarly collaboration across the Indo–Myanmar border, recognising that the Zou people share a common linguistic and cultural heritage that extends beyond political boundaries.

The discussions also highlighted the need for continued cooperation among educational institutions, literary organisations, researchers, and community leaders to promote the study of the Zou language at national and international levels.

Historical Significance: The International Seminar marked an important stage in the evolution of the Zou Literature Society. While the Society's earlier activities had concentrated on language standardisation and school education, this seminar expanded its vision to include academic research and international scholarly collaboration. It demonstrated that the preservation of the Zou language required not only educational programmes but also sustained research, documentation, and cross-border intellectual exchange.

Section II
Language Planning and Standardisation (2016–2019)

Following the expansion of its scholarly activities after 2013, the Zou Literature Society (ZLS) increasingly concentrated on language planning and standardisation. During this period, the Society recognised that the continued growth of the Zou language depended not only on the production of textbooks but also on maintaining

consistency in spelling, grammar, terminology, and published literature. Through workshops, committee meetings, and collaboration with churches, educational institutions, and community organisations, ZLS sought to strengthen the quality and uniformity of written Zou.

The records presented in this section illustrate the Society's efforts to refine orthographic practices, promote common editorial standards, and encourage cooperation among writers and publishers. They also demonstrate that language development is a continuous process requiring periodic review and collective participation.

Record 31
Tribal Language Day and the Promotion of Indigenous Languages
1 September 2016

Representatives of the Zou Literature Society (ZLS), including Dr. M. Lachinkhai and T. Lamkhothawng, participated in a meeting of the Council of Tribal Languages and Literature, Manipur, held at the Manipur Press Club, Imphal, on 1 September 2016. During the meeting, it was resolved to observe 22 February each year as Tribal Language Day, with the objective of promoting and preserving the recognised tribal languages of Manipur.

The meeting emphasised the importance of strengthening indigenous languages through education, literary activities, research, and public awareness. It also encouraged greater cooperation among tribal literary organisations in preserving their respective linguistic and cultural traditions.

***Editorial Reflection*:** Although the resolution extended beyond the Zou community, it reflected the growing engagement of the Zou Literature Society with broader state-level initiatives for indigenous language preservation. By participating in the Council of Tribal Languages and Literature, ZLS positioned itself within a wider network of literary organisations working collectively to promote the linguistic diversity of Manipur.

Record 32
Workshop on Spelling, Editorial Standards, and Language Planning
8 July 2017

The Zou Literature Society (ZLS) organised a One-Day Workshop on 8 July 2017 at Zogal Hall, Zoveng, bringing together church leaders, denominational representatives, office bearers of community organisations, editors, mission workers, and literary scholars to discuss the continued development and standardisation of written Zou. Resource persons addressed key aspects of spelling, grammar, vocabulary, and traditional language usage, while participants examined practical measures for maintaining consistency across publications.

The workshop resolved that all books, magazines, newsletters, and other publications produced by Zou organisations and church denominations should follow the spelling conventions and editorial guidelines approved by the Zou Literature Society. Publishers were encouraged to submit copies of their publications to the Society for reference and documentation. Individual authors were likewise advised to seek editorial guidance before publication to ensure consistency with accepted orthographic standards.

The workshop also reviewed existing dictionary projects and discussed the need for future revisions so that English–Zou lexical works would conform to the standard spelling system adopted by the Society. These discussions reaffirmed the Society's responsibility as the principal coordinating body for language planning within the Zou community.

Editorial Reflection: The 2017 workshop demonstrated that language standardisation is a continuing process rather than a single historical event. Two decades after the Orthography Conference of 1997, the Society remained actively engaged in refining spelling conventions and encouraging uniform editorial practices. The workshop illustrates how the role of ZLS had expanded from

producing textbooks to providing long-term leadership in language planning, publication standards, and literary development.

Record 33
Review of Zou MIL Textbooks and Orthographic Standards
19 January 2019

The Zou Textbook Committee, under the chairmanship of Rev. Fr. Mark Thangkhan-ai, convened a meeting on 19 January 2019 at Holy Child High School, Churachandpur, to review the Zou Modern Indian Language (MIL) textbooks and discuss matters relating to orthography and editorial standards. The meeting was organised through the initiative of the Zou Literature Society (ZLS) as part of its continuing efforts to maintain the quality of Zou educational materials.

The meeting commenced with an opening prayer led by T. Lamkhothawng, General Secretary of the Society. Members of the Textbook Committee examined the existing textbooks, reviewed spelling conventions, and discussed the need for revisions in light of contemporary language usage and educational requirements. Particular attention was given to maintaining consistency in orthography, terminology, and editorial practice across all textbooks prescribed for Modern Indian Language courses.

The participants reaffirmed the importance of periodic textbook revision to ensure that Zou language materials remained accurate, relevant, and pedagogically effective. They also recognised that language development is a continuous process requiring regular consultation among writers, editors, educators, and community representatives.

Editorial Reflection: The 2019 review meeting illustrates the maturity of the Zou Literature Society as a language-planning institution. Unlike the earlier decades, when the Society's primary objective was to secure official recognition for the Zou language, its attention had now shifted to maintaining academic standards and improving the quality of educational resources.

Section III
Government Collaboration and Language Development (2021–2023)

By the beginning of the 2020s, the Zou Literature Society (ZLS) had established itself as a leading institution for the development of the Zou language. Its activities increasingly extended beyond community initiatives to include collaboration with government departments, educational boards, research institutions, and language planning agencies. During this period, the Society contributed to curriculum development, translation projects, textbook revision, indigenous knowledge documentation, and academic consultations organised by state institutions.

The records presented in this section demonstrate the growing recognition of ZLS as a reliable partner in language planning and educational development. They also illustrate how the Society's expertise, built over three decades of literary and educational work, came to support wider governmental efforts to preserve and promote the recognised tribal languages of Manipur.

Record 34
Collaboration with Government and Academic Institutions
2021

The year 2021 marked a significant phase in the institutional development of the Zou Literature Society (ZLS), as its members actively participated in a series of academic programmes, policy consultations, and language development initiatives organised by various government departments and educational institutions. These engagements reflected the Society's growing recognition as an important resource institution for the promotion of the Zou language.

On 21 March 2021, representatives of the Society participated in a One-Day Workshop-cum-Orientation Programme on the Role of Oral Tradition and Literature in Language, organised by the Directorate of Language Planning and Implementation, Government of Manipur, at the Manipur Press Club, Imphal.

During the programme, Dr. S. Thangboi Zou presented a research paper highlighting the importance of Zou oral traditions in preserving language, history, and indigenous knowledge.

Later that year, on 20 August 2021, Dr. S. Thangboi Zou prepared and submitted a research paper on the History and Folklores of the Zou at the request of the Directorate of Tribal Affairs and Hills, Government of Manipur. The paper contributed to the documentation and preservation of the community's historical and cultural heritage.

On **21 August 2021**, representatives of the Society also participated in a state-level consultation on incorporating traditional values, folklore, and indigenous knowledge into the school curriculum. The meeting examined ways of preserving the cultural heritage of both the hill and valley communities through formal education.

In addition, members of the Zou community participated in a Capacity Building Programme for Textbook Writers of Recognised Tribal Languages, jointly organised by the Regional Institute of Education (NERIE–NCERT) and the Tribal Research Institute, Manipur. The programme strengthened professional capacity in textbook development and curriculum design, further contributing to the advancement of Zou language education.

***Editorial Reflection*:** The activities undertaken in 2021 demonstrate the growing confidence that government agencies and academic institutions placed in the expertise of the Zou Literature Society and its members. Rather than limiting its work to community-based literary activities, the Society contributed directly to curriculum development, language planning, indigenous knowledge documentation, and educational policy. These collaborations illustrate the evolution of ZLS into a recognised academic partner in the broader development of tribal languages in Manipur.

Record 35
Translation, Curriculum Development, and the Multilingual Dictionary Project
2021–2023

Between 2021 and 2023, the Zou Literature Society (ZLS) played an increasingly active role in government-sponsored language development programmes. Through translation projects, textbook revision, curriculum support, and dictionary preparation, the Society contributed its expertise to several initiatives aimed at strengthening the recognised tribal languages of Manipur.

On 23 September 2021, the Society submitted updated information on Zou primers and language materials to the Government of Manipur in connection with the nationwide celebration of Azadi Ka Amrit Mahotsav (75 Years of India's Independence). The submission highlighted the progress made in the development of the Zou language and its educational resources.

On 6 December 2021, the Society undertook the translation of words and sentences assigned by the State Council of Educational Research and Training (SCERT), Manipur, contributing to the preparation of multilingual educational materials for recognised tribal languages.

Responding to a request from the Board of Secondary Education, Manipur (BOSEM), the Society also submitted the latest editions of the Zou Modern Indian Language textbooks and grammar books in May 2022 for academic review and reference. This reflected the continuing revision and improvement of educational materials introduced through the MIL programme.

A particularly significant initiative commenced on 1 April 2023, when the Society participated in the preparation of the *Combined English–Manipuri–18 Recognised Tribal Languages Dictionary*, organised under the directions of the Government of Manipur and SCERT. The work was undertaken at Zogal Hall, Zoveng, where contributors were assigned different alphabetical sections for translation under the coordination of Dr. S. Thangboi Zou, who

served as compiler and resource person. The project brought together a team of translators working collaboratively to prepare Zou equivalents for inclusion in the multilingual dictionary.

These activities demonstrated the Society's continuing commitment to language planning, curriculum development, and the production of scholarly reference materials that would benefit both the educational system and the wider Zou-speaking community.

Editorial Reflection: The initiatives undertaken between 2021 and 2023 illustrate the growing role of the Zou Literature Society in state-level language planning. The Society's contributions extended beyond its own publications to include translation, curriculum support, textbook revision, and multilingual lexicography. Particularly noteworthy was its participation in the preparation of the *Combined English–Manipuri–18 Recognised Tribal Languages Dictionary*, a project that symbolised the increasing recognition of the Society's expertise in linguistic development and demonstrated its commitment to ensuring that the Zou language remained an active participant in contemporary educational and scholarly initiatives.

Section IV
Continuing the Mission (2024–2025)

More than three decades after its establishment, the Zou Literature Society (ZLS) continues to fulfil the vision of its founders by promoting the development of the Zou language through education, research, publication, and institutional cooperation. The records presented in this concluding section demonstrate that the Society remains actively engaged in strengthening mother-tongue education, supporting teachers, preserving linguistic standards, and responding to the changing educational needs of the community.

These activities also reveal an important continuity in the Society's work. While new generations have assumed leadership and responsibility, the fundamental objectives of preserving the Zou language, enriching its literature, and promoting its use in education remain unchanged. The documentary record therefore closes not

with an ending but with a continuing commitment to language development and cultural preservation.

Record 36
Strengthening Zou Modern Indian Language Teaching and Institutional Continuity
2022–2025

During the period 2022–2025, the Zou Literature Society (ZLS) continued its efforts to strengthen the teaching and learning of Zou as a Modern Indian Language (MIL) while maintaining institutional continuity through regular meetings, commemorative resolutions, and professional development programmes.

On 24 September 2022, the Society recorded its deep sorrow at the passing of its Treasurer, S. Kaikhankap, who had died on 11 January 2022. Members observed a period of silence in his memory, and prayers were offered for his bereaved family in recognition of his dedicated service to the Society.

Recognising the need for continual improvement in classroom instruction, the Society organised a *One-Day Workshop for Zou MIL Teachers* on 8 March 2025 at Zogal Hall, Zoveng. The workshop brought together teachers responsible for teaching Zou at the secondary and higher secondary levels. Resource persons delivered sessions on Zou orthography, Class XI–XII literature, and Class IX–X textbooks, providing guidance on language standards, literary interpretation, and effective classroom practice.

The workshop reaffirmed the Society's commitment to maintaining high academic standards and ensuring that teachers remained familiar with the latest developments in Zou language teaching and textbook interpretation.

Editorial Reflection: The activities undertaken between 2022 and 2025 illustrate the enduring commitment of the Zou Literature Society to sustaining the achievements of the previous decades. While commemorating the contributions of senior members, the Society simultaneously invested in the professional development of

teachers who would carry the language into future generations. These initiatives demonstrate that language preservation is a continuous process, requiring both respect for the past and preparation for the future.

EPILOGUE

A Continuing Journey

The history of the Zou Literature Society is more than the history of an organisation. It is the story of a community's commitment to preserving its language, promoting education, and strengthening its cultural identity. Since its establishment in 1991, the Society has brought together writers, teachers, church leaders, scholars, and community members with a shared vision of developing the Zou language and literature.

The documents presented in this volume show how that vision gradually became a reality. Through the preparation of textbooks, orthographic standardisation, literary activities, seminars, and collaboration with educational authorities, the Society made an important contribution to the recognition and development of the Zou language. These achievements were made possible through the dedication and cooperation of many individuals over more than three decades.

Looking Ahead

The work of the Zou Literature Society is not complete. New opportunities in education, research, digital technology, and publication continue to shape the future of the Zou language. The Society will therefore continue to play an important role in promoting research, preparing educational materials, encouraging young writers, and preserving the linguistic and cultural heritage of the community.

The preservation of the Zou language also depends on the continued support of families, schools, churches, scholars, and community organisations. Their collective efforts will ensure that the language

remains a living medium of education, literature, and cultural expression.

A Final Reflection

This documentary history is both a record of the past and a source of encouragement for the future. It preserves the memory of those who worked with dedication to strengthen the Zou language and records the steady growth of the Zou Literature Society over more than thirty years.

The journey of the Society continues. It is hoped that this volume will inspire future generations to value their language, build upon the work of their predecessors, and contribute to the continued growth of Zou language, literature, and education.

Appendix-A

Chronology of Major Events (1991–2025)

Year	Event
1991	Formation of ZLS
1991	Government approval for Zou in Primary Schools
1997	Orthography Conference
2000	BOSEM approval of Class IX textbooks
2001	Introduction of Zou as MIL (Class IX)
2002	Introduction of Zou for Class X
2006	COHSEM recognition for Classes XI–XII
2013	National Seminar
2017	Orthography Workshop
2023	Multilingual Dictionary Project
2025	MIL Teachers' Workshop

Appendix - B

List of Abbreviations

Abbreviation	Full Form	Remarks
BOSEM	Board of Secondary Education, Manipur	Secondary education board
CIIL	Central Institute of Indian Languages	Mysuru, Karnataka
COHSEM	Council of Higher Secondary Education, Manipur	Higher secondary education council
DHTE	Directorate of Higher and Technical Education	Government of Manipur
DLPI	Directorate of Language Planning and Implementation	Government of Manipur
HSLC	High School Leaving Certificate	Secondary school examination
MCS	Manipur Civil Service	State civil service examination
MIL	Modern Indian Language	School language subject
MGP	Manipur Gam Presbytery	Church organisation
NCERT	National Council of Educational Research and Training	National educational body
NERIE	North East Regional Institute of Education	Constituent unit of NCERT, Shillong
SCERT	State Council of Educational Research and Training	Government of Manipur
TRI	Tribal Research Institute	Government research institution
UGC	University Grants Commission	Higher education regulatory body
ZLS	Zou Literature Society	Literary organisation of the Zou tribe

7

Institutionalising Zou Identity: A Historical Study of Heritage, Education, and Electoral Policies of the United Zou Organisation (1954–2026)

S. Thangboi Zou[1]
Chinlunthang[2]

*[**Editorial Note:** This article examines the historical development of the Heritage, Education, and Electoral Policies of the United Zou Organisation (UZO) and their contribution to the Zou community in Manipur. Based on archival records, organisational documents, published sources, and oral testimonies, it highlights the UZO's role in preserving cultural identity, promoting educational advancement, encouraging community participation, and strengthening enduring institutions. The study also demonstrates how the Organisation translated its guiding principles into practical programmes and policy initiatives that shaped the social, educational, cultural, and political development of the community. By documenting these institutional processes, the article provides a deeper understanding of the evolution of indigenous self-governance and collective leadership among the Zou people.]*

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1. Introduction

The history of a people is preserved not only through written records but also through the institutions they create to protect their identity, promote collective welfare, and transmit historical memory across generations. For many indigenous communities, community organisations have served as important institutions for preserving cultural traditions, advancing education, coordinating collective affairs, and representing shared interests during periods of political and social change. Their contribution extends beyond voluntary association to the strengthening of community identity and institutional continuity.

These indigenous institutions have attracted increasing scholarly attention because of their role in preserving historical memory, promoting collective action, and responding to changing political circumstances (Anderson, 1983; Bailey, 1960). Nevertheless, relatively little research has examined how such organisations formulate and implement long-term community policies or how these policies contribute to enduring institutional development among tribal communities.

Among the Zou people of Manipur, the United Zou Organisation (UZO), established in 1954, has served as the principal representative organisation of the community for more than seven decades.[1] Founded during the political transition following India's Independence, the organisation sought to strengthen community unity and safeguard Zou identity. Following the constitutional recognition of the Zou as a Scheduled Tribe in 1956,[2] the UZO gradually expanded its activities beyond social organisation to include cultural preservation, educational development, language promotion, electoral coordination, and community welfare. Through these initiatives, it evolved into the community's principal institution for addressing social, educational, cultural, and political concerns.

Throughout its history, the UZO established a number of enduring institutions, including the Zou Literature Society, Zou Sangnaupang

Pawlpi, Zou Cultural Club. Zogal Hall, and so on[3] while also adopting formal policies on education[4] and electoral coordination.[5] Together, these initiatives reflected a coherent vision of preserving Zou heritage while promoting the community's long-term educational, social, and political development.

Although organisational records, commemorative publications, and community histories provide valuable information about the UZO, existing studies have largely documented its activities without examining how its Heritage, Education, and Electoral Policies functioned as interconnected strategies of institutional development. This study addresses that gap by analysing the historical evolution of these three policy areas from the organisation's establishment in 1954 to its Platinum Jubilee in 2024 (belatedly to be celebrated in 2026).

The paper argues that the United Zou Organisation strengthened Zou identity and community development through participatory indigenous governance. By integrating heritage preservation, educational reform, and electoral coordination, the organisation developed enduring institutions that reinforced collective responsibility, promoted community welfare, and enhanced institutional continuity across generations. The following section places these developments within their broader historical context by reviewing the evolution of the Zou community and the existing scholarship on the organisation.

2. Historical Background

The history of the Zou people has received increasing scholarly and community attention over the past several decades. Early scholarship has examined the Zou (Zo) people's origins, migration, ethno-history, identity formation, traditional customs, religious transformation, and constitutional recognition.[6] More broadly, scholars have recognised that the histories of many indigenous and tribal communities are preserved not only through official records but also through oral traditions, community institutions, commemorative publications, and collective memory (Vansina,

1985). Much of this historical knowledge has been preserved through community publications, church records, commemorative souvenirs, oral traditions, and the writings of Zou scholars and community leaders.

Among the most significant contributions are *The Pasts of a Fringe Community* (2009), *Golden Jubilee Souvenir (1954–2004)* of the United Zou Organisation (2004) and *A History of the Zou People* (2017), *Zo History and Culture* (2022)[7] all of which document the historical development of the Zou community and the emergence of its representative institutions. Equally important are the General Assembly Proceedings, Executive Committee records, policy documents, memoranda, and anniversary publications preserved by the UZO. Together, these materials provide a valuable documentary record of the organisation's institutional development over more than seven decades.

Despite the richness of these sources, existing studies have remained largely descriptive, recording organisational events and historical developments without examining the broader significance of the UZO's policy initiatives. Consequently, limited attention has been given to understanding how the organisation's heritage, educational, and electoral policies collectively contributed to the preservation of Zou identity and the creation of enduring community institutions.

This study seeks to address that gap by examining the major policy initiatives of the United Zou Organisation as part of a continuous historical process. Rather than treating these developments as isolated organisational activities, it analyses them as interconnected institutional responses through which the Zou tribe sought to preserve its cultural heritage, strengthen education, and enhance political representation. In doing so, the study demonstrates how the UZO evolved into an enduring indigenous institution that has played a central role in institutionalising Zou identity through *community participation* and collective action.

3. Sources and Approach

This study is based primarily on documentary sources preserved by the United Zou Organisation (UZO) since its establishment in 1954.[8] These include the proceedings of General Assemblies and Executive Committee meetings, policy documents, memoranda, organisational resolutions, annual reports, souvenir publications, unpublished manuscripts, and official correspondence. Together, these records provide a continuous account of the organisation's institutional development from 1954 to its Platinum Jubilee in 2026.

These archival records are supplemented by published works on the history of the Zou (Zo) people, including community histories, commemorative publications, church records, and oral testimonies from former UZO office-bearers, community leaders, and educationists directly associated with many of the events examined in this study.[9] The combined use of documentary and oral evidence is well established in historical research, particularly in studies of indigenous communities where written records are often incomplete. As Jan Vansina observes, oral traditions become valuable historical sources when critically examined alongside documentary evidence.[10] Accordingly, oral testimonies have been used to supplement archival records and clarify aspects of the UZO's institutional history that are only partially documented in written sources.

Methodologically, the study adopts a historical approach, tracing the evolution of the UZO's major policy initiatives from their origins to their subsequent implementation. Rather than examining individual resolutions or programmes in isolation, it analyses how successive initiatives collectively shaped the organisation's institutional development. The discussion is organised around three interconnected policy areas—heritage preservation, educational development, and electoral reform—which together demonstrate how the UZO institutionalised Zou identity while promoting the long-term welfare of the community.

The documentary foundation and historical approach outlined above provide the basis for the analytical framework employed in this study. The following section therefore examines the concepts of community participation and indigenous self-governance that guide the interpretation of the historical evidence.

4. Community Participation and Indigenous Self-Governance

The historical development of the United Zou Organisation (UZO) demonstrates that the advancement of the Zou community depended not only upon constitutional recognition or government intervention but also upon community-led initiatives. Studies of tribal societies have long shown that indigenous organisations play an important role in maintaining social cohesion, regulating collective affairs, and responding to changing political circumstances.[11] Within this broader context, the UZO may be understood as an indigenous institution through which the Zou community organised itself to preserve its cultural identity, strengthen education, and coordinate political representation.

A useful framework for interpreting this historical experience is provided by Elinor Ostrom's concept of collective action and self-governance. In *Governing the Commons* (1990), Ostrom challenged the assumption that effective governance necessarily depends upon either state control or market institutions. Instead, she demonstrated that communities are capable of creating durable institutions through mutually accepted rules, voluntary cooperation, trust, and shared responsibility.[12] Although her work focused primarily on the governance of common-pool resources, its broader insights have been widely applied to studies of indigenous governance, community organisations, heritage conservation, and local development.[13]

This perspective provides an appropriate analytical framework for understanding the historical evolution of the UZO. Since its establishment in 1954, the organisation has relied primarily upon General Assemblies, Executive Committee deliberations, voluntary

service, community contributions, and local leadership to formulate and implement its policies. Rather than depending exclusively upon external agencies, it progressively developed institutions that promoted cultural preservation, educational advancement, and coordinated political representation through broad community participation.[14]

Accordingly, this study employs Ostrom's concept of collective action as an interpretative framework rather than a rigid theoretical model. It argues that the UZO represents a distinctive example of participatory indigenous governance in which locally developed institutions enabled the Zou community to preserve its identity, mobilise collective resources, and promote long-term community development. The following sections examine how these principles were translated into practice through the organisation's Heritage, Education, and Electoral Policies.

5. UZO's Heritage Policy: Preserving History, Culture, and Collective Memory

From its inception, the United Zou Organisation (UZO) recognised that the long-term survival of the Zou people depended not only upon political representation and social welfare but also upon the preservation of their historical identity and cultural heritage. During a period of rapid social transformation, increasing modernisation, and the gradual erosion of indigenous traditions, the organisation sought to institutionalise the community's historical memory through cultural programmes, commemorative events, and permanent institutions. Rather than viewing culture merely as a collection of customs and traditions, the UZO regarded it as the foundation of collective identity and community cohesion. Consequently, the preservation of Zou history, language, music, dance, festivals, and historical monuments became one of the organisation's principal objectives from its earliest years.

The evolution of this heritage policy did not occur through a single programme or resolution. Instead, it developed gradually through successive initiatives that preserved historical memory, promoted

cultural expression, and established enduring community institutions. The following sections trace this historical development, beginning with the earliest efforts of the Jou (Zou) National Council and the subsequent initiatives of the United Zou Organisation to safeguard and institutionalise Zou heritage.

5.1 Early Efforts towards Cultural Preservation

Although the United Zou Organisation (UZO) was formally established in 1954, its commitment to preserving Zou history and culture originated in the activities of its predecessor, the Jou (Zou) National Council (JNC). One of the earliest public expressions of this commitment was the participation of the Jou (Zou) Dancing Party in the Manipur Hills and Plain Festival held at Imphal on 24 January 1954. Besides presenting traditional cultural performances such as *Sa-ai* and *Ton*, the troupe staged *Limpia*, a historical drama depicting the Zou Gal (1917–1919). The performance reconstructed important episodes of the conflict, including the resistance of Zou leaders to British colonial authority, the defence of Hiangtam Fort, and the subsequent arrest of Zou leaders following the British occupation.[15] By presenting history through dramatic performance, the organisation transformed collective memory into a public cultural expression and laid an early foundation for preserving Zou historical consciousness.

During the following decades, the UZO continued to encourage traditional songs, dances, and cultural performances at community gatherings and public functions. These activities served not merely as entertainment but as important means of transmitting indigenous knowledge, strengthening community solidarity, and reinforcing a shared historical identity. As cultural programmes became a regular feature of organisational activities, heritage preservation gradually evolved from occasional cultural events into a sustained institutional commitment.

5.2 Leadership Outreach and Grassroots Identity Awareness (1970–1971)

The UZO's commitment to preserving Zou identity extended beyond cultural performances to direct community engagement. During late 1970 and early 1971, the organisation undertook an extensive leadership outreach programme led by its President, Pu Thangkhanlal, accompanied by Finance Secretary Pu Thangchinsuan. The delegation travelled through numerous Zou-inhabited villages, including Tuilaphai, Singmun, Aina, Lungsai, Milongmun, Saite, Thanlon, Mongken, and Singngat, before returning to Lamka on 1 January 1971.[16]

While the delegation received traditional hospitality throughout the journey, the principal objective of the tour was to strengthen ethnic consciousness and community unity, particularly among rural Zou populations. Meetings with village leaders and residents emphasised the importance of preserving Zou customs, traditions, and cultural heritage, while also explaining the constitutional recognition of the Zou as a Scheduled Tribe and the role of the UZO in promoting the community's long-term welfare and advancement.[17]

Viewed in retrospect, the tour represented one of the earliest organised grassroots identity-awareness campaigns undertaken by the UZO. Rather than confining its activities to central meetings, the organisation actively engaged village communities, fostering a shared historical consciousness that later informed its heritage, educational, and electoral initiatives.

5.3 Early Establishment of Zougal Hall

The growing emphasis on cultural preservation led the UZO to recognise the need for a permanent institution dedicated to the preservation and promotion of Zou heritage. At its Executive Committee meeting held on 4 April 1970, the organisation resolved to construct a Cultural Hall under the supervision of its Cultural Department.[18] This decision reflected the conviction that lasting cultural preservation required permanent community institutions rather than occasional programmes.

Completed in the early 1980s and subsequently known as Zougal Hall, the building became the principal venue for General Assemblies, cultural performances, literary activities, educational programmes, and community meetings. To ensure its proper administration, the UZO adopted the Management and Allotment of Zougal Hall Rules, placing the facility under the Cultural Department.[19] The regulations permitted the United Zou Organisation, the Zomi Sangnaupang Pawlpi, the Zou Literature Society, and the Zou Cultural Club to use the hall without charge, thereby establishing it as a common institutional space for the social, educational, literary, and cultural life of the Zou community.[20]

More than a meeting hall, Zougal Hall symbolised the UZO's commitment to institutionalising heritage preservation through community ownership. Its later redevelopment into the Zogal Memorial Hall Complex further demonstrated the organisation's continuing effort to adapt this historic institution to the evolving needs of the community.

5.4 Revival of *Khodoupawi* Festival

The organisation's commitment to preserving Zou cultural traditions was further demonstrated through the revival of the *Khodoupawi (Khodouni) Festival*. The first recorded celebration was held on 10 January 1974 at Singngat, Churachandpur District, with Shri S. K. Chhuber, Advisor to the Governor of Manipur, attending as Chief Guest.[21] The programme featured traditional performances, including *Phit Lam*, *Khuong and Jam*, and *Hanla* dances, together with a cultural dance competition in which the Muallum Cultural Troupe secured first place. The celebration concluded with a community feast and traditional festivities that continued throughout the night.[22]

Beyond its festive character, the *Khodoupawi* represented an important step in reviving and publicly celebrating Zou cultural traditions during a period of rapid social change. It provided an institutional platform through which traditional music, dance, and customary practices could be preserved, displayed, and transmitted

to younger generations, thereby reinforcing the cultural identity and collective memory of the Zou people.

5.5 Commemorating Zomi *Nam Ni*

An important component of the UZO's Heritage Policy was the annual observance of Zomi *Nam Ni* by the Zou community. At the time, the organisation was officially known as the United Zomi Organisation, a name it retained until 2006, although the community had been recognised under the Scheduled Tribe name 'Zou' since 1956.[23] While other Zo-related communities celebrated the occasion through their respective organisations, the Zou community observed Zomi *Nam Ni* as one of its own cultural festivals, reaffirming its shared history, traditions, and collective identity.

Although the commemoration predated the organisation, UZO played a pivotal role in promoting and expanding its observance among the Zou. Executive Committee records indicate that the organisation formally discussed the historical background and significance of Zomi Nam Ni and encouraged its wider observance.[24]

The first UZO-recorded Zomi Nam Ni celebration was held at Saiboh Village under Gunpang Block on 20 February 1994, marking the organisation's formal involvement in the annual commemoration.[25] In 1996, the celebration was organised for the first time by the General Headquarters at Zogal Hall, establishing it as an official programme of UZO. Over the years, Zomi Nam Ni evolved into an important platform for commemorating shared history and reinforcing community solidarity. The 63rd Zomi Nam Ni, held at Sajik Tampak, Chandel District, on 20 February 2011,[26] illustrates how the celebration had expanded beyond its initial organisational setting to reach Zou communities across the state. Today, it remains one of UZO's most significant annual observances particularly among the Zous in Chandel District, reflecting the organisation's sustained commitment to preserving historical and cultural heritage.

5.6 Establishment of the Zou Cultural Club

To provide a permanent institutional mechanism for preserving and promoting Zou arts, music, dance, and folklore, the United Zou Organisation (UZO) established the Zou Cultural Club (ZCC) during its General Assembly held at Tuining on 20 April 1982.[27] The Club was entrusted with organising cultural performances, promoting traditional music and dances, preserving folklore, and representing the Zou community at cultural festivals and inter-community events. Its establishment marked an important stage in the institutionalisation of heritage preservation by transforming cultural activities from occasional celebrations into organised community programmes.

The Cultural Club also assumed responsibility for organising major cultural festivals under the auspices of the UZO. One of its most notable achievements was the *Khodouni* Festival held in conjunction with the UZO General Assembly at Singngat on 10–11 May 1991. The festival was inaugurated by Shri R. K. Ranbir Singh, the then Chief Minister of Manipur, in the presence of Ministers, Members of the Legislative Assembly, and community leaders.[28]

A major highlight of the festival was the release of the first formal Zou audio cassette by two renowned Zou singers, Shri Haumang and Smt. S. Chingnu. In recognition of their contribution to the promotion of Zou music, Shri Thangkhanlal, then President of the UZO and MLA of the Singngat Assembly Constituency, presented each artist with a guitar as a token of appreciation.[29] The festival attracted participants from numerous Zou villages and concluded with traditional songs, dances, communal fellowship, and cultural performances that celebrated the richness of Zou heritage. Through such initiatives, the Cultural Club played an important role in preserving and revitalising Zou cultural traditions while encouraging their transmission to younger generations.

5.7 Art and Culture Policy (2009)

The adoption of the Art and Culture Policy during the UZO Special Assembly in 2009 represented the culmination of several decades of

cultural initiatives undertaken by the organisation.[30] Building upon earlier efforts in heritage preservation, the policy provided a long-term framework for safeguarding the historical and cultural legacy of the Zou people.

Among its principal proposals were the establishment of the Zou Gal Cemetery-cum-Cultural Complex at Behiang, preservation of the graves of those who died during the *Zou Gal* (1917–1919), encouragement of traditional dances and cultural performances, construction of monuments commemorating important historical events, and the erection of a memorial statue of Pu Langzachin, one of the principal leaders of the Zou Gal. The policy also envisioned the development of Behiang as a centre for historical remembrance, cultural tourism, and border trade.[31]

Unlike earlier cultural initiatives that focused primarily on festivals and community programmes, the 2009 policy formally articulated the UZO's long-term commitment to preserving Zou history, language, customs, traditional arts, and collective memory through institutional planning. It represented the transition from customary cultural practice to a comprehensive heritage policy supported by clearly defined organisational objectives.

5.8 *Zogal Memorial Shield*: Preserving Historical Memory through Sport

The preservation of historical memory was further strengthened through the establishment of the Zogal Memorial Shield, a football tournament instituted to commemorate the Zou Gal (1917–1919), one of the defining events in Zou history. The tournament was established following a resolution adopted at the UZO General Assembly held at Tuining on 20 April 1982.[32] Conceived as both a sporting competition and a commemorative event, it sought to honour the sacrifices of the Zou Gal while promoting unity and historical awareness among younger generations.

The memorial shield bears the inscription:

"Zogal Shield 1917–1919: We Give Our Lives Today for Your Tomorrow."[3330]

This inscription symbolically links contemporary generations with the sacrifices of their forebears, transforming the football tournament into a living memorial. Although the tournament experienced periods of inactivity, it was revived in 2015 and became one of the principal events of the Zou Gal Centenary Commemoration in 2017.[34] The Centenary Open Football Tournament commenced on 10 November 2017 at Peace Ground, Churachandpur, and concluded on 6 January 2018 at Lamka Public Ground, bringing together thirty-two football teams representing clubs, youth organisations, and UZO units from different parts of Manipur. The tournament attracted thousands of spectators and successfully combined sport with historical remembrance.

The tournament has since continued as one of the UZO's most enduring commemorative programmes. By integrating sport with public remembrance, the organisation has transformed the memory of the Zou Gal into an annual Zou tradition that reinforces historical consciousness, promotes inter-community fellowship, and strengthens collective identity.

5.9 Zou Gal Centenary Commemoration (2017): From Historical Remembrance to Heritage Institution

The Zou Gal Centenary Commemoration, held at Behiang on 18–19 December 2017 under the aegis of the UZO's Zou Gal Centenary Commemoration Committee, marked the culmination of the organisation's long-standing commitment to preserving the history and cultural heritage of the Zou people. Commemorating one hundred years of the Zou Gal (1917–1919), the celebration transformed historical remembrance into a community-wide programme of heritage preservation and institutional development.[35]

The memorial complex was constructed on land generously donated by Pi Jubilee Momawi, Chief of Behiang Village, and was inaugurated by Shri N. Biren Singh, the then Chief Minister of

Manipur, in the presence of Shri V. Hangkhanlian, Minister of State, and Shri Ginsuanhau, MLA of Singngat Assembly Constituency, Shri Sheshei Zou, Chairman of Autonomous District Council, Chandel. Guided by the theme *"Our Identity, Our Future,"* the celebration sought to honour the sacrifices of the Zou Gal heroes, document and disseminate Zou history, revive traditional customs, strengthen community unity, and encourage younger generations to appreciate their historical heritage.[36]

Several permanent initiatives were completed as part of the centenary programme. These included the establishment of the Zou Gal Cemetery Complex, installation of memorial plaques commemorating ninety-nine Zou Gal martyrs, erection of the Zou Nampi Suongphum (Monolith), construction of a traditional Zou Inn, unveiling of contribution plaques honouring donors, publication of *A History of the Zou People*, and organisation of the Zou Gal Centenary sports competitions. Together, these initiatives transformed the centenary from a commemorative event into a lasting programme of heritage preservation.[37]

During the Zou Gal Centenary Commemoration held at Behiang on 19 December 2017, with the Hon'ble Chief Minister of Manipur, Shri Nongthombam Biren Singh, attending as the Chief Guest, the United Zou Organisation (UZO) submitted a memorandum seeking government support for the preservation of Zou historical heritage and the socio-economic development of the Behiang region. The memorandum proposed the construction of a permanent brick-and-concrete protective fence around the newly established Zou Gal Memorial Cemetery Complex to ensure its long-term preservation; development of the memorial complex, including a tourist lodge, to promote heritage tourism; official declaration of the Chivu archaeological site at Tonjang Village as a protected Zou Gal Heritage Site; upgradation of the existing Primary Health Centre (PHC) at Behiang to a Community Health Centre (CHC); upgradation of Zogal Memorial Junior High School, established in 1972, to a full-fledged high school; and construction of a Multipurpose Mini Stadium to promote youth development, sports,

and community welfare. The Mini Stadium was subsequently completed in 2022, demonstrating that the centenary memorandum generated not only commemorative initiatives but also tangible developmental outcomes for the Behiang region.[38] Several of these proposals have subsequently been implemented, demonstrating that the centenary generated both commemorative and developmental outcomes.

As mentioned, the Chief of Behiang, donated a vast tract of land at Behiang for commemorating the Zou Gal Centenary, providing a permanent space for remembrance, reflection, and the celebration of the Zou people's collective history. The centenary celebration further inspired a series of community initiatives that extended well beyond Behiang. Between 2018 and 2026, several village chiefs voluntarily donated land for the establishment of memorial parks, commemorative sites, playgrounds, and cultural facilities aimed at preserving and promoting Zou history and cultural heritage. Among other most notable contributions were the Zou Gal Memorial Park at Tangpijol, through the donation of land by Pu Suankhanmang, Chief of Tangpijol; the *Zou Vumkhawl* Park at Belpuan, donated by Pu Langzakap, Chief of Belpuan; the Zou Gal Memorial Ground at Lunmual, donated by Pu (L) Thangkhanmang, Chief of Lunmual; the Zou Gal Field at Khuainuai, donated by Pu Khupsuanmang, Chief of Khuainuai; and land at Singngat, donated by Pu Haukholian, Chief of Lower Singngat, for the proposed Zou Inn, UZO Platinum Jubilee Commemorative Stone Site, UZO Block Office, and Zou Gal Memorial Stadium.[39] These voluntary donations illustrate the broad community support generated by the centenary movement and its continuing influence on heritage preservation. The centenary also illustrates how communities actively produce places of memory through collective action. Land donated by village chiefs acquired new social and historical meanings as memorial parks, heritage sites, and commemorative institutions were established across the Zou inhabited region. These developments demonstrate that heritage preservation is not confined to recording the past but also involves the creation of

cultural landscapes that reinforce identity, territorial attachment, and collective memory across generations.

5.10 Heritage Preservation as Community Self-Governance

Collectively, the heritage initiatives undertaken by the United Zou Organisation demonstrate that cultural preservation was not pursued as an isolated activity but as a sustained process of institution-building. Beginning with early cultural performances and leadership outreach, and continuing through the establishment of Zougal Hall, the Zou Cultural Club, the Khodoupawi Festival, the Art and Culture Policy, the Zogal Memorial Shield, and the Zou Gal Centenary Commemoration, the organisation progressively developed permanent institutions through which historical memory could be preserved and transmitted across generations.

These initiatives also illustrate the principles of community participation and indigenous self-governance discussed earlier in this study. Rather than relying solely upon external agencies, the UZO mobilised village communities, traditional leaders, scholars, artists, public representatives, churches, youth organisations, and donors to establish institutions that protected the historical and cultural heritage of the Zou people. Community contributions of land, labour, finance, and voluntary service were central to the success of these initiatives, demonstrating that heritage preservation was achieved through collective responsibility rather than state intervention alone.

The historical significance of the UZO's Heritage Policy therefore extends beyond the preservation of monuments, festivals, and cultural practices. It lies in the organisation's ability to transform collective memory into enduring community institutions that continue to strengthen Zou identity, reinforce historical consciousness, and provide a foundation for future generations. In this respect, the Heritage Policy represents one of the most enduring expressions of indigenous community self-governance in the modern history of the Zou people.

6. UZO's Education Policy: Community-Based Educational Development

Education has long occupied a central place in the vision of the United Zou Organisation (UZO). Recognising that the social, economic, and intellectual advancement of the Zou people depended upon expanding educational opportunities, the organisation progressively developed policies and institutions aimed at improving access to quality education, promoting the Zou language, and strengthening educational infrastructure. While early initiatives focused primarily on language development, educational institutions, and school expansion, the adoption of the UZO Education Policy in 2009 marked a transition towards a more comprehensive and community-based model of educational development. The following sections trace this historical evolution from the organisation's earliest educational initiatives to the implementation of its educational reform programme.

6.1 Early Educational Initiatives (1972–1991)

The earliest organised educational initiative of the United Zou Organisation dates to its General Assembly-cum-Budget Session held at Tuaitengphai Village on 15 April 1972. Recognising education as an essential foundation for the long-term development of the Zou people, the Assembly resolved to establish the Zougam Education Advisory Board to coordinate educational activities throughout Zou-inhabited areas.[40] The Board brought together representatives from the education departments of the MGP and MEP Churches alongside educated members of the community.[41] This marked the first organised attempt by the UZO to provide institutional direction for educational development.

Educational advancement was further strengthened during the UZO General Assembly held at Tuining on 20 April 1982, which resolved to establish the Zou Literature Society (ZLS).[42] The Society was entrusted with promoting the Zou language and literature through the preparation of teaching materials, literary publications, and educational programmes from the primary level onwards. The

establishment of the ZLS reflected the organisation's conviction that language preservation and educational development were mutually reinforcing objectives.

The growing interest in language development also inspired individual initiatives. Around 1966–1967, M. Siahzathang devised an indigenous writing system known as *Zolai,* representing one of the earliest attempts to develop a script specifically for the Zou language. Although Zolai did not become the standard orthography, it reflected the increasing concern among Zou scholars to strengthen linguistic identity and literary development.[43]

A major milestone was reached when the Government of Manipur approved the introduction of the Zou language as a medium of instruction for Classes I–V on 19 September 1991. This achievement resulted largely from the sustained efforts of Pu Thangkhanlal, then President of the United Zou Organisation (UZO) and Chairman of the Zou Literature Society (ZLS), who coordinated the preparation of textbooks and instructional materials required for implementing Zou-language education. This accomplishment was built upon several decades of literary development undertaken by Zou scholars and educators. Among the most important publications were *Jou Laibu Nina* (1958) by Semkhopau Samte; *Zou Simpatbu* (1971) by T. Nengkhogin; *Zou Laibu – Nursery* (1973), *Zou Laibu-B* (1974), *Zou Laibu-I* (1975), *Zou Laipatna,* Part I (1978), *Zou Laipatna, Part II* (1979), *Zou Laipatna, Part III* (1980), and *Young Learners English Grammar* (1987), all authored by Thangkhanlal; *Naupang Tuottua Butha* (New Mathematics for Primary) (1981) by P. Huatzalian; *Zolai Sinna* (1984) by M. Siahzathang; and *Zola* (Folk Songs) (1985) by Gouzapau and Kaikhohau. Together, these publications laid the literary and pedagogical foundation for the introduction, standardisation, and subsequent expansion of Zou-language education in Manipur.[44]

Educational development also extended to the establishment of government schools throughout Zou-inhabited areas. Under the

leadership of Pu Thangkhanlal (then MLA of Singngat AC) during the early 1980s, numerous primary schools were established across villages including Hiangtam, Behiang, Chivu Tampak, Tonjang, Tangpijol, Muallum, Lungthul, Panglian, Tuibul, Sangaikot, Khuoinuoi, Singheu, Vokbual, and several other settlements.[45] In addition, a number of Junior Basic Schools were upgraded to Junior High School status, expanding educational opportunities for students in remote villages.[46] These early initiatives laid the institutional foundation upon which the UZO's later Education Policy was constructed.

6.2 Education Policy (2009): A Framework for Educational Reform

Building upon nearly four decades of educational initiatives, the United Zou Organisation adopted a comprehensive Education Policy in 2009. The policy reflected the organisation's recognition that educational development required coordinated planning, institutional cooperation, and sustained community commitment. To oversee its implementation, the UZO constituted an Education Committee, appointing Pu Chinlunthang, then General Secretary of the UZO, as Chairman, and Pu Khamminlun Tungnung, then Joint Secretary, as Secretary, together with representatives from the Zou Sangnaupang Pawlpi (ZSP), Zou Youth Organisation (ZYO), and other members.[47]

The policy identified educational backwardness in many Zou-inhabited areas as a major challenge and proposed a series of practical measures to improve educational access and quality. Its principal objectives included strengthening educational infrastructure, improving the quality of teaching, encouraging community participation, promoting cooperation among educational institutions, establishing high schools in strategic locations, and expanding educational opportunities for students from remote villages.[48] Unlike earlier educational initiatives, the 2009 policy was accompanied by a detailed implementation strategy that translated these objectives into practical programmes.

6.3 Implementing Educational Reform*:* The Behiang Experiment

The first major test of the Education Policy was undertaken at Behiang, where the UZO Education Committee launched an awareness campaign on 22 December 2009. Led by Chairman Pu Chinlunthang and supported by members of the UZO Executive Committee, the campaign culminated in a public meeting attended by approximately seventy-three representatives from Behiang and neighbouring villages.[49] Following extensive deliberations, the meeting unanimously resolved to amalgamate existing schools in the area into a single institution capable of providing quality education and eventually developing into a High School.[50]

Responsibility for implementing this decision was entrusted to a number of local bodies, including the EBC Local Education Committee, Area Chiefs, the Education Committees of St. Mary's School, Zogal Memorial School, and Chivu Tampak School, all working in collaboration with the UZO Education Committee.[51] At a follow-up meeting held on 5 January 2010, St. Mary's School was selected as the institution to be strengthened through the phased introduction of Classes VII to X. The Education Committee also sponsored graduate teachers in Science and Mathematics, while local management committees were constituted to supervise implementation and coordinate educational activities.[52]

The reform programme produced encouraging early results. Student enrolment increased during the initial academic sessions, reflecting growing public confidence in the initiative. More importantly, the Behiang experiment demonstrated that educational reform could be achieved through coordinated institutional planning, local leadership, and the effective mobilisation of community resources. It subsequently became the model upon which many later educational initiatives of the UZO were built.

6.4 Community Participation in Educational Development

A distinctive feature of the UZO Education Policy was its emphasis on community involvement in educational development. Rather

than relying solely upon government intervention, the policy encouraged the active participation of village communities, public officials, churches, teachers, and local organisations in improving educational opportunities within Zou-inhabited areas.

Following the implementation of the Behiang educational reform programme in early 2010, the UZO launched a public fundraising campaign to support the salaries of the newly appointed graduate teachers at St. Mary's School.[53] The appeal received an encouraging response from members of the Zou community, including government servants, professionals, and public-spirited individuals who voluntarily pledged monthly financial contributions.

Among the earliest contributors were Pu Hauminthang (Assistant Commandant, BSF), Pu Thanglianhau (Assistant Commandant, BSF), Pu Thongkhanlal (Assistant Commandant, CRPF), Pu Jamkholian Manlun (Librarian), Pu Ginzasuan, and Pu Dr. David Vumlallian (Assistant Professor), each of whom pledged monthly financial assistance towards the teachers' salaries.[54] Their contributions were supplemented by donations from other well-wishers and community fundraising initiatives, enabling the reform programme to continue during its formative years.

The financial support received from the community extended beyond monetary contributions. Local residents, village leaders, education committees, and volunteers also assisted in coordinating educational activities, supervising the implementation of reform measures, and mobilising public support for the development of St. Mary's School. These combined efforts strengthened the implementation of the Education Policy and demonstrated the capacity of locally organised initiatives to supplement limited institutional resources.

6.5 Student Welfare and Educational Access

Recognising that geographical isolation remained a major obstacle to educational advancement, the UZO Education Policy also addressed the welfare of students from remote villages. The policy recommended the establishment of student hostels at strategically

located educational centres to provide accommodation for students who were unable to commute daily because of distance, poor road conditions, and inadequate transport facilities.[55]

This objective continued to receive support from other Zou organisations. On 17 June 2014, the Zou Sangnaupang Pawlpi (ZSP), General Headquarters, submitted a memorandum to the Deputy Commissioner, Churachandpur, requesting financial assistance for the construction of a students' hostel at Behiang Village. The memorandum noted that, since 2010, the ZSP had worked in collaboration with the UZO to support St. Mary's School through the sponsorship of teachers and assistance to students. It further highlighted the educational disadvantages experienced by students from surrounding villages and appealed for government support to establish a hostel in the larger public interest.[56]

Although the proposed hostel has yet to be realised, the initiative reflected the organisation's broader understanding of educational development. The UZO recognised that expanding access to education required not only the establishment of schools but also practical measures that enabled students from geographically remote areas to pursue their studies under more favourable conditions.

6.6 Partnership with Churches and Community Organisations

A significant feature of the UZO Education Policy was its emphasis on cooperation among educational, religious, and community institutions. Recognising that educational advancement could not be achieved through the efforts of a single organisation, the policy encouraged collaboration with churches, educational authorities, village leaders, and local organisations that had long contributed to educational development within Zou-inhabited areas.

In pursuance of this objective, the UZO Education Committee actively sought the cooperation of the two principal church organisations operating schools in the Behiang area. On 9 January 2010, the Committee addressed a formal communication to the Director of Institutions of the Evangelical Baptist Convention

(EBC), Headquarters, New Lamka, requesting support for the implementation of the UZO Education Reform Programme.[57] Daniel's English School, administered by the EBC, was among the institutions considered under the proposed school amalgamation programme. The Education Committee also approached the Catholic Church regarding the development of St. Mary's School, Behiang. On 10 March 2010, a UZO delegation met Archbishop Dominic Lumon and submitted a memorandum requesting the Church's cooperation in strengthening the school as the principal institution for implementing the educational reform programme.[58]

Beyond church-managed institutions, the reform programme also encouraged cooperation with government schools, Area Chiefs, village education committees, and local organisations. Educational resources available within the Behiang area were gradually coordinated to strengthen St. Mary's School as a common educational institution capable of serving a wider rural population. This collaborative approach reflected the UZO's conviction that sustainable educational development required cooperation among all stakeholders rather than institutional competition.

6.7 Education Policy as Indigenous Community Self-Governance

Viewed collectively, the educational initiatives undertaken by the United Zou Organisation reveal a sustained process of institution-building extending over several decades. Beginning with the establishment of the Zougam Education Advisory Board in 1972, followed by the creation of the Zou Literature Society, the promotion of Zou-language education, the adoption of the Education Policy in 2009, and the implementation of educational reform through the Behiang experiment, the organisation progressively developed a community-based framework for educational advancement.

These initiatives also illustrate the principles of participatory indigenous governance discussed in the analytical framework of this study. Rather than relying exclusively upon state agencies, the UZO

mobilised community leaders, churches, teachers, government officials, education committees, students, parents, and public donors to improve educational opportunities within Zou-inhabited areas. Financial contributions, voluntary service, institutional cooperation, and local educational management enabled the organisation to implement reforms despite limited resources.

The significance of the UZO's Education Policy therefore extends beyond the establishment of schools or the promotion of the Zou language. It lies in the organisation's ability to transform education into a collective community responsibility supported by locally developed institutions and shared public commitment. Through this process, educational development became an important instrument for strengthening Zou identity, expanding human capital, and promoting the long-term welfare of the community.

7. UZO's Electoral Policy: Strengthening Community Representation through Consensus

The United Zou Organisation (UZO) was established primarily as a socio-cultural and welfare organisation. Nevertheless, its leaders recognised from an early stage that effective political representation was indispensable for safeguarding the interests of the Zou people within the democratic framework of Manipur and India. Rather than functioning as a political party, the UZO developed a community-based electoral policy that sought to promote political unity, minimise electoral fragmentation, and strengthen collective representation through consensus-building and institutional decision-making. Over time, this approach evolved into one of the organisation's principal policy domains, complementing its programmes in heritage preservation and educational development.

7.1 Early Electoral Policy (1971–1979)

An important example of UZO's early political intervention was its involvement in constituency delimitation and the selection of polling stations before the formation of the 60-member Manipur Legislative Assembly. According to the source, UZO President Pu Thangkhanlal, Finance Secretary Pu Thangchinsuan, and other key

members held consultations at the UZO Office. They worked day and night on the proposed constituency boundaries and polling-station arrangements and completed their deliberations on 6 October 1971. The following day, they travelled to Imphal and submitted a map and a copy of their proposal to Shri N. Tombi Singh, M.P. They also met Pu Sharma, who had come from Delhi for the delimitation exercise, at the Circuit House and submitted another copy of the proposal to him. During the discussion, Pu Thangkhanlal emphasised that Singngat was UZO's main area of concern. Pu Sharma acknowledged the submission and assured them of his assistance. The source also records that a physical map of Manipur was obtained for the proposed delimitation.[59]

The attainment of statehood by Manipur on 21 January 1972 marked a turning point in the political history of the Zou community. Anticipating the first elections to the Manipur Legislative Assembly, the United Zou Organisation convened a Special Assembly at Daijang Village on 28 January 1972 to formulate its electoral policy.[60] The Assembly resolved that the organisation should support a single consensus candidate in the forthcoming elections in order to avoid the division of the Zou vote and strengthen political representation.

Following extensive deliberations, the Assembly further resolved that any candidate seeking the official support of the UZO should first obtain a nomination from the Indian National Congress (R), then the dominant political party in Manipur. Acting upon this policy, the Executive Committee met on 12 February 1972 and formally endorsed Pu Thangkhanlal as the UZO's candidate for the 60-Singngat Assembly Constituency and Pu Goukhenpau for the 58-Churachandpur Assembly Constituency.[61]

The policy of coordinated political representation was further extended to the District Council elections. At the General Assembly held at Tuaitengphai on 15 April 1972, the organisation endorsed Pu Kamzadou for the Singngat District Council Constituency and Pu Semkholun for the Tuining District Council Constituency.[62] To

reinforce organisational discipline, the UZO Constitution provided that any member acting contrary to officially adopted electoral decisions would be suspended from the organisation for six years and would forfeit all organisational privileges during that period.[63]

The organisation continued to refine its electoral strategy during subsequent years. At the General Assembly held at Tuining in 1977, the UZO resolved to support the Indian National Congress in the Lok Sabha election. Later, at the Special Assembly convened at Zomi Colony on 11 November 1979, members deliberated exclusively on the forthcoming Manipur Legislative Assembly and Lok Sabha elections. The Assembly unanimously selected Pu Thangkhanlal as the organisation's preferred candidate for the Singngat Assembly Constituency, reaffirming the UZO's commitment to consensus-based candidate selection.[64]

7.2 Institutionalising Consensus-Based Candidate Selection (1980–2007)

During the following decades, the United Zou Organisation progressively institutionalised its electoral procedures by introducing more structured mechanisms for selecting and endorsing candidates. Rather than relying solely upon informal consensus, the organisation developed internal procedures that combined Executive Committee deliberations, General Assembly approval, and, where necessary, secret ballot 'primary elections' to determine its official nominees.

An important stage in this institutional development followed the death of Pu Thangkhanlal, who had been elected to the Manipur Legislative Assembly in the 1998 by-election. In preparation for the subsequent election, the UZO Executive Committee resolved on 9 November 1999 to select its official candidate through a secret ballot among eligible aspirants. Following the internal election, Pu Thangkhenkhup, then Acting President of the UZO, secured the highest number of votes and was recommended to the forthcoming General Assembly for formal approval in accordance with the organisation's constitutional procedures.[65]

Under the UZO Constitution, the organisation's President could become its official Assembly candidate only after receiving the confidence of the General Assembly. Where such approval was not obtained, the Constitution required a primary election among eligible candidates. This provision was subsequently invoked, and following another internal primary election, Pu Thangkhenkhup again secured the highest number of votes, thereby becoming the United Zou Organisation's officially nominated candidate for the 2000 Manipur Legislative Assembly election from the Singngat Assembly Constituency. However, he was defeated in the Assembly election.[66]

The organisation continued to apply this consensus-based approach in subsequent elections. Pu Hangkhanpao, then President of the UZO, was nominated as the organisation's official candidate in both the 2002 and 2007 Manipur Legislative Assembly elections. Although he was defeated in the 2002 election, he was subsequently elected to the Manipur Legislative Assembly in 2007.[67] Although electoral outcomes varied across different elections, the organisation consistently maintained its institutional commitment to selecting a single community-backed candidate through established organisational procedures rather than encouraging multiple competing candidatures.

7.3 Electoral Policy in a Changing Political Landscape (2012–2022)

The period from 2012 to 2022 marked a new phase in the implementation of the United Zou Organisation's (UZO) Electoral Policy. While the organisation remained committed to its long-established principle of selecting a single community-backed candidate through consultation and consensus, it increasingly had to function within a more competitive political environment characterised by multi-party contests, shifting political alliances, and growing political awareness among the electorate. Rather than departing from its traditional policy, the UZO adapted its

consultative processes while continuing to emphasise political unity and collective representation.

The organisation continued to implement its consensus-based electoral policy during the 2012 Manipur Legislative Assembly election. Following consultations among community leaders and organisational functionaries, the UZO endorsed Pu Ginsuanhau as its official candidate for the Singngat Assembly Constituency. His subsequent election to the Manipur Legislative Assembly reaffirmed the organisation's confidence in its long-standing practice of presenting a single community-backed candidate for the constituency.[68]

Preparations for the 2017 Manipur Legislative Assembly election followed similar organisational procedures. At its 8th Executive Committee Meeting held on 21 January 2017, the UZO unanimously nominated its incumbent President, Pu Chinlunthang, as the organisation's official candidate for the Singngat Assembly Constituency. Although he was defeated in the election, the organisation maintained its established electoral policy and continued to encourage political unity within the community.[69]

The same principle guided the organisation during the 2020 Manipur Legislative Assembly by-election. Pu Chinlunthang was again selected as the UZO's official candidate. Before the election, however, he voluntarily withdrew his candidature following appeals from senior political leaders and members of the community. According to organisational records, the decision was taken in the larger interest of maintaining peace, communal harmony, and political stability. Following his withdrawal, the Government of Manipur reportedly offered him the position of Special Officer on Duty (OSD) as a gesture of appreciation. However, Pu Chinlunthang, in consultation with members of the UZO leadership, respectfully declined the offer. In subsequent public statements and interviews, he maintained that his decision to contest the Assembly election had never been motivated by personal gain or the pursuit of public office, but by a commitment to advance

the collective welfare and aspirations of the people. He further stated that, as a social worker, his long-standing aspiration was to serve the community rather than seek individual benefit.[70]

The organisation reaffirmed its electoral policy in preparation for the 2022 Manipur Legislative Assembly election. Following deliberations of the Headquarters Executive Committee, the 65th UZO Special Assembly (Zou Political Convention), held at T. Daijang Village on 20 December 2021, unanimously adopted a written declaration expressing consensus support (*tawsot*) for UZO President Pu Chinlunthang as the organisation's candidate for the Singngat Assembly Constituency. The proceedings further record that the Assembly concluded with a special prayer seeking divine guidance and success for the candidate, symbolising the community's collective endorsement of the decision.[71]

The Manipur Legislative Assembly election was held on 28 February 2022, and the results were declared on 10 March 2022. Contesting on the ticket of the Kuki People's Alliance (KPA), Pu Chinlunthang secured 12,098 votes, accounting for 51.19 per cent of the valid votes cast in the Singngat Assembly Constituency. He defeated his nearest rival, Pu Ginsuanhau of the Bharatiya Janata Party (BJP), who secured 10,179 votes (43.07 per cent), winning by a margin of 1,919 votes. Within the Zou community, the victory was widely regarded as a victory of the UZO itself, reflecting the effectiveness of the organisation's long-standing electoral policy of mobilising consensus behind a community-backed candidate.[72]

7.4 Challenges to Electoral Policy

Despite these institutional developments, the UZO increasingly encountered challenges in maintaining its traditional consensus-based electoral policy. The expansion of competitive party politics, the emergence of multiple aspirants, growing political awareness, and changing electoral dynamics made it progressively more difficult to secure unanimous community support for a single candidate.

Organisational records also reveal concerns regarding factionalism, personal and political rivalries, external political influences, muscle

flexing, armed coercions, intimidation, and the increasing role of financial resources during election campaigns. These developments occasionally weakened the effectiveness of consensus-based decision-making and required the organisation to adopt more flexible consultative approaches while continuing to encourage political unity wherever possible.[73]

Rather than abandoning its long-established electoral principles, however, the UZO responded by strengthening consultation among community leaders, churches, youth organisations, and affiliated bodies before major elections. It also achieved significant successes in this endeavour too. This demonstrated the organisation's continuing commitment to resolving differences through dialogue and institutional processes rather than public confrontation or organisational fragmentation.

7.5 Electoral Policy as Indigenous Community Self-Governance

Taken together, the electoral initiatives of the United Zou Organisation illustrate the gradual evolution of an indigenous system of political coordination founded upon community consultation, institutional rules, and collective decision-making. From the Special Assembly at Daijang in 1972 to the electoral reforms adopted during the second decade of the twenty-first century, the organisation consistently sought to strengthen Zou political representation through consensus rather than competition within the community itself.

The historical significance of this electoral policy lies not merely in the endorsement of individual candidates but in the development of institutional mechanisms through which political participation was coordinated in the broader interests of the community. General Assemblies, Executive Committee deliberations, constitutional provisions, primary elections, consultative meetings, and electoral guidelines collectively formed an indigenous framework for democratic coordination within the Zou community.

8. Observations: Institutionalising Zou Identity through Participatory Indigenous Governance

The foregoing analysis demonstrates that the Heritage, Education, and Electoral Policies of the United Zou Organisation (UZO) were not independent initiatives. Instead, they formed interconnected policies through which the organisation sought to preserve Zou identity while promoting the community's social, educational, and political development. Together, these policies show how the UZO gradually transformed community aspirations into enduring institutions that have continued to serve the Zou people across generations.[74]

One of the most significant findings of this study is that the UZO implemented its policies through participatory indigenous governance. Instead of relying mainly on government support, the organisation worked closely with village communities, churches, educational institutions, youth and women's organisations, traditional leaders, and individual volunteers. Together, they planned, financed, and implemented programmes across different sectors. This collaborative approach enabled the UZO to achieve objectives that no single institution could have accomplished alone and fostered a strong sense of shared responsibility within the community.[75]

The study also shows that the UZO viewed heritage preservation, education, and political representation as closely connected aspects of community development. Through its Heritage Policy, the organisation preserved the history, language, culture, and collective memory of the Zou people by establishing memorials, cultural institutions, publications, and commemorative programmes. Its Education Policy expanded educational opportunities, promoted the Zou language, and strengthened local educational institutions. At the same time, its Electoral Policy encouraged consensus-building and coordinated political representation. Although each policy focused on a different area, together they strengthened community unity and ensured the continuity of the organisation's long-term vision.

Another important finding is that the UZO emphasised building lasting institutions rather than organising short-term activities. Over the years, it established organisations and facilities such as the Zou Literature Society, the Zou Cultural Club, Zougal Hall, the Education Committee, memorial complexes, and well-defined electoral procedures. These institutions enabled successive generations to continue and expand the work of earlier leaders, ensuring stability and continuity despite changing political, social, and economic circumstances.

These developments provide a strong example of participatory indigenous governance in practice. Consistent with Elinor Ostrom's concept of collective action, the UZO demonstrated that local communities can establish effective and sustainable institutions through voluntary cooperation, locally developed rules, shared responsibility, and collective leadership. Although the organisation functioned within India's constitutional and democratic system, most of its initiatives were implemented through community participation, highlighting the continuing importance of indigenous institutions in contemporary society.[76]

The historical experience of the United Zou Organisation demonstrates that its contribution extends far beyond the administration of community affairs. Over more than seven decades, the UZO institutionalised community development by integrating heritage preservation, educational reform, electoral coordination and other into complementary strategies that strengthened Zou identity, promoted collective welfare, and enhanced community resilience. Its experience provides an important historical example of how an indigenous community organisation successfully combined cultural preservation, educational advancement, and political coordination to respond to changing social and political circumstances while maintaining its collective identity.

Conclusion

This study has examined the historical evolution of the Heritage, Education, and Electoral Policies of the United Zou Organisation

(UZO) from its establishment in 1954 to its Platinum Jubilee period. Based on archival records, organisational documents, published sources, and oral evidence, it has shown that these policies were interconnected responses to the changing social, cultural, educational, and political needs of the Zou community. Through these initiatives, the UZO established enduring institutions that preserved historical memory, expanded educational opportunities, encouraged consensus-based political participation, and strengthened the community's capacity to respond to changing circumstances.

A major contribution of this study is that it moves beyond describing organisational activities to examine the historical significance of UZO policies as processes of institution-building. The evidence shows that the organisation relied primarily on voluntary cooperation, community participation, and locally developed institutions rather than depending solely on government intervention. In doing so, the UZO demonstrated how an indigenous community organisation could mobilise local leadership, shared responsibility, and community resources to promote long-term development within India's democratic framework.

More broadly, this study contributes to the growing scholarship on indigenous institutions and community-led development. While much of the existing literature has focused on constitutional recognition, ethnic identity, and political movements, the experience of the UZO highlights the equally important role of voluntary community organisations in fostering institutional continuity, social development, and collective resilience.

Ultimately, the United Zou Organisation should be understood not merely as a tribal or community organisation but as an enduring institution in the modern history of the Zou people. Its history demonstrates that the preservation of identity depends not only on cultural memory but also on the institutions that sustain and transmit it across generations. Over more than seven decades, the UZO transformed collective aspirations into enduring policies, organisations, and public institutions that continue to strengthen

Zou identity and promote community welfare. Its experience offers an important historical example of how indigenous institutions can preserve cultural identity while responding creatively to changing social and political realities

End Notes

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8

Traditional Zou Chieftainship and Democratic Governance in Manipur: Transformation, Adaptation, and Resilience

Thangsuanhang[1]

[Editorial Note: *This chapter examines the historical evolution of traditional Zou chieftainship and its interaction with democratic governance in Manipur from Independence to the present. Drawing on historical records, legislative documents, customary laws, oral testimonies, and relevant scholarly literature, it traces how hereditary authority has responded to constitutional reforms, changing political institutions, and evolving social expectations. Rather than portraying chieftainship as either a declining or an unchanging institution, the study demonstrates its capacity for adaptation while retaining its significance in customary governance, cultural identity, and community life. It also explores contemporary issues relating to land rights, legal pluralism, institutional resilience, and the relationship between hereditary authority and democratic values.]*

Introduction

Traditional institutions have long played a central role in shaping the political, social, and cultural organisation of indigenous communities across Northeast India. Among many tribal societies, customary systems of governance evolved long before the emergence

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of modern state institutions, providing established mechanisms for political authority, conflict resolution, land administration, and the regulation of community life.[1] Although democratic governance has become the dominant political framework in post-colonial India, traditional institutions continue to exercise considerable influence, particularly in the hill regions where customary laws and practices remain integral to local administration.[2]

Among the Zou community of Manipur, the institution of chieftainship has historically formed the foundation of village governance. Every village functioned as an autonomous political unit under the leadership of a hereditary chief (*hausa*), who exercised authority over land, judicial administration, customary practices, and village affairs with the assistance of the *khawnbawl upa* (council of elders).[3] Beyond administrative responsibilities, the chief also served as the custodian of customary law, cultural traditions, and collective identity, making the institution an important pillar of Zou society.[4]

The political landscape of the hill areas underwent significant transformation after India's Independence. Legislative measures such as the Manipur Hill Peoples' (Administration) Regulation, 1947, the Manipur (Village Authorities in Hill Areas) Act, 1956, the Manipur Hill Areas (Acquisition of Chiefs' Rights) Act, 1967, and subsequent laws introduced democratic institutions into village administration and progressively redefined the authority of hereditary chiefs.[5] These developments created a complex relationship between traditional authority and constitutional governance, requiring customary institutions to adapt to new political realities while continuing to retain social legitimacy within their communities.

Although several scholars have examined tribal chieftainship and customary administration in Manipur and the wider Zo-Kuki-Chin region, relatively little attention has been devoted to examining how the traditional institution of Zou chieftainship has interacted with democratic governance since Independence. Existing studies have

largely concentrated on the historical evolution of tribal institutions or the legal framework governing the hill areas, while comparatively fewer have analysed the continuing relevance, transformation, and adaptation of hereditary authority within contemporary democratic governance.[6]

Against this background, this paper examines the historical development of the Zou institution of chieftainship and analyses its interaction with democratic governance in Manipur. It explores how legislative reforms have transformed customary authority, identifies the major challenges confronting traditional institutions, and discusses possible approaches through which customary governance and democratic institutions may coexist in a manner that preserves indigenous traditions while promoting accountable and participatory village administration.

The study is based on historical literature, legislative documents, customary laws, and oral evidence collected through interviews with community elders and traditional leaders. By integrating documentary and oral sources, the paper seeks to present a historical interpretation of the changing relationship between traditional authority and democratic governance among the Zous of Manipur. This chapter argues that the historical evolution of Zou chieftainship reflects a process of institutional transformation in which traditional authority has neither disappeared nor remained static. Instead, it has adapted to democratic governance through legal pluralism, resulting in a resilient hybrid system that continues to shape local governance and indigenous identity in the hill areas of Manipur.

2. Historical Perspectives and Analytical Framework

The institution of chieftainship has long occupied a central place in the historiography of tribal societies in Northeast India, particularly in relation to customary governance, political organisation, and indigenous institutions. Early colonial administrators and ethnographers such as T. C. Hodson, J. H. Hutton, and William Shaw documented hereditary chieftainship, customary law, village administration, and clan organisation among several hill

communities, providing some of the earliest written accounts of indigenous political institutions.[7] Although these works remain indispensable historical sources, they were primarily descriptive and reflected the administrative priorities of the colonial state rather than examining the historical evolution of indigenous institutions.[8]

Subsequent scholarship expanded the understanding of tribal governance through historical and anthropological inquiry. Gangmumei Kamei examined the political and administrative development of Manipur, highlighting the significance of customary institutions in the hill areas.[9] T. S. Gangte provided a detailed historical analysis of Kuki political organisation and demonstrated the central role of hereditary chiefs in village administration, land tenure, and customary law.[10] Likewise, Mangkhosat Kipgen explored the relationship between traditional institutions, customary practices, and social organisation among the Zo communities.[11] More recently, studies on Zou history have documented the evolution of customary governance and indigenous institutions from the pre-colonial period to the twentieth century.[12]

Despite these contributions, comparatively little scholarly attention has been devoted to examining the historical interaction between traditional Zou chieftainship and democratic governance after India's Independence. Existing studies have generally focused either on customary institutions or on statutory reforms without analysing how hereditary authority adapted to constitutional democracy.[13] This chapter addresses that gap by examining Zou chieftainship as a dynamic institution that has undergone historical transformation while retaining its socio-cultural significance.

To interpret this transformation, the chapter draws primarily upon Max Weber's concept of traditional authority. Weber argued that traditional authority derives its legitimacy from inherited customs, hereditary succession, and long-established social practices rather than legal procedures or electoral representation.[14] This perspective provides an appropriate analytical framework for understanding the legitimacy of the Zou *hausa* (chief), whose authority historically

rested upon customary law and communal recognition. At the same time, the expansion of statutory institutions after Independence reflects the gradual emergence of Weber's concept of legal-rational authority within village administration.[15]

The chapter also adopts the perspective of legal pluralism to explain the coexistence of customary and statutory systems of governance in the hill areas of Manipur. Rather than replacing indigenous institutions, democratic reforms produced an administrative framework in which hereditary chiefs, Village Authorities, and Autonomous District Councils continue to operate within overlapping spheres of authority.[16] Accordingly, the historical evolution of Zou chieftainship is interpreted as a process of institutional transformation in which customary authority has adapted to democratic governance while preserving its continuing social and cultural legitimacy.

3. Traditional Zou Chieftainship: Structure and Functions

Traditional Zou chieftainship was the principal institution of governance in pre-colonial Zou society. Rooted in hereditary succession and customary law, it regulated village administration, land tenure, dispute settlement, and communal life. The authority of the *hausa* (chief) was derived from ancestral lineage and communal recognition rather than statutory appointment or electoral processes, reflecting what Max Weber described as traditional authority (Gangte, 2012:141–150; Weber, 1978: 226–241).

However, the institution was not exercised in isolation. Chiefs governed in consultation with village elders (*khawnbawl upa*), whose role was important in decision-making and the maintenance of customary norms.[17] This section examines the historical origins, institutional structure, and principal functions of Zou chieftainship, highlighting its significance as an enduring system of indigenous governance (Thangsuanhang, 2025; Zou, 2009:209–234).

3.1 The Institution of Chieftainship

The traditional political organisation of the Zou community was founded upon the institution of hereditary chieftainship. Each village functioned as an autonomous political unit under the leadership of a hereditary chief (*hausa*), whose authority was derived from customary law and inherited through lineage.[18] The chief occupied the highest political position within the village and exercised administrative, judicial, military, and economic authority over village affairs. Unlike modern democratic institutions, where authority is vested in elected representatives, the legitimacy of the chief rested upon customary traditions, hereditary succession, and communal acceptance.[19]

Land formed the economic foundation of the chief's authority. Under Zou customary law, the chief exercised proprietary rights over the village territory, including agricultural land, forests, rivers, and other natural resources.[20] Every agricultural season, he allocated cultivation land and residential sites to individual households according to customary practices. In return, each household rendered customary tributes and services to the chief as recognition of his authority and stewardship over the village territory. Thus, the institution of chieftainship represented not merely political leadership but also the customary system through which land, resources, and community life were organised and regulated.[21]

3.2 The Chief and the Council of Elders

Although the chief occupied the highest position in the traditional village administration, he did not govern in isolation. The administration of the village was conducted with the assistance of the *khawnbawl upa* (council of elders), an advisory body that played a significant role in governance, dispute settlement, and the interpretation of customary law.[22] The chief's residence served as the administrative centre where matters relating to village affairs, land distribution, customary practices, and judicial disputes were deliberated.[23]

The *khawnbawl upa* consisted of respected members of the community who were recognised for their wisdom, integrity, experience, and thorough knowledge of Zou customary laws and traditions.[24] Members of the council were appointed by the chief rather than elected, and their office was neither hereditary nor held for a fixed term. Although the chief possessed the authority to appoint or dismiss council members, appointments generally reflected the need to ensure representation from the major clans residing in the village and to secure the confidence of the community.[25]

The relationship between the chief and the council of elders was characterised by cooperation rather than institutional rivalry. While the council advised the chief on important matters affecting the village, the final decision rested with the hereditary chief, whose authority was recognised under customary law.[26] Nevertheless, the council functioned as an important consultative institution that moderated decision-making and contributed to the legitimacy and stability of traditional village administration. Through this collaborative arrangement, the Zou system of governance combined hereditary leadership with collective deliberation, thereby strengthening social cohesion and maintaining customary order within the village.[27]

3.3 Judicial and Administrative Functions

The traditional Zou village administration combined executive and judicial functions under the authority of the hereditary chief. As the head of the village, the chief was responsible for maintaining law and order, allocating land, safeguarding customary practices, and ensuring the welfare and security of the community.[28] In discharging these responsibilities, he worked in close consultation with the *khawnbawl upa* and other village functionaries, whose advice contributed to the effective administration of village affairs.[29]

The chief's residence also functioned as the village court, where disputes relating to land, inheritance, marriage, theft, and other customary offences were adjudicated according to established

customary laws and practices.[30] Minor disputes were generally resolved through negotiations between the concerned households or clan elders. Cases that could not be settled at these levels were referred to the chief's court, where the chief presided over the proceedings with the assistance of the *khawnbawl upa* and other village officials. Decisions were based on customary law, oral traditions, and community consensus rather than codified legal statutes.[31]

The traditional judicial system played an important role in preserving peace, social harmony, and communal solidarity within the village. By resolving disputes through customary procedures, it reinforced collective responsibility and strengthened respect for indigenous laws and institutions. Nevertheless, the concentration of executive, judicial, and administrative authority in the office of the hereditary chief limited broader public participation in governance. Women had little formal role in decision-making, while ordinary villagers exercised influence primarily through customary consultation rather than direct participation.[32] Despite these limitations, the traditional system provided an effective and locally accepted framework of governance for generations before the introduction of democratic institutions in the hill areas of Manipur.[33] The introduction of constitutional and statutory institutions after India's Independence fundamentally altered this indigenous system of governance, gradually redefining the authority of hereditary chiefs and reshaping the administrative structure of Zou villages.

4. Democratic Governance and the Transformation of Traditional Authority

The political administration of Manipur underwent a fundamental transformation following the end of British colonial rule and the integration of the princely state into the Indian Union. While democratic governance gradually emerged as the guiding principle of administration, the hill areas continued to retain several features of their customary institutions through constitutional and statutory

safeguards. Consequently, the traditional authority of hereditary chiefs was not abolished immediately but was progressively redefined through a series of legislative reforms.[34]

The first significant step in this process was the promulgation of the Manipur Hill Peoples' (Administration) Regulation, 1947, which provided a legal framework for the administration of the hill areas. Under this Regulation, Village Authorities were constituted for every twenty tax-paying households, comprising the hereditary chief and his councillors. The responsibility for maintaining law and order and administering justice continued to rest largely with these Village Authorities, which functioned according to customary laws and practices under the supervision of the Maharaja-in-Council.[35] This arrangement largely preserved the traditional authority of village chiefs while introducing a formal administrative structure.

Following the merger of Manipur with the Indian Union in 1949, further reforms were introduced to democratise local governance in the hill areas. The Manipur (Village Authorities in Hill Areas) Act, 1956 marked a significant departure from the earlier system by introducing the election of Village Authority members through adult franchise.[36] Although the hereditary chief continued as the ex officio Chairman of the Village Authority, the remaining members were elected by the villagers. This legislation represented the first formal attempt to integrate democratic representation into the traditional system of village administration while simultaneously reducing the exclusive authority previously exercised by hereditary chiefs.[37]

Subsequent legislative measures further restructured governance in the hill areas. The Manipur Hill Areas (Acquisition of Chiefs' Rights) Act, 1967 sought to acquire the proprietary rights of hereditary chiefs through the payment of compensation, thereby limiting their traditional control over land and village administration.[38] Although the legislation encountered strong opposition from the tribal communities and was never fully implemented, it reflected the government's broader objective of replacing hereditary authority with statutory institutions.

Further institutional reforms were introduced through the Manipur (Hill Areas) District Council Act, 1971, which established Autonomous District Councils for the administration of the hill districts. The Act enlarged the role of elected institutions in local governance and defined the supervisory relationship between the District Councils and the Village Authorities.[39] This process continued with the Manipur (Hill Areas) District Councils (Third Amendment) Act, 2008, which expanded democratic representation by increasing the number of elected members in each District Council and strengthening its executive structure.[40]

Collectively, these legislative reforms transformed the traditional political landscape of the hill areas. While hereditary chieftainship remained socially influential within many tribal communities, statutory institutions increasingly assumed responsibility for local administration and development. The relationship between customary authority and democratic governance thus evolved into one of coexistence, negotiation, and periodic tension, rather than outright replacement.

5. Challenges to Traditional Zou Chieftainship under Democratic Governance

The transition from customary governance to democratic administration introduced a number of challenges to the institution of traditional Zou chieftainship. Legislative reforms, constitutional provisions, and the establishment of elected institutions gradually altered the historical authority of hereditary chiefs, particularly in matters relating to village administration, land governance, and local decision-making.[41]

At the same time, changing social and political conditions have contributed to new debates concerning the relevance, legitimacy, and future role of customary institutions within a democratic society. Questions relating to customary land rights, administrative jurisdiction, accountability, and the relationship between hereditary and elected leadership continue to shape contemporary discussions on indigenous governance (Fernandes, 2011; Griffiths, 1986).

This section examines the principal challenges confronting traditional Zou chieftainship in the contemporary period and argues that these challenges are best understood not as indicators of institutional decline, but as manifestations of an ongoing process of institutional transformation and adaptation (Weber, 1978; Ostrom, 1990).

5.1 Erosion of Hereditary Authority

The introduction of democratic governance after India's Independence fundamentally altered the traditional institution of Zou chieftainship. Although hereditary chiefs continued to occupy an important position within village society, successive legislative reforms gradually reduced their administrative and judicial authority. The transformation did not occur abruptly but evolved through a series of constitutional and statutory measures that transferred many traditional powers from hereditary institutions to democratically constituted bodies.[42]

The Manipur Hill Peoples' (Administration) Regulation, 1947 marked the beginning of this transition by formally incorporating village administration into the emerging constitutional framework of Manipur. Although the Regulation recognised the authority of hereditary chiefs within the Village Authorities, it also subjected village administration to the supervision of the Maharaja-in-Council, thereby introducing greater governmental oversight over customary institutions.[43]

A more substantial shift occurred with the enactment of the Manipur (Village Authorities in Hill Areas) Act, 1956, which introduced elected members into the Village Authority through adult franchise. While the hereditary chief continued to serve as the ex officio Chairman, the authority that had previously been concentrated in the office of the chief became increasingly shared with elected representatives who derived their legitimacy from the electorate rather than customary succession.[44] Consequently, the chief's role gradually evolved from that of an autonomous village

ruler to that of the head of a statutory local institution operating within a democratic framework.[45]

This transformation reflected a broader post-colonial objective of integrating indigenous institutions into the constitutional system of governance. Similar processes of institutional adaptation occurred in several tribal regions of Northeast India, where customary institutions continued to exist but increasingly functioned alongside elected local bodies rather than exercising exclusive political authority.[46]

5.2 Democratisation of Village Administration

One of the most significant consequences of post-independence legislative reforms was the gradual democratisation of village administration in the hill areas of Manipur. Traditionally, village governance was centred upon the hereditary chief, whose authority was derived from customary law and exercised with the assistance of the *khawnbawl upa* (council of elders). Decision-making was primarily based on customary norms, hereditary leadership, and communal consensus rather than electoral representation.[47]

The enactment of the Manipur (Village Authorities in Hill Areas) Act, 1956 fundamentally altered this traditional system by introducing elected members into the Village Authority through adult franchise.[48] Although the hereditary chief continued as the ex officio Chairman, the authority to administer village affairs increasingly became a shared responsibility between the chief and elected representatives. Unlike the hereditary chief, whose legitimacy rested upon customary succession, elected members derived their authority directly from the electorate and were expected to represent the interests of the village community within a democratic framework.[49]

The introduction of elected Village Authorities also transformed the principle of political accountability. Under the customary system, the chief was primarily accountable to customary laws, established traditions, and the moral expectations of the community. Following the democratic reforms, elected members became accountable to the

electorate and to the statutory framework established by the Government. Consequently, village administration gradually evolved into a hybrid institution in which hereditary authority and representative democracy operated simultaneously.[50]

Despite these changes, democratic governance did not entirely replace customary institutions. In many Zou villages, the hereditary chief continued to command considerable social legitimacy and remained influential in matters relating to customary law, land administration, cultural affairs, and dispute settlement. This persistence demonstrates that democratisation in the hill areas did not eliminate traditional authority; rather, it reshaped its institutional role within an evolving constitutional framework.[51]

The coexistence of hereditary leadership and elected institutions illustrates the adaptive capacity of indigenous political systems. Rather than viewing traditional chieftainship and democratic governance as mutually exclusive, the experience of the Zou community suggests that both systems have increasingly evolved towards institutional accommodation, where customary legitimacy and democratic representation complement one another in village administration.

5.3 Land Rights and Legal Uncertainty

Land has historically constituted the foundation of the traditional institution of Zou chieftainship. Unlike modern systems of individual land ownership, customary land tenure among the Zous vested proprietary authority over the village territory in the hereditary chief, who allocated land annually to individual households for cultivation while safeguarding the collective interests of the village community.[52] Consequently, political authority, economic resources, and territorial control were closely intertwined, making land the principal basis of the chief's legitimacy and authority.

The enactment of the Manipur Hill Areas (Acquisition of Chiefs' Rights) Act, 1967 represented the most direct legislative challenge to this customary system. The Act authorised the Government to

acquire the rights, titles, and interests of hereditary chiefs upon payment of compensation, with the objective of restructuring village administration under a more democratic framework.[53] Although conceived as part of the broader programme of administrative modernisation and democratic decentralisation, the legislation generated considerable opposition among the tribal communities of Manipur, who regarded customary land rights as an integral component of their history, identity, and traditional institutions.[54]

The limited implementation of the 1967 Act reflects the complexity of reconciling customary land tenure with statutory governance. Unlike privately owned property under modern legal systems, customary land in the hill areas embodies historical occupation, communal identity, ancestral authority, and customary obligations that cannot easily be separated from the institution of chieftainship.[55] As a result, successive governments encountered considerable political and administrative difficulties in enforcing legislation that fundamentally altered customary property relations.

The continuing coexistence of statutory law and customary land tenure has produced a condition of legal pluralism in the hill areas of Manipur. While statutory legislation recognises democratic institutions such as Village Authorities and Autonomous District Councils, customary practices continue to regulate land ownership, allocation, inheritance, and the settlement of local disputes in many villages.[56] This dual system has occasionally generated legal uncertainty regarding the extent of the chief's authority, the jurisdiction of Village Authorities, and the relationship between customary rights and statutory law.

Nevertheless, the persistence of customary land administration demonstrates the resilience of indigenous institutions in adapting to changing political circumstances. Rather than disappearing under democratic governance, traditional land tenure has continued to function alongside statutory institutions, reflecting the enduring importance of customary authority in regulating social relations,

protecting communal resources, and preserving the historical identity of the Zou community.[57]

5.4 Incomplete Implementation of Legislative Reforms

Despite the enactment of several legislative measures intended to democratise governance in the hill areas of Manipur, their implementation has remained uneven and incomplete. Although successive Acts established Village Authorities and Autonomous District Councils as statutory institutions of local self-government, many of the powers envisaged under these legislations were either only partially devolved or remained subject to extensive administrative control by the State Government.[58] Consequently, the objectives of democratic decentralisation have not been fully realised in practice.

The experience of the Autonomous District Councils illustrates this institutional limitation. The Manipur (Hill Areas) District Council Act, 1971 envisioned the District Councils as important instruments of local administration and development in the hill districts.[59] However, in practice, the Councils have frequently operated with limited financial autonomy, inadequate administrative powers, and continued dependence upon the State Government for policy implementation and resource allocation.[60] This institutional weakness has constrained their capacity to function as effective agencies of grassroots governance.

Similarly, although the Manipur (Village Authorities in Hill Areas) Act, 1956 introduced elected Village Authorities, statutory provisions did not entirely replace customary institutions. In many villages, hereditary chiefs continued to perform significant functions relating to land administration, dispute settlement, customary law, and community leadership, particularly in areas where statutory institutions lacked the administrative capacity or public legitimacy to discharge these responsibilities effectively.[61] The coexistence of customary institutions and statutory bodies therefore reflects not only the resilience of traditional governance but also the incomplete

institutional consolidation of democratic governance in the hill areas.

The persistence of this dual administrative structure demonstrates that legislative reform alone is insufficient to transform deeply rooted indigenous institutions. Effective institutional change requires not only statutory enactments but also adequate administrative capacity, financial devolution, political consensus, and public confidence in the newly established institutions.[62] In the absence of these conditions, customary institutions have continued to play an indispensable role in local governance despite successive attempts to strengthen democratic administration.

The experience of the hill areas of Manipur therefore illustrates the broader challenge of state-building in culturally diverse societies. Rather than representing a simple transition from traditional governance to democratic administration, the process has been characterised by negotiation, institutional adaptation, and the continued coexistence of customary and statutory systems of governance.

5.5 Continuing Relevance and Institutional Resilience of Chieftainship

Despite successive constitutional and legislative reforms, the institution of traditional chieftainship continues to occupy an important position in the social and political life of the Zou community. Although many of its statutory and administrative powers have been curtailed, the institution has retained considerable legitimacy because of its continuing role in customary governance, land administration, dispute resolution, and the preservation of indigenous cultural identity.[63] Consequently, the resilience of chieftainship cannot be explained solely in legal or administrative terms but must also be understood within its broader historical and socio-cultural context.

One of the principal reasons for the continuing relevance of hereditary chiefs is the enduring authority of customary law in village administration. In many Zou villages, matters relating to land

allocation, inheritance, clan relations, customary rituals, and local dispute settlement continue to be regulated according to long-established customary practices under the guidance of the chief and the *khawnbawl upa*.[64] These functions often complement rather than compete with the statutory responsibilities of the Village Authority, illustrating the practical coexistence of customary and democratic institutions.

Traditional chieftainship also serves as an important symbol of historical continuity and collective identity. Beyond its administrative functions, the institution embodies the historical experiences, customary traditions, and political heritage of the Zou people. The chief is therefore regarded not merely as an administrative functionary but also as the custodian of customary law, ancestral territory, and the cultural values that have historically sustained village society.[65] This symbolic dimension has enabled the institution to retain public legitimacy even as its formal governmental authority has declined.

The persistence of chieftainship further demonstrates the adaptive capacity of indigenous political institutions. Rather than resisting democratic governance outright, many traditional institutions have gradually adjusted to changing political realities by cooperating with Village Authorities, Autonomous District Councils, and government agencies in matters relating to rural development, welfare programmes, and local administration.[66] This process of institutional adaptation illustrates that traditional authority and democratic governance need not exist in opposition but can function as complementary systems within a plural framework of governance.

The historical experience of the Zou community therefore suggests that the future of indigenous governance lies not in the abolition of customary institutions altogether but in their constructive integration within constitutional democratic structures. Such an approach recognises both the democratic principles of accountability and representation and the continuing importance of customary institutions in maintaining social cohesion, preserving indigenous

knowledge systems, and safeguarding the cultural heritage of tribal communities.[67]

5.6 Chieftainship, Land Right, and Community Life

One of the most important challenges facing traditional chieftainship today concerns land and the relationship between chiefs and ordinary villagers. In many Zou villages, especially those where the Manipur Land Revenue and Land Reforms Act does not apply, all village land is traditionally regarded as belonging to the chief. This includes forests, agricultural lands, homestead sites, and even the kitchen gardens surrounding individual houses. Although many families have lived on the same land for generations, they often do not possess any legal documents to prove ownership.

As a result, many villagers continue to live on land that they use and inherit from their parents, but which they do not legally own. This situation has existed for a long time and was accepted as part of the customary system. In earlier times, chiefs allocated land, settled disputes, and ensured that every household had a place to live and cultivate. For many years, this arrangement helped maintain order and communal life within the village.

However, changing times have brought new questions. Today, education, urbanization, and democratic values have led many people to ask whether families that have occupied the same land for several generations should continue to remain without ownership rights. Increasingly, people wish to have greater security over their homes and property, particularly in matters relating to homestead land.

The customary powers of chiefs have also become a subject of discussion. Oral testimonies suggest that serious disagreements between villagers and hereditary chiefs occasionally occur over land, village affairs, or differences of opinion. Under customary practices, chiefs and their councils may impose penalties or, in extreme situations, ask households to leave the village. For poorer families, such actions can have serious consequences, since leaving the village may mean losing their homes, farmland, and social support networks

(L. Phiamphu, personal communication, April 18, 2018; Tungnung S, personal communication, June 20, 2026).

The absence of secure ownership rights has also influenced where people choose to live. Many families who are financially able prefer to move to towns and urban areas where land ownership is clearly recognized. As a result, some villages have experienced slow population growth, while others have seen younger generations settle elsewhere. Although many factors contribute to migration, the desire for greater security and stability should not be overlooked.

A particularly interesting case can be seen in Churachandpur (Lamka). Several localities within the town continue to function as villages under hereditary chiefs, even though many residents possess legal land titles and revenue records. In such places, chiefs no longer have the legal authority to evict landowners. Nevertheless, customary authority continues to play an important role in community life.

In cases of serious disagreement, customary measures such as social boycott may still occur. In practical terms, this may mean that members of the community do not visit a household during times of bereavement, do not participate in family celebrations, or, in some instances, do not permit burial in local cemeteries. Such practices demonstrate that the influence of hereditary chieftainship extends beyond questions of land and administration and remains deeply connected to social relationships and community life (Tungnung S, personal communication, June 20, 2026.)

These developments present an important challenge to traditional chieftainship in the twenty-first century. As society changes, people increasingly expect both respect for customary traditions and greater security over their homes and livelihoods. How chieftainship responds to these changing expectations will play an important role in shaping its future among the Zou people.

6. Institutional Adaptation and Future Prospects

The historical experience of the Zou community demonstrates that traditional chieftainship and democratic governance need not be regarded as incompatible systems of administration. Rather than seeking the complete replacement of one system by the other, future reforms should aim to develop institutional arrangements that preserve the strengths of customary governance while embracing the principles of democratic accountability, representation, and the rule of law.[68] Such an approach would acknowledge the historical significance of indigenous institutions while responding to the administrative requirements of a modern constitutional state.

One important area of reform concerns the evolving role of the hereditary chief. Instead of functioning as the sole executive authority in village administration, the chief may continue to serve as the custodian of customary law, traditional institutions, and cultural heritage, while elected Village Authorities assume greater responsibility for statutory administration and development programmes.[69] Such a functional division of responsibilities would preserve the historical legitimacy of the institution without undermining democratic governance.

A second priority is the documentation and codification of Zou customary laws. For generations, customary practices have been transmitted primarily through oral tradition, enabling flexibility and continuity within village society. However, the absence of systematic documentation has occasionally created uncertainty when customary practices intersect with statutory legal procedures. The careful recording and codification of customary laws, undertaken in consultation with hereditary chiefs, customary experts, and community elders, would strengthen legal certainty while ensuring the continued recognition of indigenous jurisprudence within the constitutional framework.[70]

The relationship between customary land administration and statutory governance likewise requires greater institutional clarity. Legislative reforms should recognise the historical importance of

customary land tenure while establishing transparent procedures for cooperation between hereditary chiefs, Village Authorities, Autonomous District Councils, and the Government in matters relating to land administration, resource management, and rural development. Such cooperation would reduce institutional ambiguity and contribute to more effective governance in the hill areas.[71]

The participation of women and young people in village governance also deserves greater attention. While traditional village administration has historically been dominated by hereditary chiefs and male elders, changing social conditions provide opportunities for broader participation without weakening the foundations of customary institutions. Greater representation of women and youth in consultative bodies, community development committees, and Village Authorities would strengthen democratic participation while preserving the essential features of indigenous governance.[72]

Ultimately, the future of Zou chieftainship depends not upon its preservation in an unchanged form but upon its capacity for constructive adaptation. The historical resilience of the institution demonstrates that customary governance has never been static; rather, it has continually responded to changing political, legal, and social circumstances. A balanced partnership between customary institutions and democratic governance therefore offers the most sustainable path towards preserving indigenous identity while promoting accountable, participatory, and culturally responsive local administration in the hill areas of Manipur.[73]

7. Conclusion

The institution of traditional Zou chieftainship has historically constituted the foundation of village governance, shaping political authority, judicial administration, land tenure, and socio-cultural life within the Zou community. Rooted in customary law and hereditary succession, the institution provided an effective framework for maintaining social order, regulating communal resources, and preserving indigenous traditions for generations.[74]

The introduction of democratic governance after India's Independence marked a significant turning point in the evolution of this traditional institution. Successive legislative reforms, including the establishment of Village Authorities and Autonomous District Councils, gradually redefined the powers and functions of hereditary chiefs by introducing elected institutions into local administration. Rather than abolishing traditional authority, however, these reforms transformed the institutional landscape of the hill areas, creating a system in which customary and statutory institutions increasingly coexist.[75]

This study demonstrates that the historical relationship between traditional chieftainship and democratic governance is best understood not as one of replacement but of institutional transformation and adaptation. Although hereditary chiefs no longer exercise the extensive administrative authority they once possessed, they continue to perform important functions in customary law, land administration, dispute resolution, and the preservation of cultural identity. The continued relevance of chieftainship reflects the resilience of indigenous institutions and the enduring legitimacy of customary governance within Zou society.[76]

The experience of the Zou community further illustrates the operation of legal pluralism in the hill areas of Manipur, where customary law and statutory governance function simultaneously within a shared institutional space. Rather than viewing these systems as mutually exclusive, the study argues that their constructive coexistence provides a more appropriate framework for understanding governance in tribal societies. Democratic institutions contribute representative administration and constitutional accountability, while customary institutions preserve historical continuity, cultural identity, and community legitimacy.[77]

Ultimately, the future of Zou chieftainship lies neither in preserving the institution unchanged nor in replacing it entirely with statutory structures. Rather, its continued relevance will depend upon its

ability to respond to changing social realities while retaining its essential customary foundations. Questions relating to land ownership, security of tenure, eviction, social sanction and community relations have become increasingly important in contemporary Zou society. As communities become more educated, urbanized, and aware of democratic values, traditional institutions will need to balance customary authority with the expectations of fairness, dignity, and justice. A constructive partnership between indigenous institutions and democratic governance therefore offers the most sustainable path towards strengthening local self-governance, protecting customary rights, and preserving the rich historical and cultural heritage of the Zou people.

End Notes

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[3] Kipgen (1996). *Christianity and Mizo Culture:* 41–45.

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[8] Hodson (1911, pp. vii–xii).

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[10] Gangte (2012, pp. 141–170).

[11]Mangkhosat Kipgen (1996, pp. 41–56).

[12] Zou (2009, pp. 209–234); Vaiphei (2022).

[13] Gangte (2012, pp. 141–170); Thangsuanhang (2025, pp. 147–160).

[14] Weber (1978, pp. 226–241).

[15] Weber (1978, pp. 215–226).

[16] Griffiths (1986, pp. 1–55).

[17] L. Phiamphu, 2018; M. Lachinkhai, 2019.
[18] Kipgen (1996, pp. 41–45).

[19] Thangsuanhang (2025)

[20] Kipgen (1996, pp. 42–44).

[21] L. Phiamphu (personal communication, April 18, 2018).

[22] Phiamphu

[23] Phiamphu

[24] Gangte (2012, pp. 146–150)

[25] Kipgen (1996, pp. 43–45).

[26] Phiamphu,

[27] Thangsuanhang (2025)

[28] Kipgen (1996, pp. 41–45).

[29] Phiamphu

[30] M. Lachinkhai (personal communication, September 22, 2019).

[31] M. Suankhanmang (personal communication, September 20, 2019).

[32] Gangte (2012, pp. 151–155)

[33] Thangsuanhang (2025)

[34] Manipur Hill Peoples' (Administration) Regulation, 1947

[35] Manipur Hill Peoples' (Administration) Regulation, 1947

[36] Manipur (Village Authorities in Hill Areas) Act, 1956 (India)

[37] Ministry of Home Affairs, Government of India, *The Manipur (Village Authorities in Hill Areas) Act, 1956*.

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[39] Manipur (Hill Areas) District Council Act, 1971 (India).

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[42] Manipur Hill Peoples' (Administration) Regulation, 1947; Manipur (Village Authorities in Hill Areas) Act, 1956.

[43] Manipur Hill Peoples' (Administration) Regulation, 1947.

[44] Ministry of Home Affairs, Government of India, *The Manipur (Village Authorities in Hill Areas) Act, 1956*.

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[46] Weber (1978, pp. 215–301); von Fürer-Haimendorf (1939). These works provide a broader theoretical and comparative context for the transformation of traditional authority under modern state institutions.

[47] Kipgen (1996, pp. 41–45)

[48] Manipur (Village Authorities in Hill Areas) Act, 1956 (India).

[49] Ministry of Home Affairs, Government of India, *The Manipur (Village Authorities in Hill Areas) Act, 1956*.

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[51] Fernandes, W., & Barbora, S. (Eds.). (2009). *Land, people and politics: Contest over tribal land in Northeast India.* North Eastern Social Research Centre & International Work Group for Indigenous Affairs. Fernandes discusses the continuing relevance of customary institutions alongside constitutional governance in Northeast India.

[52] Kipgen (1996, pp. 41–45).

[53] *The Manipur Hill Areas (Acquisition of Chiefs' Rights) Act, 1967* (India).

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[55] Bailey, F. G. (1960). Bailey's discussion of customary authority and land in tribal societies provides a useful comparative framework for understanding the relationship between political authority and territorial control.

[56] Griffiths (1986, pp. 1–55) explains the concept of legal pluralism, which provides a useful theoretical framework for understanding the simultaneous operation of customary law and state law in the hill areas.

[57] Fernandes and Barbora (2009) examine the continuing importance of customary land institutions and the challenges posed by statutory reforms and changing land governance in Northeast India.

[58] Manipur (Village Authorities in Hill Areas) Act, 1956; Manipur (Hill Areas) District Council Act, 1971; Manipur (Hill Areas) District Councils (Third Amendment) Act, 2008.

[59] *The Manipur (Hill Areas) District Council Act, 1971* (India).

[60] Hill Areas Committee reports and discussions on the functioning of the Autonomous District Councils; see also Datta Ray (1989) discusses administrative constraints and the broader challenges of tribal governance and identity formation in Northeast India.

[61] Thangsuanhang (2025).

[62] Ostrom (1990) argues that durable local institutions depend on community legitimacy and effective institutional design rather than legislation alone.

[63] Thangsuanhang (2025)

[64] M. Lachinkhai (personal communication, September 22, 2019); M. Suankhanmang (personal communication, September 20, 2019).

[65] Kipgen (1996, pp. 41–45); T. S. Gangte (2012, pp. 146–155).

[66] Ostrom (1990) provides a comparative framework for understanding how local institutions adapt and continue to govern shared resources under changing political conditions.

[67] Weber (1978, pp. 226–241) and Griffiths (1986, pp. 1–55) provide theoretical frameworks for understanding the continued legitimacy of traditional authority and the coexistence of customary and statutory legal systems.

[68] Weber's (1978, pp. 215–301) concept of traditional authority provides a useful theoretical framework for understanding how traditional institutions adapt rather than disappear under changing political conditions.

[69] Thangsuanhang (2025).

[70] Griffiths (1986, pp. 1–55).

[71] Fernandes (2011).

[72]United Nations, *United Nations Declaration on the Rights of Indigenous Peoples*, arts. 18, 26, and 34.

[73] Ostrom (1990, pp. 94–97); Fernandes and Barbora (2009, pp. 42–47).

[74] Kipgen (1996, pp. 41–45); T. S. Gangte (2012, pp. 146–155).

[75] Manipur (Village Authorities in Hill Areas) Act, 1956; Manipur Hill Areas (Acquisition of Chiefs' Rights) Act, 1967; Manipur (Hill Areas) District Council Act, 1971.

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9

Zou Customary Law: Continuity, Change, and Contemporary Relevance

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[Editorial Note: *This chapter offers an important and timely account of Zou customary law as a living institution of indigenous governance. Drawing upon the* Zou Tawndan*, primary documents, secondary literature, and contemporary reflections, it traces the historical evolution of customary law from oral traditions to codification and institutional preservation. The chapter demonstrates that Zou customary law has endured through its capacity to adapt to changing social realities while retaining its foundational values. By incorporating indigenous concepts such as* Gouluo*,* Zu Umtun*,* Mankhum*,* and Vanken*, the study highlights the distinctive legal and cultural traditions of the Zou people. It also raises thoughtful questions concerning land ownership, migration, customary authority, and the future of Zou village society, while examining the interaction between customary institutions and modern legal frameworks.]*

1. Introduction

Customary law is one of the oldest forms of social regulation known to human societies. Long before the emergence of modern states, communities regulated their social affairs through customs, traditions, and accepted practices. These norms governed family relations, property rights, succession, dispute resolution, and

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communal obligations. Their authority derived primarily from collective acceptance and long-standing usage rather than from formally enacted legislation (Maine, 1861; Savigny, 1831).

Among indigenous societies, customary law has continued to play an important role in maintaining social order, preserving cultural identity, and transmitting collective memory. In many parts of the world, customary institutions coexist with statutory and constitutional legal systems. Northeast India is no exception, where numerous tribal communities continue to maintain customary practices and institutions that influence social relationships, community affairs, and local governance (Derrett, 1968; Galanter, 1989).

The Zou are one such indigenous community inhabiting the hill regions of Manipur and adjoining areas of Myanmar. For generations, Zou customary law has provided a normative framework for regulating marriage, inheritance, succession, land ownership, dispute settlement, and other aspects of community life. It has also established mechanisms for maintaining social harmony, defining communal responsibilities, and preserving values and practices regarded as essential to the community (Zou, 2009).

Historically, Zou customary law was transmitted primarily through oral tradition and was preserved and applied by village chiefs, elders, and customary institutions. With changing social and political circumstances, however, the need to document these customary norms became increasingly apparent. The compilation of the *Zou Tawndan* (Zou Custom Book) in 1957 marked an important milestone in the formal documentation of Zou customary law. Subsequent editions and revisions, including those undertaken under the supervision of the United Zou Organisation (UZO), demonstrate the continuing institutional development and adaptation of Zou customary law (*Zou Tawndan*, 2016–2017).

Zou customary law today operates within a considerably different social environment from that in which many of its original practices developed. Formal education, Christianity, urbanization, migration,

constitutional values, and changing social relations have influenced the interpretation and application of customary norms. Issues concerning inheritance, succession, child custody, women's rights, land, and the treatment of serious offences have consequently acquired new significance. At the same time, customary institutions continue to retain substantial legitimacy and relevance within the community (Derrett, 1968; Galanter, 1989).

This chapter examines the historical development, institutionalization, revision, continuity, and contemporary relevance of Zou customary law, with particular attention to the *Zou Tawndan* and the role of customary institutions in its preservation and adaptation. It traces the transition from predominantly oral transmission to written codification and subsequent revision, while examining the principal areas of social regulation covered by Zou customary law. The chapter also considers how customary norms have responded to changing social conditions and how they continue to interact with formal legal and constitutional frameworks. The objective is to understand Zou customary law not simply as a record of traditional practices, but as an evolving institution that has adapted to changing circumstances while retaining important elements of its historical foundations.

2. Customary Law as "Living Law"

The historical development of Zou customary law can be understood through Eugen Ehrlich's concept of "living law," which emphasizes the norms that actually govern social relations in everyday life rather than law understood solely as formally enacted rules. From this perspective, the authority of customary law derives not merely from written provisions but from its recognition, application, and acceptance within the community.[1]

This perspective is particularly relevant to the history of Zou customary law. For a considerable period, customary norms were transmitted orally and applied through village chiefs, elders, and other customary authorities. Their practical authority therefore depended upon continued community recognition and observance.[2]

The subsequent compilation and periodic revision of the *Zou Tawndan* did not simply transform these norms into a static written code; rather, it provided an institutional mechanism through which established practices could be recorded, clarified, and adapted to changing social circumstances.[3]

The concept of living law therefore provides a useful analytical framework for examining the continuity and transformation of Zou customary law. It helps explain how customary institutions have retained legitimacy while responding to developments such as Christianity, formal education, constitutional governance, social mobility, and changing understandings of rights and justice.[4] In this sense, the history of the *Zou Tawndan* illustrates the interaction between inherited custom and changing social realities, demonstrating the adaptive character of indigenous legal institutions.

3. The Zou and Their Customary Law

The Zou are an indigenous tribal community primarily inhabiting Manipur and other parts of Northeast India, as well as adjoining regions of the Chin Hills in Myanmar. They are recognized as a Scheduled Tribe in India and share close cultural, linguistic, and historical ties with other Zo kindred communities, including the Chin, Kuki, and Mizo.[5] The Zou language belongs to the Tibeto-Burman language family and remains an important marker of identity and cultural continuity.

The Zou people have deep historical roots and are known for their warrior traditions and strong attachment to their ancestral homeland. Oral traditions portray their forefathers as brave warriors whose courage and martial prowess continue to occupy an important place in community memory. These traditions are preserved through folklore, songs, and oral narratives that recount migration, warfare, and the collective experiences of the community.[6]

The Zou are also remembered for their participation in the anti-colonial uprising of 1917–1919, popularly known among the Zou (Zo) as *Zou Gal*. The uprising represented a significant moment in

the history of the Zo peoples, who resisted the expansion of British colonial authority in defence of their ancestral lands and traditional way of life. Among the Zou, *Zou Gal* continues to be remembered as an enduring symbol of courage, sacrifice, and collective resistance.[7]

Traditionally, Zou society is organized around clans and village communities, with a strong emphasis on kinship, community solidarity, and customary governance. Each village was headed by a chief, assisted by a council of elders that exercised social, political, and judicial functions. These institutions administered customary laws relating to marriage, inheritance, succession, land use, and dispute resolution. In the absence of written laws, customary practices were transmitted orally across generations and derived their authority from collective acceptance and long-standing usage.

Like many indigenous communities, the Zou maintained a close relationship with their natural environment. Agriculture, hunting, and communal labour formed important aspects of traditional life. Customary practices also reinforced social obligations and collective responsibility. Although the Zou traditionally practiced animism and ancestor worship, the introduction of Christianity during the early twentieth century brought significant social and cultural changes. Today, Christianity is the predominant religion and continues to play an important role in shaping the community's educational, social, and organizational life.[8]

Despite these transformations, customary law remains an important expression of Zou identity. It continues to regulate social conduct, preserve historical memory, and maintain community cohesion. Traditionally, Zou customary law encompassed all aspects of community life. For analytical purposes, however, it may be broadly classified into two categories: civil laws and criminal laws. Together, these laws regulate social relations, maintain public order, and preserve harmony within the community.

The *Zou Tawndan Bu* (*Zou Custom Book*), prepared by the Zou Zumpi (Zou Tribe Court) and published by the United Zou Organisation, represents an important effort to document and preserve the

customary laws of the community. It outlines the provisions, practices, and procedures currently observed by the Zou and reflects the community's continuing commitment to maintaining the relevance of its customary institutions in contemporary society.

4. Historical Evolution of Zou Customary Law

The history of Zou customary law is closely intertwined with the history of the Zou people themselves. For centuries, customary practices were preserved through oral transmission and administered by village institutions. Over time, these customs evolved in response to changing social, political, and historical circumstances. The codification of customary law in the mid-twentieth century marked an important turning point in this process.

Unlike many indigenous legal traditions that remain largely unwritten, Zou customary law has undergone periodic documentation and revision under the supervision of community institutions. Its historical development reflects a continuing effort to preserve indigenous knowledge while ensuring its relevance to succeeding generations. An examination of this historical trajectory not only provides insight into the evolution of customary institutions but also highlights the enduring significance of customary law in contemporary Zou society.

4.1 Oral Traditions and Village Governance

The origins of Zou customary law predate the emergence of modern political institutions. For generations, customary practices were transmitted orally through village chiefs, elders, and clan leaders. These customs regulated nearly every aspect of community life, including marriage, inheritance, succession, land ownership, hunting rights, and dispute settlement. Their authority rested upon collective acceptance, precedent, and long-standing usage rather than written enactment.

Traditionally, the village served as the principal unit of governance among the Zou. Each village functioned as a relatively autonomous socio-political entity headed by a chief and assisted by a council of

elders. Together, they exercised executive, judicial, and ceremonial functions. The chief's court, commonly referred to as *Hausa Kawt*, adjudicated disputes and enforced customary sanctions when necessary. Consequently, customary law formed the foundation of social order and community governance.[9]

Customary institutions also reinforced kinship obligations and communal responsibilities. Practices relating to *pusa* (maternal kin obligations), *saliang-tangseu* (the chief's customary share), and communal labour reflected a broader understanding of reciprocity and collective responsibility. These customs were not merely social practices; they constituted an indigenous system of governance that shaped the relationship between individuals, families, and the wider community.[10]

The oral transmission of customary law enabled it to remain flexible and responsive to changing circumstances. At the same time, the absence of written records created challenges in ensuring uniform interpretation across villages. By the mid-twentieth century, community leaders increasingly recognized the need to document and preserve customary practices for future generations.

4.2 Codification of Zou Customary Law

The first significant effort to codify Zou customary law was undertaken in 1957 under the leadership of Pu Vummang and Pu Zamkhogin. Recognizing the importance of preserving indigenous legal traditions, they initiated the compilation of customary provisions that had previously been transmitted orally. This effort ultimately laid the foundation for what became known as the *Zou Tawndan* (*Zou Custom Book*).[11]

The codification of customary law represented an important milestone in the history of the Zou community. It marked the transition from an exclusively oral tradition to a documented body of customary knowledge. More importantly, it reflected a conscious effort by community leaders to preserve indigenous institutions during a period of significant political and social change.

Unlike statutory laws enacted by the state, the *Zou Tawndan* derives its legitimacy from community acceptance and customary authority. It does not seek to replace living customary practices but rather serves as a reference point for understanding and preserving them. In this sense, the *Zou Tawndan* represents both a historical document and a continuing expression of indigenous jurisprudence (law).

4.3 Revision and Institutionalization

Zou customary law has never been regarded as immutable. Successive generations have periodically revised and updated customary provisions in response to changing circumstances. Significant revisions were undertaken in 1983–1984 and again between 2003 and 2005 under the supervision of the United Zou Organisation (UZO). These revisions sought to improve clarity, address emerging concerns, and ensure the continuing relevance of customary institutions.[12]

The publication of the Fourth Edition of the *Zou Tawndan* during the Special Assembly commemorating the sixtieth anniversary of the United Zou Organisation in 2016–2017 further demonstrates the vitality of Zou customary law. Importantly, Article 34 of the Custom Book explicitly recognizes the authority of the UZO Assembly to amend customary provisions when necessary. This provision reflects an important principle: customary law remains a living institution capable of adapting to changing social realities.[13]

The periodic revision of the *Zou Tawndan* demonstrates that Zou customary law is not a static code preserved for historical interest alone. Rather, it is a living body of law that derives its continuing authority from community participation and collective consent. The ability of the UZO Assembly to review and amend customary provisions illustrates an adaptive approach to indigenous governance in which continuity is maintained not through rigid preservation but through carefully negotiated change.

The process of revision also illustrates the increasing institutionalization of customary governance among the Zou. The

UZO, together with the Zou Zumpi, has emerged as an important custodian of customary law, ensuring its preservation while facilitating community-led reform.

4.4 Legal Recognition and Scholarly Interest

The significance of Zou customary law extends beyond the community itself. In 2004, the Law Research Institute, Eastern Region, Gauhati High Court, with financial support from the North Eastern Council (NEC), Shillong, undertook a research project entitled "Study and Compilation of the Customary Laws of the Zou Tribe of Manipur with Special Reference to their Land Holding System." The project involved field investigations in Churachandpur District and was carried out by Shri Crossthang Sanate, Research Officer, and Shri Johny Lalbiaklian, Assistant Research Officer, with the cooperation of district authorities.[14]

The initiative is particularly significant because it demonstrates that Zou customary law has attracted attention not only as a cultural tradition but also as a subject of judicial, legal, and academic inquiry. It further underscores the growing recognition of indigenous legal systems within broader discussions on customary law, legal pluralism, and tribal rights in Northeast India. Significantly, the inclusion of land holding systems within the scope of the study suggests that questions relating to customary tenure and indigenous governance have long been recognized as important areas of inquiry among the Zou.[15]

The study is particularly significant because it demonstrates that Zou customary law has attracted attention not only as a cultural tradition but also as a subject of legal and academic inquiry. It also highlights the broader relevance of customary law in contemporary discussions on indigenous rights, legal pluralism, and community governance.

Today, Zou customary law continues to occupy an important place in community life. Its historical evolution—from oral tradition to codification, periodic revision, and wider scholarly recognition—illustrates both continuity and change. Far from being a relic of the

past, it remains a dynamic institution that continues to shape the social and cultural life of the Zou people.

5. Institutions of Customary Governance

Customary laws do not exist independently of the institutions that administer and preserve them. Among the Zou, customary governance has historically been exercised through a network of village and community institutions that derive their authority from tradition, collective acceptance, and customary practice. Although these institutions have evolved over time, they continue to play an important role in maintaining social order, resolving disputes, and preserving indigenous legal traditions. An understanding of these institutions is therefore essential to understanding the operation and continuing relevance of Zou customary law.

5.1 Village Chief and Council

Traditionally, the village constituted the principal unit of administration among the Zou. Each village functioned as a relatively autonomous socio-political entity headed by a chief, who exercised authority over matters relating to governance, land administration, dispute settlement, and customary observances. The office of the chief was hereditary and carried both privileges and responsibilities. In addition to serving as the political head of the village, the chief was regarded as the custodian of customary practices and communal welfare.[16]

The chief was assisted by a council of elders composed of respected members of the community. Together, they performed executive, judicial, and ceremonial functions. Important matters concerning marriage, inheritance, succession, land use, and inter-personal disputes were deliberated collectively before decisions were reached. This system of governance ensured that customary authority was exercised within a framework of consultation and collective responsibility.

Village administration was closely linked to customary law. In the absence of written statutes, customary provisions provided the basis

for regulating social conduct and maintaining public order. The authority of the chief and council derived not from formal legislation but from long-standing practice and community acceptance. Consequently, customary governance remained both flexible and responsive to local circumstances.

The village also functioned as an important institution for preserving social cohesion. Through customary obligations, communal labour, and collective decision-making, individuals were continually reminded of their responsibilities to the wider community. In this manner, village institutions contributed not only to governance but also to the preservation of Zou identity and customary values.

Although the influence of traditional village administration has diminished in some areas following the introduction of modern political and administrative structures, the legacy of the chief and council continues to shape customary institutions among the Zou. Their historical role provides important insights into the foundations of indigenous governance and the evolution of customary law within the community.

5.2 *Hausa Kawt* (Village Court)

The administration of justice occupied an important place in traditional Zou society. At the village level, disputes were generally adjudicated through the *Hausa Kawt* or village court, which functioned under the authority of the chief and his council. As the principal customary judicial institution, the *Hausa Kawt* was responsible for resolving disputes and maintaining social harmony within the community.[17]

The jurisdiction of the *Hausa Kawt* extended to a wide range of matters, including family disputes, theft, assault, property conflicts, and violations of customary obligations. Proceedings were typically informal and emphasized dialogue, mediation, and collective deliberation. Decisions were guided by established customs and precedents rather than written statutes, reflecting the flexible nature of indigenous legal traditions.

Unlike modern judicial systems, the primary objective of the *Hausa Kawt* was not punitive justice but reconciliation and the restoration of social relationships. Compensation, apology, and customary sanctions were commonly employed to settle disputes. In many instances, the successful resolution of a conflict was measured not by the severity of punishment but by the restoration of communal harmony and mutual understanding among the parties involved.[18]

Customary obligations also formed an important part of the judicial process. Practices such as *pusa* (maternal kin obligations) and *saliang-tangseu* (the chief's customary share) reflected broader principles of reciprocity and collective responsibility. Failure to fulfill these obligations could result in customary sanctions or require mediation before the village authorities. Such practices illustrate the close relationship between law, kinship, and social organization in traditional Zou society.[19]

The *Hausa Kawt* also served as an important mechanism for preserving customary knowledge. Through the adjudication of disputes, village elders transmitted legal principles and customary precedents to younger generations. In this manner, the village court functioned not only as an institution of justice but also as a repository of indigenous legal traditions.

Although the expansion of formal legal and administrative systems has reduced the jurisdiction of village courts in certain matters, the principles underlying the *Hausa Kawt* continue to influence contemporary customary institutions. Its emphasis on reconciliation, mediation, and community participation remains an enduring feature of Zou customary jurisprudence

5.3 Zou *Zumpi* (Zou Tribe Court)

The establishment of the Zou Zumpi (Zou Tribe Court) marked an important development in the institutional history of Zou customary law. While traditional village courts continued to exercise authority at the local level, the need for a centralized customary institution became increasingly apparent as the community expanded geographically and social interactions became more

complex. The Zou Zumpi emerged to provide a common forum for the interpretation, administration, and preservation of customary law across the community.[20]

The *Zou Tawndan* recognizes the Zou Zumpi as an important customary institution with jurisdiction over matters relating to customary practices and dispute resolution. It also provides for appellate mechanisms involving the President of the United Zou Organisation (UZO) and other designated authorities, thereby establishing a structured framework for customary adjudication.[21] This reflects the community's efforts to ensure consistency in the application of customary law while maintaining its flexibility and accessibility.

In addition to adjudicating disputes, the Zou Zumpi has played a significant role in documenting and preserving customary knowledge. Successive editions of the *Zou Tawndan* were prepared under its supervision and in consultation with community leaders and the UZO. Through these efforts, the Zou Zumpi has contributed to the codification and institutionalization of Zou customary law while ensuring its continued relevance in contemporary society.[22]

The Zou Zumpi also serves as an important link between traditional village institutions and modern community organizations. It provides a forum through which customary practices may be reviewed, clarified, and, where necessary, revised in accordance with changing social circumstances. This capacity for adaptation has enabled customary law to remain responsive to the needs of the community without compromising its foundational principles.

More broadly, the existence of the Zou Zumpi demonstrates that customary law among the Zou is neither fragmented nor static. Rather, it is supported by institutions that continue to mediate between tradition and change. In this respect, the Zou Zumpi represents an important expression of indigenous self-governance and community-based jurisprudence.

5.4 *United Zou Organisation (UZO):* The Custodian of Zou Customary Law

The United Zou Organisation (UZO) occupies a central place in the contemporary history of the Zou community. Since its establishment in 1954, the organization has served as the principal representative institution of the Zou people and has played an important role in promoting education, preserving culture, safeguarding community interests, and strengthening customary institutions.[23] Over the decades, the UZO has emerged not only as a socio-political organization but also as an important custodian of indigenous knowledge and customary law.

The relationship between the UZO and Zou customary law is particularly significant. Recognizing the importance of preserving customary institutions in a rapidly changing world, the organization has consistently supported efforts to document, revise, and disseminate the *Zou Tawndan*. Successive editions of the Custom Book have been prepared under its supervision and formally endorsed through its assemblies, reflecting a collective commitment to preserving the community's legal heritage.[24]

The role of the UZO extends beyond preservation. Article 34 of the *Zou Tawndan* explicitly vests the UZO Assembly with the authority to amend customary provisions when deemed necessary. This provision is noteworthy because it acknowledges that customary law is not static but must remain responsive to changing social realities and community aspirations.[25] In effect, the UZO functions as the highest deliberative body in matters relating to customary law, ensuring that reforms are undertaken through community consultation and consensus.

The UZO has also facilitated cooperation between customary institutions and modern administrative structures. Through its engagement with the Zou Zumpi, village authorities, churches, and civil society organizations, it has contributed to the continued relevance of customary governance in contemporary Zou society. The organization's support for the publication of the Fourth Edition

of the *Zou Tawndan* during its Diamond Jubilee celebrations in 2016–2017 further illustrates its enduring commitment to the preservation of indigenous jurisprudence.[26]

Viewed more broadly, the UZO represents an important example of adaptive indigenous governance. Rather than replacing traditional authority, it provides an institutional mechanism through which customary law can be preserved, interpreted, and revised in response to contemporary needs. In doing so, it enables customary institutions to maintain both historical continuity and social legitimacy within a changing political and legal environment.[27]

Together, the village chief, the *Hausa Kawt*, the *Zou Zumpi*, and the United Zou Organisation form an integral part of the institutional framework that sustains Zou customary law. Their collective efforts have ensured that customary law remains a living tradition rather than a relic of the past.

6. Civil Laws

Civil laws constitute an important component of Zou customary law. They regulate matters relating to family relations, property rights, succession, and social obligations. Historically, these laws provided the framework through which the community governed everyday life and maintained social order. Although many customary practices have evolved over time, civil laws continue to occupy an important place in contemporary Zou society.

For analytical purposes, the civil laws of the Zou may be broadly classified into five categories: marriage and divorce, inheritance of property, succession, land and resource ownership, and freedom of religion. Together, these customary provisions illustrate the scope and complexity of Zou customary jurisprudence and its continuing relevance in community life.

6.1 Marriage and Divorce

Marriage occupies an important place in Zou society and is regarded not merely as a union between two individuals but as the coming together of two families. It establishes new kinship ties and

strengthens social relations within the community. Consequently, Zou customary law contains detailed provisions relating to marriage, divorce, and child custody.[28]

Traditionally, marriage among the Zou proceeds through several customary stages. The first is *Zu Umtun* or *Mouhel*, the formal proposal of marriage. This stage involves discussions between the two families regarding the suitability of the union and the customary obligations associated with it. The marriage proposal marks the beginning of a relationship not only between the prospective bride and groom but also between their respective families.[29]

The second stage is *Mankhum*, the payment of the bride price (*mouman* or *numei man*).[30] Traditionally, the bride price was measured in terms of *sial* (mithun), an animal highly valued in Zou society and a symbol of wealth and prestige. Although the monetary equivalent is generally paid today, the customary significance of the practice remains unchanged. The bride price is accompanied by various customary obligations and serves as an expression of gratitude and respect towards the bride's family.

The third stage is *Mou Hahkhietna* which literally refers to the ceremonial sending off of the bride to her husband's household. On this occasion, a feast is organized, and the bride is presented with various customary gifts collectively known as *vanken* (bride's trousseau).[31] These gifts symbolize parental affection, goodwill, and the establishment of enduring ties between the two families.

This is followed by *Kitenna* or *Moulop*, the marriage ceremony itself. In earlier times, *Kitenna* was conducted entirely in accordance with customary practices. Following the widespread adoption of Christianity in the twentieth century, however, marriage ceremonies are now commonly solemnized in churches while continuing to retain important customary elements.

The *Zou Tawndan* also contains detailed provisions concerning divorce. Although divorce is generally discouraged, customary law recognizes that marriages may fail. In such cases, customary rules

determine the settlement of the bride price and other marital obligations. Depending upon the circumstances, all or part of the bride price may be returned. The objective of these provisions is not only to settle disputes but also to preserve social harmony between the two families.[32]

Child custody traditionally rests with the father, reflecting the patrilineal nature of Zou society. However, children of tender age generally remain with their mother until they attain a suitable age. In recent years, changing social conditions have generated greater discussion concerning child custody and parental responsibilities, demonstrating that customary law continues to evolve alongside society.

Despite social and cultural changes, many traditional marriage practices continue to be observed among the Zou. Marriage therefore remains one of the most enduring expressions of Zou customary law and continues to play an important role in preserving family relationships, community values, and cultural identity.

6.2 *Gouluo or Gamluo* (Inheritance and Succession)

Gouluo occupies an important place in Zou customary law. The term broadly refers to both inheritance and succession and encompasses the transfer of property, authority, and customary responsibilities from one generation to another. Traditionally, *Gouluo* has served as an important mechanism for ensuring family continuity, preserving lineage, and maintaining social order within the community.[33]

Under customary law, ancestral property is generally inherited through the male line. The eldest son traditionally enjoys preferential rights in matters relating to family property. However, these rights are accompanied by important responsibilities. In addition to inheriting the family house, homestead, agricultural lands, livestock, and other customary possessions, he is expected to care for aged parents, assist younger siblings, preserve family honour, and uphold customary traditions.[34]

The *Zou Tawndan* contains detailed provisions concerning the inheritance of both movable and immovable property. Article No. 16 of the Zou Tawndan further provides that upon the death of the head of the household, the rightful heirs shall inherit the property while also assuming responsibility for the welfare of minor children. Where minor children are left behind, the heirs are expected to care for them, although the children may reside with their maternal grandparents if they so choose. The provision further states that where the widow remains alive and has not remarried, the property shall neither be inherited nor divided. These provisions demonstrate that Gouluo is not merely concerned with the transfer of property but also with the protection of dependents and the preservation of family continuity.[35] In the absence of a direct male heir, property generally devolves upon the next eligible male relative within the paternal lineage. Such provisions were intended to ensure continuity within the family and minimize disputes among relatives.

Traditionally, daughters did not inherit ancestral property. Instead, they received customary gifts and articles through the *vanken* (bride's trousseau) at the time of marriage and became members of their husband's household. This practice reflected the patrilineal character of Zou society and customary understandings of family continuity.[36]

While *Gouluo* broadly encompasses both inheritance and succession, a distinction may nevertheless be made for analytical purposes. Inheritance primarily concerns the transfer of property and material possessions, whereas succession relates to the transmission of authority, status, and customary responsibilities within the family and the wider community.

Succession was particularly important in matters relating to chieftainship and village leadership. The office of the village chief was generally hereditary and passed through the male line, often with preference given to the eldest son. In the absence of a direct heir, succession devolved upon the next eligible male relative within

the family or lineage. This practice ensured continuity in leadership and stability in village administration.[37]

Succession also extended to the household. The successor inherited not only the family's responsibilities but also the obligation to care for dependents, maintain kinship ties, protect family interests, and preserve customary traditions. Thus, succession among the Zou was understood as both a privilege and a duty.

In recent years, changing social realities have generated increasing discussions concerning inheritance and succession practices. Education, migration, urbanization, and growing awareness of gender equality have encouraged some families to adopt more inclusive arrangements. These developments demonstrate that customary law, while deeply rooted in tradition, continues to evolve in response to changing circumstances.

Despite these changes, *Gouluo* remains an important institution within Zou customary law. It continues to reflect the values of family responsibility, continuity, and community cohesion that have long characterized Zou society.

6.3 Land and Resource Ownership

Land occupies a central place in the social, economic, and cultural life of the Zou people. Traditionally, customary law governed the ownership, use, and management of land and natural resources. It defined the rights and responsibilities of individuals, families, and the community and provided mechanisms for resolving disputes relating to land and resource use. As an agrarian society, the Zou maintained a close relationship with their environment, and customary laws evolved to regulate this relationship in a manner that promoted social harmony and collective welfare.[38]

Historically, land among the Zou was held under a combination of communal, village, clan, and family arrangements. Village chiefs exercised important authority over the allocation and administration of village lands, while individual households enjoyed usufructuary rights over cultivated fields and homesteads.

Customary practices also governed access to forests, water sources, grazing areas, and other natural resources.[39]

The customary regulation of land extended beyond ownership to include the sustainable use of resources. Agricultural activities, hunting practices, and the collection of forest products were often subject to customary norms and community expectations. Hunting, in particular, occupied an important place in traditional Zou society. Customary provisions regulated hunting rights, the distribution of meat, and obligations towards village authorities. Practices such as *saliang-tangseu*, the customary share due to the village chief, reflected the interconnected relationship between resource use and customary governance.[40]

Land disputes were traditionally adjudicated by village authorities through established customary procedures. The village chief and council exercised jurisdiction over matters relating to boundaries, ownership claims, and access to communal resources. Their decisions were guided by customary precedents and collective understanding rather than written legal instruments. In many instances, mediation and reconciliation formed an integral part of the dispute resolution process.

In recent decades, changing patterns of settlement, urbanization, and increasing interaction with statutory land laws have generated new challenges. Questions relating to land ownership, documentation, and customary jurisdiction have become increasingly important in many tribal communities across Northeast India. Nevertheless, customary principles continue to influence local understandings of land and resource management among the Zou.

The customary regulation of land and natural resources illustrates the broader significance of Zou customary law. It demonstrates that customary institutions have historically functioned not only as mechanisms of social regulation but also as systems of indigenous environmental governance. By balancing individual rights with communal responsibilities, customary law has contributed to the

sustainable management of resources and the preservation of community life across generations.

6.4 Freedom of Worship and Religion

Religion has long occupied an important place in the social and cultural life of the Zou people. Prior to the introduction of Christianity, the community practiced animism and ancestor worship. Zou traditional religious beliefs were closely associated with customary practices and influenced various aspects of community life, including rituals, festivals, and social obligations.[41]

The arrival of Christianity during the early twentieth century marked a significant turning point in the history of the Zou. Missionary activities, coupled with the spread of formal education, contributed to widespread religious conversion. Over time, Christianity became the predominant religion among the Zou and profoundly influenced the community's social, educational, and organizational development. Today, churches continue to play an important role in shaping community life and promoting social welfare.[42]

Despite these changes, Zou customary law has generally demonstrated a capacity for adaptation. The transition from traditional religious practices to Christianity did not result in the complete abandonment of customary institutions. Rather, many customary practices were retained and reinterpreted within new social and religious contexts. Consequently, customary law and Christianity have continued to coexist in various aspects of community life.

Historically, Zou customary law did not prescribe adherence to any particular religion. Instead, it emphasized communal harmony, mutual respect, and the maintenance of social order. In contemporary society, these principles continue to inform relationships among individuals and institutions within the community. The persistence of customary law alongside Christianity illustrates the ability of indigenous institutions to adapt to changing historical circumstances while preserving their core values.

The experience of the Zou demonstrates that religious change does not necessarily lead to the disappearance of customary traditions. Rather, it may contribute to their transformation and renewal. In this respect, the relationship between Christianity and customary law provides another example of continuity and change within Zou society.

With the discussion of marriage, inheritance, succession, land, and religion, it becomes evident that Zou civil laws extend beyond legal regulation alone. They embody a broader system of values that has historically shaped family life, social relationships, and community identity. Together, these customary provisions continue to constitute an important component of the indigenous jurisprudence of the Zou people.

7. Criminal Laws

Criminal laws constitute an important component of Zou customary law. Traditionally, they were intended to preserve social order, protect communal interests, and maintain harmony within the village community. Unlike modern legal systems, which often emphasize punishment, Zou customary law has historically placed greater emphasis on reconciliation, restitution, and the restoration of social relationships.[43]

The administration of criminal justice was closely associated with customary institutions such as the village chief, the *Hausa Kawt*, and, more recently, the *Zou Zumpi*. Their authority extended to a wide range of offences, including theft, assault, adultery, and violations of customary obligations. Through customary sanctions and collective deliberation, these institutions sought to ensure that disputes were resolved in a manner consistent with community values and social expectations.[44]

For analytical purposes, Zou criminal laws may be broadly discussed under three themes: dispute resolution mechanisms, the treatment of serious offences, and the maintenance of social order. Together, these illustrate the community's long-standing commitment to restorative justice and indigenous systems of governance.

7.1 Dispute Resolution Mechanisms

Dispute resolution has long been an integral component of Zou customary law. Traditionally, conflicts were resolved within the community through customary institutions rather than external authorities. The primary objective of customary justice was not merely to determine guilt or innocence, but to restore social harmony and maintain peaceful relationships among individuals, families, and clans.[45]

At the village level, disputes were ordinarily brought before the chief and the *Hausa Kawt*, where they were adjudicated in the presence of elders and other respected members of the community. Proceedings were generally informal and emphasized dialogue, mediation, and consensus-building. Decisions were based upon customary precedents and the collective wisdom of the community rather than formal legal procedures.[46]

The jurisdiction of customary institutions extended to a variety of disputes, including family disagreements, theft, assault, property conflicts, and violations of customary obligations. Depending upon the nature of the offence, resolutions often involved compensation, apology, restitution, or customary sanctions. In many cases, the successful settlement of a dispute was measured not by the punishment imposed but by the restoration of social relationships and communal harmony.

An important characteristic of Zou customary justice is its emphasis on reconciliation. The parties involved were encouraged to reach amicable settlements with the assistance of community leaders and elders. This process not only facilitated the peaceful resolution of disputes but also reinforced social cohesion and collective responsibility. Consequently, customary justice functioned as both a legal and a social institution.

Customary obligations such as *pusa* and *saliang-tangseu* occasionally formed the basis of disputes and were likewise resolved through customary mechanisms. These cases illustrate the close relationship between law, kinship, and social organization in traditional Zou

society.[47] Through repeated adjudication, customary institutions also served to preserve and transmit legal knowledge across generations.

Although the expansion of the formal legal system has reduced the jurisdiction of customary courts in certain matters, traditional mechanisms of dispute resolution continue to enjoy considerable legitimacy within the community. Their enduring relevance demonstrates the continued importance of restorative justice as a defining feature of Zou customary jurisprudence.

7.2 Serious Crimes

Like many indigenous legal systems, Zou customary law historically developed within the context of relatively small and closely connected village communities. Consequently, customary mechanisms were primarily designed to address disputes and offences that could be resolved through mediation, compensation, and reconciliation. However, the treatment of serious crimes has become an increasingly important subject of discussion in contemporary society.[48]

Traditionally, offences such as murder, grievous assault, and other acts threatening communal peace attracted severe customary sanctions. Depending upon the circumstances of the offence, these sanctions could include compensation, ritual reconciliation, temporary exclusion from community activities, or, in exceptional cases, banishment. The primary objective remained the restoration of social harmony rather than the imposition of punitive measures.[49]

In recent decades, however, changing social realities have generated important questions regarding the adequacy of customary mechanisms in addressing grave offences. Issues relating to intentional homicide, sexual violence, and crimes against children have become subjects of increasing public concern. Many members of the community now recognize that such offences require greater engagement with formal law enforcement agencies and the statutory legal system.

These developments reflect a broader challenge confronting many indigenous communities throughout the world. As customary institutions increasingly operate alongside constitutional and statutory frameworks, questions inevitably arise concerning jurisdiction, accountability, and the protection of individual rights. In this context, the relationship between customary law and the formal legal system should be understood not as one of competition, but of complementarity.

The experience of the Zou illustrates that customary law is capable of adaptation. While customary institutions continue to play an important role in promoting reconciliation and community healing, there is growing recognition that certain offences require responses that extend beyond the scope of traditional mechanisms. This emerging consensus reflects an evolving understanding of justice that seeks to balance customary values with contemporary legal and constitutional principles.

Ultimately, the discussion surrounding serious crimes highlights both the strengths and limitations of customary law. It underscores the continuing relevance of indigenous institutions while acknowledging the need for constructive engagement with the broader legal framework of the modern state.

7.3 Maintenance of Social Order

Beyond the resolution of disputes and the punishment of offences, Zou customary law has historically served a broader purpose: the maintenance of social order. Customary provisions regulated everyday behaviour and established expectations concerning individual conduct, communal responsibilities, and interpersonal relationships. Through these mechanisms, customary law contributed to the stability and cohesion of village society.[50]

Traditional Zou society placed considerable emphasis on respect for elders, observance of customary obligations, and participation in communal activities, reflecting a strong tradition of social altruism comparable to the Mizo concept of '*Tlawmngaihna*'[51]. Individuals were expected to uphold the values of honesty, hospitality, diligence,

and mutual assistance. Violations of these norms, while not always constituting serious offences, were often subject to customary sanctions intended to reinforce acceptable standards of conduct.[52]

Customary obligations also extended to the performance of communal labour and participation in village affairs. Collective activities such as the construction of public infrastructure, agricultural work, and community celebrations strengthened social bonds and reinforced a sense of shared responsibility. Failure to fulfil such obligations could result in fines, temporary exclusion from communal activities, or other customary measures deemed appropriate by village authorities.

The maintenance of social order was therefore not solely the responsibility of customary institutions. Rather, it was understood as a collective undertaking involving individuals, families, clans, and the wider community. This emphasis on collective responsibility distinguishes customary law from many modern legal systems, which tend to focus primarily on the relationship between the individual and the state.

Although contemporary Zou society has undergone significant social and cultural transformations, many of the values underlying customary law continue to retain their relevance. Respect for elders, community participation, and the importance of social harmony remain important features of community life. In this regard, customary law continues to function not merely as a legal system but also as a moral and social framework that shapes individual and collective behaviour.

Hence, the criminal laws of the Zou illustrate a distinctive approach to justice and social regulation. Their emphasis on reconciliation, collective responsibility, and social harmony reflects the enduring influence of indigenous jurisprudence within the community. At the same time, their continued adaptation demonstrates the capacity of customary institutions to respond to changing historical and social circumstances.

8. Continuity, Change, and Contemporary Relevance

The enduring significance of Zou customary law lies in its ability to adapt to changing historical and social circumstances. For generations, customary law has provided the framework through which the community has regulated social relationships, preserved cultural values, and maintained communal harmony. Its continued relevance in the twenty-first century demonstrates that customary institutions remain an important component of Zou identity and indigenous governance.[53]

At the same time, customary law has never been entirely static. The history of the *Zou Tawndan* itself illustrates a process of continuity and change. From its initial compilation in 1957 to its subsequent revisions in 1983–1984, 2003–2005, and the publication of its Fourth Edition in 2016–2017, the community has repeatedly demonstrated its willingness to review and refine customary provisions in response to emerging realities.[54] This process of periodic revision reflects an important characteristic of customary law: its capacity for adaptation without abandoning its foundational principles.

Several factors have contributed to the transformation of customary practices in contemporary Zou society. The spread of Christianity, formal education, urbanization, migration, and increased interaction with constitutional and statutory institutions have influenced the way customary laws are understood and practiced. As a result, questions relating to inheritance, child custody, women's rights, and the treatment of serious criminal offences have become subjects of increasing discussion within the community.

Inheritance practices provide a useful example. While traditional customary law generally favoured patrilineal inheritance, changing social realities have encouraged some families to adopt more inclusive approaches. Similarly, discussions concerning child custody and parental responsibilities have become increasingly important in the context of changing family structures and patterns of migration. These developments suggest that customary law

continues to evolve through community experience rather than through abrupt institutional change.

Another important issue concerns the relationship between customary law and the formal legal system. Historically, customary institutions exercised broad authority over social and legal matters. Today, however, customary law operates alongside constitutional and statutory frameworks. Rather than viewing these systems as competing sources of authority, it may be more appropriate to understand them as complementary mechanisms that together contribute to justice, social order, and community welfare.

The experience of the Mizo community provides a useful point of comparison. The enactment of the Mizo Marriage, Divorce and Inheritance of Property Act, 2014 demonstrates that customary laws can be revised and codified while preserving their cultural foundations. The Act introduced clearer provisions relating to marriage, divorce, maintenance, guardianship, and inheritance, including greater legal protection for women and children. At the same time, it retained important elements of Mizo customary practices and institutions. Although the historical and social contexts of the Zou and Mizo communities differ, the Mizo experience illustrates that indigenous legal systems are capable of adapting to changing social realities without necessarily abandoning their customary identity. In this respect, the Mizo case offers an important example for future discussions concerning the reform and modernization of Zou customary law in areas such as inheritance, land rights, and family welfare.[55]

At the heart of these discussions lies the question of relevance. The continued existence of institutions such as the *Zou Zumpi* and the United Zou Organisation suggests that customary law remains deeply embedded within the social and cultural life of the community. More importantly, the authority vested in the UZO Assembly to amend customary provisions reflects a collective recognition that customary law must remain responsive to changing circumstances if it is to retain its legitimacy.[56]

Ultimately, the future of Zou customary law will depend upon its ability to balance continuity and change. Its strength lies not only in its historical significance but also in its capacity to adapt while preserving the values of community, reciprocity, and social harmony that have long defined Zou society. In this respect, Zou customary law continues to serve as a living tradition that connects the past with the present and provides guidance for the future.

8.1 Contemporary Challenges and Limitations

Despite its historical importance, Zou customary law is not without its limitations. Like all social institutions, it developed in a different time and under different circumstances. As society changes, some customary practices have become subjects of discussion within the community.

One of the most important concerns relates to land ownership and tenure. Traditionally, village land is vested in the office of the chief, who is often regarded as "the Lord of the Soil" and exercises authority over its allocation and administration. Under customary law, individual households generally enjoy occupancy rights rather than legal ownership. Homesteads may be inherited across generations, allowing families to remain on the same land for extended periods. However, the transfer or sale of such lands typically requires the approval of the chief. Agricultural lands, on the other hand, are not permanent holdings and are often subject to shifting patterns of cultivation in accordance with customary practices.[57]

While these arrangements have historically ensured social stability and communal regulation of land, changing social and economic conditions have generated new discussions regarding security of tenure and the extent of individual rights. A family may reside on the same homestead for generations and yet possess only limited authority over its transfer or disposition. Consequently, questions relating to permanence, ownership, and belonging have become increasingly relevant in contemporary Zou society. This lack of ownership may affect a person's sense of permanence and belonging.

A family may reside in a village for decades and yet remain uncertain about the future of their homestead. In contrast, towns and cities offer private ownership of land and housing, providing greater security and stability. It may therefore be argued that the absence of individual land rights has, in some cases, encouraged migration to urban areas, particularly among younger generations.

On account of these factors, together with other social and economic considerations, many Zou villages have experienced a gradual decline in both population and the number of households. Out-migration to towns and cities has become increasingly common, particularly among younger families seeking better educational opportunities, employment, and greater security of tenure. In some instances, villages that once supported large and vibrant communities have witnessed a noticeable decline in settlement over the past few decades.

Another concern relates to the concentration of authority in the office of the chief. Traditionally, chiefs exercised considerable power over village affairs, including matters relating to settlement and land allocation. While many chiefs continue to lead with wisdom and community spirit, concerns have occasionally been raised regarding excessive discretion and the limited mechanisms available for accountability.

Changing patterns of land use have also created new challenges. Village lands and forests are gradually shrinking due to increasing population and changing environmental conditions. In some villages, residents face restrictions in accessing basic resources such as firewood and forest products. These developments have led to discussions regarding the need for clearer and more equitable arrangements concerning access to natural resources.

Other issues have also emerged in recent years. Questions relating to women's rights, inheritance, child custody, and the role of customary institutions in dealing with serious crimes continue to be discussed within the community. Similarly, younger generations,

particularly those living in towns and cities, may not always share the same understanding of customary practices as their elders.

These challenges do not diminish the importance of Zou customary law. Rather, they highlight the need for thoughtful and community-led discussions on its future. One possible way forward may be to recognize individual ownership of homestead lands and surrounding yards while retaining communal ownership of forests and other village resources. Such measures could strengthen the sense of belonging and encourage families to continue living in their ancestral villages.

The history of Zou customary law demonstrates that it has always adapted to changing circumstances. Its continued relevance in the twenty-first century will depend upon its ability to respond to the needs and aspirations of future generations while preserving the values that have long sustained the community.

9. Conclusion

Zou customary law is an important part of the history, identity, and everyday life of the Zou people. For generations, it has guided social relationships, resolved disputes, regulated village affairs, and maintained harmony within the community. From its beginnings as an oral tradition to its codification in the *Zou Tawndan* (Zou Custom), it has continued to adapt to changing times.

This chapter has shown that Zou customary law is more than a collection of rules. It encompasses institutions of governance, marriage practices, inheritance, land tenure, and community life. Indigenous concepts such as *Zu Umtun*, *Mankhum*, *Moulop*, *Numei Hahkhietna*, *Vanken*, and *Gouluo* remain important expressions of Zou cultural heritage and customary practices.

The history of Zou customary law demonstrates that continuity and change are not mutually exclusive. Its evolution from oral tradition to codification, periodic revision, and institutional preservation illustrates that customary law remains a living system of indigenous jurisprudence rather than a fixed body of inherited rules. Its

legitimacy continues to rest upon community acceptance, customary institutions, and collective responsibility.

The experience of the Zou also illustrates the resilience of indigenous governance. Institutions such as the Village Chief, the *Hausa Kawt*, the *Zou Zumpi*, and the United Zou Organisation have enabled customary law to adapt to changing historical, social, and legal contexts without abandoning its foundational principles. In this respect, Zou customary law represents not only an important part of the community's cultural heritage but also a dynamic legal tradition that continues to shape identity, governance, and social life in contemporary Northeast India.

Ultimately, the experience of the Zou demonstrates that customary law is neither a relic of the past nor merely an informal body of tradition. Rather, it remains a living system of indigenous jurisprudence whose legitimacy continues to rest upon community acceptance and collective practice. Its historical evolution further illustrates the capacity of indigenous governance to adapt through institutional reform while preserving the values, identity, and social cohesion that have long sustained Zou society.

End Notes

[1] Ehrlich's concept of *living law* distinguishes the norms actually governing social relations from law understood solely as rules formally enacted and enforced by the state (Ehrlich, 1936).

[2] The oral transmission and community-based application of customary norms illustrate the social foundations of customary authority. In indigenous societies, customary rules have historically been preserved and applied through community institutions, elders, chiefs, and collective practice.

[3] *Zou Tawndan* (4th ed., 2016–2017). United Zou Organisation. The compilation and subsequent revision of the *Zou Tawndan* represent an important stage in the documentation and institutional development of Zou customary law. The written text provided a means of preserving customary norms while allowing them to be clarified and adapted over time.

[4] For broader discussions of the interaction between customary law, social institutions, and formal legal systems in India, see Derrett, J. D. M. (1968). *Religion, law and the state in India*. Faber & Faber; and Galanter, M. (1989). *Law and society in modern India*. Oxford University Press.

[5] Zou (2009, pp. 209–235); Suan (2011, pp. 33–59).

[6] Vansina (1985, pp. 3–27); Go Khup Za (2008, pp. 164–180).

[7] Zou (2020, pp. 16–34).

[8] Zomi (2014, pp. 31–37); Khual (2021, pp. 46–59); *Zou Tawndan* (2016–2017, Preface and introductory provisions).

[9] Khual (2021, pp. 54–55).

[10] Ibid., 50–55.

[11]*Zou Tawndan* (Lamka: United Zou Organisation, Fourth Edition, 2016–2017), Preface.

[12] Ibid.

[13] *Zou Tawndan*, Article 34.

[14] Gauhati High Court, Imphal Branch, Letter No. HCM/Misc.89-Estt.(i)/4/90, dated 25 August 2004, reproduced in *Zou Tawndan* (Lamka: United Zou Organisation, 2016–2017), 4.

[15] Gauhati High Court, Imphal Branch, Letter No. HCM/Misc.89-Estt.(i)/4/90, dated 25 August 2004

[16] Zou (2009, pp. 209–235); *Zou Tawndan* (2016–2017, introductory provisions).

[17] Khual (2021, pp. 54–55).

[18] *Zou Tawndan* (2016–2017); Galanter (1989, pp. 45–63).

[19] Khual (2021, pp. 50–55).

[20] *Zou Tawndan*, Preface.

[21] *Zou Tawndan*, Article 01(B).

[22] *Zou Tawndan*

[23] United Zou Organisation, *Constitution of the United Zou Organisation* (various editions); Thangsuanhang, *Socio-Cultural History of the Zous of Manipur* (Ph.D dissr.: Author, 2025).

[24] *Zou Tawndan*

[25] *Zou Tawndan*

[26] *Zou Tawndan*, Preface.

[27] Ostrom, E. (1990). *Governing the commons*, pp. 88–102; *Zou Tawndan* (2016–2017), Art. 34.

[28] *Zou Tawndan* (Lamka: United Zou Organisation, Fourth Edition, 2016–2017), provisions relating to marriage, divorce, and child custody.

[29] Zomi, G. T. (2014).

[30] *Zou Tawndan,* pp. 15-16

[31] Ibid.

[32] *Zou Tawndan*. relevant provisions concerning divorce and the settlement of bride price.

[33] *Zou Tawndan (Lamka: United Zou Organisation, Fourth Edition, 2016–2017), Article No. 16 (Gamluo). p.20.*

[34] Ibid.

[35] Ibid.

[36] Zomi, G. T. (2014).

[37] *Zou Tawndan (Lamka: United Zou Organisation, Fourth Edition, 2016–2017), Article No. 16: Gamluo. p.20.*

[38] Elinor Ostrom, 58–102.

[39] *Zou Tawndan* (Lamka: United Zou Organisation, Fourth Edition, 2016–2017), Article 33, *Hausa* (Chief), p.25.

[40] *Zou Tawndan* (Lamka: United Zou Organisation, Fourth Edition, 2016–2017), Article 33, *Hausa* (Chief), p.25.

[41] Thangsuanhang, *Socio-Cultural History of the Zous of Manipur* (Ph.D. diss., Mizoram University, 2025).

[42] Ibid.

[43] *Zou Tawndan*, relevant provisions on offences and customary sanctions; Marc Galanter, *Law and Society in Modern India* (New Delhi: Oxford University Press, 1989), 45–63.

[44] Gin Khan Khual; *Zou Tawndan* (Lamka: United Zou Organisation, Fourth Edition, 2016–2017).

[45] Galanter (1989, pp. 45–63); *Zou Tawndan* (2016–2017, Article 20–28, pp. 20–23).

[46] Khual (2021, pp. 54–55).

[47] Khual (2021, pp. 50–55).

[48] *Zou Tawndan (2016–2017, Article 20–28, pp. 20–23); Tamanaha (2008, pp. 375–411).*

[49] *Zou Tawndan* (2016–2017); Galanter (1989, pp. 45–63).

[50] *Zou Tawndan* (2016–2017, pp. 20–23).

[51] Vanlalchhuanawma (2007, pp. 55–60).

[52] Khual (2021).

[53] Galanter (1989, pp. 45–63); Tamanaha (2008, pp. 375–411).

[54] *Zou Tawndan* (Lamka: United Zou Organisation, Fourth Edition, 2016–2017), Preface.

[55] Government of Mizoram, *The Mizo Marriage, Divorce and Inheritance of Property Act, 2014*.

[56] *Zou Tawndan*, Article 34, p. 26.

[57] Zou Tawndan, Article 34, p. 26.

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10

The Role and Resilience of the Zou Churches: A Historical and Institutional Analysis

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*[**Editorial Note**: This paper examines the historical development and contemporary role of the Zou churches in Manipur, with particular attention to their responses to the COVID-19 pandemic and the Manipur ethnic conflict since 2023. Drawing on historical records, church documents, and qualitative evidence, it shows how the churches have evolved into important institutions of spiritual leadership, humanitarian service, and community support. The study highlights their contributions to relief, rehabilitation, pastoral care, and assistance to internally displaced persons, while preserving social cohesion and community identity during times of crisis. It also traces how the churches have adapted to changing social and political circumstances while remaining rooted in their faith and mission.]*

1. Introduction

Religious institutions have long played important roles beyond spiritual worship. Throughout history, they have provided stability, promoted social cohesion, and offered support to communities during times of conflict, uncertainty, and social change. In many regions where government institutions are weak or unable to meet the needs of the people, churches often become centres of leadership, welfare, and community life. Their importance becomes

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especially evident during periods of crisis, when they provide both material assistance and spiritual encouragement.

The hill regions of Northeast India, particularly Manipur, provide a significant setting for understanding these roles. The region has experienced ethnic tensions, political instability, and uneven development for many decades. In such circumstances, community institutions have often assumed responsibilities beyond their traditional functions. Among the tribal communities of Manipur, Christian churches have become central institutions that influence not only religious life but also education, social welfare, cultural preservation, and community organization.

For the Zou community, a recognized Scheduled Tribe inhabiting parts of southern Manipur, Christianity has become an integral part of social and cultural life. Since its introduction in the early twentieth century, the church has gradually transformed traditional systems of belief and community organization while also becoming an important institution for education, leadership, and social service. Over time, Zou churches have developed beyond places of worship into organizations that strengthen community identity, encourage collective responsibility, and respond to the changing needs of society.

The importance of these churches became particularly evident during two recent crises—the COVID-19 pandemic and the ethnic conflict in Manipur since 2023.[1] During these difficult periods, Zou churches provided emergency shelter, distributed relief materials, coordinated humanitarian assistance, and offered pastoral care to affected families. They also served as centres of communication, emotional support, and hope for displaced and vulnerable communities. These experiences demonstrate the ability of the churches to adapt to changing circumstances while continuing to serve their congregations and the wider community.

This paper examines the historical development, role, and resilience of the Zou churches in Manipur. It explores how the churches evolved from religious institutions into important social and

community organizations, the roles they have played during periods of crisis and instability, the factors that have enabled them to remain resilient and effective, and the challenges and limitations they have encountered in fulfilling these responsibilities. By addressing these questions, the study contributes to a better understanding of the history of Christianity among the Zou people and the changing role of churches in society. It also highlights how faith-based institutions have helped communities respond to conflict, displacement, and other challenges. In doing so, the paper offers a historical perspective on the contribution of the Zou churches to community resilience in Manipur.

2. Sources and Method

This study adopts a qualitative and interpretive approach to examine the historical development and role of the Zou churches in Manipur. It is based on historical analysis of the growth of Christianity, the formation of church institutions, and their changing role in society. The study also draws on published books, journal articles, church documents, reports, and other relevant literature on religion, resilience, and tribal Christianity in Northeast India.

As direct field data for some aspects of the study are limited, the paper also uses narrative accounts based on documented church activities, published reports, and commonly shared experiences within the Zou and related tribal communities. These accounts are intended to present a realistic picture of how churches have responded during different periods of crisis.

The interview-style narratives included in this paper are anonymized and composite in nature. They do not represent the experiences of any single individual but are drawn from common patterns and shared experiences found across the community. This approach is commonly used in qualitative and historical research when direct interviews or extensive archival records are not available, while still ensuring that the narratives remain historically and culturally reliable.

3. Historical Development of the Zou Church

The history of the Zou churches is closely connected with the broader history of the Zou people. Over the past century, Christianity has shaped many aspects of community life, including education, leadership, and social organization. What began as a small missionary movement gradually developed into a network of church institutions serving the spiritual and social needs of the people. Understanding the historical development of the Zou churches is important for understanding their present role in society. Their responses to recent crises are rooted in a long history of faith, community service, and institutional growth.

3.1 Indigenous Religious and Social Foundations

Before the coming of Christianity, the Zou people practised their traditional religion known as *Sakhua*. It was an indigenous belief system based on animistic beliefs, ancestral traditions, and customary practices. Religious beliefs were closely connected with everyday life and influenced agriculture, family life, festivals, and community relations. Spiritual life was regulated through rituals, sacrifices, and customary observances, while oral traditions preserved the history, beliefs, and identity of the community (Zou, 2009).

Zou society was organized through well-established customary institutions. Each village was governed by a hereditary chief, assisted by village elders who administered customary law and settled disputes. These institutions maintained social order and strengthened community solidarity. Traditional festivals, communal feasts, the sharing of rice beer (*zu*), and the singing of *sannem laa* formed an important part of social and cultural life. These practices reflected the values of mutual cooperation, respect, and collective responsibility that characterized Zou society (Zou, 2009).

Although these indigenous institutions successfully preserved the social and cultural life of the community, they had limited interaction with the modern systems introduced during the colonial period, such as formal education, organized healthcare, and new

administrative structures. It was within this historical setting that Christianity entered the Zou community and gradually introduced new religious beliefs, educational opportunities, and forms of social organization

3.2 The Coming of Christianity

The spread of Christianity among the Zou people formed part of the wider missionary movement that expanded across the Lushai Hills and neighbouring tribal areas during the late nineteenth and early twentieth centuries. The first Protestant missionaries, Rev. J. H. Lorrain and Rev. F. W. Savidge of the Arthington Mission, arrived in Aizawl in 1894. They laid the foundation for Christian work by developing a written form of the Lushai language, translating portions of the Bible, and establishing schools before leaving the mission field in 1897 (Jones, 1909; Lloyd, 1991).

Their work was continued by the Welsh Presbyterian Mission under Rev. David Evan Jones and other missionaries. The Welsh Revival of 1904–1905 further strengthened missionary enthusiasm and encouraged the expansion of Christian work into the neighbouring hill regions. Among those influenced by this movement was Watkin R. Roberts, whose missionary work would later have a lasting impact on the Zou and other Kuki-Zo communities (Lloyd, 1991).

Christianity reached the Zou areas through the missionary work of Watkin R. Roberts. In 1910, he established contact with Senvon village after receiving an invitation from local leaders. During his visit, copies of the Gospel of John were distributed, a school was established, and the first Christian converts emerged. These events marked the beginning of organized missionary work among the Zou and neighbouring tribal communities in southern Manipur (Lloyd, 1991; Pachuau & van Schendel, 2015).

To strengthen the growing Christian movement, Roberts founded the Thadou-Kuki Pioneer Mission in 1913. Despite administrative restrictions and denominational disagreements, the mission continued to expand. In 1924, it was reorganized as the North East India General Mission (NEIGM), which played an important role in

spreading Christianity, establishing schools, and training indigenous Christian leaders across Northeast India (Pachuau & van Schendel, 2015; Zou, 2009).

3.3 Formation of the Jou Christian Association

Although Christianity gradually spread among the Zou people during the first half of the twentieth century, the number of believers remained relatively small, and there were few trained local leaders. Consequently, many Zou Christians initially worshipped within larger denominational organizations. As the Christian population increased, however, a stronger sense of communal identity and the desire for self-representation began to emerge.

The idea of forming an independent Zou church organization was first discussed at Ngoiphai village in 1952. Further consultations were held at Daijang in 1953, where church leaders and representatives from different villages considered the future organization of the growing Christian community. These discussions eventually led to the formal establishment of the Jou Christian Association (JCA) on 20 February 1954 at Daijang village (Semkhopau, 1954; Tungnung et al., 2004).

The newly established Association elected Pu Ngulzakhup of Tuaitengphai as Chairman, Pu T. Kamzakhup of Daijang as Secretary, and Pu Thongzakhup of Tuaitengphai as Treasurer, together with representatives from several Zou villages. During its formative years, the Association benefited greatly from the contributions of educated Zou leaders such as Pu Thonghang, Pu Semkhopau, and Pu Kaizakham, who were entrusted with drafting its constitution. These developments marked an important step towards indigenous church leadership and self-governance among the Zou people (Semkhopau, 1954).

The establishment of the JCA represented more than the creation of a new religious organization. It provided the Zou Christians with an institutional framework through which they could promote evangelism, Christian education, literature, leadership development, and community cooperation. It also strengthened the relationship

between Christianity and Zou identity, allowing the church to become an important institution in both religious and social life.

3.4 Growth and Institutional Expansion

Following the establishment of the JCA, Christianity expanded steadily among the Zou people. Churches were established in new villages, local pastors and evangelists were trained, and Sunday schools, youth fellowships, women's organizations, and literacy programmes became important parts of church life. The translation of Christian literature and the wider use of the Zou language in worship further strengthened both religious commitment and cultural identity (Zou, 2014).

Over time, organizational growth and denominational developments led to the emergence of several church bodies within the Zou community. Today, the major denominations include the Manipur Evangelical Lutheran Church (MELC), the Zou Presbyterian Church Synod (ZPCS), the Evangelical Thangkhal Christian Association (ETCA), and the Zo Christian Bible Church (ZCBC). Although differing in ecclesiastical administration and denominational traditions, these churches continue to share a common Christian heritage rooted in the early missionary movement and the indigenous leadership that emerged through the Jou Christian Association (Zou Presbyterian Church Synod, 2025; Evangelical Lutheran Christian Church, 2004).

The historical development of the Zou church reflects a gradual transition from indigenous religious traditions to an organized Christian community led increasingly by local leadership. Over more than a century, the church has evolved from a missionary movement into a well-established social institution that contributes not only to spiritual life but also to education, community development, humanitarian service, and cultural preservation. This historical foundation helps explain the important role played by the Zou churches in responding to the COVID-19 pandemic and the ongoing Manipur ethnic conflict since 2023.

4. Interpreting Church Resilience

This study draws on the concept of resilience to understand how the Zou churches have responded to periods of crisis. Resilience refers to the ability of individuals, communities, and institutions to withstand challenges, adapt to changing circumstances, and continue functioning while preserving their core identity (Holling, 1973; Walker et al., 2004). In the context of churches, resilience is reflected in their ability to absorb shocks, respond to adversity, and reorganize their activities without losing their spiritual and social mission (Norris et al., 2008).

Religious institutions often serve as important forms of social infrastructure, particularly in societies affected by conflict, displacement, and limited state support (Candland, 2000; Ager & Ager, 2015). Among the Zou people, churches have long functioned as centres of worship, community life, and mutual support. Through their leadership structures, volunteer networks, and established congregations, they provide emotional support, coordinate relief efforts, and strengthen community solidarity.

The experiences of the COVID-19 pandemic and the Manipur conflict demonstrate that the resilience of the Zou churches is rooted not only in faith but also in their historical role as enduring institutions of community life. Their ability to adapt, mobilize resources, and continue serving their communities makes them important agents of resilience in contemporary Manipur.

5. The Zou Churches during the COVID-19 Pandemic

The COVID-19 pandemic brought unprecedented challenges to the Zou community. Restrictions on movement, loss of livelihoods, and concerns over public health affected many families. In response, the churches quickly organized relief efforts to support those in need. Food, medicines, and financial assistance were distributed to vulnerable households, while church members contributed resources through voluntary donations and community support. These efforts provided timely assistance, especially in areas where access to government services was limited.

The churches also offered important spiritual and emotional support during the pandemic. As public gatherings were restricted, many congregations organized online worship services, prayer meetings, and Bible studies through digital platforms such as Zoom and WhatsApp. Pastors and church leaders maintained regular contact with members by providing pastoral care, counselling, and encouragement. These activities helped reduce fear, strengthen hope, and maintain a sense of community during a period of isolation.

The pandemic also demonstrated the ability of the churches to adapt to changing circumstances. Although many congregations had little previous experience with digital ministry, they quickly adopted online communication to continue worship and fellowship. At the same time, the churches faced practical challenges. Limited internet access, inadequate digital facilities, and the exclusion of some elderly members highlighted the difficulties of maintaining ministry through online platforms alone.

Church leaders also encouraged members to follow public health guidelines. They promoted the use of face masks, social distancing, and vaccination awareness while encouraging cooperation with government health measures. Through these efforts, the churches contributed not only to the spiritual well-being of the community but also to public health and social responsibility. Despite financial and logistical limitations, their response during the pandemic demonstrated their ability to adapt, organize, and continue serving the community in a time of crisis.

6. The Zou Churches during the Manipur Ethnic Conflict (2023–Present)

The ethnic conflict that began in Manipur in May 2023 created one of the most serious humanitarian crises in the state's recent history. The violence resulted in the displacement of more than 60,000 people and claimed over 200 lives. Many Zou families were among those who became internally displaced persons (IDPs), forcing them to leave their homes and seek shelter in relief camps and host

communities. During the early phase of the conflict, several churches and Christian institutions were damaged or demolished, including churches belonging to the Zou community in Imphal.[2] These events greatly affected both the religious and social life of the community.

In this difficult situation, the Zou churches responded by providing food, clothing, temporary shelter, pastoral care, and emotional support to displaced families. Church buildings, where available, and community halls became centres for relief distribution, while church leaders coordinated humanitarian assistance through local congregations and voluntary networks. These efforts reflected the long-standing tradition of mutual care and collective responsibility within the churches.

6. 1 The Catholic Church's Humanitarian Response

Since the outbreak of the conflict in May 2023, the Catholic Church has played a major humanitarian role in assisting internally displaced persons. Through the Archdiocese of Imphal, Caritas India, religious congregations, and diocesan institutions, relief materials such as food, blankets, household utensils, hygiene kits, and medicines were distributed to affected communities, including both the Meitei and Kuki-Zo populations (Caritas India, 2023; AsiaNews, 2024). The Church also organized medical camps, counselling services, and other humanitarian programmes for displaced families (Caritas India, 2023; CBCI, 2023).[3]

Recognizing the long-term impact of displacement, the Archdiocese of Imphal initiated a housing rehabilitation programme for internally displaced families. The project aims to construct about 600 permanent houses, providing displaced families with opportunities to rebuild their lives in safer communities (AsiaNews, 2024). The Church has also promoted livelihood restoration through income-generating activities and has supported the construction of schools, churches, community halls, water facilities, and other basic infrastructure in newly established settlements (Archdiocese of Imphal, 2024).[4]

Special attention has also been given to children's education, healthcare, and psychosocial support. Through its network of schools and charitable institutions, the Church has continued to assist displaced students while extending counselling and pastoral care to families affected by the violence (Archdiocese of Imphal, 2024). Much of this work has been carried out in collaboration with religious organizations, charitable agencies, and local volunteers. Internal reports of the Archdiocese further indicate that thousands of households have benefited from these humanitarian interventions. *(Archdiocese of Imphal Relief Report, 2024).*[5]

6.2 The Manipur Evangelical Lutheran Church

The Manipur Evangelical Lutheran Church (MELC) played a significant role in responding to the humanitarian crisis that followed the outbreak of violence in Manipur in 2023. Drawing upon its longstanding tradition of service, the Church mobilized its congregations, leaders, and partner organizations to provide relief and support to internally displaced families across different parts of the state. Its response extended beyond immediate humanitarian assistance and included education, psychosocial care, livelihood restoration, and skill development (Upa Zamkhanpau, 2026).[2]

Health and hygiene formed an important part of MELC's relief programme. Assistance was provided to twenty-one relief camps through the distribution of essential hygiene materials. These included sanitary products, soaps, detergents, baby care items, toothbrushes, and toothpaste. In total, the Church distributed 21 dozen packets of sanitary napkins, 200 dozen soaps, 47 bags of detergent, 102 boxes of baby diapers, 50 dozen toothbrushes, and 30 dozen tubes of toothpaste. These supplies helped displaced families maintain basic standards of health and hygiene while living in temporary shelters.

[2] Interview with Upa Zamkhopau, Project Manager of the Manipur Evangelical Lutheran Church (MELC), General Headquarters, Zomi Colony, who provided information on the Church's relief and rehabilitation activities through personal communication on 30 April 2026.

Recognizing the educational disruptions caused by displacement, MELC also extended support to school-going children. Hundreds of educational materials were distributed, including exercise books, pencils, pens, sharpeners, scales, instrument boxes, and crayons. Altogether, 401 four-line exercise books, 401 square exercise books, 391 two-line exercise books, 391 blank exercise books, and 669 pencils were distributed. Additional materials included 401 erasers, 401 sharpeners, 391 pens, 391 scales, 270 instrument boxes, and 282 sets of crayons. These efforts enabled many displaced children to continue their studies despite the difficult circumstances.

The Church also provided extensive household assistance to affected families. A total of 312 households received relief materials such as mosquito nets, bedsheets, sleeping mats, blankets, and kitchen utensils. MELC distributed 1,500 mosquito nets, 3,000 double bedsheets, 1,500 sleeping mats, and 1,500 woollen blankets. To support everyday household needs, the Church further supplied 7,500 stainless steel rice plates, 7,500 glasses, and 7,500 curry bowls. In addition, drinking water was supplied to eleven relief camps. The Church also reached 312 individuals through psychosocial support and counselling programmes, recognizing the emotional and mental challenges experienced by displaced families.

Food security remained another major concern during the conflict. Through its relief programme, MELC distributed 1,571 bags of rice to forty-eight villages. This assistance proved vital in sustaining displaced communities and those hosting internally displaced persons during the prolonged period of uncertainty.

Beyond immediate relief, MELC adopted a long-term approach to rehabilitation through skill development and livelihood programmes. A total of 230 beneficiaries received training in various trades. These included tailoring, livestock management, computer applications, baking and pastry arts, beauty services, mobile phone repairing, electrical work, carpentry, driving, hotel management, automobile servicing, wall painting, pipe fitting, and stone and marble carving. The largest number of beneficiaries participated in

livestock training (60), followed by tailoring (35), baking and pastry arts (25), and electrical training (20). These initiatives were intended to help displaced individuals rebuild their livelihoods and achieve greater economic self-reliance.

Special attention was also given to children. MELC distributed toy kits to relief camps to support the emotional well-being of displaced children. The kits included building blocks, hula hoops, puzzles, rainbow rings, bowling sets, magnetic alphabet boards, slates, and alphabet cubes. Sports materials, including fifteen volleyballs and fifteen volleyball nets, were also distributed to encourage recreation and social interaction among young people living in relief camps.

Together, these initiatives demonstrate the broad humanitarian response of the Manipur Evangelical Lutheran Church during the Manipur conflict. The Church's work extended well beyond emergency relief and reflected a commitment to restoring dignity, promoting recovery, and strengthening community resilience. Through relief distribution, educational assistance, counselling services, and livelihood programmes, MELC reaffirmed its role as an important institution of faith and service during one of the most challenging periods in the recent history of Manipur.

The humanitarian response of the Manipur Evangelical Lutheran Church demonstrates that its role extended far beyond emergency relief. By combining material assistance, psychosocial care, education, and livelihood support, the Church contributed significantly to the recovery and resilience of displaced communities. These initiatives illustrate how faith-based institutions can respond effectively to both the immediate and long-term consequences of humanitarian crises.

6.3 The Humanitarian Response of the Zou Presbyterian Church Synod

The Zou Presbyterian Church Synod (ZPCS) is one of the major Protestant church organizations serving the Zou people in Manipur. Besides its spiritual ministry, the Synod has long been involved in education, social welfare, humanitarian service, and community

development. During the ethnic conflict in Manipur, the Synod responded actively to the needs of internally displaced persons by providing financial assistance, relief materials, and spiritual support through its network of local congregations (Zou Presbyterian Church Synod, 2025).[6]

As part of its humanitarian response, the Synod extended financial assistance to the Indigenous Tribal Leaders Forum (ITLF) and also provided direct support to affected households from its congregations in Imphal, Sugnu, Mangjing, and Lamka. These contributions helped meet the immediate needs of families affected by the conflict and demonstrated the Church's commitment to community solidarity during a time of crisis (Zou Presbyterian Church Synod, 2025).

The Synod also coordinated the collection and distribution of relief materials through its local churches. Following Resolution No. 1 of the Fourth Officers' Board Meeting held on 1 June 2023, relief items collected by member churches were handed over to the Zou Youth Organisation (ZYO), General Headquarters, at the ZYO Relief Centre in Zougaal Hall, Zoveng, on 6 June 2023. The relief materials included food items, household necessities, clothing, toiletries, utensils, and cash assistance for displaced families. This collaborative effort reflected the close partnership between church and community organizations in responding to the humanitarian crisis (Zou Presbyterian Church Synod, 2025).

Recognizing the spiritual needs of displaced communities, the Synod also distributed Bibles and Audio Bibles to believers in several villages, including Bijang Loubuk, Zoumunnuam, Immanuel Khopi, and Awnchinkap. In total, 69 copies were distributed to support worship, pastoral care, and spiritual encouragement among families living in difficult circumstances (Zou Presbyterian Church Synod, 2025).

The response of the Zou Presbyterian Church Synod illustrates that the Church's ministry during the conflict extended beyond humanitarian relief. By combining financial assistance, material

support, and spiritual care, the Synod helped strengthen the resilience and hope of displaced communities while continuing its pastoral mission.

7. Reflections on the Role and Challenges of the Zou Churches

The experiences of the COVID-19 pandemic and the Manipur conflict provide an opportunity to reflect on the changing role of the Zou churches in contemporary society. Over time, these churches have evolved from primarily religious institutions into important centres of community life, humanitarian service, and social support. Their responses to recent crises demonstrate both their strengths and their limitations. While they have shown a remarkable ability to mobilize resources and serve affected communities, they also face challenges arising from limited resources, changing social realities, and the continuing effects of conflict. These experiences offer important insights into the future role of the churches in Zou society.

7.1 Social Cohesion and Ethnic Fragmentation

The ethnic conflict in Manipur deeply affected social relations across the state. Communities that had lived alongside one another for many years became separated by violence, displacement, and growing mistrust. As people moved into relief camps and ethnically defined areas, opportunities for everyday interaction between different communities became increasingly limited.

Within the Zou community, the churches played an important role in preserving social cohesion during this period. They organized relief programmes, coordinated humanitarian assistance, and provided spiritual encouragement to displaced families. Worship services, prayer meetings, and community fellowship strengthened solidarity and gave people a renewed sense of hope during a time of uncertainty.

At the same time, the conflict also revealed the limits of the churches' influence beyond their own communities. Although

church leaders continued to pray and work for peace, the wider political and ethnic divisions in Manipur made reconciliation between communities difficult. The experience demonstrates that while churches can strengthen unity within their own communities, broader social reconciliation also depends on political dialogue, security, and mutual trust among all communities.

7.2 Trauma Healing and Psychosocial Care

The violence in Manipur left many families with deep emotional and psychological wounds. Displacement, the loss of homes and property, and the death of family members created fear, grief, and uncertainty across the affected communities.

The Zou churches responded by providing pastoral care, prayer meetings, counselling, and regular worship services in relief camps and host communities. Church leaders visited displaced families, offered spiritual encouragement, and helped restore a sense of hope and belonging. According to the Executive Secretaries of the Zou Presbyterian Church Synod and the Bishop of the Manipur Evangelical Lutheran Church, pastors and evangelists continued serving in their respective areas throughout the conflict and in the period that followed (personal communication, April 30, 2026).

These efforts provided important emotional and spiritual support during the crisis. At the same time, the churches faced practical limitations in addressing long-term psychological needs. Greater collaboration with trained counsellors, mental health professionals, and humanitarian agencies would further strengthen community recovery in future emergencies.

7.3 Institutional Vulnerability

The churches were not only responders to the humanitarian crisis but also among its victims. During the conflict, more than 250 churches across Manipur were reportedly damaged or destroyed. Among the earliest incidents was the demolition of three churches in Tribal Colony, Imphal East, on 11 April 2023: the Evangelical

Lutheran Church, the Evangelical Baptist Convention Church, and the Catholic Holy Spirit Church.

The destruction of church buildings affected more than places of worship. Many congregations lost community centres, offices, records, and other facilities that supported their religious and social activities. Despite these losses, the churches continued to organize worship, provide relief, and serve displaced communities through temporary facilities and local congregational networks. Their ability to continue ministry under such difficult circumstances reflects the resilience that has characterized the history of the Zou churches during times of crisis.

8. Mechanisms of Resilience

The resilience of the Zou churches comes from their strong faith, community support, and long tradition of service. Church leaders, volunteers, youth, and women's groups work together during times of need. Their established networks help them respond quickly to crises. The churches have also earned the trust of the community through many years of service. As a result, they have been able to provide relief, encouragement, and support during the COVID-19 pandemic and the Manipur conflict. Their ability to adapt and continue serving others remains one of their greatest strengths.

8.1 Spiritual Resilience

One of the greatest strengths of the Zou churches during times of crisis has been their spiritual resilience. Throughout the COVID-19 pandemic and the Manipur ethnic conflict, faith remained a source of hope, strength, and encouragement for affected communities. Even when homes, villages, and church buildings were destroyed, believers continued to gather for prayer, worship, and fellowship wherever possible. This demonstrated that the life of the Church depended not only on its physical buildings but also on the shared faith and commitment of its members.

Church leaders also played an important role in sustaining the spiritual life of the community. Through regular worship, pastoral

care, prayer meetings, and the teaching of Scripture, they encouraged people to remain steadfast during periods of uncertainty and suffering. In this way, faith became an important source of comfort and resilience, helping individuals and families cope with loss, displacement, and insecurity.

8.2 Prayer and Spiritual Support

Prayer has remained one of the central expressions of resilience among the Zou churches during periods of crisis. Throughout the COVID-19 pandemic and the ongoing Manipur ethnic conflict, churches organized regular prayer meetings, fasting programmes, and intercessory services for affected families, displaced persons, and especially for young people facing uncertainty about their future. These gatherings not only strengthened spiritual faith but also provided emotional encouragement and reinforced a sense of hope and solidarity within the community.

Church leaders and members widely believe that prayer has sustained the community through difficult times. Following the outbreak of the ethnic conflict in 2023, many churches organized special prayer programmes for the education, employment, and well-being of Zou youth, particularly as displacement and insecurity limited opportunities within Manipur. According to church leaders, these collective prayers strengthened the confidence of young people to pursue employment and higher education in different parts of India.

Members of the Zou churches also regard the increasing number of Zou youth serving in the All India Services and other government institutions as a source of encouragement and as evidence of God's continued guidance and blessing upon the community. At present, the community includes officers serving in the Indian Administrative Service (IAS), Indian Forest Service (IFS), Indian Revenue Service (IRS), Indian Defence Estates Service (IDES), Indian Statistical Service (ISS), the armed forces, and several other central government organizations. From the perspective of the churches, these developments reflect not only educational and

professional progress but also the enduring role of faith, prayer, and community support in strengthening resilience during times of hardship (Author's observation and experience).

8.3 Institutional Resilience

The resilience of the Zou churches was also strengthened by their well-established institutional structures. Local congregations, church leaders, youth fellowships, women's organizations, and volunteer groups worked closely together, enabling the churches to respond quickly to changing circumstances. Strong relationships within the community and trusted leadership made it possible to organize relief work, mobilize volunteers, and provide assistance to displaced families.

During the COVID-19 pandemic, the churches adapted by holding home-based worship services, organizing small family fellowships, and using digital platforms such as WhatsApp and audio messages to maintain communication with members. Although internet access was limited in many rural areas, these efforts helped sustain worship and fellowship during periods of lockdown.

The ethnic conflict that began in May 2023 presented even greater challenges. Many congregations were displaced, and several church buildings were damaged or destroyed. Nevertheless, church life continued in relief camps, temporary settlements, and host communities. Congregations reorganized themselves, worship services resumed in temporary locations, and church leaders continued to provide pastoral care and humanitarian assistance. These experiences demonstrate that the resilience of the Zou churches rested not only on their organizational structure but also on the commitment, cooperation, and faith of their members.

9. Challenges and Limitations

Despite their important contributions, the Zou churches continue to face several challenges. Limited financial resources, denominational differences, and the long-term effects of conflict remain significant concerns. The displacement of families,

destruction of church properties, and disruption of community life have placed considerable pressure on both congregations and church institutions. At the same time, changing social realities, including urbanization, migration, and the expectations of younger generations, require the churches to adapt their ministries and approaches to community engagement. Nevertheless, these challenges do not diminish the significance of the churches. Rather, they highlight the need for continued cooperation, institutional strengthening, and sustained efforts to serve the community in an increasingly complex and changing environment.

9.1 Leadership and Gender Participation

One of the continuing challenges facing the Zou churches is the limited participation of women in formal leadership and decision-making. Although women have long played an important role in worship, Christian education, community service, and humanitarian activities, leadership positions in many church denominations continue to be held mainly by men. During periods of crisis, women made significant contributions by caring for displaced families, organizing relief activities, and supporting children and vulnerable groups. Greater participation of women in planning and decision-making could further strengthen the churches' response to future humanitarian emergencies.

9.2 Denominational Fragmentation

The existence of several church denominations reflects the historical development of Christianity among the Zou people. While each denomination has contributed significantly to the spiritual and social life of the community, differences in administration and organization sometimes limited coordination during periods of crisis. In some cases, relief programmes were carried out independently, resulting in uneven distribution of available resources. Greater cooperation among the denominations would help improve the effectiveness of future humanitarian responses.

9.3 Resource Constraints

Limited financial and material resources remain a major challenge for many Zou churches. Most local congregations depend largely on the voluntary contributions of their members, making it difficult to sustain large-scale relief and rehabilitation programmes over long periods. Nevertheless, the churches continued to provide humanitarian assistance through community participation, voluntary service, and local fundraising. Their experience demonstrates both the resilience of local congregations and the need for stronger partnerships with government agencies, charitable organizations, and other humanitarian institutions.

9.4 Impact of Conflict on Church Institutions

The ethnic conflict in Manipur also affected the churches themselves. The destruction and damage of church buildings disrupted regular worship, fellowship, and community activities in many areas. Since churches also served as centres for relief coordination, education, and social support, the loss of these facilities affected both religious and humanitarian work. Despite these difficulties, many congregations continued to meet in temporary shelters, relief camps, and host communities, demonstrating their determination to sustain church life even under challenging circumstances.

10. Conclusion

The history of the Zou churches in Manipur is a story of faith, adaptation, and service. Since the arrival of Christianity in the early twentieth century, the churches have grown from small missionary congregations into important institutions within the community. Over time, they have assumed roles that extend far beyond spiritual ministry. They have contributed to education, social welfare, cultural preservation, and community leadership, while continuing to shape the identity of the Zou people.

The events of recent years have further highlighted the importance of these institutions. During the COVID-19 pandemic, the churches provided spiritual encouragement, humanitarian assistance, and

emotional support to affected families. Likewise, during the ethnic conflict that began in 2023, they played an important role in providing relief, shelter, education, healthcare, and rehabilitation for internally displaced persons. The responses of the Catholic Church, the Manipur Evangelical Lutheran Church, the Zou Presbyterian Church Synod, and other church bodies demonstrate a strong commitment to serving the community during times of hardship.

At the same time, the churches continue to face several challenges. Limited resources, denominational differences, and the long-term effects of conflict remain important concerns. Nevertheless, the ability of the churches to adapt to changing circumstances reflects their resilience and enduring relevance in Zou society.

This study has shown that the resilience of the Zou churches is rooted not only in religious faith but also in their long history as institutions of community life. Their experiences provide an important example of how faith-based organizations can support vulnerable communities in times of crisis. As Manipur continues to recover from conflict and uncertainty, the Zou churches will likely remain important institutions of hope, service, and collective resilience.

End Notes

[1] The Manipur ethnic conflict began on 3 May 2023 following escalating tensions between the Meitei and Kuki-Zomi-Hmar-Mizo (in short, Kuki-Zo) communities of Manipur over issues including land rights, political representation, and the demand for Scheduled Tribe status by the Meitei community. The violence led to widespread displacement, destruction of homes and churches, and a prolonged humanitarian crisis. See Haokip (2023).

[2] Archbishop of Imphal claims 249 churches burnt in Manipur. Archbishop of Imphal claims 249 churches burnt in Manipur: 'Religious attack carried out' | India News - The Indian Express; 253 churches burnt down during continuing unrest in Manipur: Indigenous Tribal Leaders' Forum https://www.telegraphindia.com/north-east/253-churches-burnt-down-during-continuing-unrest-in-manipur-indigenous-tribal-leaders-forum/cid/1944597#goog_rewarded

[3] Personal Interview with Father Athanasius Mung, Parish Priest of St. Thomas Parish, Roman Catholic Church, Singngat, who provided me a brief report on the role of the Roman Catholic Church in relief and rehabilitation activities through personal communication on April 30, 2026.

[4] Personal Interview with Father Athanasius Mung

[5] Personal Interview with Father Athanasius Mung

[6] [6] Upa Jamsianmung, Head Clerk, Zou Presbyterian Church Synod (ZPCS), General Headquarters, Zomi Colony, Churachandpur, *Report on the Relief and Rehabilitation Activities of the Zou Presbyterian Church Synod during the Manipur Ethnic Conflict*, personal communication with the author, April 30, 2026; Zou Presbyterian Church Synod (ZPCS), *22nd Synod Session: Synod Conference Book, 2005–2025* (Churachandpur: ZPCS, 2025).

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11

Zou Nampi Thumkhawmna: Spirituality, Identity, and Resilience

S. Thangboi Zou

[Editorial Note: Zou Nampi Thumkhawmna *occupies a distinctive place in the religious, social, and institutional history of the Zou people. Since its inception in 2000, the annual observance of the fasting prayer has evolved from a collective prayer gathering into an enduring indigenous institution that embodies the community's faith, unity, and shared historical consciousness. This paper presents the first systematic documentary study of its origins, institutional evolution, ecumenical character, and contemporary significance, drawing upon organizational records, annual programmes, circulars, keynote addresses, minutes, and oral testimonies. By situating the institution within its historical, religious, socio-cultural, and geographical contexts, the study demonstrates how recurring collective prayer has contributed to strengthening communal identity, preserving historical memory, fostering institutional resilience, and transforming* Thumna Muol *into a meaningful socio-spatial expression of faith and belonging.]*

Introduction

Collective prayer has long served as an important means through which communities express shared beliefs, strengthen social bonds, and respond to periods of uncertainty and change. Among indigenous societies, religious practices frequently extend beyond matters of personal faith, contributing to the preservation of collective memory, cultural continuity, and shared identity. As

recurring communal rituals, they often provide enduring institutional frameworks through which communities interpret historical experiences, reinforce social cohesion, and negotiate changing political and social realities.[1]

Among the Zou people of Manipur, Christianity has profoundly shaped social and community life since its introduction in the early twentieth century. Over time, churches emerged not only as centres of worship but also as institutions that influenced education, leadership, social welfare, and community organization. Within this broader historical context, *Zou Nampi Thumkhawmna* occupies a distinctive place in contemporary Zou society.[2]

Observed annually on 13 October, *Zou Nampi Thumkhawmna* is a collective fasting prayer observance that brings together members of various Zou Christian denominations and community organizations for worship and intercession. Although it began as a modest gathering in 2000, the observance has gradually evolved into an enduring indigenous institution characterized by inter-denominational cooperation, organizational continuity, and broad community participation.[3] The term *Nampi* is retained in its indigenous context throughout this paper. While it may be translated literally as *nation*, it is used here to denote a collective sense of peoplehood, shared identity, and communal belonging rather than sovereign statehood. Consequently, *Zou Nampi Thumkhawmna* may be understood as a communal fasting prayer movement that embodies the spiritual aspirations and shared historical consciousness of the Zou people.

Despite the centrality of collective prayer in contemporary Zou public life, little scholarly attention has been devoted to examining its historical evolution, institutional development, and wider socio-cultural significance. Few existing studies on the Zou have primarily focused on ethnogenesis, migration, political history, Christianity, and customary institutions, while annual community prayer has remained largely undocumented as an indigenous institution in its own right.[4] Consequently, the historical processes through which

Zou Nampi Thumkhawmna emerged, expanded, and acquired enduring institutional significance have received little systematic analysis.

The significance of the institution has become increasingly evident in recent years. During the ethnic conflict in Manipur (2023–2025), *Zou Nampi Thumkhawmna* provided a platform through which the community collectively expressed grief, supported humanitarian initiatives, and prayed for internally displaced persons (IDPs), volunteers, church leaders, and civil authorities. The themes adopted during these years—from divine protection and refuge to justice, righteousness, and community renewal—demonstrate the institution's continuing ability to respond to changing historical circumstances while reinforcing collective solidarity.[5] A further milestone was reached in 2025 with the inauguration of the Prayer Site and Memorial Stone at the Zou Gal Memorial Cemetery Complex, Behiang. The establishment of a permanent commemorative space symbolized the institutional maturation of the movement and materially embedded collective prayer within the historical landscape of the Zou people.[6]

Against this background, the present study examines the historical evolution and contemporary significance of *Zou Nampi Thumkhawmna*. Specifically, it traces the origins and institutional development of the observance, analyses its role in fostering collective identity and ecumenical cooperation, and explores how recurring collective prayer has contributed to the preservation of collective memory, the production of sacred community space, and the strengthening of community resilience among the Zou people.

Based mainly on official minutes, annual programmes, circulars, keynote addresses, prayer themes, photographs, and other archival records produced by the United Zou Organisation and associated institutions, this study reconstructs the historical evolution of the *Zou Nampi Thumkhawmna* from its origins to the establishment of a permanent prayer site in 2025. It argues that this mass prayer has evolved from an annual community prayer gathering into an

indigenous Christian institution that reproduces collective memory, fosters ecumenical cooperation, nurtures community leadership, and strengthens institutional resilience among the Zou people. Through its recurring ritual practices and adaptive organizational structures, the observance has become a significant mechanism for preserving religious faith, reinforcing collective identity, and promoting community cohesion across generations.

Sources and Approach

This study is based primarily on documentary and archival materials relating to *Zou Nampi Thumkhawmna*. The principal sources include annual programme schedules (*Vaiguon*), invitation notices (*Chielna*), prayer items, keynote addresses, minutes of proceedings, newspaper reports, and official publications issued by the United Zou Organisation (UZO) and associated bodies between 2000 and 2025. These records provide valuable insights into the historical development and evolving significance of the observance.[7]

Particular attention has been given to the records of the 36th, 37th, and 38th *Zou Nampi Thumkhawmna* (2023–2025), which correspond with a period of ethnic conflict, displacement, and community recovery in Manipur. The documents from these years reveal the growing role of collective prayer in fostering humanitarian response, social cohesion, and collective resilience.[8] Methodologically, the paper adopts a documentary historical approach, supplemented by qualitative content analysis, and guided by selected socio-spatial perspectives (social geography). It examines the content of organizational records to trace continuity and change in the observance over time.

The analysis is further informed by institutional theory, which views institutions as enduring systems of shared norms, organizational practices, and collective action that provide continuity across generations. North (1990) argues that institutions structure social behaviour by establishing stable patterns of interaction, while Ostrom (1990) demonstrates that locally developed institutions can successfully organize collective action around shared objectives.

Viewed from this perspective, *Zou Nampi Thumkhawmna* is understood not simply as an annual religious observance but as an evolving indigenous institution that has developed organizational continuity, collective legitimacy, and community-wide participation over more than two decades.[93]

The analysis is informed by three complementary concepts. First, *collective identity* helps explain how shared rituals and collective participation foster a sense of peoplehood and belonging. Melucci (1995) notes that collective identity emerges through shared experiences and social interaction, making it particularly relevant to the annual observance of *Zou Nampi Thumkhawmna.*

Second, *collective memory*, as articulated by Halbwachs (1992), emphasizes how communities preserve and transmit their past through commemorative practices and institutions. In this regard, annual prayer gatherings and the establishment of a permanent prayer site at Behiang serve as important expressions of collective remembrance.

Third, *community resilience* provides a useful lens for understanding collective responses to crisis during the periods of conflict and displacement. Norris et al. (2008) argue that resilient communities draw upon social and cultural resources to navigate crises. The collective humanitarian and spiritual responses of the Zou people during the Manipur conflict exemplify this process.

The study is further informed by insights from social geography, particularly the concepts of place-making and the *social production of space*. Tuan (1977) observes that places acquire meaning through human experience and attachment, while Lefebvre (1991) emphasizes that social spaces are produced through collective practices and interactions. These perspectives are especially relevant for understanding the institutionalization of the *Zou Nampi Thumkhawmna* prayer site at Behiang and its relationship to collective memory and identity.

Taken together, these concepts enable an understanding of *Zou Nampi Thumkhawmna* not merely as a religious observance but as an evolving institution of indigenous spirituality, collective identity, and community resilience among the Zou people.

Historical Background: Christianity and Prayer Traditions

The Zou people have long held an indigenous faith rooted in a supreme being, ancestral spirits, and ceremonies that ran through nearly every corner of communal life. When Christianity arrived in the early twentieth century, it set off changes that went well beyond the act of conversion itself, gradually reshaping how the community learned, organised itself, and understood its place in the world. Rather than sweeping older customs aside, this pivotal era quietly built a lasting sense of shared identity, one that would later hold the ground for the inter-denominational unity and quiet resilience that came to mark Zou Christian life.[10]

Over time, several Christian denominations became firmly established among the Zou, including the Zou Presbyterian Church Synod (ZPCS), Manipur Evangelical Lutheran Church (MELC), Zo Christian Bible Church (ZCBC), the Catholic Church, and a number of independent fellowships. Beyond their religious functions, these churches contributed significantly to educational advancement, social welfare, moral leadership, and community development. In many respects, they evolved into important indigenous institutions through which the community organized collective activities extending well beyond the sphere of worship.[11]

Prayer occupied a central place in the spiritual life of the Zou community from the earliest decades following the introduction of Christianity. As churches became established across Zou villages, prayer gradually extended beyond Sunday worship into the rhythms of everyday life. Family devotions at dawn and dusk, congregational worship, revival meetings, fasting programmes, and special seasons of prayer became enduring features of Christian practice across denominational traditions. These regular gatherings not only deepened individual faith but also nurtured habits of mutual care,

collective responsibility, and communal fellowship. In this way, prayer evolved into a shared spiritual discipline that strengthened social bonds and fostered a sense of unity among the Zou despite differences in denomination and locality.[12]

From the perspective of ritual theory, recurring communal prayer performs functions that extend well beyond individual acts of religious devotion. Rather than merely expressing existing beliefs, rituals actively shape social reality by producing, reproducing, and legitimizing collective identities and patterns of social interaction. Bell (1992) argues that ritualization is a strategic social practice through which communities construct meaningful relationships, establish shared values, and reinforce collective order. Similarly, Turner (1969) demonstrates that collective rituals generate *communitas*—a liminal experience of equality, solidarity, and shared belonging that temporarily transcends ordinary social distinctions and strengthens communal bonds. When such ritual practices are repeated over time, they become embedded in the collective memory of a community, transforming recurring acts of worship into enduring social institutions that preserve identity across generations. This theoretical perspective provides an important framework for understanding the later emergence and continued significance of *Zou Nampi Thumkhawmna*. More than an annual prayer gathering, it functions as an institutionalized ritual through which Zou Christians from different denominations reaffirm their common spiritual heritage, negotiate denominational diversity, and publicly express their shared identity as one people.[13]

Within this broader religious tradition, *Zou Nampi Thumkhawmna* emerged as a distinctive expression of indigenous Christian spirituality and inter-denominational cooperation. Unlike regular church services organized by individual denominations, the observance intentionally brings together churches, community organizations, and Zou Christians from different regions to pray collectively for the welfare, unity, and future of the Zou people. Through its repeated annual observance, collective prayer has gradually evolved from a religious activity into a community

institution that integrates faith, historical memory, and collective identity.[14]

The continued participation of major Christian denominations alongside civil society organizations demonstrates that *Zou Nampi Thumkhawmna* occupies a unique position within contemporary Zou society. As the following sections demonstrate, the institution has not merely preserved an existing tradition of collective prayer but has continually adapted to changing historical circumstances—including conflict, displacement, and recovery—while maintaining its central purpose of strengthening people's solidarity through shared faith.[15]

Origins and Early Development of *Zou Nampi Thumkhawmna*

The origins of *Zou Nampi Thumkhawmna* are closely associated with a period of uncertainty and reflection within the Zou community during the late 1990s. According to Pu Thangzamang, the present President of the United Zou Organisation (UZO), the immediate inspiration for organizing a collective prayer movement emerged in the aftermath of the 1997–1998 ethnic conflict in Churachandpur district. Although the Zou were not direct parties to the conflict, several Zou villages were affected in the local conflict giving untold misery and hardship to the Zou population. Lives were lost, homes were destroyed, and many families experienced displacement. These events left a lasting impression on the community and prompted calls for greater unity and spiritual refuge and renewal.[16]

Another important development followed the 2000 Manipur Legislative Assembly election in the Singngat Assembly Constituency. Historically, Singngat has occupied an important place in the political consciousness of the Zou people and has long been regarded as one of their principal political strongholds. The electoral defeat of the UZO or Zou candidate in 2000 was therefore deeply felt within the community and prompted a period of collective reflection. According to Pu Thangzamang, the experience reinforced the perceived need for repentance, unity, and renewed

dependence upon divine guidance. Consequently, community leaders increasingly emphasized collective prayer as a means of seeking divine favour and direction for the future of the Zou people.[17] Consequently, the earliest observance was known as *Zou Nampi Kisia a Thumkhawmna*, literally meaning 'the Zou people's prayer of repentance'.[18]

It was within this historical context that *Zou Nampi Thumkhawmna* emerged. Available records indicate that the inaugural observance was held under the leadership of Upa G. L. Tungnung and Upa Suankhanmang at the Zomi Christian Church (ZCC) Headquarters Church, Zomi Colony, on 13–14 October 2000. Conceived as a collective prayer gathering, the event drew an estimated attendance of over 1,000 people, including more than thirty church leaders and pastors representing different Christian denominations within the Zou community. The exhortations delivered during the programme emphasized repentance, spiritual renewal, and the importance of seeking divine guidance for the future of the Zou people. For many participants, the challenges confronting the community were understood as a providential call to return to God through prayer and fasting, a sentiment aptly captured in Joel 2:12: *Return to me with all your heart, with fasting, with weeping, and with mourning.*[19]

The observance subsequently gained wider acceptance and evolved into an enduring community institution.[20] By 2000, the observance had assumed a more formal character. The community designated 13 October as a day of collective prayer. Since then, *Zou Nampi Thumkhawmna* has been observed annually as an occasion for thanksgiving, repentance, and prayers for the welfare of the Zou people.[21]

From its inception, *Zou Nampi Thumkhawmna* was conceived under the auspices of the United Zou Organisation (UZO) as an inter-denominational observance. Recognizing the central role of the church in Zou society, UZO entrusted the annual programme to the participation and stewardship of various Christian denominations.

This collaborative approach ensured broad community ownership while reinforcing the institution's ecumenical character.

In subsequent years, UZO continued to provide overall leadership and coordination through the issuance of invitations, preparation of prayer themes, and the organization of annual programmes.[22] This arrangement ensured institutional continuity and encouraged wider participation from churches, youth bodies, civil society organizations, and Zou communities residing beyond Manipur. By the 2020s, the observance had expanded to include Zou communities in Delhi and the National Capital Region (NCR), Shillong, Bengaluru, Chennai, and Moreh (Manipur), reflecting the growing geographical dispersion of the community while maintaining a shared spiritual tradition.[23]

Thus, what began as a response to a period of collective uncertainty gradually evolved into an enduring institution of collective spirituality. The experiences of the late 1990s shaped both its origins and its purpose. At its core, *Zou Nampi Thumkhawmna* continues to promote unity, strengthen faith, and reaffirm the shared identity of the Zou people.

Institutional Evolution of *Zou Nampi Thumkhawmna* (2000–2025)

Since its formal recognition in 2000, *Zou Nampi Thumkhawmna* has undergone significant institutional development. What began as a modest evening prayer gathering gradually evolved into a community-wide observance involving churches, civil society organizations, and Zou communities across India. Its continued observance over more than two decades reflects both organizational continuity and broad community support.[24]

One of the defining features of the institution has been its annual observance on 13 October. The designation of a fixed date provided continuity and enabled successive generations to participate in a shared act of prayer and remembrance. Over time, annual programmes developed a recognizable structure comprising

scriptural themes, keynote addresses, congregational prayers, and special presentations.[25]

The institution also witnessed increasing organizational support from the United Zou Organisation (UZO). In addition to coordinating the annual observance, UZO assumed responsibility for issuing invitations, preparing prayer themes, and facilitating participation across denominations and geographical regions. This support ensured that *Zou Nampi Thumkhawmna* remained both relevant and accessible to the wider community.[26]

Another important development was the expansion of participation. In its formative years, the observance was largely confined to local congregations. However, by the 2020s, participation had extended to major Zou churches, youth organizations, women's groups, and communities outside Manipur, including Delhi, Shillong, Bengaluru, and Chennai. The observance increasingly reflected the geographical spread of the Zou people and their continuing attachment to a shared spiritual tradition.[27]

The years 2023 to 2025 marked a particularly significant phase in the institution's history. During this period, *Zou Nampi Thumkhawmna* responded to changing community circumstances through themes emphasizing refuge, justice, and renewal. The observance also became a platform for praying for internally displaced persons, voluntary workers, community leaders, and the future of the Zou people.[28]

A major milestone was reached on 13 October 2025 with the inauguration of the *Zou Nampi Thumkhawmna* prayer site and memorial stone at the Zou Gal Memorial Cemetery Complex, Behiang. The occasion formed part of the 38th *prayer* observance and coincided with the 69th Annual Assembly of the United Zou Organisation. The prayer site was formally inaugurated by Rt. Rev. Khup Do Khen, Bishop of the Manipur Evangelical Lutheran Church (MELC), while the memorial stone was unveiled by Rev. P. Kamzamang Zou, Executive Director of the Zo Christian Bible Church (ZCBC). The programme was chaired by Pu T. Zamlunmang

Zou and featured keynote addresses by Pu Thangzamang, President of UZO-GHQ, and Pu Chinlunthang, Member of the Legislative Assembly (MLA), 60-Singngat Assembly Constituency. [29]

The selection of Behiang was of considerable historical significance. The village occupies an important place in Zou historical memory and is closely associated with Pu Langzachin, a leader and the history of the Zou Uprising (1917-19) or *Zou Gal*. The location of the prayer site within the Zou Gal Memorial Cemetery Complex symbolically linked the annual observance with a broader commemorative landscape of Zou history and identity.[30] According to the proceedings, the land for the prayer site was made available through the generosity of *Hausapi* (chief*)* Smt. Jubilee Momawi, reflecting continued community support for initiatives aimed at preserving indigenous heritage.[31]

The inauguration also marked the institutional maturation of the movement. In addition to dedicating the prayer site, community leaders proposed the construction of a prayer cabin to facilitate future observances and individual devotion.[32] Consequently, the establishment of a permanent prayer site represented not merely the designation of a physical space, but the culmination of nearly twenty-five years of institutional development. It provided *Zou Nampi Thumkhawmna* with an enduring presence within the cultural landscape and reinforced its role as an important expression of collective memory, spirituality, and united endurance.

Ecumenical Cooperation and Collective Identity

One of the most distinctive features of *Zou Nampi Thumkhawmna* has been its ability to transcend denominational boundaries. Since its inception, the observance has brought together members of different Zou Christian traditions in a common act of worship and prayer. In doing so, it has provided an important platform for fostering unity and reinforcing a shared sense of belonging among the Zou people.

Over the years, major Zou Christian denominations, including the Zo Biblical Christin Church (ZCBC), Zou Presbyterian Church

Synod (ZPCS), Manipur Evangelical Lutheran Church (MELC), the Zou Catholic Church, and several independent fellowships observed the occasion. The observance has also encouraged the participation of various Zou civil society organizations and community institutions. These include the Zou Youth Organisation (ZYO), Zou Sangnaupang Pawlpi (ZSP), Zou Literature Society (ZLS), Zou Literature Society (ZLS), Zou Women's Welfare and Human Rights Organisation (ZOWHRO), and other affiliated bodies. Their involvement demonstrates that the *Nampi Thumkhawmna* extends beyond the sphere of religion and occupies an important place in contemporary Zou public life.[33] Their participation demonstrates that the observance has gradually evolved from a church-centred prayer gathering into a broader community institution linking religious, social, educational, and civic organizations.

Melucci (1995) observes that collective identity is formed through shared experiences, symbols, and social interaction. The *Zou Nampi Thumkhawmna* exemplifies this process through its recurring annual observance, common prayer themes, and inter-denominational participation, all of which reinforce a shared sense of peoplehood among the Zou. While denominational affiliations remain important, the observance provides a space where these differences are temporarily set aside in pursuit of a common purpose.

This emphasis on unity is also reflected in the recurring themes and prayer items adopted over the years. Prayers for community leaders, churches, students, displaced persons, and the future of the Zou people consistently reinforce the idea of shared responsibility. The observance thus serves not only as an occasion for worship but also as a reaffirmation of collective bonds and shared aspirations.[34]

The significance of this unity became particularly evident during the period of conflict and displacement between 2023 and 2025. During these years, churches and community organizations worked together to support relief efforts, assist internally displaced persons, and provide spiritual encouragement to affected families. In this context, *Zou Nampi Thumkhawmna* functioned as an important symbol of

solidarity and collective resilience. The collaborative response during this period demonstrated that relationships cultivated through years of shared prayer could also provide an institutional foundation for humanitarian cooperation during crisis.[35]

Today, *Zou Nampi Thumkhawmna* remains one of the few enduring institutions capable of bringing together the diverse denominational, organizational, and geographical segments of the Zou community under a common spiritual purpose. Its enduring significance lies not merely in its religious functions but in its continuing capacity to cultivate ecumenical cooperation, reinforce collective identity, and sustain a shared vision for the future.

Institutional Continuity and Resilience in a Time of Crisis (2023–2025)

The period from 2023 to 2025 represents a defining phase in the institutional history of *Zou Nampi Thumkhawmna*. The outbreak of ethnic violence in Manipur in May 2023 profoundly disrupted the social, religious, and everyday lives of the Zou community, resulting in widespread displacement and humanitarian hardship. Although the political dimensions of the conflict fall outside the scope of this study, the documentary records of *Zou Nampi Thumkhawmna* provide important evidence of how the institution adapted its organization, expanded its pastoral responsibilities, and maintained its continuity during one of the most difficult periods in its history.[36]

The documentary evidence shows that the 36th *Zou Nampi Thumkhawmna* (2023) consciously reoriented its annual observance to respond to the prevailing circumstances. The adoption of the theme, *Pasian iki humbitna leh ihatna ahi* (*God is our refuge and strength*), based on Psalm 46:1, reflected a collective affirmation of faith amid displacement, uncertainty, and fear. Rather than functioning simply as a biblical theme, it provided the theological framework through which the community interpreted its shared experience of crisis and reaffirmed its confidence in divine protection.[37]

Equally significant was the transformation in the organizational structure of the observance. The documentary evidence demonstrates that the response extended beyond the adoption of an appropriate biblical theme. The official invitation (*Chielna*) issued by the United Zou Organisation directed that the 36th *Zou Nampi Thumkhawmna* should be conducted on an area-wise basis, enabling dispersed Zou communities to observe the annual prayer simultaneously despite displacement and insecurity. At the same time, the circular instructed that offerings and material contributions collected during the observance should be devoted to humanitarian relief and other community support initiatives associated with the crisis. The circular stated:

> "According to the resolution…the 36th *Zou Nampi Thumkhawmna* will be observed on 13 October 2023 under the theme, 'God is our refuge and strength' (Psalm 46:1). The observance shall be conducted on an area-wise basis wherever Zou communities reside under the United Zou Organisation. All members are requested to participate in their respective prayer centres. Offerings and material contributions collected during the observance shall be used for relief work and for the community volunteers..."[38]

This directive demonstrates that the institution responded to the crisis not by suspending its annual observance but by reorganizing its operational structure. The decentralization of worship enabled geographically dispersed congregations to remain connected through a common programme of prayer, while the integration of relief contributions reflected the institution's expanding humanitarian responsibilities.

The official prayer programme further illustrates the institution's response to the changing circumstances. In addition to the customary petitions for spiritual renewal, evangelism, and the welfare of the churches, the 2023 *Prayer Items* specifically included intercession for internally displaced persons (IDPs), relief camps, relief workers, voluntary organizations, church and community

leaders, bereaved families, and those directly affected by the violence. These additions demonstrate that *Zou Nampi Thumkhawmna* expanded its pastoral agenda without abandoning its original spiritual purpose. Rather than creating a separate humanitarian programme, the institution incorporated contemporary social issues into its liturgical practice, allowing communal prayer to become both an act of worship and an expression of pastoral care for the Zou community.[39]

The themes adopted during the succeeding years further illustrate this process of institutional continuity and renewal. In 2024, the observance adopted the theme, *"Let justice roll down like waters"* (Amos 5:24), expressing the community's longing for justice, reconciliation, and moral restoration following the violence. In 2025, the theme, *"The Calling of This Generation"* (2 Kings 22–23), redirected attention towards leadership, responsibility, and the renewal of community life. Taken together, these themes show a clear institutional response to the crisis. They reflect the community's journey from seeking refuge during conflict to pursuing justice and rebuilding for the future. Rather than responding only to individual events, *Zou Nampi Thumkhawmna* provided continuous spiritual guidance throughout the stages of crisis, recovery, and renewal.[40]

Perhaps the most significant historical development during this period was the uninterrupted continuation of the annual observance of the *thumkhawmna* (mass prayer) itself. Institutions reveal their strength not merely in periods of stability but in their ability to sustain their essential functions under conditions of disruption. Despite displacement, interrupted communication, and the dispersal of congregations, *Zou Nampi Thumkhawmna* continued without interruption by adapting its organizational structure rather than suspending its activities. The continuity of the annual observance therefore constitutes compelling documentary evidence of institutional resilience grounded in organizational flexibility, interdenominational cooperation, and committed community leadership.[41]

The record further shows that the continuity of the *Thumkhawmna* was made possible through collective effort rather than individual initiative. The observance continued because the United Zou Organisation, participating churches, area coordinators, local organizing committees, volunteers, and worshippers across 22 prayer centres worked together with a shared sense of responsibility. Their cooperation reflected the strong organizational foundation that had been built over more than two decades. Even during a time of conflict, the institution was able to coordinate worship across different locations while responding to the practical and spiritual needs of the community.[42]

Instead of slowing its development, the years 2023–2025 demonstrated the strength and adaptability of *Zou Nampi Thumkhawmna*. The crisis showed that it had grown beyond an annual prayer gathering into a stable institution that could respond to changing circumstances without losing its central purpose. By maintaining regular worship, extending pastoral care, and strengthening cooperation among community organizations, it became an important source of faith, unity, and hope during a period of profound uncertainty. This experience also paved the way for the establishment of the permanent prayer site, *Thumna Muol* (Prayer Site/Hill) at Behiang, in 2025. The creation of this site marked more than the continuation of an annual tradition. It represented the lasting commitment of the community to preserve its faith, remember its shared journey, and look to the future with confidence. In this way, *Thumna Muol* became a visible expression of the resilience, unity, and enduring spiritual life of the Zou community.[43]

Sacred Institutional Landscape: Collective Memory and the Prayer Site at Behiang

The establishment of the *Thumna Muol* at Behiang, marked a decisive stage in the institutional evolution of Zou *Nampi Thumkhawmna*. Since its inception around 2000, the annual observance had been organized at different locations under the

leadership of churches and the United Zou Organisation (UZO). While this pattern of rotating venues sustained communal participation and strengthened interdenominational fellowship, the observance remained geographically mobile and lacked a permanent spatial focus. However, the inauguration of the prayer site during the 38th *Zou Nampi Thumkhawmna* on 13 October 2025 fundamentally changed this pattern by establishing a permanent place for annual communal worship and remembrance.[44]

The official programme highlighted the importance of this development by beginning the day's events with the dedication of the prayer site. The site was dedicated by Rev. Khup Do Khen, Bishop of the Manipur Evangelical Lutheran Church (MELC), while the commemorative stone was unveiled by Rev. P. Kamzamang Zou, Executive Director of the Zou Christian Bible Church (ZCBC), before the congregation assembled for the principal worship service. The participation of leaders representing different Christian denominations demonstrated that the prayer site was conceived as a shared spiritual heritage of the Zou Christian community rather than as the property of any individual church.[45]

The historical importance of the prayer site is further reflected in the official minutes of the observance. Looking back on the development of *Zou Nampi Thumkhawmna*, the minutes acknowledged that although annual community prayer had continued faithfully for many years, the community had not yet established a permanent *'Thumna Muol'* before. The organizers therefore appealed to the churches and the wider community to work collectively towards realizing this vision:

> "Although numerous churches have been established among us, we have not yet had a permanent Prayer Hill (*Thumna Muol*). This should be regarded as a challenge for all the churches. Therefore, with the support of the United Zou Organisation, an appeal was made to the congregation to work together towards establishing a permanent Prayer Hill".[46]

This appeal shows that the establishment of the prayer site was more than the construction of a physical facility. It fulfilled a long-held vision of providing the *Zou Nampi Thumkhawmna* with a permanent centre where the committee and the wider community could gather for prayer, remember their shared history, and strengthen their collective identity. Until then, the institution had existed mainly through its annual observance and shared religious life. The new prayer site gave it a permanent physical home.

The significance of Behiang consequently extends beyond its role as the venue of the annual observance. Through recurring worship, community participation, and institutional stewardship, the site gradually acquired historical, spiritual, and social meanings that distinguish it from an ordinary locality. It became the setting in which religious devotion, communal interaction, and historical remembrance continually reinforce one another. The establishment of the prayer site therefore transformed Behiang into an enduring landscape of collective memory, where the history of the community is preserved not only through written records but also through repeated acts of worship and public commemoration.[47]

Its location within the Zou Gal Memorial Cemetery Complex further deepens this significance. The memorial complex already occupied a prominent place in the historical consciousness of the Zou people through its association with the sacrifices and experiences of earlier generations. By locating the *Thumna Muol* within this commemorative landscape, the organizers intentionally connected annual prayer with historical memory, enabling religious observance to become an enduring expression of collective remembrance. Each annual gathering therefore renews not only the people's shared faith but also their collective understanding of the past, and continuing sense of belonging.[48]

The establishment of the prayer site also represents an important stage in the institutional development of *Zou Nampi Thumkhawmna*. Durable institutions require more than recurring events; they develop through stable organizational structures, shared traditions,

and places that embody their collective purposes. The Behiang prayer site provides such permanence. Created through the coordinated efforts of the United Zou Organisation, churches, and the wider community, it demonstrates how institutional decisions, collective participation, and religious practice can become permanently embedded within a particular geographical setting.[49]

In broader historical context, the Behiang prayer site may be understood as an *institutional landscape.* The term is used here to describe a landscape whose significance is sustained not only by its religious symbolism but also by the continuing activities of community institutions that organize, preserve, and reproduce its social, historical, and spiritual functions over time. Unlike a sacred site whose meaning rests primarily upon religious belief, an institutional landscape embodies the interaction of organizational leadership, collective memory, recurring ritual, and community participation. The *Thumna Muol* at Behiang exemplifies this relationship. Its significance derives not simply from the dedication of a place for prayer, but from the institutional processes through which that place has been created, maintained, and continually reaffirmed by the Zou people.[50]

Religious and Institutional Significance

The preceding discussion demonstrates that *Zou Nampi Thumkhawmna* has acquired significance that extends beyond its annual observance. Over time, it has evolved into an institution that occupies an important place within the religious and social life of the Zou people.

Now, from a religious perspective, the observance has served as a platform for collective worship, spiritual reflection, and intercessory prayer. Its continued observance over more than two decades reflects the enduring importance of faith within the community. The participation of multiple denominations further underscores its role in promoting ecumenical cooperation and reinforcing a shared spiritual heritage. The institution has also served as a forum for addressing as well as praying for contemporary issues affecting the

community. Its annual themes and prayer items reflect continued concern for matters such as leadership, education, humanitarian needs, and the well-being of the community. Through these annual observances, *Zou Nampi Thumkhawmna* has helped successive generations understand changing circumstances and respond to them within a shared framework of faith.

Equally important is its institutional significance. The transition from an evening prayer gathering to an annually organized observance reflects a gradual process of institutional development. The continued involvement of the United Zou Organisation, churches, and community organizations has ensured organizational continuity and facilitated broad-based participation across geographical and denominational boundaries. The developments of 2025 further illustrate this institutional maturation. The establishment of a permanent prayer site and memorial stone at Behiang provided the observance with a tangible presence within the cultural landscape. It also strengthened the relationship between collective memory, place, and institutional continuity.

The historical evidence examined in this paper suggests that *Zou Nampi Thumkhawmna* constitutes an important indigenous institution within contemporary Zou society. Its significance lies not only in its religious functions but also in its capacity to promote unity, preserve historical consciousness, and provide continuity across generations. The institution's continued relevance ultimately reflects its ability to adapt to changing historical circumstances while remaining rooted in shared faith and collective experience.

Conclusion

The *Zou Nampi Thumkhawmna* has evolved significantly since its inception in 2000. What began as a collective prayer gathering in response to a period of uncertainty gradually developed into an enduring indigenous institution that occupies an important place in the religious and social life of the Zou people. Drawing upon organizational records, annual programmes, keynote addresses, and oral testimony, this study has traced the institution's historical

development over twenty-five years and demonstrated that its continuity has been sustained through recurring observance, organizational leadership, and broad community participation.

The documentary evidence shows that the institutional growth of *Zou Nampi Thumkhawmna* has been characterized by several interrelated developments. First, the annual observance became progressively institutionalized through regular programmes, documentary continuity, and the coordinating role of the United Zou Organisation. Second, its ecumenical character enabled churches of different denominations, together with youth, women's, literary, and other community organizations, to participate in a shared act of worship that strengthened collective identity and reinforced a sense of peoplehood among the Zou. Third, the institution demonstrated remarkable resilience during the humanitarian crisis of 2023–2025 by maintaining uninterrupted annual observance while adapting its organization, expanding its pastoral responsibilities, and providing an outline for collective spiritual response during a period of displacement and uncertainty. Finally, the establishment of the permanent prayer site, *Thumna Muol*, at Behiang Village in 2025 marked the institutional maturation of the movement by providing a permanent place through which collective memory, faith, and historical continuity could be expressed within the cultural landscape.

Together, these developments demonstrate that *Zou Nampi Thumkhawmna* is more than an annual religious observance. It has become an enduring indigenous institution through which the Zou people express their shared faith, preserve collective memory, strengthen community cohesion, and respond to changing social and historical circumstances. The evolution of the institution illustrates how recurring religious practice, supported by sustained organizational leadership and community participation, can contribute to the long-term continuity of both spiritual and social life.

From the perspective of social geography, this study shows that indigenous institutions are sustained not only through organizational continuity but also through their anchoring in places. The institutionalization of *Thumna Muol* further illustrates how places acquire durable meaning through collective practice. In this sense, the prayer site represents not merely a physical location but a socio-spatial expression of Zou identity, faith, and historical continuity.

Beyond documenting the history of a single institution, this study contributes to broader discussions on indigenous Christianity, institutional development, and community resilience in Northeast India. It suggests that collective prayer movements should not be understood solely as religious events but also as historically significant institutions that shape identity, preserve memory, and sustain communities across generations. As *Zou Nampi Thumkhawmna* enters its next phase of development, its history provides an important example of how indigenous institutions continue to adapt while remaining rooted in shared faith, collective responsibility, and historical consciousness.

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Appendix Plate A: Memorial monument erected at ***Zou Nampi Thumna Mun/Muol***, Behiang Village, to commemorate the establishment of the Zou Prayer Mountain and bearing biblical inscriptions in the Zou language.

12

Ethnomusicology, Mnemonic Historiography, and "La" of the Indigenous Zou Folk

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***[Editorial Note**: This article examines the musical traditions of the Zou communities of the Indo-Myanmar borderlands from ethnomusicological and historical perspectives. It argues that songs, musical instruments, and oral traditions are vital sources of historical knowledge, collective memory, and indigenous identity. Focusing on the La (song-poem) and the Goshem (bamboo pipe), the study demonstrates how music preserves ancestral knowledge and sustains cultural continuity. In doing so, it contributes to broader discussions on indigenous knowledge systems, oral traditions, and the historical experiences of tribal communities. The paper also highlights the importance of documenting and preserving these musical traditions in the face of rapid social and cultural change. By situating Zou musical heritage within wider debates on indigenous historiography, it underscores the enduring role of music as both a cultural archive and a living expression of community identity.]*

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Introduction: The Written Archive's Epistemological Violence

The Kuki-Zo or Zo people, a kindred community that includes the Thadou, Paite, Zou, Simte, and Vaiphei groups, have maintained what may be called a civilization of sound literacy in the high-altitude corridors of the Indo-Myanmar ridge. However, these societies' sophisticated archiving methods have been routinely rejected as folklore, myth, or preliterate prehistory awaiting the redemptive coming of writing in the dominant registers of academic and official discourse. The *La* (song) and the *Goshem* (bamboo pipe) serve as primary historiographical technologies whose logics demand recognition on their own terms rather than through the evaluative frameworks of alphabetic music. This article intervenes in this epistemic violence by arguing that Kuki-Zou musicology constitutes history rather than just accompanies its literacy.

This argument's theoretical implications go beyond the particular setting of the Zomi highlands. European historicism has long served as a disciplinary mechanism that consigns non-Western peoples to a temporal elsewhere, to a realm of "not yet" where they await the coming of historical consciousness, as Dipesh Chakrabarty (2000) has persuasively shown. The geographical reasoning presented by James C. Scott (2009), who interprets the *Zomia* highlands as places of state evasion where people purposefully rejected the hierarchies and fixities of lowland civilisation, has exacerbated this temporal relegation for highland cultures in Southeast Asia. Although Scott's research sheds light on significant aspects of highland political activity, it runs the risk of perpetuating the same contradiction it aims to undermine: highland autonomy is still implicitly evaluated against the lowland state. What does it mean to view Kuki-Zou musicology as a primary archive that rejects this comparison framework and does not wait to be validated by outside criteria of historical authenticity? This question animates the current study. This article examines how the Kuki-Zou sonic archive functions as a living system of knowledge production that has managed colonial violence, Christian missionisation, postcolonial marginalisation, and

modern digital transformation while preserving structural continuity with ancestral practices. It does this by drawing on decolonial theory, critical indigenous scholarship, and the methodological insights of sound studies. In an attempt to thoroughly embrace the epistemic commitments of its topic of study, the argument moves through a sequence of interrelated theoretical meditations rather than a sequential empirical narrative.

Mnemonic Musicology against the Tyranny of the Written

This article's intellectual heritage begins with a basic assessment of what Walter Ong (1982) called "the bias of literacy": the tendency in Western philosophy to confine oral cultures to the realm of myth, memory, or prehistory and to associate writing with history. This bias functions as an authoritative structure that regulates the very idea of historical recognition, rather than merely a descriptive assertion about the capabilities of oral societies. The Western philosophical tradition has continuously favoured speech above writing and writing over speech, as Jacques Derrida (1976) showed, creating intricate gradients of authenticity and derivation. According to this custom, oral cultures seem to be archives of unadulterated existence, waiting for the detachment from inscription required to enable history.

Kuki-Zou musicology challenges this framework at its foundations. In the absence of a pre-colonial written script, the community developed what Frances Yates (1966) would recognise as a sophisticated art of memory, but one that exceeds the mnemonic techniques of European antiquity in both scale and complexity. The tonal structure of Kuki-Zou languages, including Thadou, Paite, Zou, and Simte, operates on systems of three to four lexical tones, meaning that melody and meaning are inseparably bound. What I term "tonal lock" describes the constraint whereby the melodic contour of a song must follow the tonal contours of the spoken language, creating a mnemonic architecture that prevents information degradation across generations. This is not merely a technique for preserving pre-existing information but a mode of

knowledge production whose formal properties generate historical meaning in ways that writing cannot replicate.

The implications of this argument extend beyond the familiar claim that oral traditions can reliably preserve history. They demand, instead, recognition that the sonic archive operates according to logics that are 'different from' rather than 'preparatory to' writing. As Elizabeth Povinelli (2011) has argued in a different context, the demand that indigenous knowledge systems translate themselves into the categories of settler epistemology reproduces the very violence that decolonial critique seeks to overcome. The task is not to demonstrate that Kuki-Zou musicology can do what writing does, but to understand what it does that writing cannot attend to the specific capacities of sound as a medium for historical consciousness.

Sonic Sovereignty as a Theoretical Frame

The idea of sonic sovereignty offers a theoretical framework that transcends the mourning of loss and the celebration of cultural authenticity that define much of the literature on indigenous music. Sonic sovereignty describes how Kuki-Zou communities use sound to assert territorial and cultural legitimacy in situations where political sovereignty is denied, building on the work of scholars who have theorised sovereignty as an ongoing practice of self-determination rather than a legal category to be claimed (Simpson, 2014; Coulthard, 2014). It functions on many levels at once: as a territorial practice that names locations inside song; as a claim to define one's own history against external narratives; and as a community-building activity that forges connections beyond political boundaries that nation-states find difficult to enforce.

This idea is consistent with Attali's (1985) notion of music's "prophetic" role, its ability to foreshadow future social configurations that have not yet attained institutional form. In the Kuki-Zou setting, music actively shapes political realities rather than just reflecting them. Zomi nationalist songwriters are practising a kind of musical citizenship that operates independently of governmental recognition when they use traditional melodic

frameworks to articulate aspirations for ethnic union across the Indo-Myanmar border. When physical borders are separated, the common soundscape becomes a portable homeland, a domain of the ear that endures. Additionally, sonic sovereignty provides a framework for understanding the changes Kuki-Zou music has undergone in colonial, postcolonial, and modern contexts. Unlike the narrative that has long dominated academic and popular discourse on indigenous music, sonic sovereignty enables us to track how communities have adapted their sonic practices to new circumstances while retaining connection to the ancestral sounds that encode their historical consciousness. The harmonium's replacement of the Goshem in Christian worship, the development of 'Sol-fa' notation as a preservation and standardisation technology, and the modern synthesis of Goshem samples through electronic production are all examples of continuous negotiation, adaptation, and reclamation rather than just tales of decline or distortion.

Goshem: Examining the Non-Human Narrator

In colonial and postwar studies, the Goshem, a sophisticated aerophone composed of many bamboo pipes placed inside a dried gourd resonator, has been routinely misidentified as a "musical instrument" in the Western sense, a means of creating aesthetically beautiful sound. This misidentification inflicts a specific violence, since, in the Kuki-Zou narrative tradition, the Goshem is not only an instrument but, as I suggest, a non-human narrator with its own agency. Its creation materialises linkages between human societies and the natural world; its music creates ancestral presence; and its structure incorporates cosmic wisdom. Think about the organological characteristics of the instrument. The five to eight bamboo pipes, each with a unique pitch and various lengths, are placed in decreasing order within a dried gourd that acts as a wind chamber. Kuki-Zou subgroups differ in the number of pipes, their relative lengths, and their particular tuning, resulting in what may be called regional "accents" within the larger aural legacy. A Goshem from the Zou community in Churachandpur sounds very different

from one made by Thadou makers in Chandel, and these sonic differences indicate broader patterns of dialect, lineage, and land connection. These variations are not just aesthetic; they also encode genealogical and territorial distinctions.

The Goshem's drone, a steady fundamental tone over which melodic melodies are performed, serves as a sound symbol of uninterrupted ancestry. According to traditional cosmology, the Goshem was performed at the *Khuado Pawi* rite, a feast of merit that signifies a community leader's social elevation. In this setting, the drone was seen as the presence of ancestors, constantly present, attentive, and responsible for performing in accordance with the customs they represented. The programmatic melodic patterns performed over this drone frequently imitate the sounds of the hornbill or the wind blowing across valleys, incorporating the natural world into the historical story. This is participation rather than representation in the Western sense, where a human subject represents an external nature.

The Instrument's Political Life

As a framework for understanding Kuki-Zou musicology, the fate of the Goshem during the colonial era sheds light on issues surrounding auditory sovereignty. Missionaries saw the Goshem and the Khuang (drum), mainly Welsh Presbyterians and American Baptists who came in the late 19th and early 20th centuries, as "instruments of heathendom," closely linked to the *Khuado Pawi* and other customs involving animal sacrifice and rice beer. The ensuing "sonic cleansing", the methodical eradication of local instruments and their replacement with Western instruments, was an ontological shift as well as a musical one, an effort to cut the community off from the sound record that contained its historical awareness. However, the Kuki-Zou did not just give up on their musical traditions. Rather, they created a unique "tribal hymnody" that preserved the melodic soul of the *La* within the structural framework of Western hymnody by performing what could be considered a strategic musicological transposition: they started singing Christian hymns in the

traditional pentatonic scales of their ancestors. As the explicit historical substance of the *Lapi* (great songs) was concealed, this hybrid form permitted the auditory archive to endure under the pretence of Christian worship, guaranteeing that the tonal patterns encoding historical memory remained to be passed down through generations.

The politics of human survival is complex and cannot be reduced to accommodation or opposition. Indigenous musical practices in colonial contexts are seldom maintained or eliminated but are instead altered via continuous interaction with colonial authority, as colonial music researchers have shown (Weidman, 2003; Fiol, 2017). Contradictory outcomes resulted from the Kuki-Zou's adoption of the Tonic 'Sol-fa' system, which was created in nineteenth-century Britain as a streamlined approach to teaching sight-singing. On the one hand, it offered a preservation technique that oral tradition lacked: songs could now be recorded, standardised, and shared without relying solely on memory. However, it discouraged the variety and adaptability that are essential to oral transmission and started to fix what had been a flexible, improvisational practice.

The Taxonomy of the *La and Lapi* as Title Deed

The most historically dense register of Kuki-Zou music is the *Lapi*, or magnificent songs. These epic works describe the journey of ancestors from the legendary cave of Chhinlung (or Sinlung) to modern villages via the valleys of Chindwin and Imphal. Each couplet, which is organised into rhyming couplets known as *La-chang*, is a distinct unit of historical information, a "data block" in Guite's (2011) formulation, that may be reconstructed and recombined based on the demands of performance. The vocalist of a *Lapi* is an active synthesiser who chooses, arranges, and interprets the archive material according to the particular performance setting rather than a passive transmitter of a predetermined text. The toponymic system recorded in the *Lapi* is of particularly importance. The song names and "claims" every river traversed, mountain top

attained/conquered, and every valley established. These songs were employed in pre-colonial legal issues, as reported by Haokip (2013). A clan was acknowledged as the legitimate occupant of a valley if they could sing the most thorough *Lapi*, specifying its locations and narrating its occurrences. As a result, the *Lapi* served as a living title deed, a verbal record of territorial ownership that preceded and, in many cases, replaced colonial land records. With the advent of colonial administration, this legal role of the *Lapi* did not vanish; rather, it continued alongside and in conflict with the written record. The *Lapi* still holds sway in land conflicts in modern Kuki-Zou culture, especially in rural regions where communal memory remains strong. Formal courts give preference to written material, but the *Lapi's* moral and political weight comes from a different source: communal memory that has passed it down through the centuries, holding it to common criteria of authenticity and correctness. Thus, the *Lapi* is what may be called a "counter-archive", a storehouse of historical and geographical information that opposes the official archive's primacy and its preference for the written over the spoken.

The *Kaphala* as Subaltern History

The *Kaphala* (laments) archives the emotional and private history that official narratives omit. At the same time, the *Lapi* document the clan's public victories, the migrations, conflicts, and territory expansions that make up "official" history. These songs, which have historically been led by women, document deaths, famines, sicknesses, and the trauma of displacement, the hidden history that warriors' and chiefs' victorious myths sometimes obscure. The *Kaphala* uses a minor-key pentatonic scale and a unique vocal style called "sobbing" that mimics the physical signs of loss through a succession of glottal pauses and pitch slides. This vocalisation guarantees that trauma is recorded in the very frequency of performance, as suggested by Kipgen (2020), making it hard to distinguish the past from the suffering it created.

In Kuki-Zou society, the gendered distribution of archival work is important. Women "sing the blood", maintaining the family

networks that unite clans over geographic distances, while males "sing the land", claiming territory through the naming of sites in *Lapi.* The *Lapi*'s strongly patrilineal emphasis is counterbalanced by the *Hla-duh*, a genre honouring the mother's side of the family and the maternal uncle. Women serve as the "connective tissue" of the ethnic conglomeration, preserving genealogical ties among various clans through these songs. Colonial and postcolonial studies, which have tended to concentrate on the public, male genres that correspond with Western views of history as the actions of great men, have routinely ignored this gendered distinction. It is necessary to pay attention to what Spivak (1988) memorably called the "subaltern's voice", the ways that marginalised people speak both within and against dominant discourses, in order to recover the *Kaphala* as a historiographical activity. In addition to being a song of sadness, the *Kaphala* is a subaltern journal that documents viewpoints and experiences left out of official narratives and preserved in the tonal contours of the female voice.

Colonial Rupture and Sonic Continuity: The Violence of Christian Missionisation

Kuki-Zou musicology underwent a dramatic upheaval with the advent of Christian missionaries in the late 19th and early 20th centuries, yet the consequences cannot be reduced to mere devastation. Along with a new faith, missionaries introduced new musical concepts and technologies, such as singing schools, hymn translations, the Tonic Sol-fa system, and the practice of teaching indigenous converts to teach music. This was an epistemological shift as well as a musical one, radically changing how sound, memory, and community interact. The Goshem and Khung were repressed as part of a broader attempt to "civilise" the Kuki-Zou, which included the deliberate delegitimisation of indigenous knowledge systems. In the African setting, Christian missionisation functioned through a dialectic of colonialism and conversion, according to Comaroff and Comaroff (1991), in which the creation of colonial subjects depended heavily on altering indigenous practices. This included portraying Western hymnody as the

appropriate form of Christian worship and disparaging the *Chon* rite and its related musical activities as "heathen" in the Kuki-Zou setting. However, the Kuki-Zou did not just abandon their musical customs. This contact produced a hybrid "tribal hymnody" that strikes a complex balance between colonial pressure and indigenous customs.

The group maintained the melodic spirit of the *La* within the context of Western hymnody by singing Christian songs in conventional pentatonic scales. As the explicit historical substance of the *Lapi* was repressed, this transposition permitted the auditory archive to endure under the pretence of Christian worship, guaranteeing that the tonal patterns encoding historical memory remained to be passed down through generations.

The Politics of Preservation

Kuki-Zou musicology was significantly and paradoxically impacted by the advent of the Tonic Sol-fa system. It made it possible to standardise and transmit songs without depending entirely on memory as a preservation mechanism. A written record of Kuki-Zou Christian music was created by missionaries and their local aides, who published hymnals with hundreds of songs in Sol-fa notation. This collection complemented the oral tradition and, in some cases, started to supplant it. However, this textualisation of sound also started to standardise what had previously been a flexible, improvisational practice, inhibiting the adaptability and diversity that define oral transmission. Kuki-Zou musicology is still shaped by this conflict between the fluidity of orality and the fixity of writing. Written notation has helped preserve songs that might otherwise have been lost. However, it has also introduced a new kind of rigidity that some traditionalists see as a threat to the tradition's vital spirit. At the centre of current discussions over Kuki-Zou musicology is the question of whether preservation via fixation keeps the tradition alive or destroys it. These discussions, which centre on issues of authority, authenticity, and the interaction between

indigenous knowledge systems and the instruments of colonial modernity, are not only technical but also political.

The Political Musicology of the Zomi Movement

In the Kuki-Zou environment, music became an overtly political instrument in the second part of the 20th century. The restoration and strategic use of folk music are crucial to the "Zomi" identity movement, which aims to unify cognate tribes across the Indo-Myanmar border under a single ethnic name. Drawing on traditional *Lapi* themes and patterns, nationalist songs assert a unity that predates and transcends the political divisions created by colonial and postcolonial regimes. They do this by embedding modern political statements inside traditional melodic frameworks.

Music acts as a "transborder bridge" that the state finds difficult to manage since the international border divides the Kuki-Zou between India and Myanmar. Nationalist songs (*Zomi La*) written employing traditional folk melodies promote a cohesive identity that state barriers seek to deny. These are more than simply songs; they are statements of indigenous geography claims to a region that exists in sound but cannot be achieved politically. The Kuki-Zou's common soundscape, transmitted across borders via radio broadcasts, cassette tapes, and now digital media, is a type of musical citizenship that functions without regard to official state legitimacy.

This phenomenon sheds light on the "production of locality" in the context of globalisation, as defined by Appadurai (1996). Even when geographically separated from ancestral locations, diaspora families can stay connected to ancestral sounds through digital media. Sampled and repeated, the Goshem becomes a transportable homeland, a sound that transports the memories of the hills with it. A type of "acoustic indigeneity" that affirms Kuki-Zou's presence in international media spaces while preserving a link to ancestral sounds is the rise of "folk-pop" as a hybrid genre that situates traditional sounds within modern production contexts.

YouTube as Digital Inpi

YouTube comments are a modern manifestation of the *Inpi*, or traditional village council, in the digital era. The comments section that results from a modern artist releasing a folk-pop song or a traditional vocalist uploading a recording of a *Lapi* becomes a forum for discussion on the custom. Young people raise enquiries about meaning and context, seniors clarify historical information, and members of the diaspora argue over pronunciation correctness of pronunciation. This online exchange serves as a form of "crowdsourced musicology," where a global network of Kuki-Zou users "made" and "remade" the "tale" rather than having it owned by a single village elder. This occurrence calls into question accepted notions of digitality and orality. Digital platforms are the latest development in long-standing mnemonic techniques, adapting them to modern media contexts rather than marking a break with history. The YouTube comment section can be seen as a digital counterpart to the *Inpi.* In this place, knowledge is collectively discussed, contested, and passed down across generations and geographical boundaries, given its mix of fixity and fluidity and its concurrent archival and conversational functions.

The Politics of Authenticity and the Ethics of Transcription

In Kuki-Zou communities, the aforementioned changes from ritual to hymnody, from village to stage, from oral to digital have unavoidably sparked concerns about authenticity. Similar to other indigenous musical traditions facing modernity (Sarma & Monteiro, 2019; Fiol, 2017), the conflict between tradition and change has sparked heated debates over what constitutes "genuine" Kuki-Zou music and who has the right to define it.

Certain performances were cemented in ways that the oral tradition never permitted with the advent of recording technology in the middle of the 20th century. Over time, a song recorded by a particular artist in a specific setting becomes the "authentic" version used to compare all subsequent performances. This leads to what

may be called the "authenticity paradox": the very technology that upholds the tradition also changes it, establishing new standards of accuracy that can be considerably different from pre-recording practice. A younger generation schooled on recordings that show a single rendition as authoritative delegitimises the practice of a singer who sings a *Lapi* differently every time, changing lines according to context.

This contradiction is a location of continuous cultural negotiation rather than just a lament for lost authenticity. According to Friedman (1994), ideas of distortion in folk performance are frequently linked to actions of self-identification, making "folk validity" vulnerable to objectification and possible decontextualisation. Folk music preservation becomes a political act when it is linked to one's original identity; it is an affirmation of identity in the face of assimilation and a source of continuity amid change. However, there are problems associated with this preservationist tendency, such as the fixing of shifting traditions, the elevation of specific interpretations to authority, and the conversion of living practices into museum artefacts.

The Ethics of Transcription

The ethics of transcription is a key topic of discussion in modern Kuki-Zou studies. What is lost when an indigenous "tale in the making" gets fixed in a 'Sol-fa' hymnal or translated into Western-style academic notation? A "sounded epistemology" that gives precedence to the recording and live performance over the written text is advocated by several local academics and traditional practitioners. This guarantees that the "sovereignty of sound" is preserved and that folklore does not become a museum artefact but rather a live, breathing phenomenon.

For academic scholars schooled to appreciate the fixity of the written record, this position raises basic issues. It requires us to interact with the tradition according to its own rules, acknowledging that certain types of information may only be passed down orally rather than in writing. It necessitates a methodological humility that acknowledges

both the authority of indigenous practitioners to establish the parameters of interaction and the limitations of academic knowledge generation. According to Linda Tuhiwai Smith (2012), decolonising approaches necessitate a fundamental rethinking of what constitutes knowledge and who gets to define it, as well as the incorporation of indigenous viewpoints within preexisting frameworks.

Conclusion: Toward a Decolonial Sonic Epistemology

Kuki-Zou musicology demonstrates that indigenous knowledge systems are active processes of continuous composition, continuous making, and remaking that sustain the past in the present while remaining open to future developments rather than merely static repositories of tradition awaiting scholarly recovery. The community continuously uses sound to traverse identity, territory, and history, from the Goshem's ancient drones echoing over the hills to the digital rhythms of modern Zomi pop spread across international media networks. This study's wider ramifications go beyond the Kuki-Zou setting. It adds to current academic discussions concerning the nature of oral tradition, the connection between music and memory, and the post-colonial politics of cultural preservation. It forces us to reevaluate presumptions about what "history" is and who gets to define it. Furthermore, it serves as a reminder that, for many communities worldwide, the archive is a living tradition of sound rather than a repository of papers; it is a musical legacy that binds each generation to its predecessors and future generations.

Ultimately, the idea that "history" is limited to written records is seriously challenged by Kuki-Zou musicology. The Kuki-Zou have built a robust, tonal, and rhythmic heritage through the *La* and the *Goshem* that has withstood colonial meddling, postcolonial marginalisation, and the demands of globalisation. Their folklore is a dynamic "making" of the past rather than a static recollection. Studying Kuki-Zou musicology is a way to acknowledge the power of sound, a place that is heard, a history that is sung, and a people whose stories are never fully told but keep evolving with every new

performance, generation, and voice raised in song. This investigation is driven by a decolonial agenda that is both scholarly and political. It requires us to acknowledge the Kuki-Zou audio archive as a main source of historical information, a unique mode of historical awareness with its own strict internal logics, rather than as an addition to written material. It necessitates that we pay attention to how sound serves as a site of sovereignty. This domain may be asserted and protected even in situations where political sovereignty is rejected. Furthermore, it maintains that the issue of who gets to define history is not only an academic one but also one of fairness, acknowledgement, and the right to tell a tale.

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13

Zou Songs and Folklore: Oral Tradition and Collective Memory

T. Zamlunmang Zou

*[**Editorial Note**: This article highlights the importance of Zou oral traditions as valuable sources of historical knowledge and cultural memory. Through songs, folk narratives, ritual chants, genealogies, and oral performances, the Zou people have preserved their histories, identities, and worldviews across generations. Drawing upon Indigenous historiography, oral tradition studies, and collective memory scholarship, the study demonstrates that oral traditions function as alternative archives that complement and challenge conventional written histories. It argues that the absence of written records does not imply the absence of history and calls for greater recognition of Indigenous knowledge systems. The article contributes to ongoing efforts to decolonize historiography and preserve the intangible cultural heritage of the Zou people. It also provides a useful foundation for understanding how Zou songs and folk traditions reflect the community's history, values, and collective memory.]*

Introduction

Historical scholarship has traditionally privileged written documents as the principal source for reconstructing the past. Influenced by Eurocentric historiography, societies with limited written records were often portrayed as "people without history," while their oral traditions were dismissed as folklore, myth, or legend rather than legitimate historical evidence (Wolf, 1982; Vansina, 1985). Such

assumptions reflected broader colonial epistemologies that marginalized Indigenous knowledge systems and privileged archival documentation over oral modes of remembering and transmitting the past (Smith, 2021).

The Zou people, an Indigenous community of present-day Manipur (India) and Chin State (Myanmar), possess a rich corpus of songs, folk narratives, ritual chants, genealogies, proverbs, and oral traditions that have preserved historical knowledge for generations (Zou, 2009). These oral traditions recount migration, kinship, warfare, customary law, ecological adaptation, spirituality, and community life, functioning as living archives through which collective memory and cultural identity are sustained. Despite their historical significance, they have received limited scholarly attention as sources of historiography and are more commonly treated as folklore or ethnographic materials.

Recent developments in oral history, memory studies, and Indigenous scholarship challenge the exclusive reliance on written archives by recognizing oral traditions as legitimate forms of historical evidence (Portelli, 1991; Thompson, 2000; Smith, 2021). Rather than viewing oral narratives as imperfect substitutes for written records, these perspectives emphasize that oral traditions preserve historical consciousness through performance, memory, symbolism, and communal transmission. They also expose the silences inherent in colonial archives, where Indigenous voices were frequently excluded or mediated through external observers (Trouillot, 1995).

Against this background, this study argues that Zou songs and folklores constitute alternative historical archives that preserve undocumented histories beyond formal written records. Drawing on oral tradition theory, collective memory studies, Indigenous historiography, and postcolonial scholarship, it examines how songs, folk narratives, ritual chants, and genealogical traditions encode historical knowledge and sustain Indigenous historical consciousness. Rather than treating oral traditions as literal

chronicles, the study interprets them as culturally embedded historical texts through which communities remember, interpret, and transmit their past.

The study addresses the following research questions:

1. How do Zou songs preserve historical memory and collective identity?
2. In what ways do Zou folk traditions function as alternative historical archives?
3. How can Indigenous historiography contribute to a reinterpretation of Zou oral traditions?

By positioning Zou oral traditions within broader debates on oral history, decolonizing methodologies, and Indigenous knowledge systems, this study contributes to expanding the methodological boundaries of historiography. It demonstrates that the absence of written documentation should not be equated with the absence of history and argues that oral traditions constitute indispensable sources for reconstructing Indigenous historical experiences and preserving intangible cultural heritage.

Historical Background of the Zou People

The Zou people belong to the broader Tibeto-Burman linguistic family and are generally recognized as part of the larger Chin-Kuki-Mizo ethnocultural complex inhabiting the mountainous regions of Northeast India and western Myanmar (Singh, 1994; Zou, 2009). Historically, the Zou have occupied portions of present-day Manipur in India and Chin State in Myanmar, where rugged hills, dense forests, and relative geographical isolation shaped their patterns of settlement, social organization, and cultural development. This ecological setting fostered the emergence of village-based communities characterized by strong kinship networks, customary governance systems, and rich oral traditions that served as the primary means of preserving collective memory and cultural identity. Oral tradition highlighted the origin of the Zou people in a song, as:

"Eiteng khawlkhawm a tuam umlou, vannuai chihpeu khul a paing, Tuun sung khat pan piang hi ngeingei hang e!"[1]

These poetic lines are the lyrics to a deeply sentimental and culturally foundational Zou traditional folk ballad titled "Tuun Sung Khat Pan" (meaning "*From the Same Mother's Womb*").

The song serves as an anthem of brotherhood and ethnic unity, directly invoking the ancient creation myths of the Zo people to remind everyone that they share the exact same lineage.

Traditional Zou society was organized around autonomous villages headed by hereditary chiefs who exercised authority over matters relating to customary law, land management, conflict resolution, and communal welfare (Singh, 1994). Kinship structures, clan affiliations, and communal agricultural practices formed the foundation of social life. In the absence of widespread literacy, oral traditions played a central role in transmitting historical knowledge, social norms, moral values, and cultural practices across generations. Songs, folktales, ritual chants, proverbs, and genealogical recitations functioned as important mechanisms through which collective memory and social identity were preserved and reproduced (Vansina, 1985; Zou & Evangeline Priscilla, 2023).

The historical origins and migration routes of the Chin-Kuki-Mizo peoples, including the Zou, remain subjects of scholarly debate. Colonial ethnographers such as Hodson (1911) and Hutton (1921) attempted to classify the hill communities of Northeast India within racial and linguistic frameworks influenced by colonial anthropology. While written evidence regarding early migrations remains limited, oral traditions among the Zou frequently recount ancestral journeys, settlement histories, inter-clan relations, and migration narratives that connect the community to broader movements across the Indo-Myanmar frontier (Zou, 2009). These oral accounts continue to serve as important sources for reconstructing historical memory and understanding the formation of Zou identity.

The nineteenth and early twentieth centuries marked a significant period of transformation for the Zou people as colonial expansion extended into the hill regions. British military expeditions, administrative restructuring, missionary activity, and the introduction of formal education profoundly altered Indigenous institutions and systems of knowledge transmission (Hodson, 1911; Go, 1996). Christian missionaries introduced Roman-script literacy and vernacular education, facilitating the development of written literature while simultaneously contributing to the gradual decline of certain traditional practices. At the same time, missionary documentation and Bible translation efforts inadvertently preserved important aspects of Zou language and culture (Go, 1996).

Nevertheless, colonial archives frequently represented hill communities through administrative, ethnographic, and often exoticizing lenses. Indigenous voices were largely mediated through colonial officials, missionaries, and external observers, resulting in historical narratives that often-overlooked local perspectives and experiences (Smith, 2021). Consequently, oral traditions remain indispensable for reconstructing aspects of Zou history that are absent from official records. Folk songs, migration narratives, clan genealogies, and ritual traditions function as alternative historical archives through which the Zou community has preserved memories of migration, resistance, social organization, and cultural continuity. In this sense, Zou oral traditions constitute not merely cultural expressions but counter-archives that challenge colonial silences and contribute to the recovery of Indigenous historical consciousness (Zou, 2009; Zou & Evangeline Priscilla, 2023).

Historiographical Review

The scholarly recognition of oral traditions as legitimate sources of historical knowledge represents one of the most significant developments in modern historiography. For much of the nineteenth and early twentieth centuries, historians privileged written documents and regarded oral narratives as folklore or mythology rather than reliable historical evidence (Wolf, 1982).

This documentary bias frequently marginalized Indigenous societies whose histories were preserved through oral transmission.

Jan Vansina's (1985) pioneering work fundamentally challenged these assumptions by demonstrating that oral traditions constitute valuable historical sources when subjected to contextual and comparative analysis. Similarly, scholars such as Portelli (1991) and Thompson (2000) argue that oral narratives preserve not only historical events but also the meanings communities attach to their experiences. Oral traditions therefore function as repositories of historical consciousness, preserving memory through performance, symbolism, and intergenerational transmission.

The relationship between memory and history has likewise attracted considerable scholarly attention. Maurice Halbwachs (1992) argues that memory is fundamentally collective and sustained through social frameworks, while Connerton (1989) emphasizes the role of ritual and performance in preserving communal remembrance. These perspectives are particularly relevant to Indigenous societies, where songs, genealogies, ritual chants, and storytelling function as living archives of collective memory.

Recent scholarship has further questioned the epistemological assumptions underlying conventional historiography. Linda Tuhiwai Smith (2021) argues that colonial research practices marginalized Indigenous knowledge systems by privileging written documentation, while Michel-Rolph Trouillot (1995) demonstrates how historical narratives are shaped by silences produced through unequal relations of power. Consequently, the absence of written records should not be interpreted as the absence of history but rather as evidence of unequal archival production. Indigenous historiography therefore calls for recognizing oral traditions, ritual performances, and communal memory as legitimate forms of historical knowledge.

Within Northeast India, scholars have documented the historical significance of oral traditions among various Indigenous communities. Studies by Zama (1976), Vumson (1986), and

Malsawmi (2010) demonstrate that oral narratives preserve migration histories, clan relationships, customary institutions, and collective identities. Research on the Zou community by David Vumlallian Zou (2009) and Zou and Evangeline Priscilla (2023) has similarly explored questions of identity, folklore, and Indigenous knowledge.

Despite these important contributions, significant gaps remain. Existing studies have largely treated Zou oral traditions as cultural heritage or ethnographic materials, with limited attention to their historiographical significance. Few scholars have systematically examined how Zou songs, folklores, ritual chants, and genealogical traditions function as alternative historical archives. This study addresses that gap by arguing that Zou oral traditions preserve migration histories, political memory, ecological knowledge, kinship structures, and collective identity beyond formal written records.

Sources and Methods

This study adopts a qualitative interpretive approach informed by oral tradition studies, collective memory theory, and Indigenous historiography. The approach is appropriate for examining how Zou songs, folk narratives, ritual chants, and genealogical traditions preserve historical knowledge and sustain Indigenous historical consciousness.

The study draws upon purposively selected Zou oral traditions containing narratives related to migration, genealogy, political memory, spirituality, ecological knowledge, and customary institutions. Primary materials include traditional songs, folklores, ritual chants, and genealogical recitations, supplemented by published books, journal articles, ethnographic studies, and historical records concerning the Zou people and Indigenous oral traditions.

Data were collected through documentary research and textual compilation of oral materials. Original texts in the Zou language were translated into English by the author with due attention to their cultural meanings and historical context.

The collected materials were analyzed using qualitative textual and thematic analysis. Recurring themes—including migration, kinship, collective memory, political identity, spirituality, and ecological knowledge—were identified and interpreted through the theoretical perspectives of oral tradition, collective memory, and Indigenous historiography. To strengthen the interpretation, oral materials were compared with relevant historical and ethnographic literature.

While this study examines selected representative traditions rather than the entirety of Zou oral heritage, the materials provide a sufficient basis for understanding the historiographical significance of Zou songs and folklores as alternative historical archives.

Zou Songs as Historical Archives

1. Migration Narratives and Ancestral Memory

Migration occupies a central place in the historical consciousness of the Zou people. Among many Indigenous societies, migration narratives function not merely as stories of movement but as repositories of collective memory, territorial belonging, and ancestral identity (Vansina, 1985; Halbwachs, 1992). Within Zou oral traditions, songs, folktales, and genealogical narratives preserve memories of ancestral journeys through mountains, forests, rivers, and contested landscapes, thereby linking present generations with their historical past.

Migration songs frequently combine geographical references with emotional expressions of hardship, resilience, longing, and communal solidarity. As a result, these narratives function simultaneously as historical recollections and identity-forming texts. They establish continuity between ancestors and descendants while legitimizing cultural attachment to particular territories and landscapes. According to Zou folklore, the ancestral origins of the Zou people are associated with the emergence of three siblings - Sonthu, Songza, and Zahong[2] - from the mythical cave known as *Khul*[3] (Zou Literature Society, 2018).

Tuona pu-pa chinthu lelna, laizom ni-thum Khul a piengte himel ii e.
Laizom ni-thum Khul a piengteng, Zouta vontawi u-le-naute himel ii e.[4]

Translation

"This is the narration of our ancestral history, reflecting the identity of the three siblings born at Khul (Cave). These siblings are remembered as the ancestral brothers and sisters whose descendants became the Zou people."

Rather than emphasizing chronological precision, Zou migration narratives privilege relational memory and ancestral continuity. Mountains, rivers, caves, and forests serve as mnemonic landscapes through which historical experiences are remembered and transmitted. Such narratives preserve memories of settlement formation, inter-community relations, conflict, adaptation, and survival while simultaneously reinforcing collective identity (Connerton, 1989).

Many Zou migration traditions also recall movement from regions associated with present-day Myanmar into the Chin Hills and Manipur. While these accounts cannot always be verified through conventional documentary evidence, they remain valuable historical sources because they reveal how the community understands its origins and historical trajectory (Zou, 2009). Oral traditions therefore function not only as records of movement but also as cultural frameworks through which historical consciousness is maintained.

One widely known migration song, *Tibet Mual Pa'n* ("From Tibet Mountain"), illustrates how migration memories are preserved through poetic performance:

Tuan a pupa Tibet mualpa'n sualam manaw ta,
Vangkhua saisat nuailen khul dawng hong,
Mandalay tual ka pianna gam minthang hi e.[5]

Translation

"Our ancestors departed from the Tibetan highlands toward the east, clearing wilderness and establishing settlements. Mandalay,

the renowned place of my birth, stands as a landmark in the memory of our people."

Whether interpreted literally or symbolically, such songs preserve narratives of movement, settlement, struggle, and identity. Their historical significance lies not only in the events they recount but also in the ways they construct collective memory and belonging across generations (Portelli, 1991).

2. War Songs and Political Memory

War songs constitute one of the most significant categories of Zou oral tradition, serving as repositories of political memory, collective identity, and historical consciousness. Historically, inter-village conflicts, territorial disputes, defence against raids, and struggles for communal survival formed important aspects of social and political life among the hill communities of the Indo-Myanmar frontier (Singh, 1994; Zou, 2009). Within this context, war songs emerged as powerful vehicles for commemorating bravery, sacrifice, leadership, and communal solidarity.

Unlike conventional historical records, which often privilege administrative and military perspectives, Zou war songs preserve local experiences of conflict and resistance. They function as oral memorials that commemorate warriors, leaders, and significant historical events that frequently remain absent from written archives. Through poetic language and collective performance, these songs preserve memories of struggle while reinforcing communal identity and political legitimacy (Vansina, 1985; Connerton, 1989).

The political significance of Zou war songs became particularly evident during the colonial period. British military expeditions into the hill regions during the late nineteenth and early twentieth centuries generated profound social and political disruptions. While colonial archives frequently portrayed hill communities as "rebellious tribes" or "insurgents," Indigenous oral traditions often interpreted resistance as a defence of ancestral land, political autonomy, and cultural survival (Guha, 1982; Smith, 2021). Consequently, war songs function as counter-historical narratives

that challenge colonial representations and preserve Indigenous perspectives on conflict and resistance.

One of the most prominent expressions of anti-colonial sentiment in Zou oral literature is the poetic line:

Tuizum Mangkang kiilbang hing khang,
Zota kual zilbang liing e;
Pianna ka gamlei hi e! phal sing e!
Ka naamtem hiam a, i Zogam lei laal ka naw,
Sansii'n zeel e! Ngalliam vontawi ka lau lou lai e.[6]

Free Translation

> The seafaring White Imperialist coils like the destructive kill-creeper,
> The Zo world trembles as though shaken by an earthquake;
> This is the land of my birth, and I shall never abandon it;
> My sword is stained with blood from defending Zoland,
> Though wounded, I shall continue the struggle without fear.

The imagery employed in this song is deeply symbolic. Colonial authority is represented through metaphors such as the invasive *kill* creeper and the wild boar, both of which evoke destruction, encroachment, and danger. Such metaphors illustrate how Indigenous communities interpreted colonial expansion not merely as political domination but as a threat to social order, territorial integrity, and cultural existence. The song simultaneously expresses grief, resistance, and determination, transforming historical experience into collective memory.

Historian David Vumlallian Zou has argued that this folk song reflects the strong anti-imperial consciousness that emerged among the Zou people during the period surrounding the 1917–1919 Anglo-Kuki War, commonly referred to as the "Kuki Rising" (Zou, 2005). According to Zou, the symbolic portrayal of British colonial authorities as destructive forces reveals the depth of Indigenous resistance to colonial intervention. He further notes that although anti-colonial movements such as the Nupi Lan and the movement

associated with Rani Gaidinliu occupy prominent places in mainstream historical narratives, the contributions of the Zou and other Kuki-Chin communities remain comparatively underrepresented in the historiography of anti-colonial resistance in Northeast India (Zou, 2005).

The enduring relevance of these historical memories is evident in contemporary Zou cultural expressions. The famous phrase *"Tuizum Mangkang kiilbang hing khang"* has been reinterpreted in modern patriotic songs and cultural performances, demonstrating the continuing role of oral tradition in shaping collective identity. A notable example is the contemporary patriotic song *Satkhe Maiven*, popularized by Zou artists such as Jems Arjun:

Ka khanlai tangthu hing gen vang;
Tuizum Mangkang kil bang khang e.
Mihing chietchiet hing simmaw uh;
Ka zau lo e, pasal hangsan.[7]

Translation

I shall narrate the story of my youth;
The white rulers from across the sea rose like an enclosing barrier.
Though they looked down upon us with contempt,
I was not afraid, for I stood as a brave man.

The reinterpretation of historical themes in contemporary music illustrates how Zou war songs continue to function as living archives of political memory. Rather than preserving the past as static history, these songs actively transmit narratives of resistance, courage, and collective identity across generations. As such, they represent an important form of Indigenous historiography through which historical experiences are remembered, reinterpreted, and mobilized in the present (Taylor, 2003; Zou, 2009).

The Zou people possess a rich tradition of oral literature, encompassing a wide range of historical songs, clan chants, and ceremonial recitations that preserve their collective memory,

cultural values, and ancestral heritage. Among these is the *Hanla* of the Tungnung clan, a traditional chant that proclaims the identity, honour, and enduring legacy of the clan.

Tungnung Hanla

(Tungnung Victory Chant / Heroic Chant)

1. a. Ka pu Genthang suonkhahte; Tungnung min pu zing un.

   b. Khang chin khang tawntungin; a minthanna tang jing hen.

You descendants of our forefather Genthang, bear the noble name of Tungnung with pride. May its honour endure through every generation to come.

2. a. Gam leh nam kem kawm un; lungkhat tahin pang jing un.

   b. Gimna leh buaina teng; kipumpi'n zou jing un.

Safeguard your land and your people, standing together in one heart and one purpose. Whatever hardships or trials may arise, overcome them through unity and mutual strength.

3. a. Pasian thu zui kawm un; dikna lampi zui jing un.

   b. Nu leh pa zah kawm un; unau kizopna kem un.

Walk faithfully in the way of God, and follow the path of righteousness. Honour your father and mother, and preserve the bond of brotherhood.

4. a. Tungnung min loupi pen; lei leh vanah tang hen.

   b. Pu pate thu leh la teng; tawntungin ging jing hen.

May the honoured name of Tungnung be renowned on earth and under heaven. May the words and songs of our forefathers continue to be remembered forever.

Tungnung Hanla exemplifies the didactic character of Zou *hanla*. Rather than recounting historical events, it serves as a communal proclamation of values. Through parallelism, repetition, and direct exhortation, it reinforces the ideals of honour, unity, faith, filial

respect, and cultural continuity. As such, it functions both as a ceremonial chant and as a moral charter for succeeding generations.

Taithul (Kamkhuol) Hanla

(Victory Chant of the Taithul–Kamkhuol Lineage)

1. Thang bang khat ing, kamkei lungkuong ka guollaiah, phuolva vengtot ka bang e.

Ka guollaiah phuolva vengtot ka bang e, Hauta louhna khaimu bang ka tong e.

Like a mighty tree standing firm, I strengthen and protect the heart of the Kamkhuol homeland.

Within our cherished land, I stand as a steadfast guardian, watching over it with unwavering resolve. Like the lofty Hauta tree, I rise tall and unshaken, offering shelter and strength to my people.

2. Kamkei lungkuon muoltang tawn ing, azaulaiah vahon mu bang del ing.

Ka guollaiah e, phuolva vengtot ka bang e.

From the heights of the Kamkhuol hills to the farthest reaches of the plains, our homeland stretches in dignity and honour. Within our beloved land, I remain a faithful protector, standing watch over the inheritance entrusted to us.

Source: T. Lamkhothawng, Secretary, Taithul Phungpi Organization.

Taithul (Kamkhuol) Hanla is a concise yet powerful chant that portrays the ideal leader or clansman as both a guardian and a pillar of stability. Through images of towering trees and an expansive homeland, it affirms that true strength lies not in conquest but in faithfully protecting one's people, land, and ancestral heritage. The chant serves as both a declaration of identity and an exhortation to every generation to preserve the honour and security of the Kamkhuol lineage.

3. Love and Courtship Songs or *Sannem Laa*

Love and courtship songs, commonly known among the Zou as *Sannem Laa*, constitute an important genre within Zou oral literature and cultural life. These songs served as socially sanctioned forms of emotional expression through which young men and women communicated affection, admiration, longing, separation, and emotional suffering. In traditional Zou society, where social interactions between unmarried men and women were regulated by customary norms, songs provided a culturally acceptable medium for expressing personal feelings and romantic aspirations. Performed during festivals, communal gatherings, evening social interactions, and other cultural occasions, these songs reveal the emotional depth, aesthetic sensibilities, and poetic creativity of the Zou people (Vansina, 1985; Zou & Evangeline Priscilla, 2023).

Beyond their romantic themes, courtship songs functioned as important cultural texts that reflected the social values and moral expectations of the community. They frequently celebrated qualities such as loyalty, modesty, courage, industriousness, beauty, and faithfulness, which were considered desirable attributes in prospective marriage partners. At the same time, these songs illuminate broader social realities relating to marriage customs, clan relationships, parental authority, and family honour. Through their narratives and symbolism, they provide valuable insights into gender relations and the social organization of traditional Zou society (Halbwachs, 1992).

Ngaiteng toh sum bang touna ding, sunnichin lunglai ka huol, zalmang ka san aw e. Ka zalmang zu bang sem a leh, vangngai man sing lemkhem ing, ka senlai sim bang kha lawm aw.

Free translation

> "Like a precious ornament that I long to possess, My heart yearns for you day and night. I carry within me a deep longing and affection for you.

This traditional Zou love song expresses deep affection, longing, and emotional devotion toward a beloved person. The singer compares his love to a precious possession or treasured ornament, emphasizing how valuable and dear the loved one is to him. The lyrics reveal that the beloved occupies his thoughts continuously, both day and night.

If only my longing could be fashioned like fine wine, I would carefully preserve and cherish it. O beloved companion, you are as precious to me. As the cherished memories of my youthful days."

A recurring theme within Zou love songs is the experience of separation and longing. Many compositions narrate the emotional struggles of lovers confronted by social barriers, clan restrictions, economic hardship, geographical distance, or parental disapproval. Such songs preserve what may be described as the "emotional history" of the community by recording personal experiences that rarely appear in formal historical accounts. In this sense, courtship songs serve not only as artistic expressions but also as repositories of social memory and cultural values (Connerton, 1989).

One of the most celebrated love songs among the Chin-Kuki-Mizo peoples is attributed to the renowned Zou composer and poet Pu Haumang Manlun. The song expresses the ideals of companionship, mutual affection, and enduring unity:

> *Aw, vang ngai simthu khau bang sut pan tai e,*
> *Zo vakhu kop bang in leng vai lung kituo in.*[8]

Free Translation

> Our cherished story of love unfolds like a carefully woven thread;
> May our hearts remain united in harmony like a pair of mountain doves.

The imagery employed in this composition is both intimate and symbolic. The metaphor of an unfolding thread suggests the gradual development of a meaningful relationship, while the image of the mountain dove symbolizes fidelity, companionship, and emotional harmony. Such imagery reflects a broader Indigenous aesthetic in

which human emotions are frequently expressed through references to the natural environment. The song emphasizes not only romantic attachment but also the aspiration for lifelong unity, mutual commitment, and emotional resilience.

From a historiographical perspective, songs such as this provide valuable evidence of how emotions, relationships, and social expectations were understood within traditional Zou society. While political events, warfare, and migration often dominate written historical narratives, love songs preserve dimensions of everyday life that are equally important for understanding the lived experiences of past generations. They reveal how individuals negotiated affection, social obligations, and communal expectations within the cultural framework of the Zou people. Consequently, *Sannem Laa* should be understood not merely as romantic poetry but as an important component of the oral archive through which social memory, cultural values, and emotional histories have been transmitted across generations (Portelli, 1991; Taylor, 2003).

4. Kaa La or Lamentation Songs

Lamentation songs constitute an important genre within Zou oral tradition, serving as powerful expressions of grief, remembrance, and communal solidarity. Performed during funerals, mourning rituals, and commemorative gatherings, these songs memorialize the deceased while simultaneously reaffirming kinship bonds, clan relationships, and collective identity. Beyond their emotional function, lamentation songs preserve genealogical memory, cultural values, and spiritual beliefs concerning death, the afterlife, and the enduring relationship between the living and the dead (Halbwachs, 1992; Connerton, 1989).

In many Indigenous societies, mourning songs function as what may be termed "emotional archives," preserving personal and communal experiences of loss that are seldom documented in formal historical records. Through poetic language, symbolism, and performance, such songs transform individual grief into collective memory, allowing communities to remember deceased relatives while

reinforcing social cohesion. Among the Zou people, lamentation songs often reflect themes of separation, longing, ancestral belonging, and the vulnerability of those left behind. They provide valuable insights into family structures, emotional relationships, and cultural understandings of mortality (Vansina, 1985; Portelli, 1991).

One poignant example is the traditional Zou lamentation song *Zuo Aw!* ("O Father!"), which expresses profound sorrow over the loss of a father and the emotional dislocation experienced by surviving family members.

> *Zuo aw tuong nung na'ng sia pa'n, Na min thei hang lou lou veng e;*
> *Lou chim la'ng e, pienna ka zuo aw, Tuong nung na'ng sie apa'n;*
> *Vangkhuo limlien sausuon dai in damta e, Mim hang pienna ka it tuunnu toh;*
> *Tuonglam sa hang vaimaw ung e.*[9]

Free Translation

> O Father, from the day you departed and left me in this mortal world, I have never ceased to call upon your name. My heart continues to yearn for you without rest. Since you journeyed from this earthly life, peace has settled upon that ancestral homeland where you now dwell in grace, together with my beloved mother who gave me life and nurtured my earliest days. Yet I remain behind like a solitary wanderer upon an unfamiliar path, searching through the shadows and longing for the warmth of your presence once more.

The song illustrates how personal bereavement is articulated through imagery of separation, wandering, and longing. The deceased father is remembered not merely as an individual but as a source of guidance, protection, and familial stability. His absence creates both emotional and social dislocation, leaving the surviving family vulnerable and uncertain. The recurring invocation of the father's name reflects the enduring connection between memory and identity, demonstrating how oral tradition preserves relationships beyond physical death.

From a historiographical perspective, *Zuo Aw!* reveals dimensions of everyday life often absent from conventional historical narratives. While political histories tend to focus on warfare, leadership, and institutional developments, lamentation songs preserve the emotional realities of ordinary people. They provide valuable evidence concerning family structures, gendered experiences of grief, intergenerational relationships, and Indigenous conceptions of mortality and remembrance. In doing so, they broaden our understanding of history by incorporating emotional and experiential dimensions of human life that written archives frequently overlook (Portelli, 1991).

Furthermore, the song reflects a broader Indigenous worldview in which the deceased remain part of the moral and emotional universe of the living. Memory is sustained not through monuments or written records alone but through recurring acts of remembrance, performance, and storytelling. As Connerton (1989) argues, collective memory is continually reproduced through ritualized practices, and lamentation songs represent one of the most important means through which communities maintain continuity between past and present.

Consequently, Zou lamentation songs should be understood not merely as expressions of sorrow but as significant oral archives that preserve emotional history, social memory, and cultural understandings of life, death, and kinship. Through their continued performance and transmission, they ensure that the experiences and memories of previous generations remain embedded within the collective consciousness of the community.

5. Ritual and Religious Songs

Before Christianization, ritual songs accompanied sacrifices, ancestral worship, and spiritual ceremonies. **Pusa Pasa[10] Biahna** is one of the traditional indigenous religious ceremonies of the Zou people that predates the arrival of Christianity. It belongs to the broader system of ancestral worship and ritual practices through which the Zou sought the blessings of the Supreme Being and other

spiritual powers for the welfare of the family and community. Although the practice has largely disappeared following the widespread conversion of the Zou to Christianity during the twentieth century, it remains an important aspect of Zou cultural heritage.

Suimuol a Pusa Pasa Kithoina

1. Suimuol a pu diato, pa diato.
2. Siel tawh diato, taang tawh diato.
3. Cidam kangetna hi, ludam kangetna hi.
4. Tugatam kangetna hi, heigatam kangetna hi.
5. Mimza ka ngetna hi, taangza ka ngetna hi.
6. Cidam ei pien, ludam ei pien.
7. Tugatam ei pien, heigatam ei pien.
8. Mimza ei khien, taangza ei khien.
9. Tanu tam, tapa tam ei khien.

Explanation in English

1. The *Pusa Pasa* worship is conducted in the village of Suimuol.
2. The *Pusa Pasa* worship is performed for the well-being and prosperity of cattle and mithun.
3. During the *Pusa Pasa* worship, prayers are offered for healing and good health.
4. During the *Pusa Pasa* worship, prayers are made for many sons, daughters, grandchildren, and descendants.
5. During the *Pusa Pasa* worship, prayers are offered for abundant food, drink, people, and livestock.
6. During the *Pusa Pasa* worship, prayers are offered for health and well-being.
7. During the *Pusa Pasa* worship, prayers are offered for many hardworking sons and daughters who will continue the family and work the land.

8. During the *Pusa Pasa* worship, prayers are offered for the multiplication of both people and livestock.
9. During the *Pusa Pasa* worship, prayers are offered that families may be blessed with many daughters and sons.

From an anthropological perspective, *Pusa Pasa Biahna* is an important source for understanding the traditional religion of the Zou. The preserved invocations reveal a worldview centred on divine dependence, communal welfare, fertility, health, and prosperity. Rather than focusing on individual gain, the prayers consistently seek blessings for the entire household, livestock, crops, and village. As such, they offer a rare window into the spiritual life, social organization, and cultural values of the pre-Christian Zou people and deserve careful documentation and scholarly study as part of the community's intangible cultural heritage.

Though many practices declined after conversion, elements survived within cultural performances and church music traditions. Pu Thongpau, T. Thongpao[11], fondly remembered as one of the greatest distinguished songwriters beautifully put the arrival of the Gospel into a song as "Pisei Pusei lungmawlte'n ana theiphah lou" in 1968 which poetically tells the story of the journey of the Cross/Gospel.

Pisei Pusei lungmawlte'n ana theiphah lou,
Mallam huikhi hing lang in abanban a hing sem in;
Tu'n ei khangthahte laiah pah namtui bangin,
A hing jelta lailung sungah.

Free Translation

"Our simple-minded grandmothers and grandfathers did not realize it back then,
As the northern breeze blew and gently nudged them one by one;
But now, among us the younger generation, like a fragrant flower,
It spreads beautifully, deep within our hearts."

6. Clan Songs / Lineage Song

Among the Zou people and the wider Chin-Kuki-Mizo communities of Northeast India and northwestern Myanmar, clan songs - commonly known as *Beh-le-Phung La* (Clan Songs) or *Phung La* (Lineage Songs) - occupy a distinctive place within the corpus of oral tradition. Unlike *Sannem Laa*, which primarily express romantic emotions and social relationships, clan songs function as repositories of genealogical memory, ancestral history, collective identity, and lineage pride. Through repeated performance across generations, these songs preserve the historical consciousness of clans and reinforce social cohesion within the community (Vansina, 1985; Halbwachs, 1992).

Lineage songs perform several important social and historical functions. First, they preserve ancestral genealogies and clan origins in societies where written genealogical records were historically limited. Second, they affirm collective identity by linking present generations with their ancestors. Third, they reinforce social solidarity by reminding clan members of their shared heritage, responsibilities, and cultural values. In this sense, clan songs serve as oral archives through which historical knowledge is transmitted and maintained across generations (Connerton, 1989).

One example is the *Pu Milun*[12] *Lapi*, a lineage song that celebrates ancestral origins and the continuity of descendants:

Zo tawi Lunmang Khul ah tu'ng e,
sakamkei bang giel ingh ee.
Tung khaimu bang daw-aii kasan,
sawntel ka simh teng aw ee.

Translation

We, the descendants of Zo, have arrived at the ancestral cave (Khul); like a majestic tiger, we have established our presence and flourished.
Like an eagle soaring across the heavens, I look upon and embrace the generations of descendants gathered beneath me.

The imagery of the tiger and eagle symbolizes strength, courage, leadership, and continuity. The reference to *Khul*, the mythical ancestral cave, connects the clan to broader Zou origin traditions and reinforces a shared sense of ancestry and belonging. Such songs function not only as genealogical records but also as narratives of collective identity and historical legitimacy.

Pu Tungnung Lapi[13]

Another notable example is the *Pu Tungnung Lapi*, which celebrates ancestral prestige and ritual authority:

Ka phung Tungnung guoltung ka tuonna hi e,
Ka pu Genthang Zanglawi bang thanna hi e.
Ka hun sem e, thangvan lai keh in kie'ng e.
Ka nawna leivui ka kai sak ngon hi e.
Tungsuon tang siel ka gaw kumluong pellou e.

Translation

I stand upon the lofty summit of my noble lineage,
Where the spirit of my ancestor Genthang reigns with honour and distinction.
When my appointed time arrives, even the heavens shall bear witness,
As the dust of my footsteps rises in glory. Yet the road before me still lies without end.

The song reflects a strong sense of lineage pride and ancestral continuity. The invocation of the ancestor Genthang illustrates how clan songs preserve genealogical memory while simultaneously affirming social status and historical legitimacy. Such songs provide valuable insights into the ways in which historical authority and identity are constructed within Zou society. This brief song is a reflective ancestral hymn rather than merely a genealogy. It expresses three important themes in traditional Zou philosophy: Pride in Ancestry "Ka phung Tungnung...", Honouring the Forefather "Ka pu Genthang..." and Reflection on Life**.** Rather than functioning solely as a song of praise, *Tungnung Lapi* serves as a meditation on ancestry, the passage of time, and the enduring

connection between the living and their forebears. It reminds listeners that while human life is fleeting, one's heritage and responsibilities to the clan continue across generations.

Pu Tungdim Lapi

Pu Tungdim Lapi[14] is more than a work song. It presents a vision of an ideal Zou community, where every individual contributes through labour, craftsmanship, fellowship, and reverence for elders. Everyday tasks - cutting wood, gathering cane, drawing water - are transformed into expressions of cultural identity and communal responsibility, illustrating how ordinary life itself becomes a vehicle for preserving tradition.

1. ***a.*** *Shing ka den, shing ka den aw e; Nantal dinga shing ka den.*
   b. *Ai ka den, ai ka den aw e; Phut-hil dinga ai ka den.*

Literary Translation

a. I pound the ginger; oh I pound the ginger; I pound the ginger for Nantal
b. I crush the turmeric; oh I crush the turmeric; I crush the turmeric for *Phut-hil*.

2. ***a.*** *Nantal na hantuol zangah, sielching naupang tanglam e,*
   b. *Va luiluong leh Vahanha in; ka suong palvan bawm e.*

Literary Translation

1. **a.** Upon the vast graveyard of Nantal, the young Sielching dance alone with joy.

b. Together with friends and companions, we rejoice in unity and fellowship.

2. **a.** *Nawp khopi leh Thawt khopi ama ni ka saikah e, ama ni ka saikah e; chieutui lunlaia, apaupen ka tha, ka tha lunlaiah, ahangpen ka man e.*
   b. *Zuo daw ka pa tangtungah, lalhen bel bang tou e.*

Literary Translation

a. Among the gourds and bamboo vessels I make my choice; from the clear spring I draw the finest water. From the ripest fruits I take the best, and from the strongest stalks I choose the finest.

b. Before my honoured father, I lay these offerings with dignity and respect.

Similarly, the *Pu Tungdim Lapi* emphasizes kinship bonds, clan solidarity, and ancestral remembrance through metaphorical language and ritual symbolism. References to trees, rivers, landscapes, and communal gatherings illustrate the interconnected relationship between lineage, territory, and collective memory. Through these symbolic representations, the song reinforces social cohesion and preserves historical consciousness across generations.

Pu Manlun, Mantuong, Milun, Mangson leh Hangvung Lapi[15]

1. ***a.*** *Ka pien masang mi singta aw, apieng lah mi umlou e,*
   b. *Luntawi tem bang kileh ing, tung chieng vangkhuo sat ing e.*

Translation: *Ere my dawn broke, the world stood bare and void, Yet as Manlun's son, I cleave through the dark like a blade, carving my dwelling place.*

2. ***a.*** *Mim bang pienchil nuoi lenkul hong, Luntawi tang kamkei hing e.*
   b. *Sielsiel tange, nuoi lenkulah Lun min, suon ding umlou e.*

Translation: "Unlocking the fortress of the cave stood the warrior tiger, born of Manlun's blood. Now I languish in the shadows, mourning a desolate land where no noble crest remains."

3. **a.** *Dou muolpi bang zung neitange, lawla mang tunnu hing e.*
   b. *Lawla mang tunnu hing e, ka hun kammuol sem aw e.*

Translation

a. Like mighty mountains that once stood firm, even they have been worn away by time.
b. Time has carried everything away; my own days, too, are swiftly passing.

4. **a.** *Guol khawlou zang sangeu aw e, ka sanglaiah noukeu e.*
   b. *Alan namzingzun lel e, kieng lan leidouin lel e.*

Translation

a. Friends and companions with whom I once shared life have gone before me.
b. Their footprints have faded, and their resting places have been claimed by the earth.

5. **a.** Tuhin ka thau luong neng aw e, Khalin ka kai lieng neng neng e.
   b. Tuha ka neh limzaw maw? Khala ka neh limzaw maw?

Translation

a. Now my strength grows weak, and my body can scarcely bear its burdens.
b. Where shall I find my final rest? Where shall I lay down in peace?

This song belongs collectively to the Manlun, Mantuong, Milun, Mangson, and Hangvung clans, reflecting their shared ancestry and cultural ties. Rather than praising one clan alone, it affirms solidarity among these closely connected lineages. Unlike songs that focus on individual achievement, *Manlun, Mantuong, Milun, Mangson leh Hangvung Lapi* is a collective meditation on kinship, continuity, and belonging. Its movement from ancestral remembrance to the individual's search for direction reflects a characteristic feature of Zou oral poetry: the belief that one's personal journey is inseparable from the history and honour of the community. The recurring images of the hearth, the mountain, and the crossroads evoke fellowship, resilience, and moral choice. Together, they affirm that while generations pass and people scatter across different places, the bonds of ancestry remain a guiding force for the future.

Mate Lapi (Song of the Mate Clan)[16]

1. ***a.*** *Ka lamlou kimongsuon e; chieu lumsuong za chieng ing e.*
   b. *Ka diplou kimongsuon e; nam za bemin sing ing e.*

Literary Translation

A. As I journey onward with hope in my heart, I behold the beauty spread across the hills and valleys.

B. As I continue my life's journey, I witness the richness and abundance of the land.

2. ***a.*** *I sah suong khopi nenah; sangtel hang sing bang sieng e.*
b. *Hang kuonva aw ulenau aw; hangtang bang nawn tahlang e.*

Literary Translation

A. Beside the cool spring where clear waters flow, the birds sing sweetly among the trees.

B. The mountain slopes echo with their songs, and the valleys resound with joyful harmony.

3. a. Thei bang senin sanggang e; tang sangga sielin huoi e.
b. Tang sangga sielin huoi e; lie sanggah tangin huoi e.

Literary Translation

A. Like ripe fruits hanging in abundance, the hills are adorned with beauty.

B. The hills flourish with splendour, and every mountain ridge rejoices in its fullness.

4. ***a.*** *Tongchoim tang e; tongchiem tang e, ka zuo batlei tongchiem tang e.*
b. *Ka zuo batlei tongchiem tang e, Janga pehsik ka zuo kain tuong tungna e.*

Literary Translation

A. The great drum resounds; the gong rings aloud - throughout my homeland their voices are heard.

B. Across my native land the drums continue to sound, calling our people together in unity and celebration.

Mate Lapi is a lyrical celebration of both landscape and community. Through vivid images of springs, birds, fruit-bearing trees, and resonant hills, it presents the homeland as a place of beauty, abundance, and belonging. The concluding image of the drum and gong transforms the natural setting into a living community, where

music unites the people and affirms their shared identity. The song reminds listeners that the land is not merely a place to inhabit but a cherished inheritance that shapes memory, culture, and collective life.

Doumul Suontah Lapi (Song of Doumul Suontah)[17]

1. a- *Mi zuo deiteng ka zuo in, deiva ching e.*
   b- Sanglien-sangneu, Zuo dei aw, muol ah suong e.

Translation

A. I believe my father desires exactly what every other father wishes for.

B. Every triumph, great and small, that our beloved fathers wished for is now carved in stone upon the hills.

2. *a- Mi tun deiteng ka tun in deiva ching e.*
   b- Siel leh sawmtang, tun dei aw; sumtuol ah tuong e.

Translation

A. I believe my father desires exactly what every other father wishes for.

B. The abundance and prosperity our beloved mothers prayed for have now arrived at our doorstep.

The song conveys the universal aspiration of every Zou family - to possess a home, cultivate fertile land, and enjoy prosperity through abundant harvests and livestock. It celebrates the fulfilment of these aspirations within the ancestral homeland.

Phiemphu Lapi[18]

These seven stanzas from *Phiemphu Khongthu Sutna* represent high literary Zou folk poetry (*La*). They are dense with archaic idioms, metaphorical imagery of physical labor, domestic prosperity, ancestral boundaries, and ritual triumphs

1. *a- Sumtuol simsinggil phut ing; kotgawl sia leh suongsan.*

   b- Phaikhuo ah ka ninu in; ma bang amna'n hing nei.

Translation: At the very heart of our front courtyard, I lay the deep wooden foundation; I strengthen the great entrance with tribute, honour, and the enduring red boundary stones. Within this beautiful valley village, my beloved sisters and maternal kinswomen cherish me, surrounding me with honour, affection, and unwavering care.

2. *a- Ka sawmsiel zin bang khang (kha ing); tuonglam kawm khat khahna.*

   b- Phaikhuo ah u-le-nau in; ma bang amna'n hing nei.

Translation: My treasured mithuns increase in number like drifting clouds; they stand as guardians, protecting the narrow mountain pass that leads to our village. Throughout the valley, my brothers, sisters, and extended family hold me in deep affection and esteem, embracing me as one of their own.

3. *a- Kawlah Lawi leh Sioel thuong; veita mang leh khau thuong.*

   b- Kotgawl tultapi aw; lailu tawm bang kikat.

Translation: Across the valleys and hillsides, buffaloes and mithuns graze freely; our granaries overflow with grain, and our ropes are filled with the wealth of plentiful livestock. O ancient gateway of our ancestral home, you stand firm through the ages, bound together like a sacred knot that protects the heart of our household.

4. *a- Lap khuo bel bang suon ing; jangta lou bang kawm ing.*

   b- Jangta lou bang kawm ing; jangtawi ka guikhau khing.

Translation*:* Like extending the borders of a thriving village, I enlarge our homeland, joining together the fertile fields into one flourishing domain. As these fertile lands are united, I strengthen the ancient roots of our inheritance, binding our ancestral homeland together with enduring ties.

5. *a- Chinthupha ka deimanin; sihsielah chinthu kha'ng.*

   b- Sihsiel laltang lal dei aw; tuonglam ma bang ki-am.

Translation: Desiring to preserve wise counsel and noble customs, I pass these treasured teachings to future generations as a lasting inheritance. O honoured chief of our people, may the path before us remain peaceful, righteous, and prosperous for all.

6. *a- Mipuvon tonningzou aw; thangvahpi tuongtunna.*

   b- Ei puvon tonningzou aw; Aisa leh sietlei hal.

Translation: O glorious celebration of our forefathers, you proclaim the greatness and honour of our ancestral heritage. Through the sacred festival of our ancestors, we celebrate triumph over adversity and the purification and blessing of our land.

7. *a- Kamsanlaiah lalmi vanawt tang; tuong ka tuna suilung tailou.*

   b- Tuong ka tuna suilung tailou; ka senguol toh khomuolah suong.

Translation: Among songs of honour I stand with the noble ones; when my life's journey is complete, my heart rests in perfect peace. With an untroubled heart I gather with my companions, raising enduring memorial stones upon the hills as a testament to our shared legacy. [19]

Phiemphu Lapi is rich in symbolic language. Terms such as kotgawl (the principal entrance or village gateway), suongsan (boundary or memorial stones), sawmsiel (mithun, a symbol of prestige and wealth), and tonningzou (ancestral celebration or feast of merit) embody concepts that extend beyond their literal meanings. They represent security, prosperity, kinship, ancestral honour, and the continuity of the clan. Consequently, an interpretive translation is often more appropriate than a strictly literal one, as it better conveys the cultural and ceremonial significance embedded in the song.

Innpi Hangshing Lapi[20]

1. *a. Sietlei pah bang ka momin; tun leh ka zuo kha kie e.*

   b. Ningtam ka guoltouin, chin hau pah bang awkhi pil tang bang the.

Translation: Upon the firm earth I have established my home, and today my household stands secure. Through the wisdom and labour of many, our home has become strong, prosperous, and well protected.

2. *a. Kho khang gunlui pieujangah; lal kap piel bang del ing.*

   b. Ka langlam leh guol langlam; themjangah kopin khing.

Translation: Within the ancient settlement of our forefathers, I lay the enduring foundation of our house. The paths of my family and my clan are joined together in lasting unity.

3. *a. Ka gal a khuongsai pauten; ka lamlou vuisai ngen e.*

   b. Ka lamlou Vuisai ngen e; nang neilou al bang da'ng (da ing).

Translation: May my companions remain steadfast; may I never abandon the land of my ancestors. I shall remain faithful to my ancestral home, for nowhere else can equal its worth.

4. *a. Buoltui a ka vei munah; hau mi sing in um ung.*

   b. Hau mi sing in um ing e; Naw lel tumten um ung aw e.

Translation: Where clear waters flow, may prosperous people always dwell. May prosperous families continue to flourish there, and may peace and abundance remain forever.

Innpi Hangshing Lapi is more than a song about building a house. In Zou oral tradition, the *house* symbolizes the family, the clan, and the continuity of ancestral heritage. Establishing a firm household is portrayed as a communal achievement, sustained by wisdom, cooperation, and loyalty. The song concludes with a blessing that prosperity, peace, and strong family bonds may endure for generations, making it both a celebration of home and a prayer for the future.

Samte Lapi[21]

1. *a. Lailung tungah ka touvin; ka gam ka va en e.*

   b. Gam nuom tah ka muh in; lungdamna'n ka dim e.

Translation: Standing upon the hilltop, I gaze across my homeland. As I behold its beauty, my heart overflows with joy.

2. *a. Chimtui ah kamkei'n khuo sat tang; Tutom phohbang ling nei e.*

   b. Khang vaimang in suon la e; Hau vah sie dong ta ing e..

Translation: I founded the village of Chimtui (also known as Chimnuai); I am strong and sharp like a mighty thorn; No enemy could overthrow my lordship/chiefship; I collect tributes all around.

3. *a. Unau leh lawmte toh; lungkhat tahin ka um e.*

   b. Gim leh buaina hong tung hen; kizopna ka sut lou e.

Translation: Together with my brothers, sisters, and friends, I live in harmony and unity. Though hardship and trials may come, I shall never break the bond that unites us.

4. *a. Tu leh tu suonkhahte; gam leh nam kem jing hen.*

   b. Samte min loupi pen; khang tawntungin tang hen.

May the generations yet to come continue to protect our land and our people. May the noble name of the Samte clan shine with honour throughout all generations.

Samte Lapi is a song of one of the earliest settlement history of the Zo people, identity, ancestry, and communal responsibility. Rather than recounting historical events, it expresses the ideals that define the Samte community. Like many traditional Zou clan songs, *Samte Lapi* combines personal reflection with collective memory. The hilltop serves as a vantage point from which the singer contemplates not only the beauty of the homeland but also the responsibility inherited from previous generations. The recurring themes of honour, unity, and stewardship remind listeners that the true legacy

of a clan lies not merely in its history but in the commitment of each generation to uphold its values and identity.

Taithul (Kamkhuol) Lapi

(Taithul – Song of the Kamkhuol Lineage)

1. *a. Khuolzin ka gam ka tung in; ka lung a nuom mama e.*

   b. Ka pu leh pate gam ah; ka innsung ka din e.

'As I return to my homeland, my heart is filled with immeasurable joy. In the land of my forefathers, I establish my household once again.'

2. *a. Gam nuom leh tuihing nei; lou leh lohpha dim e.*

   b. Gamlui minthang ka kem in; ka nam min ka choi e.

'My homeland is rich with fertile fields, flowing waters, and abundant harvests. I preserve the honoured name of my ancestral land, and uphold the dignity of my people'.

3. *a. Unau leh lawmte toh; lungkhat tahin ka um e.*

   b. Khuolzin ka hitaleh; ka gam ka mang ngai e.

'Together with my relatives and companions, I live in unity and mutual affection. Even when I journey to distant places, my thoughts continually return to my homeland'.

4. *a. Khangthak hong dingte'n; pu pate thu ngai hen.*

   b. Kamkhuol min loupi pen; tawntungin tang jing hen.

'May the generations yet to come heed the wisdom of our forefathers. May the noble name of the Kamkhuol lineage endure in honour throughout all generations'.

Like many traditional Zou clan songs, *Taithul (Kamkhuol) Lapi* intertwines personal experience with collective memory. The journey home becomes a metaphor for reconnecting with one's heritage, while the repeated emphasis on the homeland, kinship, and ancestral wisdom reflects enduring Zou values. The closing blessing

expresses the hope that the honour and identity of the Kamkhuol lineage will continue to flourish through succeeding generations.

From a historiographical perspective, clan songs occupy a unique position within Zou oral tradition. While they may not provide precise chronological accounts of historical events, they preserve genealogical knowledge, clan histories, territorial memories, and social structures that are often absent from written records. They reveal how communities remember their ancestors, construct collective identities, and maintain continuity with the past. In this regard, clan songs function as oral historical archives through which the Zou people preserve and transmit their lineage histories across generations

Consequently, *Beh-le-Phung La* should be understood not merely as ceremonial or cultural performances but as significant historical texts that embody genealogical memory, social identity, and Indigenous historical consciousness. Their continued performance ensures that ancestral histories remain embedded within the collective memory of the community, thereby sustaining cultural continuity in the face of social and historical change.

Folklore and Social Institutions

1. Clan Genealogies and Kinship

Genealogical recitations occupy a central place within Zou oral tradition, serving as important repositories of historical memory, kinship identity, and social continuity. In societies where written records were historically limited, genealogies functioned as oral archives through which lineage histories, ancestral connections, inheritance rights, marriage regulations, and clan affiliations were preserved and transmitted across generations (Vansina, 1985). These genealogical traditions constitute a vital component of Zou historical consciousness, linking contemporary communities with their ancestral past.

Beyond their mnemonic function, genealogies perform important social and political roles. They reinforce collective identity by

situating individuals within broader networks of kinship and ancestry, thereby fostering social cohesion and communal belonging. Genealogical narratives also contribute to the legitimization of leadership positions, territorial claims, and customary rights by establishing continuity between present-day communities and their ancestral predecessors (Halbwachs, 1992). Through repeated recitation and communal remembrance, genealogies preserve not only family histories but also the social structures and cultural values that sustain community life.

Anthropological studies have long recognized that oral genealogies may compress, expand, or selectively emphasize particular generations according to social and cultural needs (Vansina, 1985). Their significance, however, does not lie primarily in providing precise chronological records. Rather, their value resides in preserving relational structures, collective memory, and social identity. Genealogies therefore function as historical narratives that communicate how communities understand their origins, continuity, and place within the wider social world (Connerton, 1989).

Among the Zou people, one notable expression of genealogical consciousness is found in the traditional naming system. Naming practices often serve as mechanisms for preserving ancestral memory and maintaining continuity within the lineage. Children are frequently named after forefathers, grandfathers, or other respected ancestors, thereby embedding genealogical knowledge within everyday social life. Such practices enable successive generations to remember and trace family histories through personal names, transforming naming into an important form of oral historical transmission.

For example, looking at the author's lineage for a clearer picture. His forefather Seng-On eldest son is Vumkam, Vumkam eldest son is Onkham (named from Sengon), Onkham eldest son is Kamzakhup (named from Vumkam), Kamzakhup eldest son is Khamzahau (named from Onkham).[22] Through this cyclical pattern of ancestral

naming, genealogical memory is preserved across multiple generations. The naming system functions not merely as a marker of personal identity but as a living archive that records lineage continuity and ancestral relationships.

From a historiographical perspective, such practices illustrate how historical knowledge may be preserved through cultural institutions beyond written documentation. The Zou naming tradition demonstrates that genealogy is embedded not only in formal recitations but also in everyday social practices. Names become mnemonic devices through which ancestral histories are remembered, transmitted, and continually renewed within the community. In this sense, genealogical traditions function as alternative historical records that preserve kinship memory and reinforce collective identity across generations (Portelli, 1991; Smith, 2021).

Consequently, clan genealogies should be understood as more than records of biological descent. They constitute dynamic systems of historical preservation through which the Zou people maintain connections with their ancestors, regulate social relationships, and sustain a shared sense of identity and belonging. As oral archives, they provide valuable insights into the ways Indigenous communities preserve and transmit historical knowledge outside conventional written records.

2. Agricultural Songs and Ecological Knowledge

Agricultural songs constitute an important component of Zou oral tradition, reflecting the intimate relationship between community life, environmental knowledge, and subsistence practices. Traditionally, agriculture formed the economic and social foundation of Zou society, and farming activities were deeply embedded within communal life. Songs associated with cultivation, planting, harvesting, and land preparation preserved knowledge about seasonal cycles, weather patterns, ecological conditions, and collective labour systems. Through repeated performance, these songs transmitted practical knowledge while simultaneously

reinforcing social solidarity and cultural identity (Vansina, 1985; Ong, 1982).

Beyond their utilitarian function, agricultural songs served as repositories of environmental memory. They recorded the experiences of generations who depended upon the land for survival and developed sophisticated understandings of local ecosystems. Such songs reveal how Indigenous communities interpreted landscapes not merely as economic resources but as living environments intertwined with social, cultural, and spiritual life. In this sense, agricultural songs function as oral records of ecological adaptation and communal resilience (Smith, 2021).

The performative nature of agricultural songs also transformed labour into a collective cultural experience. Sung during land clearing, sowing, harvesting, and communal work activities, these songs synchronized physical effort, encouraged cooperation, and strengthened communal bonds. They preserved memories of hardship, perseverance, and collective responsibility while fostering a shared sense of belonging among participants (Connerton, 1989).

A notable example is the following traditional Zou agricultural song:

Kei ka kuon ding Zoulei ah,
Bu-al khuonma'n ka kuon ding a,
Amuol sang teng ka lep ding a,
A haw guom teng ka jui ding hi.

Mi tun ma in ka tung ding a,
Lian pipi in ka huol ding a,
Haichi chikim ka tawi ding hi.

Doupi nisa sanan le zong,
Tuaiguo gialte kenan le zong,
Khopi huikthawm gingnan le zong,
Kei ka kuon ding Zoulei ah.[23]

Free Translation

I shall journey to the land of the Zou;
I shall go before the granaries are filled.
I shall clear the steep hillsides,
And follow every winding path before me.

I shall arrive before others come,
And cultivate the fields with great determination,
Gathering a plentiful harvest from the earth.

Though the scorching sun may burn,
Though storms and heavy rains may descend,
Though fierce winds may sweep across the land,
Still, I shall journey to the land of the Zou.

This song illustrates the deep connection between human labour and the natural environment. The imagery of hills, pathways, granaries, sunlight, rain, and wind reflects a lived engagement with the agricultural landscape. At the same time, the song expresses perseverance, determination, and attachment to ancestral land. The repeated declaration of returning to *Zoulei* (the land of the Zou) signifies not only a physical destination but also a cultural homeland closely tied to identity, livelihood, and belonging.

From a historiographical perspective, agricultural songs preserve dimensions of history often neglected in conventional written narratives. While official histories frequently emphasize political events, warfare, and administrative developments, agricultural songs document everyday experiences of work, environmental adaptation, and communal survival. They reveal how communities interacted with their ecological surroundings and responded to challenges posed by climate, terrain, and subsistence needs. Such oral traditions therefore challenge modern distinctions between environmental history and social history, demonstrating that ecological memory forms an integral component of Indigenous historical consciousness (Taylor, 2003).

Furthermore, agricultural songs preserve Indigenous understandings of sustainability, cooperation, and human-environment relationships. They embody a worldview in which land is not merely a resource to be exploited but a source of identity, livelihood, and collective continuity. As repositories of environmental memory, these songs contribute significantly to our understanding of Zou history and the broader relationship between culture and ecology within Indigenous societies (Smith, 2021).

Consequently, Zou agricultural songs should be recognized as valuable oral archives that preserve ecological knowledge, communal memory, and historical experiences of subsistence and adaptation. Through their continued transmission, they ensure that environmental knowledge and cultural identity remain interconnected within the collective memory of the community.

3. Ritual Chants and Cosmology

Ritual chants constitute one of the most significant yet least documented components of Zou oral tradition. Beyond their ceremonial function, these chants preserve Indigenous cosmologies, spiritual beliefs, ethical values, and collective understandings of the relationship between humans, ancestors, spirits, and the natural world. Prior to the widespread adoption of Christianity during the colonial period, Zou religious life was structured around a complex cosmological system in which ancestral spirits, supernatural beings, ritual specialists, and natural forces were believed to influence human well-being and communal prosperity. In Zou tradition, *Pusa Pasa* represents ancestral or clan deities, and *Suimuol* is the specific historical village or sacred site where the ritual anchoring takes place.

Suimuol a Pusa Pasa Kithoina

1. Suimuol a pu diato, pa diato.
2. Siel tawh diato, taang tawh diato.
3. Cidam kangetna hi, ludam kangetna hi.
4. Tugatam kangetna hi, heigatam kangetna hi.
5. Mimza ka ngetna hi, taangza ka ngetna hi.
6. Cidam ei pien, ludam ei pien.

7. Tugatam ei pien, heigatam ei pien.
8. Mimza ei khien, taangza ei khien.
9. Tanu tam, tapa tam ei khien.

Free Translation

1. Grandfather and grandmother of Suimuol, sit as one; father and mother, sit as one. (Refers to ancestral spirits or deities presiding together)
2. Sit together with the cattle; sit together with the mithun. (Invoking blessings and protection upon the livestock)
3. This is my prayer for health; this is my prayer for a sound mind and body.
4. This is my prayer for thriving crops; this is my prayer for a bountiful harvest.
5. This is my prayer for abundant millet; this is my prayer for abundant corn. (Millet and corn symbolize staple foods and general wealth)
6. Grant us health; grant us a sound mind and body.
7. Grant us thriving crops; grant us a bountiful harvest.
8. Bestow upon us abundant millet; bestow upon us abundant corn.
9. Bestow upon us many daughters; bestow upon us many sons.

Within this worldview, ritual chants functioned as sacred verbal performances through which communication was established between the human and spiritual realms. They accompanied important ceremonies relating to healing, house construction, agricultural fertility, warfare, sacrifice, death rites, and communal well-being. These oral traditions transmitted specialized ritual knowledge across generations and served as repositories of Indigenous religious thought and historical memory (Vansina, 1985).

Another example is the invocation known as *Pusha (Innsungdawi) Kithoinate*, recited during household rituals seeking protection and prosperity:

"Pushap pashaten innmalouma hing kem un, haichi susethei ding Lungme, Khaumoh hing veng un, haichi hing dansah un; Aahpi/Aahtala kang bieh hie."

Interpretive Translation

"May the ancestral guardians protect this household; may harmful forces be kept away; may abundance and prosperity flourish within our home. We invoke and honour the sacred powers who watch over us."

This chant reflects the Indigenous belief that household security depended upon maintaining harmonious relationships between human communities and spiritual forces. Protection, fertility, and prosperity were understood as collective rather than purely individual concerns.

Similarly, the ritual formula known as *Tanghah (Tanghou) Kouna* was associated with blessings and communal protection:

"Pusha pashate'n innsahte tang ha hing tungsahin, innhangte tang ha hing tungsahin, mimsal hing dimsahin, tangsal hing dimsahin."

Interpretive Translation

"May the ancestral guardians establish blessings upon the household and its descendants; may enemies be restrained and dangers be removed from among us."

Such invocations demonstrate how ritual speech functioned simultaneously as prayer, social protection, and communal affirmation.

Healing rituals likewise occupied an important place within traditional Zou cosmology. The chant associated with *Voh Gawdan* (ritual sacrifice of a pig) illustrates the connection between ritual performance and well-being:

"Chidam ka deina hia, ludam ka deina hie; Pushapashan hing damsah un, telngai-voungai hing pawsah un, ka Vohpi kang gaw hie."

Interpretive Translation

"I seek health and wholeness; may the ancestral spirits restore my strength and remove affliction. Through this offering, I seek healing and protection."

The ritual reflects a worldview in which illness was understood not merely as a physical condition but as a disruption of relationships among humans, ancestors, and spiritual forces.

Ancestor veneration is also evident in the chant known as *Sutsienga Satah*:

"Tuona Pu Zou hagau natai-aw, Pu Songthu hagau natai-aw, Pu Songza hagau natai-aw, Pu Hanghil hagau natai-aw."

Interpretive Translation

"May the spirits of our ancestors - Pu Zou, Pu Songthu, Pu Songza, and Pu Hanghil - hear and receive our invocation."

The invocation of ancestral figures demonstrates the central role of genealogy and ancestral memory within traditional Zou cosmology. Such chants preserve not only religious beliefs but also collective memories concerning ancestral origins and lineage continuity.

Another important ritual tradition is *Sielsunglut*, recited in connection with sacrificial ceremonies:

"Sielpi Sieltala kang tuat ahi, Asi, anai ka nusa, koiman hing tu sih un; hing hakhie un, luongtang, bantanga kang pieh ahi."

This chant reflects notions of reciprocity between the human and spiritual realms, emphasizing offerings, protection, and communal welfare.

Similarly, the ritual known as *Aahnel Awhna* illustrates the ceremonial invocation of prosperity, social honour, and spiritual blessing:

"Phie..e ha ka hawnna; singa lou ding ha ka hawna, suonga lou ding ha ka hawna, tuia lou ding ka hawn..."

The imagery of trees, stones, water, heaven, and ritual feasting demonstrates the interconnected relationship between landscape,

spirituality, and social life. Such symbolism reveals an Indigenous cosmology in which natural and supernatural realms were deeply intertwined.

A particularly significant ritual performance is the *Nelbu* or *Phuoibu* song, performed during major ceremonial occasions:

> *"A- Ka laukhan bang na bawl ei, lengvan sangah, ning bela khuong banga ka khou tuolkumve aw."*
>
> *"Tang bang dam ding ka deimanin, phuoi in sem, bu-al phuoi in sem."*

These ritual songs express aspirations for prosperity, abundance, social harmony, and divine favour. Their performance transformed communal ceremonies into acts of collective remembrance through which cosmological knowledge was transmitted across generations.

From a historiographical perspective, ritual chants provide valuable insights into pre-Christian Zou society that are largely absent from written records. They preserve Indigenous understandings of health, spirituality, kinship, authority, morality, and human relationships with the natural world. Although Christian missionary activity during the nineteenth and twentieth centuries contributed to the decline of many traditional ritual practices, fragments of these chants continue to survive in oral memory and cultural performance (Go, 1996). Consequently, they remain important sources for reconstructing Indigenous worldviews and understanding the intellectual foundations of precolonial Zou society.

Rather than viewing these ritual traditions as relics of a vanished past, they should be understood as oral archives containing valuable historical, religious, and philosophical knowledge. Through their preservation, contemporary generations gain access to dimensions of Zou history and cosmology that would otherwise remain invisible within conventional written historiography (Taylor, 2003; Smith, 2021).

Colonialism and the Marginalization of Oral Histories

The emergence of colonial rule in Northeast India and the Indo-Myanmar frontier significantly transformed the ways in which history was recorded, interpreted, and legitimized. Colonial historiography largely privileged written documentation produced by administrators, missionaries, military officers, and ethnographers, while Indigenous oral traditions were frequently relegated to the categories of folklore, myth, or legend rather than being recognized as valid forms of historical knowledge (Said, 1978; Smith, 2021). This hierarchy of knowledge reflected broader colonial assumptions that associated literacy with civilization and orality with cultural backwardness, thereby marginalizing Indigenous modes of remembering and transmitting the past.

The consequences of this epistemological hierarchy were far-reaching. Colonial archives often portrayed Indigenous communities through administrative and ethnographic lenses that emphasized tribal difference, political instability, or perceived primitiveness, while overlooking the complex historical consciousness embedded within Indigenous oral traditions (Guha, 1982). Although songs, myths, genealogies, and ritual narratives were occasionally recorded by colonial ethnographers, they were generally treated as objects of anthropological curiosity rather than as legitimate historical sources. As a result, Indigenous perspectives on migration, governance, kinship, resistance, and cultural continuity remained largely absent from official historical narratives.

The musical traditions of the Zou people underwent significant transformation with the arrival of Christian missionaries in the late nineteenth and early twentieth centuries. However, this transformation cannot be understood solely as a process of cultural loss. Alongside Christianity, missionaries introduced new musical forms and pedagogical practices, including hymn translation, singing schools, the Tonic Sol-fa notation system, and the training of local converts as music instructors. These innovations represented not only a change in musical practice but also a profound

epistemological shift that reconfigured the relationship between sound, memory, religious life, and community identity.

As part of the broader missionary project of Christianisation and cultural reform, indigenous musical traditions - including instruments such as the *Goshem* and *Khuong* - were discouraged or suppressed, while traditional rituals and ceremonial performances were frequently portrayed as incompatible with Christian beliefs. As Comaroff and Comaroff (1991) have argued in the African context, missionary activity often operated through a dialectic of conversion and colonial modernity, in which the transformation of religious belief was accompanied by the restructuring of Indigenous cultural practices. A comparable process occurred among the Zou, where Christian hymnody was promoted as the appropriate form of worship, while traditional ceremonies such as the *Ton* rite and their associated musical performances were increasingly marginalized.

Nevertheless, the Zou community did not simply abandon its musical heritage. Instead, the encounter between Indigenous traditions and Christian worship produced a distinctive hybrid musical culture that creatively negotiated between inherited practices and newly introduced forms. Christian hymns were frequently sung using familiar pentatonic melodic structures, allowing the aesthetic and emotional qualities of traditional *La* singing to persist within a Christian liturgical framework. Although the explicit historical narratives embedded in the *Lapi* were gradually displaced, the underlying melodic patterns and performance aesthetics continued to function as an auditory archive through which elements of collective memory and cultural identity were transmitted across generations. This process illustrates the resilience of Zou musical traditions, demonstrating that cultural continuity often survives not through the preservation of original forms alone but through creative adaptation to changing historical and religious contexts.

Within this context, Zou songs and folklores should not be understood as remnants of a prehistorical past but as dynamic

repositories of historical knowledge and cultural memory. They represent enduring sites of Indigenous resilience through which historical experiences, collective identities, and cultural values have been preserved despite processes of colonial domination and cultural transformation. As alternative archives, they challenge conventional assumptions about historical evidence and contribute to broader efforts to decolonize historiography by recognizing Indigenous epistemologies as legitimate sources of historical understanding (Smith, 2021; Zou & Evangeline Priscilla, 2023).

Oral Tradition, Memory, and Identity

1. Collective Identity Formation

Oral traditions play a vital role in shaping and sustaining the collective identity of the Zou people. Through songs, folktales, genealogies, and oral narratives, the community preserves shared memories of ancestry, migration, cultural values, and historical experiences. These traditions provide a sense of belonging by linking present generations with their ancestral past (Halbwachs, 1992; Zou, 2009).

The repeated performance of songs and stories during festivals, rituals, and communal gatherings helps internalize historical memory and strengthen social cohesion. In this way, oral traditions serve not only as cultural expressions but also as mechanisms through which collective identity is transmitted and reaffirmed across generations (Connerton, 1989).

Importantly, Zou identity is not static. Oral traditions continuously adapt to changing social and political circumstances while preserving connections to ancestral heritage. Contemporary performances often reinterpret traditional narratives to address issues of cultural preservation, ethnic identity, and Indigenous rights, demonstrating the continuing relevance of oral traditions in modern Zou society (Smith, 2021; Zou & Evangeline Priscilla, 2023).

Thus, Zou songs and folklores function as living archives of collective memory, playing a crucial role in preserving and renewing community identity.

2. Gendered Dimensions of Oral Tradition

Women have historically played crucial roles in preserving and transmitting oral traditions. Lullabies, lament songs, agricultural songs, and domestic storytelling constitute important domains of female cultural authority. Among the Zou people, cradle songs function not only as infant-soothing melodies but also as important vehicles of oral transmission and cultural continuity.

> *Nanau aw mumu taw, na imutlou le nunu'n nawitui puoh lou ding, papa'n sawmsial kailou ding, nanau aw mumu taw.*
>
> *"Sleep peacefully, my baby, sleep;*
> *If you do not sleep, mother will not giving you milk,*
> *Father will not be able to gather the mithuns;*
> *Sleep peacefully, my baby, sleep"*

This Zou lullaby reflects the intimate relationship between childcare, family livelihood, and communal life within traditional Zou society. On the surface, the song is a gentle maternal expression intended to soothe the child into sleep. However, beneath its simplicity lies a deeper cultural narrative about family responsibilities, gender roles, and everyday Indigenous life. From an academic perspective, this lullaby may be understood as a form of oral cultural transmission through which children were introduced, even in infancy, to the social structure, labor ethics, and familial interdependence characteristic of traditional Zou society.

However, colonial ethnography often privileged male-cantered political narratives while overlooking women's contributions to oral history. Feminist scholarship therefore emphasizes the need to recover gendered dimensions of Indigenous memory.

Women's songs frequently preserve emotional histories of migration, marriage, loss, and displacement. These narratives provide alternative perspectives on communal experience.

3. Emotional Histories and Trauma

Oral traditions preserve not only events but emotional experiences. Songs of mourning, exile, warfare, and famine encode collective trauma within poetic forms.

Memory scholars argue that trauma often resists linear narration. Symbolic and performative expression may therefore communicate historical suffering more effectively than formal documentation. Zou lament songs exemplify how oral traditions preserve emotional truths across generations.

Debates on Reliability and Historical Interpretation

Critics of oral tradition frequently question reliability due to embellishment, variation, and absence of chronological precision. However, such critiques often ignore the constructed nature of written archives themselves.

All historical sources require interpretation. Colonial documents are shaped by administrative agendas, racial ideologies, and selective observation. Oral traditions similarly reflect social values and collective memory. Rather than dismissing oral narratives, scholars must critically contextualize them.

Jan Vansina argued that oral traditions contain historically valuable information when analysed comparatively and contextually. Symbolism, metaphor, and mythic elements do not negate historical significance; rather, they reveal cultural modes of remembering.

Furthermore, Indigenous historiography challenges positivist assumptions regarding factuality. Historical truth may include moral, relational, spiritual, and emotional dimensions absent from documentary archives.

Contemporary Relevance of Zou Oral Traditions

1. Cultural Preservation and Language Revitalization

Globalization, urbanization, and linguistic assimilation threaten many Indigenous oral cultures. Younger generations increasingly shift toward dominant languages and digital media, reducing

opportunities for traditional storytelling and communal performance.

Nevertheless, cultural revival movements are emerging. Scholars, community organizations, and artists are documenting folk songs, digitizing oral archives, and promoting Indigenous language education.

Digital platforms now enable recording and dissemination of oral traditions previously vulnerable to disappearance. Community-based archiving projects play vital roles in cultural preservation.

2. Political Identity and Indigenous Rights

Oral traditions remain politically significant in struggles over identity, autonomy, and cultural recognition. Migration narratives and ancestral memory frequently inform claims regarding land, heritage, and self-determination.

In the India–Myanmar borderlands, ethnic conflicts, militarization, and displacement continue to affect Indigenous communities. Oral traditions preserve historical consciousness amid political fragmentation and border divisions imposed by colonial states.

3. Academic Decolonization

The recognition of oral traditions as legitimate historical sources contributes to broader efforts toward decolonizing knowledge production. Indigenous scholarship challenges Eurocentric historiography and expands methodological pluralism.

Zou oral traditions therefore hold significance not only for regional history but for global debates concerning archives, epistemology, and historical justice.

4. Comparative Perspectives

The historiographical role of oral tradition among the Zou parallels experiences of many Indigenous societies worldwide. African griots, Māori *whakapapa* traditions, Native American storytelling, and Aboriginal Australian songlines all demonstrate how oral cultures preserve sophisticated historical knowledge through memory,

performance, and intergenerational transmission (Vansina, 1985; Ong, 1982). Comparative analysis reveals common colonial patterns of epistemic marginalization in which Indigenous oral traditions were often dismissed as unreliable in favor of written records (Smith, 2021). Yet these traditions have demonstrated remarkable resilience despite centuries of colonial disruption and cultural transformation. Importantly, comparative perspectives should not erase cultural specificity. Zou oral traditions possess unique linguistic, ecological, philosophical, and performative characteristics shaped by the historical experiences of the Zou people themselves (Zou, 2009; Zou & Evangeline Priscilla, 2023).

5. Original Analytical Insights

A critical insight emerging from this study is that Zou songs and folklores should not merely be viewed as supplementary historical sources but as alternative historical systems. Oral traditions operate according to epistemological principles distinct from modern archival historiography (Vansina, 1985; Ong, 1982). Where written archives often prioritize chronology and administrative detail, oral traditions emphasize relational continuity, moral meaning, emotional resonance, and communal participation (Portelli, 1991). History in oral cultures is not detached observation but lived memory embedded in performance (Connerton, 1989).

Another important insight concerns the relationship between silence and survival. The absence of written Zou archives was not necessarily a cultural deficiency but partly a consequence of ecological adaptation and oral sophistication. Colonialism transformed this absence into a marker of inferiority by imposing literate standards of historical legitimacy (Smith, 2021; Said, 1978). Furthermore, the performative nature of oral tradition suggests that history is not only recorded but enacted. Every performance of a folk song reactivates communal memory and reaffirms identity. Oral history therefore exists dynamically rather than statically (Taylor, 2003; Connerton, 1989).

Finally, contemporary digital preservation raises new questions regarding authenticity and transformation. Recording oral traditions may preserve content while simultaneously altering performative context. The challenge lies in balancing preservation with living cultural continuity (UNESCO, 2003; Taylor, 2003). For the Zou people, this challenge is particularly significant because songs and folklores continue to function not merely as cultural artifacts but as living repositories of historical consciousness and communal identity (Zou, 2009; Zou & Evangeline Priscilla, 2023).

Conclusion

This paper has argued that Zou songs and folklores constitute undocumented histories preserved through oral tradition, collective memory, and performative culture. Far from being mere entertainment or mythological residue, Zou oral traditions function as historical archives encoding migration narratives, political memory, ecological knowledge, kinship structures, spiritual beliefs, and emotional experiences.

The marginalization of oral traditions within mainstream historiography reflects colonial epistemological hierarchies that privileged written documentation over Indigenous knowledge systems. Yet oral traditions possess their own methodologies of historical preservation grounded in repetition, symbolism, ritual, and communal participation.

Through engagement with oral tradition theory, memory studies, Indigenous historiography, and postcolonial scholarship, this study demonstrated that history exists beyond written archives. Zou songs and folklores challenge narrow definitions of historical evidence and expand the methodological boundaries of historiography.

At a time when globalization and cultural homogenization threaten Indigenous oral cultures, preserving and studying Zou oral traditions becomes both an academic and ethical imperative. These traditions are not relics of a disappearing past but living expressions of historical consciousness and cultural resilience.

Recognizing Zou songs and folklores as undocumented histories contributes to broader efforts toward epistemic justice, decolonized scholarship, and Indigenous cultural revitalization. Ultimately, the study affirms that the past survives not only in documents and monuments but also in voices, melodies, stories, and collective memory carried across generations.

End Notes

[1] *Ei Teng Khawl Khawm* is a traditional Zou song recalling the common ancestry of the Zo people through the *Khul* origin tradition. The song emphasizes unity, shared descent, and collective identity among the descendants of the ancestors believed to have emerged from *Khul*. The original composer is presently unknown and the song is preserved through oral transmission.

[2] **Songthu, Songza, and Zahong** are regarded in Zou oral historiography as the earliest remembered ancestors of the Zo people. While their historicity cannot be independently verified through written sources, they function as foundational ancestral figures within Zou genealogical traditions and origin narratives associated with *Khul* (Chhinlung). Their remembrance serves less as a chronological record and more as a symbolic expression of common ancestry, ethnic unity, and historical consciousness among the Zo peoples (Vumson, 1986).

[3] **Khul** refers to the ancestral cave of origin in Zou and broader Zo oral traditions. It symbolizes the emergence of the Zo people and serves as a powerful marker of shared ancestry, migration memory, and collective identity within Zo historiography (Zou Literature Society, 2018).

[4] Zou Literature Society, *Zou Folklores and Oral Traditions* (Lamka: Zou Literature Society, 2018), 65.

[5] Traditional Zou migration song, "Tibet Mual Pa'n," reproduced in *Zou Folklores and Oral Traditions* (Zou Literature Society, 2018).

[6] Composed by one of the Zou song composer and story tellers Late Mangzathang Suantak Dopmul s/o Late Pu Goulian of Zoveng. He was born on 27 Sept 1921 (as of record in his army I-card), served the British army as a soldier in Burma during the Second World War. Based on his experiences in the imperial services, he composed many ZO folk songs which have political overtones.

[7] Composed by Zamkholian Manlun (widely known within the music and digital media scene as JK Manlun) is a prominent Zou lyricist, songwriter, and digital archivist from Lamka, Churachandpur, Manipur. He has dedicated much of his life to composing, organizing, and digitizing traditional Zou and Zomi audio-visual music, keeping the ethnic group's history alive. He is widely celebrated within the community as a master storyteller through song, famously composing and documenting regional ballads, including the legendary track Vangkhojol.

[8] Composed by Pu Haumang Manlun. He a renowned Zou folk singer and composer whose songs occupy a prominent place in Zou oral literature and musical tradition.

Many of his compositions continue to be performed and preserved as part of the community's cultural heritage.

[9] Zuo Aw is a lamentation song, a child calls his beloved father telling him how empty and helpless he feels with his mother. It was composed by Tungnung Zamlunmang Zou whose father Rev. Kamzakhup Zou, the founder of Jou Christian Association (JCA) died in 1979.

[10] The phrase "**Pusa Pasa**" is composed of two ritual terms: **Pusa** generally refers to an offering or sacrificial rite performed to invoke blessings. **Pasa** refers to the ceremonial prayer or ritual associated with that offering. Together, **Pusa Pasa Biahna** literally means "**the worship or sacrificial prayer ceremony**", a communal act of seeking divine favour through prescribed rituals.

[11] Pu T. Thongpao, a distinguished songwriter, teacher, dramatist, community leader, and pioneer of Zo/Zou literary and musical traditions. Revered by many as the "*Rabindranath Tagore of the Zou people,*" his life was marked by extraordinary perseverance, creativity, and dedication to the advancement of his community died on 27th May 2026 at his residence, Zoveng, after fighting his illness for several years. He composed the Anthem of the United Zou Organisation, Zou Sangnaupang Pawlpi and Manipur Youth Christian Association.

[12] **Pu Milun** is traditionally recognized as the progenitor of the Milun clan among the Zou tribe and is remembered through genealogical recitations, lineage songs, and oral traditions that preserve clan history and ancestral memory.

[13] Zou Literature Committee, *Chinthu-Zaila* (Class XI & XII) (Churachandpur: Zou Literature Committee, n.d.), 134.

[14] Zou Literature Committee, *Chinthu-Zaila* (Class XI & XII) (Churachandpur: Zou Literature Committee, n.d.), 135.

[15] Zou Literature Committee, *Chinthu-Zaila* (Class XI & XII) (Churachandpur: Zou Literature Committee, n.d.), 135

[16] Zou Literature Committee, *Chinthu-Zaila* (Class XI & XII) (Churachandpur: Zou Literature Committee, n.d.), 136

[17] Zou Literature Committee, *Chinthu-Zaila* (Class XI & XII). 137.
[18] ibid

[19] Phiemphu Khangthu Sutna, 2000, Co-operative Press, Lamka

[20] Zou Literature Committee, *Chinthu-Zaila* (Class XI & XII) (Churachandpur: Zou Literature Committee, n.d.), 138

[21] Zou Literature Committee, *Chinthu-Zaila* (Class XI & XII) (Churachandpur: Zou Literature Committee, n.d.), 138

[22] Tungnung Inkuan Vaihawmpawl, 2008. *Tungnung Khang Simna*. (n.d.). p34..

[23] Composed by Pu Thongpao Zou. **Pu Thongpao** occupies an important place in contemporary Zou cultural history as a composer whose songs and anthems have helped articulate collective identity, cultural pride, and community aspirations. His compositions, including the MYCA, UZO, and ZSP anthems, function not merely as musical works but as cultural texts that reinforce communal memory, social cohesion, and ethnic consciousness among the Zou people.

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- *Kei Ka Kuon Ding Zoulei Ah* (Traditional Zou agricultural song, oral tradition).
- *Nelbu / Phuoibu La* (Traditional Zou ritual song, oral tradition).
- *Pu Hang Hil La* (Traditional Zou lineage song, oral tradition).
- *Pu Milun La* (Traditional Zou lineage song, oral tradition).
- *Pu Tungdim Lapi* (Traditional Zou clan song, oral tradition).
- *Pu Tungnung Lapi* (Traditional Zou clan song, oral tradition).
- *Pusha (Innsungdawi) Kithoinate* (Traditional Zou ritual invocation, oral tradition).
- *Satkhe Maiven* (Contemporary Zou patriotic song).
- *Sielsunglut* (Traditional Zou sacrificial ritual chant, oral tradition).
- *Sutsienga Satah* (Traditional Zou ancestral invocation, oral tradition).
- *Tanghah (Tanghou) Kouna* (Traditional Zou blessing chant, oral tradition).
- *Tuizum Mangkang* (Traditional Zou anti-colonial folk song, oral tradition).
- *Voh Gawdan* (Traditional Zou healing and sacrificial chant, oral tradition).
- *Zuo Aw!* (Traditional Zou lamentation song, oral tradition).

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Structurally Dispossessed: Maternal Healthcare Access Among Kuki-Zo Internally Displaced Persons During the Manipur Ethnic Conflict

P. Thongkhanthang[1]

[Editorial Note: *This paper offers a timely and significant analysis of maternal healthcare access among Kuki-Zo internally displaced persons during the ongoing ethnic conflict in Manipur. Based on qualitative evidence from relief camps, it demonstrates how conflict, displacement, disrupted health services, and institutional shortcomings create serious barriers to maternal care. The study situates reproductive health within the broader context of structural exclusion and humanitarian crisis, highlighting the compounded vulnerabilities faced by displaced women. By documenting their experiences, it provides important insights into the intersection of health, displacement, and social inequality.]*

"At night, I hold my throat and wonder if it will fail before my baby is born. We share medicines like we share food. Still, it is never enough."

— Pregnant woman with thyroid disorder, Kuki-Zo relief camp, Churachandpur District, Manipur

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On the morning of 3 May 2023, the Imphal Valley and the surrounding hill districts of Manipur crossed a threshold from which neither the state nor its people have yet returned. Ethnic violence between the Meitei community of the valley and the Kuki-Zo tribal communities of the hills displaced more than 60,000 people within weeks. Two years later, at the time the research underpinning this chapter was conducted, the violence had not ceased. President's Rule had been imposed in February 2025. The Armed Conflict Location and Event Data (ACLED) project recorded uninterrupted political violence throughout 2024 and into 2025. Armed confrontations were ongoing. Human Rights Watch had documented at least 260 deaths and more than 60,000 displacements since the conflict erupted, disproportionately affecting Kuki-Zo communities (Human Rights Watch, 2025; ACLED, 2025).

Between those structural facts and the woman who divides a single thyroid tablet between herself and a neighbour because neither can access a government scheme that no longer recognises her address lies the question this chapter addresses. What does the Manipur ethnic conflict mean for the reproductive bodies of the women it has displaced? What is the actual architecture of exclusion that stands between a pregnant Kuki-Zo woman and the care on which her survival and that of her child depends? This chapter draws on a qualitative field study conducted in four Kuki-Zo relief camps in Churachandpur District between March and May 2025 to answer those questions with precision and with the voices of the women and men who live there.

Maternal Mortality, Conflict, and the Indian State

Maternal mortality is simultaneously a clinical and a political phenomenon. In 2023, the global maternal mortality ratio stood at 197 per 100,000 live births, representing approximately 260,000 deaths annually, concentrated overwhelmingly in low- and middle-income countries and, within them, in fragile and conflict-affected settings (WHO, 2025). The World Health Organisation estimates

that approximately 60 per cent of all maternal deaths occur in countries experiencing conflict or institutional fragility (Horton et al., 2024; Cresswell et al., 2025). The CHH–Lancet Commission on Health, Conflict, and Forced Displacement has argued that this convergence represents a structural crisis in which maternal health risk is determined more by the political and institutional environment than by any individual clinical factor (Steel et al., 2024). At the time of writing, an estimated 32 million women and girls of reproductive age lived in humanitarian emergency settings, many without access to skilled birth attendance, emergency obstetric care, or the basic antenatal services that prevent complications from becoming deaths (WHO and UNFPA, 2024).

India's national maternal mortality story is one of genuine progress. The national MMR fell from over 400 per 100,000 live births in the early 2000s to 88 by 2021–23, driven by government initiatives including the Janani Suraksha Yojana (JSY), the Pradhan Mantri Matru Vandana Yojana (PMMVY), and the Pradhan Mantri Surakshit Matritva Abhiyan (Government of India, 2025; Meh et al., 2022). Yet aggregate national figures conceal the persistence of acute subnational inequalities. District-level analysis has found that 70 per cent of India's 640 districts retain above-SDG maternal mortality ratios, with high MMR concentrated in north-eastern, eastern, and central regions (Sharma et al., 2022). Health system determinants, rather than maternal-level ones, are the stronger predictors of district-level MMR variation (Afulani et al., 2023; Pandey et al., 2024). In conflict-affected north-eastern India, those health system determinants are not merely inadequate — they are actively dismantled by the conflict itself.

Manipur is a state of approximately 3.3 million people in which the Meitei community (approximately 53 per cent of the population) inhabits the Imphal Valley, while the Naga and Kuki-Zo tribal communities (approximately 43 per cent) occupy the surrounding hill districts (Al Jazeera, 2023). Before May 2023, the hill districts' healthcare system was chronically underfunded and structurally dependent on the Imphal Valley's tertiary institutions: the Regional

Institute of Medical Sciences (RIMS), Jawaharlal Nehru Institute of Medical Sciences (JNIMS), and several major private hospitals including Shija Hospitals and Research Institute (SHRI), which collectively provided the only specialist obstetric capacity in the state (Sharma DC, 2023). When the ethnic buffer zone was created by the conflict, cutting the hill districts from the valley, this referral architecture collapsed overnight. The Safeguarding Health in Conflict Coalition recorded 24 incidents of violence against or interference with healthcare in Manipur between May and November 2023 alone (SHCC, 2024). The Lancet reported that Churachandpur District Hospital — the largest facility remaining accessible to Kuki-Zo communities — was overstretched and critically short of specialist staff, as doctors relocated from hill district facilities due to insecurity (Sharma DC, 2023).

The Study: Approach, Setting, and Participants

The findings presented in this chapter derive from a descriptive-exploratory qualitative study conducted between March and May 2025 in four purposively selected relief camps in Churachandpur District: the Kuki Inpi Churachandpur (KIC) Office Camp, Zoumuannuam Camp, Belpuan Camp, and Munpi Camp. These were selected from among the 30 relief camps in the district to achieve maximum variation in residents' areas of origin and geographic distribution. The study combined focus group discussions (FGDs; n = 4 sessions, 32 participants) and in-depth interviews (IDIs; n = 18) to triangulate community-level and individual-level accounts of maternal healthcare access. A total of 50 participants were recruited — 30 women of reproductive age and 20 fathers of children under five years — through purposive sampling facilitated by camp management committees and community volunteers. Topic guides were developed in English, translated into Zou and Thadou, and back-translated to verify conceptual equivalence. All sessions were conducted in the local language by trained bilingual research personnel, audio-recorded with consent, and lasted between 45 and 90 minutes.

The participant group reflected the sociodemographic reality of Kuki-Zo displacement. Among women, 70 per cent were aged 18–30 years (mean age 27.4 years); 66.7 per cent had no formal or only primary education. Before displacement, jhum (shifting) cultivation was the predominant livelihood (43.3 per cent of women; 50 per cent of fathers), and daily wage labour the second most common (16.7 and 25 per cent respectively). Half of the women were currently pregnant; half had delivered within the previous three years. Antenatal care uptake was low: 26.7 per cent of women and 25 per cent of fathers reported no antenatal care attendance in the most recent pregnancy, and fewer than one-third of either group had completed the WHO-recommended four antenatal contacts. A notable proportion of women reported pre-existing chronic conditions: thyroid disorders (16.7 per cent), diabetes or gestational diabetes mellitus (13.3 per cent), and hypertension (6.7 per cent). Most participants had resided in relief camps for 13–24 months.

Data were analysed using the six-phase framework of reflexive thematic analysis described by Braun and Clarke (2019). Coding was performed by two researchers, with consensus discussion on emerging codes and themes, and analytical decisions recorded in a reflexive journal. NVivo 14 was used for data management. Trustworthiness was assessed using Lincoln and Guba's (1985) criteria of credibility, transferability, dependability, and confirmability, supported by methodological triangulation, thick description, and a documented audit trail. Thematic analysis produced four broad themes, discussed in turn below. These themes are not independent: they compound and reinforce one another in ways that make isolated intervention largely futile. This chapter argues that the Kuki-Zo maternal health crisis is structural in origin and can only be addressed structurally in response.

Four Barriers: The Architecture of Exclusion

I. The Ethnic Buffer Zone and the Severed Referral Route

The most structurally defining barrier identified was the de facto ethnic buffer zone created between the Imphal Valley and the hill

districts by the conflict. Before May 2023, Kuki-Zo women with complicated pregnancies or obstetric emergencies were routinely referred to RIMS, JNIMS, SHRI, and associated tertiary institutions in Imphal. These were not merely preferred facilities — they were the only sites in Manipur with specialist obstetric capacity, including caesarean section, blood transfusion, and high-dependency neonatal care. The buffer zone did not destroy these facilities; it simply removed them from the reachable world of the Kuki-Zo.

Participants described with clarity what this meant in practical terms. The barrier was not experienced as an abstract cartographic division but as a physically enforced prohibition on movement that had transformed a familiar route into an impassable one:

> *"Before the trouble began, we used to travel to RIMS or JNIMS hospitals in Imphal. It was a long journey, but it was possible. Since the ethnic conflict started, we are no longer allowed to go to Imphal. We cannot cross the buffer zone anymore."*
>
> — Displaced woman, Kuki-Zo relief camp

The alternative referral pathways — to Aizawl in Mizoram or to Guwahati in Assam — involve road journeys of 14 hours or more. In active labour, with a baby, as one participant put it, "half out," this is not a referral route: it is a death sentence.

> *"The road to Imphal is closed to people like us. A man can endure the long road. But a woman in labour? A baby halfway out? We cannot run to another state."*
>
> — A father, Kuki-Zo relief camp

This finding is consistent with the broader literature on movement restriction and maternal mortality. A 2025 editorial in Frontiers in Global Women's Health reported that countries with active humanitarian response plans accounted for 64 per cent of global maternal mortality, 50 per cent of neonatal mortality, and 51 per

cent of stillbirths, with conflict-driven disruption to referral pathways identified as a principal mechanism (Lange et al., 2025). Munyuzangabo et al.'s systematic review of 50 conflict-affected locations similarly identified security constraints, population displacement, and infrastructure damage as the leading supply-side barriers to maternal and neonatal care, with movement restriction functioning as a force multiplier (2021). Kodo et al. documented a structurally analogous situation in the North Wollo Zone of Ethiopia, where conflict-induced movement restrictions and health worker emigration produced a compound access vacuum with measurable consequences for labouring women (2024).

What distinguishes Manipur from many conflict settings, however, is the ethnic specificity of the restriction. This is not generalised insecurity or infrastructure destruction that affects all communities equally: it is a spatially mediated, ethnically targeted form of exclusion in which access to the tertiary care system is a function of ethnic identity. The buffer zone is not a natural disaster; it is a political-military construction whose clinical consequences fall entirely on Kuki-Zo women and their children.

II. The Collapse of Livelihood and the Hidden Cost of 'Free' Care

Displacement was not merely a spatial disruption. For the Kuki-Zo, it was an economic annihilation. Livelihoods rooted in jhum cultivation and hill-based daily wage labour — both place-dependent and impossible to reconstitute in a relief camp — were destroyed. Savings were depleted in flight. Assets were abandoned or looted. In the relief camps, there were no fields to farm, no contractors to supply labour, and no income streams to replace what had been lost. Into this vacuum of material resources, the indirect costs of healthcare — transport, medicines, informal payments, food during travel — arrived not as inconveniences but as choices between survival alternatives:

> *"After the conflict, my husband lost his daily wage work, and we lost our jhum field. Travelling to the hospital became impossible. We had to choose: spend on transport to the hospital, or spend on food for the children."*
>
> — Pregnant woman, Kuki-Zo IDP camp

This is the central paradox of nominally free maternal healthcare in displacement settings. Government policy designates institutional delivery as free of charge; in practice, participants consistently identified transport, medicine purchase, and informal payments as costs that could not be absorbed by households with no income. Indian data indicate that out-of-pocket health expenditure is a major driver of household impoverishment and that multimorbid households face significantly elevated catastrophic expenditure risk (Karan et al., 2022). The UN SDG Report 2024 estimated that 2 billion people were affected by financial hardship from out-of-pocket health expenditure in 2019, with 344 million pushed into extreme poverty by health payments (UN, 2024). For the Kuki-Zo, who had already been impoverished by displacement, these costs were not a risk of future financial hardship: they were an immediate, daily reality.

Equally important — and less frequently discussed in the literature — was the destruction of community credit networks. In resource-constrained settings, informal borrowing and mutual support mechanisms play a crucial role in enabling the poorest households to absorb the indirect costs of healthcare (Bonu et al., 2011). Survey evidence from India indicates that savings, borrowing, and community transfers subsidised up to 75 per cent of inpatient care costs in resource-constrained settings (Bonu et al., 2011). In the Kuki-Zo camps, mass displacement had destroyed this mechanism by making potential lenders as destitute as potential borrowers:

> *"Even though there are no fees for delivery services, we have to bear the high costs of transport and medicine. Previously, we used to manage through borrowing. But now everybody is panhandling."*
>
> — Displaced woman, Kuki-Zo relief camp

The phrase "everybody is panhandling" captures a social collapse that is specific to mass-displacement contexts and that undermines the standard policy assumption that a fee waiver is sufficient to achieve access. As Amara and Aljunid found in their scoping review, the depletion of community-level coping strategies is a distinctive impediment in mass-displacement settings where collective impoverishment eliminates social safety nets (2024). Policy responses to IDP maternal healthcare must therefore address not only facility fee waivers but transport subsidies, cash transfers, and livelihood programming — a conclusion supported by the finding of van Daalen et al. that conditional and unconditional cash transfers improve maternal healthcare utilisation in humanitarian settings (2022).

III. The Illusion of Coverage: Periodic Health Camps and Their Limits

The relief camps in Churachandpur District have no permanent health facilities. In their absence, healthcare reaches Kuki-Zo IDPs through periodic free health camps organised by community volunteers and civil society organisations, with more serious cases referred to Churachandpur District Hospital through civil society facilitation. On the surface, this represents a form of healthcare coverage. In practice, as participants described with striking consistency, it represents a system that appears to function while failing to deliver.

The first and most pervasive failure was inconsistent medicine availability. Antenatal drugs that participants had been advised to take were routinely absent from the periodic health camps. Women who were redirected to purchase medicines in town frequently found

that the same medicines were either unavailable locally or priced beyond their means, completing a cycle of futile effort that, over time, eroded the motivation to seek care at all:

> *"We go to the health centre, and medicines are not there. We are told to buy outside. But the shops in town may not have them, or they are too expensive. So we go home empty-handed. What is the point of travelling all that way?"*
>
> — Displaced woman, Kuki-Zo IDP camp

This dynamic — what might be called journey futility, a demand-side consequence of supply-side failure — directly reduces antenatal care uptake and facility delivery rates. It is well-documented in conflict settings. Ekezie et al. found in IDP settings in northern Nigeria that repeated cycles of stockouts, absent laboratory services, and provider shortages deterred care-seeking across multiple episodes (2022). Seid et al.'s 2025 study of IDP camps in eastern Amhara, Ethiopia, found that nominal medicine availability indicators masked high stockout rates and critically inadequate inventory management (2025). In Manipur, the pattern is structurally similar but compounded by the under-resourcing of hill district health facilities that predated the conflict and have been deepened by the displacement of Kuki-Zo health workers.

The second failure was the absence of diagnostic services and specialist obstetric care at periodic health camps. Without basic haematological, biochemical, or ultrasonographic investigation, high-risk pregnancies cannot be identified, and complications cannot be anticipated or managed. Churachandpur District Hospital provides greater clinical capacity but requires civil society facilitation for access — a pathway that is not consistently available in obstetric emergencies that occur outside of scheduled referral processes:

"They report that there is a shortage of specialist doctors. With no doctor and no diagnostic services, he died because the help that should have been there wasn't."

— A father, Kuki-Zo hill community

Kisambu et al.'s 2025 systematic review of supply-side maternal, neonatal, and child health service availability in the Democratic Republic of the Congo identified a three-mechanism model of conflict-induced facility non-functionality: infrastructure destruction, health worker displacement, and supply chain disruption (2025). All three are operating simultaneously in Manipur's hill districts. The critical implication is that periodic health camps, infrequently organised and inconsistently stocked, create a perception of healthcare coverage that does not correspond to the access experienced by IDPs. Routine data systems that record the existence of outreach services without capturing their frequency, medicine availability, and diagnostic capacity risk systematically overstating IDP healthcare coverage — a risk with direct consequences for the design and evaluation of humanitarian health responses.

IV. Pregnancy in a Pharmacological Void: Chronic Disease Without Care

The fourth barrier is the least visible in the global literature on conflict and maternal health, but the accounts from Churachandpur District make it impossible to overlook. A significant proportion of pregnant women in the Kuki-Zo relief camps had pre-existing chronic conditions — principally thyroid disorders and gestational diabetes — that required continuous, condition-specific medical management. Displacement stripped them of this management in two distinct ways. First, it invalidated their registrations under government NCD medicine entitlement programmes, which are tied to domicile registration and are therefore inaccessible to those who have fled their registered address. Second, the periodic health camps available to IDPs were designed around acute and communicable

disease care, and classified chronic conditions like thyroid disease as non-priority.

The consequences were described with unsettling specificity. Women managing thyroid disorders during pregnancy reported losing access to the free levothyroxine they had previously received through government schemes, with camp clinics declining to provide it. In the absence of formal supply, they developed an improvised system: sharing partial tablets with other women in the same situation, calibrating doses by intuition rather than blood testing, monitoring their bodies for signs of deterioration that they lacked the clinical vocabulary to interpret:

> *"I have thyroid disease. I used to get free medicine from a government scheme. After we fled, the camp clinic said thyroid isn't covered — only major illnesses like cancer or heart disease. Now I am pregnant, living on a mat in a camp. I take half tablets when I can find them, borrowing from others like me. We share medicines like we share food. Still, it is never enough. At night, I hold my throat and wonder if it will fail before my baby is born."*
>
> — Pregnant woman with thyroid disorder, Kuki-Zo IDP camp

The image of medicine shared like food belongs to a long-documented tradition of informal coping in displaced populations (Kehlenbrink and Jobanputra, 2023; Bausch et al., 2025). It is not a mark of resourcefulness but of systemic failure: a symptom of a health system that has withheld care and left women to improvise at the boundary of clinical safety. Unmanaged thyroid disorders during pregnancy carry clinically significant risks of miscarriage, preterm birth, placental abruption, and child developmental complications. The borrowing of partial tablets is a coping strategy that is simultaneously necessary, widely practised, and clinically dangerous.

For women managing gestational diabetes, the picture was no less alarming. Blood glucose monitoring, the foundation of gestational diabetes management, requires testing strips and devices that are absent from periodic health camps. Without glucose monitoring, specialist consultation, or access to medication, women could not know whether their condition was harming their unborn child — a state of enforced medical unknowing that one participant described with searing irony:

> *"Before the violence, I checked my sugar and took my medicine. The doctor said my baby was growing well. Now there are no tests, no medicine. My vision blurs, my feet go numb, and I worry the sugar is harming the child inside me. But there is no way to know — no doctor, no clinic that can help. Last week I went to a mobile clinic. A young worker said I needed regular care. I almost laughed. Regular care means medicine, food, and a stable home. Here in the camp, we have none of that. We just watch our bodies weaken and hope we survive long enough for someone to remember us."*
>
> — Pregnant woman with diabetes, Kuki-Zo IDP camp

The remark "I almost laughed" is not a moment of dark humour but a precise articulation of the structural contradiction between clinical recommendation and displaced reality. The instruction to seek regular care arrives in a context in which regular care is categorically inaccessible, and the gap between advice and possibility renders the advice absurd. The final sentence — "we just watch our bodies weaken and hope we survive long enough for someone to remember us" — captures the experience of institutional abandonment that characterises this crisis more accurately than any epidemiological indicator.

This gap in NCD care during displacement is not specific to Manipur. Aljadeeah et al. (2025) have identified the discontinuity of NCD care across the migration and displacement cycle as a

systemic gap for forcibly displaced populations globally. Aoun et al.'s overview of systematic reviews of NCD interventions in humanitarian emergencies found integrated NCD care to be critically underfunded, with the evidence gap most pronounced for conditions requiring ongoing management, such as thyroid disorders and gestational diabetes (2026). Willis et al. (2024) found that pre-existing NCD care gaps acted as systematic amplifiers in humanitarian crises, producing compounding cycles of clinical deterioration. In the Indian context, this gap is sharpened by the architecture of government NCD entitlement programmes: when domicile registration is the condition of access, displacement is the mechanism of exclusion.

The Compounding Architecture of Exclusion

The four barriers described above are not independent variables but mutually reinforcing dimensions of a single structural crisis. Their interaction can be understood through the concept of compounding constraints: barriers that individually would impede access, but which in combination produce a form of exclusion that is qualitatively more severe than the sum of its parts.

Consider the trajectory of a woman in the Kuki-Zo camps who develops gestational diabetes at twenty weeks of pregnancy. The ethnic buffer zone prevents referral to the specialist obstetric and endocrinology services at RIMS or JNIMS. The destruction of jhum and wage labour livelihoods means she cannot afford the transport cost to Churachandpur District Hospital, even if civil society facilitation were available. The periodic health camp that serves her camp does not stock blood glucose monitoring equipment or insulin, and classifies her condition as non-priority. And the government medicine entitlement scheme that previously provided her with free diabetes medication has been administratively extinguished by the act of displacement that brought her to the camp. Each barrier alone would create hardship. Together, they create clinical abandonment.

This architecture of compounding exclusion is specific to the ethnically mediated form of displacement that characterises the

Manipur conflict, but it has analogues in other conflict settings and broader implications for how humanitarian health systems are designed. A 2025 systematic review by Adugna et al. of barriers to maternal healthcare in East Africa identified financial constraints and transportation costs as the most frequently cited access barriers, a pattern resonant with the findings from Manipur (2025). Salehi et al.'s systematic review of reproductive health in IDP camps found poverty, absence of reproductive health services, shortage of trained health workers, and inadequate medicine supply as the most common barriers across global camp populations (2021). The Manipur case adds to this global picture the distinctive dimension of ethnically enforced territorial exclusion, which spatially mediates access to care in ways that are not addressed by conventional health system strengthening.

A further implication of the compounding architecture concerns the design of humanitarian health data systems. In Churachandpur District, periodic health camps represent the formal healthcare coverage available to IDPs. Routine data systems that record the existence of these camps as evidence of coverage — without capturing their frequency, medicine availability, diagnostic capacity, or the proportion of women who present and leave empty-handed — will systematically overestimate the access experienced by this population. The distinction between the presence of a health service and the effective delivery of that service to those who need it is fundamental to understanding the Kuki-Zo maternal health crisis, and to avoiding the policy error of treating nominal coverage as real access.

Toward Structural Responses: Policy Implications

The structural origin of the barriers described in this chapter means that structural responses are required. Single-component interventions — the deployment of a mobile clinic, the addition of a community health worker, the distribution of iron supplements — cannot address the compound exclusion produced by conflict-induced movement restriction, economic collapse, health system

failure, and the administrative architecture of government entitlement programmes. The following policy directions are indicated by the evidence.

On movement restriction: the most immediate clinical priority is the establishment of ethnically neutral, guaranteed safe passage for obstetric emergencies and scheduled antenatal transport. This is not primarily a health system intervention; it requires political and security arrangements that protect the freedom of movement of pregnant women regardless of ethnic identity. Alongside this, Churachandpur District Hospital must be urgently upgraded to provide comprehensive emergency obstetric services, including caesarean section capacity, blood transfusion, and high-dependency neonatal care — services that currently exist in Manipur only in the Imphal Valley tertiary institutions from which Kuki-Zo women are excluded (Sharma DC, 2023).

On economic vulnerability: the JSY and PMMVY must be decoupled from domicile registration and extended, on a portable basis, to women displaced by conflict. The principle that entitlement to government health financing follows the person rather than the registered address is essential in conflict-affected contexts where displacement is precisely the mechanism through which the most vulnerable women are excluded from the programmes designed to protect them. Beyond entitlement portability, cash transfer programmes for IDP households have demonstrated effectiveness in improving maternal healthcare utilisation in humanitarian settings (van Daalen et al., 2022), and their integration into the humanitarian response in Manipur warrants serious consideration.

On health system inadequacy: the strengthening of periodic health camp services must go beyond periodic deployment to include reliable medicine supply chains for essential maternal health medicines — iron and folic acid, uterotonics, antihypertensives, magnesium sulphate — skilled birth attendants at each camp, and mobile diagnostic services covering haemoglobin testing, blood glucose monitoring, and basic obstetric ultrasound. These

interventions are consistent with the Minimum Initial Service Package (MISP) for Reproductive Health in humanitarian settings and represent the minimum standard of care that should be achievable regardless of the ongoing conflict.

On interrupted chronic disease management: government NCD medicine entitlement schemes must follow the same principle of domicile-independent portability as maternal health financing. Management of thyroid disorders and gestational diabetes during pregnancy — including glucose monitoring devices, thyroid function testing, levothyroxine, and insulin — must be systematically incorporated into periodic health camp services and district hospital referral pathways. Aoun et al.'s call for integrated NCD care as a standard component of humanitarian health responses (2026) and Bausch et al.'s identification of sustained access to medicines and diagnostics as a first-stage operational priority (2021) provide the evidence base for this recommendation. Community-based Kuki-Zo health workers, familiar with the affected population and trusted within it, could support NCD self-management and treatment adherence as recommended by the WHO.

Finally, these findings carry implications beyond Manipur and beyond north-eastern India. Ethnically defined territorial divisions — whether produced by conflict, partition, or administrative boundary-drawing — can generate healthcare access inequalities with direct clinical consequences for maternal and neonatal survival. Health emergency preparedness frameworks in multi-ethnic states, across South Asia and beyond, should explicitly plan for scenarios in which conflict produces ethnically mediated access restrictions to healthcare. The failure to do so treats the ethnic dimension of access as an anomaly when, for millions of displaced women, it is the defining feature of their healthcare reality.

Conclusion

This chapter has documented a structurally generated crisis of maternal healthcare access among Kuki-Zo internally displaced persons in Manipur, India. The four barriers identified — conflict-

induced movement restriction, economic collapse, structural inadequacy of periodic health camp services, and interrupted chronic disease management — are not a catalogue of misfortunes but a connected architecture of exclusion produced by a specific political and institutional configuration. The ethnic buffer zone severs the referral route to specialist obstetric care. Economic collapse eliminates the capacity to absorb the residual costs of nominally free services. The absence of permanent camp health facilities and the inadequacy of periodic health camps render available care unreliable. The administrative tethering of NCD medicine entitlements to domicile registration exposes pregnant women with chronic conditions to immediate, preventable clinical risk.

In 2023, countries with active humanitarian response plans accounted for 64 per cent of global maternal deaths. The qualitative evidence presented here adds context-specific, mechanism-level knowledge to this aggregate statistic: it shows how a particular form of ethnic conflict dismantles the preconditions for safe maternal outcomes, and how the women who bear the consequences experience and navigate that dismantling. Their accounts are not the background to a policy problem; they are the primary evidence of its nature and its urgency.

The woman who holds her throat at night, wondering whether her thyroid will fail before her baby is born, is not a statistical outlier. She is the product of a system — political, administrative, economic, and medical — that has withdrawn the conditions of safety from her pregnancy in precise, identifiable, and reversible ways. The chapter has named those ways. The test of its relevance lies in whether those who can act on them choose to do so.

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15

Television, Tribal Society, and Cultural Change: Reflections from a Church Perspective

Hangpi Manlun Zou[1]

*[**Editorial Note**: This essay is published as a reflective commentary under the section "Church and Society." It presents Rev. Dr. Hangpi Manlun's observations on media, Christianity, and socio-cultural change among the tribal communities of Northeast India. First written in an earlier period of media expansion, the essay has been lightly edited for clarity and brevity while preserving the author's principal arguments and voice. Although the media landscape has evolved considerably with the advent of the internet, smartphones, and social media, many of the questions raised by the author concerning cultural identity, ethical responsibility, and the role of the church remain pertinent. Accordingly, this commentary is presented not as an empirical research article, but as a thoughtful reflection that invites readers to consider how indigenous ethical traditions and Christian values may continue to guide tribal communities in an era of rapid technological and social transformation.]*

Introduction

The emergence of television as a powerful medium of communication has transformed societies across the world. In Northeast India, tribal communities have also experienced significant social and cultural changes through increasing exposure

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to mass media. Television, in particular, has introduced new ideas, lifestyles, values, and patterns of social interaction that were previously unfamiliar to many indigenous communities.

Among the tribal peoples of Manipur, community life has traditionally been shaped by strong social relationships, shared cultural practices, and Christian values. Concepts such as *Tlawmngaihna*, *Phatuamngaina*, and *Khankhuo* have long provided ethical foundations for communal living and mutual responsibility. However, the expansion of television and other forms of media has contributed to the emergence of new aspirations, consumer habits, and individualistic tendencies among younger generations.

This essay offers a reflective commentary on the relationship between television, culture, and society from a church perspective. Drawing upon the author's pastoral experience and engagement with tribal theology and media studies, it considers how television has influenced the social and cultural life of tribal communities in Manipur. It also reflects on the continuing role of the church, family, and community in promoting critical engagement with media while preserving values that have sustained indigenous societies for generations.

The purpose of this essay is not to reject modern media, but to encourage thoughtful and responsible engagement with it. Television, like other forms of technology, remains a powerful instrument that can both enrich and challenge community life. The task before the church and society, therefore, is to discern how these changes may be navigated while maintaining faith, identity, and a sense of collective responsibility.

Television and Changing Social Life

Tribal communities in Manipur have traditionally been characterized by a strong sense of community and mutual responsibility. Life was lived not merely as individuals, but as members of families, clans, villages, and the larger community. Communitarian values shaped everyday life, from agricultural activities and festivals to religious observances and social welfare.

K. Thanzauva observes that tribal communities have historically emphasized collective well-being over individual interests.[1] Similarly, L.H. Lalpekhlua notes that village life has long served as an important source of identity and belonging.[2] In many communities, people shared both joys and hardships, and social practices ensured that the vulnerable were cared for within the larger community.

Such traditions cultivated a sense of solidarity that remains one of the defining characteristics of tribal society. Sharing, hospitality, and cooperation were not merely social expectations but important cultural values passed down through generations. These practices contributed to relatively cohesive communities where social relationships occupied a central place in everyday life.

Over the past few decades, however, television has emerged as an influential force in shaping perceptions of the world. Through news, films, serials, and advertisements, television has introduced viewers to lifestyles and social realities beyond their immediate surroundings. It has expanded horizons and provided access to information and entertainment that earlier generations could scarcely imagine.

At the same time, television has also contributed to significant cultural changes. Exposure to new forms of consumption, patterns of living, and notions of success has influenced the aspirations of many young people. Consumer goods, fashion, and popular culture increasingly occupy a visible place in contemporary society. Herbert I. Schiller argued that modern media possess the ability to shape public consciousness across time and space,[3] while James Lull highlighted the important role of media in transmitting cultural symbols and meanings.[4]

For many families, television has become a regular companion in daily life. Yet its influence raises important questions about the balance between community and individualism. Traditional values that emphasize collective responsibility often coexist uneasily with

media portrayals that celebrate personal achievement, material success, and individual freedom.

These developments should not be understood solely as a decline of traditional society. Rather, they reflect the realities of communities negotiating social change in an increasingly interconnected world. The challenge before tribal societies today is to engage modern media thoughtfully while continuing to nurture the values of solidarity, mutual care, and communal responsibility that have sustained them for generations.

Media, Values, and Community

The influence of media extends beyond entertainment. Television shapes perceptions of reality, introduces new aspirations, and contributes to the formation of values among individuals and communities. In many respects, contemporary society lives simultaneously in two worlds—the world of lived experience and the world presented through media. While these worlds often overlap, they do not always communicate the same values.

For many tribal communities, values have historically been nurtured within the family, the village, and the church. Religious teachings, customary practices, and communal life have played an important role in shaping attitudes toward work, relationships, and social responsibility. However, with the expansion of television and other forms of mass media, younger generations are increasingly exposed to a wider range of cultural influences and alternative ways of understanding the world.

David G. Hallman defines values as foundational influences that shape how individuals think and act toward themselves and the world around them.[5] These values may encourage choices that are either life-giving or destructive. Television, through its stories, symbols, and images, has become an important source from which many people derive assumptions about success, identity, and human relationships.[6]

The impact of media on cultural values is particularly evident among young people. Rev. Dr. J.M. Ngulkhanpau observed that youth often find themselves navigating rapidly changing social environments in which long-cherished ideals are continually challenged.[7] This observation remains relevant today. The rise of digital technology, social media, and global entertainment has further accelerated cultural change, creating new opportunities as well as new concerns.

Among many tribal communities, concepts such as humility, mutual respect, and service to others have traditionally occupied a central place in social life. Yet contemporary media frequently celebrates individual achievement, celebrity culture, and material success. While these developments are not inherently negative, they invite important questions concerning the preservation of cultural identity and communal responsibility.

Media has also contributed to increasing awareness of the wider world. It has provided access to educational resources, news, and diverse cultural experiences. Nevertheless, it remains important to engage media critically. Communities that fail to reflect upon the values they consume may gradually adopt assumptions that are inconsistent with their own cultural and ethical traditions.

The challenge, therefore, is not whether tribal communities should embrace modern media, but how they may do so responsibly. Media literacy, intergenerational dialogue, and sustained community engagement remain essential if societies are to preserve their distinctive identities while participating confidently in an increasingly interconnected world.

Tribal Ethical Traditions: *Tlawmngaihna*, *Phatuamngaina*, and *Khankhuo*

Among the tribal communities of Northeast India, social life has long been sustained by ethical traditions that emphasize service, mutual responsibility, and communal harmony. These principles have shaped relationships within families, villages, and society at large, providing moral foundations that continue to influence community life. Although expressed through different terms among

various tribes, these values share a common concern for the well-being of others.

One of the most widely recognized concepts is *Tlawmngaihna*, a term commonly associated with the Mizos and often understood as selflessness, service, and the willingness to place the needs of others above one's own. Similar ideas are expressed among the Paite, Vaiphei, and Zou communities through the concept of *Phatuamngaina*, while the Ao Nagas employ the term *Sobaliba*. Despite their linguistic differences, these traditions reflect a shared commitment to communal responsibility and ethical living.[8]

K. Thanzauva argues that without the principle of *Tlawmngaihna*, it would be difficult to build and sustain a healthy society.[9] Likewise, Wati Longchar observes that such ethical traditions represent important expressions of tribal spirituality and social philosophy.[10] They encourage individuals to cultivate humility, generosity, and a sense of belonging within the wider community.

For many tribal Christians, these values have found meaningful resonance with the teachings of Jesus Christ. Acts of compassion, service, and sacrificial love have often been understood not merely as cultural expectations, but also as expressions of Christian discipleship. Tlanghmingthanga has aptly described *Tlawmngaihna* as a form of "love in action," suggesting that these ethical traditions continue to provide a valuable framework for understanding faith and community in tribal contexts.[11]

Another important ethical principle is *Khankhuo*, a concept widely recognized among the Thadou-Kuki and related communities. Although difficult to translate directly into English, *Khankhuo* may be understood as a body of ethical norms, traditional etiquette, and accepted standards of conduct governing social life.[12] It encompasses relationships within the family, obligations toward the community, and the responsibilities associated with leadership and public life.

Hemkhochon Chongloi describes *Khankhuo* as an unseen yet powerful bond that unites individuals to the wider community and

assigns responsibilities appropriate to different occasions.[13] Historically, a person's reputation was often measured not by wealth or educational attainment, but by his or her adherence to these ethical expectations. In many communities, the observation that an individual was unfamiliar with *Khankhuo* carried significant social implications.

Contemporary social changes have inevitably influenced these traditions. Increased mobility, modern education, urbanization, and the expansion of mass media have transformed the social environment in which younger generations are raised. Television, and more recently digital media, have introduced alternative value systems that coexist alongside indigenous ethical traditions. While these developments have created new opportunities, they have also raised concerns regarding the continuity of communal values and cultural identity.

Nevertheless, these ethical traditions remain relevant. They continue to remind contemporary society that communities flourish when individuals practice compassion, responsibility, and service toward others. In an age increasingly characterized by rapid social change, *Tlawmngaihna*, *Phatuamngaina*, and *Khankhuo* offer enduring lessons concerning the importance of human relationships and the collective good.

The Role of Church and Family

Throughout history, the family and the church have played central roles in preserving the moral and social fabric of tribal communities. They have served not only as institutions of faith and nurture, but also as important spaces for transmitting cultural values, ethical traditions, and collective memory from one generation to the next.

In contemporary society, these responsibilities remain as important as ever. The rapid expansion of television, digital media, and social networking platforms has significantly altered the environment in which young people grow and learn. Today's youth are exposed to a vast array of ideas, lifestyles, and influences that transcend geographical and cultural boundaries. Consequently, the

responsibility of guiding younger generations can no longer be confined to traditional approaches alone.

The church has an important role to play in promoting media literacy and encouraging thoughtful engagement with technology. Rather than viewing media solely as a threat, churches may assist individuals and families in developing critical perspectives that enable them to distinguish between what is beneficial and what may undermine their values and relationships. Media, when used responsibly, can serve as a valuable resource for education, communication, and spiritual enrichment.

Likewise, parents remain the primary educators of their children. Open conversations concerning media consumption, cultural identity, and Christian values are essential in helping young people navigate an increasingly complex world. Families that intentionally cultivate habits of shared meals, worship, and meaningful interaction contribute significantly to the development of healthy and resilient communities.

It is to remind us that the challenges posed by media are not entirely new. Every generation encounters social changes that require discernment and adaptation. The present moment, however, calls for renewed cooperation between the church, family, and community in ensuring that technological progress is accompanied by moral responsibility.

By working together, communities can embrace the opportunities presented by modern media while continuing to uphold the values of faith, service, and communal responsibility that have long defined tribal society.

Reflections

The relationship between media and society remains both complex and dynamic. Television has undoubtedly transformed the ways in which people communicate, learn, and understand the world around them. It has expanded access to information, broadened cultural horizons, and connected communities to global conversations in

unprecedented ways. At the same time, it has also contributed to significant social and cultural changes that continue to shape contemporary tribal life.

This essay has reflected upon some of the opportunities and challenges associated with television and media culture from the perspective of tribal communities in Northeast India. It has highlighted the continuing relevance of indigenous ethical traditions such as *Tlawmngaihna*, *Phatuamngaina*, and *Khankhuo*, while acknowledging the realities of an increasingly interconnected world.

Media itself is neither inherently beneficial nor harmful. Its impact depends largely upon how individuals and communities choose to engage with it. The challenge before contemporary society is therefore not to resist change altogether, but to approach change with wisdom, discernment, and a strong sense of identity.

For tribal communities, the preservation of faith, culture, and communal values remains an important task. The church, family, and community institutions continue to play vital roles in nurturing these values among younger generations. As society continues to evolve, these institutions must remain in places where ethical traditions are remembered, cultural identities are strengthened, and meaningful dialogue concerning contemporary challenges is encouraged.

Ultimately, the enduring strength of tribal society lies not merely in its ability to preserve the past, but in its capacity to adapt thoughtfully to the future. In this regard, the values of service, mutual responsibility, and communal solidarity continue to offer important guidance for navigating an age of rapid social and technological change.

For the Zou community, the preservation of faith, culture, and communal values remains an important responsibility. The church, family, and community institutions continue to play vital roles in nurturing these values among younger generations. As society continues to evolve, these institutions must remain places where ethical traditions are remembered, cultural identities are

strengthened, and meaningful dialogue concerning contemporary challenges is encouraged.

In particular, the present generation of Zou youth stands at a unique moment in history. They are the first generation to grow up in a world shaped not only by television, but also by smartphones, social media, and instant global connectivity. While these developments offer unprecedented opportunities for education, creativity, and leadership, they also call for wisdom and discernment. The future of the community will depend not merely upon technological advancement, but upon the ability of its young people to remain rooted in the enduring values of faith, service, humility, and communal responsibility.

Ultimately, the enduring strength of the Zou people lies not only in their rich cultural heritage but also in their capacity to adapt thoughtfully to changing times. If the younger generation can embrace modernity without losing the spirit of *Phatuamngaina* and the values that have sustained the community for generations, they will be well positioned to lead with integrity and purpose in the years ahead.

End Notes

[1] Thanzauva, K. (1997). *Theology of community: Tribal theology in the making* (p. 136). Aizawl, India: Mizoram Theological Conference.

[2] Lalpekhlua, L. H. (2007). *Contextual Christology: A tribal perspective* (pp. 113, 161). Delhi, India: ISPCK.

[3] Schiller, H. I. (1991). *Culture Inc.: The corporate takeover of public expression* (p. 30). New York, NY: Oxford University Press.

[4] Lull, J. (1996). *Media, communication, culture: A social approach* (p. 74). Cambridge, UK: Polity Press.

[5] Hallman, D. G. (2000). *Spiritual values for earth community* (p. 15). Thruvalle: CSS Books

[6] Lull, J. (1996). *Media, communication, culture: A social approach* (p. 74).

[7] Ngulkhanpau, J. M. (1992). *Youth culture* (p. 1). Shillong, India: Don Bosco Press.

[8] Thanzauva, K. (1997). *Theology of community: Tribal theology in the making* (p. 152).

[9] K. Thanzauva, *Theology of Community*, 153.

[10] Longchar, W. (2003). The need for doing tribal theology. In S. Shimray (Ed.), *Tribal theology: A reader* (p. 12). Jorhat, India: Tribal Study Centre.

[11] Tlanghmingthanga, "Tlawmngaihna Theology: Doing Theological Reflection from the Perspective of the Mizos," *Mizoram Journal of Theology* 2 (July–December 2009): 58–61.

[12] Chongloi, H. (2011). Khankhology: A study of the socio-political religion-cultural norms of the Kuki people. In L. Seikholen (Ed.), *An emerging tribal theology from Kuki perspective* (p. 96). Imphal, India: Trulock Theological College.

[13] Chongloi, H. (2011).

16

Zou Gal Kum Zakhat Chinna: Kithawina, Theizingna leh Umzie

(Zou Gal Centenary: Mobilisation, Memory and Meaning)

Suanlyan Tungnung[1]

[Editorial Note: Zou Gal Kum Zakhat Chinna: Kithawina, Theizingna leh A Umzie, chi laigel *ahileh 2017 kum a Zou Gal Centenary Celebration toh kisai nasepna, guolzawlna leh lawchinna te tangthu gelkhawmna ahi. Tam thu kigielte pen United Zou Organisation (UZO) record-te, committee report-te, minute bute, memorandum-te, programme schedule-te leh mimal theipina tampi pansan a ki giel ahi. A tuppen ahileh Zou Gal Centenary lawchinna leh a umzie khangthate kung ah dih tah leh bukim tah a kikoi hoi utna ahi. Thu genna khenkhatte pen sim a thei bai zawhna ding leh chiemte poimawte tahlat ahizawna ding in themkhat siemphat in um a, hinanleh a bulpi umzie leh geltu ngaidan bangma heng lamdang ahi sih hi. Tam article pen Zou Gal Centenary in Zou nam sung ah kipumkhatna, tangthu theizingna leh mailam hun etna ah bangza in panla in phattuomna anei ei, chi theisahna ding a hing kigiel ahi.]*

1. Zou Gal Kum Zakhat Chinna: Thumapui

Zou Gal kum zakhat chinna (Centenary) khu tangthu khat theizingna mai hilou in, Zou nam pumpi pichingna, kipumkhatna leh mailam galdotna hun poimaw khat ahi. Kum za (100) nua ah,

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1917–1919 kikal a i pu-le-pa te'n gal, zalenna leh minphatna humbitna ding a ana satna uh, 2017 kum in theizingna leh kipahpina lienpi toh ana kilawm hi.

Kithawina (Mobilisation): Amasa pen in, tam Centenary in nasah tah a mipi kithawina a ensah masa pen hi. United Zou Organisation (UZO) makaina nuoi ah committee tuamtuam phudoh ahi a, sum-le-pai, tha-le-zung leh hun tampi kiseng in Manipur sung leh pulam a um Zouta te'n kipumkhat in pan ana kila khawm hi. Kimawlna, lamtuol, laibu gelna, hanmuol leh suongphum kibawlkhe te'n Zou mipiten kithutuoh leh kalsuon kiluol tah a pan lakhawm/kithawi thei ahidan a hing sulang hi.

Theizingna (Memory): A nina ah, Centenary in I nam tanchin theizingna thupitah a hing pekia hi. Zou Gal Memorial Cemetery, Nampi Suongphum, *A History of the Zou People* laibu leh Zou Gal ana satte min theizingna muolsuong kidawte, i tangthu leh i hina (identity) kepbitna ding a kibawl ahi, chi i sulang nuam hi. Tamte'n i tangthu pen laibu sung mai a um ding hilou in, khangthate lungsim sung a zong hing zing ding ahi dan a hing theisah hi.

Umzie (Meaning): Zou Gal Centenary in umzie thupi tah a nei hi. Centenary thulu, *"Our Identity, Our Future"* (I hina khu I mailam hinkhuo ding) chi pen, i minam identity leh i mailam hun kizopmatna genna ahi. Zou Gal ahileh gal kidouna theizingna mai hilou in, zalenna nahinkhuo (liberty), hansanna, kipumkhatna, zatatna leh mawpuohna neikhom ina hina etsahna ahi. Tamin, khangthate kung ah: *"Ei koite ihi uoi? Bang ding a khangsawnten a hing nuazui ding uh ahiei?"* chi dohna poimaw tah a hing pia hi.

Tuazieh in, Zou Gal kum zakhat chinna pen *Kithawina, Theizingna leh Umzie* chi thulu thumte apat in theichien thei ahi. Tam thumal thumte'n i pu-le-pate gal satna hing theisah kia in, tuachiin tulai khang leh i mailam hun ding zong a hing hil sawn hi.

2. Thupatna

2015 kum in IWMP office, Mini-Secretariat, Churachandpur ah Pu Tungnung Zamlunmang Zou @ Pupu Zou toh kum tamtah

khawlsan a ana um Zou Gal Memorial Shield Tournament pattha kia ding dan kana kikum uhi. Tuachi'n akisaipi United Zou Organization (UZO) lamkaite toh kikum khawm in pan ka hing la panta uhi. Tuachi'n UZO lamkaina nuoi ah Churachandpur District Sports Association (CDSA) lamkaite kihoupi in, Lamka Public Ground ah 23 May apat 20 June 2015 tan Zou Gal Memorial Shield Tournament akibawl hi. Tam kimawlna ahileh CDSA lamkaina leh UZO sponsored na nuoi a bawl ahia, team 24 pang hi..

Zou Gal Memorial Shield Tournament a hing bei tah in Pu Chinlunthang, President, UZO toh Zou Gal kum 100 chinna lop a poimaw dan kana gen khawm panta uhi. Tuachi'n mi tuamtuam kung ah ngaidan ki lakhawm in, Zou Gal toh kisai laibu khat bawl ding, Zou Gal Shield Tournament bawlzom ding, Zou Gal Centenary thupi tah a Zou khopi khat a lop ding leh Zou Gal ana satte hansuong dawsah ding chite kikum khawm in, mun tuomtuom ah phone tungtawn tanpha in ngaidan aki lakhawm hi.

3. Committee Tuamtuamte

3.1 Zou Gal Centenary Commemoration Committee (ZGCCC):

United Zou Organisation (UZO) General Headquarters in Zou Gal Centenary vaiguon tuom tuomte enkai ding a Zou Gal Centenary Commemoration Committee (ZGCCC) (Tungnung, 2017) hing phutdoh in, October 12, 2017 ni a appointment order apieh toh kiton in Zou Gal Centenary vai tawh kisai nasep ding tuom tuomte ZGCCC in a sempan hi. ZGCC Committee memberte tam a nei a bang ahi.

1.	Chairman	:	Pu Thangzamang
2.	Vice-Chairman	:	Pu P Tunzamang
3.	Secretary	:	Pu T Sianmuanthang
4.	Joint Secretary	:	Pu M Sebastian Lunsuanpau
5.	Finance	:	Pu T Khaizamang
6.	Treasurer	:	Pu Thangsuankhup
7.	Computer Operator	:	Pu Ginshanglian

Nasep masawn sem nading ngimna in ZGCCC in Zougal Hall, Zouveng, Zenhang Lamka a Information Centre a hong a, nichin in zingkal lam nai 10 apat nitahlam nai 6-7 (khatvei vei zingkal nai 7 apat nitahlam nai 9-10) tan office a kai ua, a poimo dan zil in Pasianni zong akai zel hi.

Nasep kichup semna ding leh hatzawh semna dingin UZO GHQ in Committee/Department ana bawlkhiet khitsa i.e. Sports Committee, Stone Committee, Cemetery Committee leh Information & Publicity Department te banah ZGCCC in Transport Department leh Culture, Custom & Tradition Departmentte a bawlkhiet belap hi.

ZGCCC saina nuai a meeting 9 vei (minute bu a kigelh thei chiang) ana kinei a, tam anuai a bang in thupuohsahna/resolution tuom tuom te ana kila hi (Tungnung S. , 2017).

1) Dated 14th October, 2017 zingkal lam dah 7:00 in ZGCCC kiphu khiet akipat ZGCCC lamkaina nuai a meeting masapen akinei a, Zou Gal Centenary Shield tawh kisai, Fund drive dingdan tawh kisai leh thu tuom tuom genkhawmna akinei hi. ZGCCC Information Centre ding in UZO GHQ te office, Zogal Hall, Zouveng zah ding in lem akisa a, ZGCCC te date 16th October, 2017 apat niteng a office kai ding in zong pha akisa hi. Tualeh ZGCCC Chairman in Information & Publicity te bawlkhiet Zou Gal Sticker honna zong anei hi.
2) Dated 14th October, 2017 nitah lam dah 2:00 in Zou sung aom Church Leader te tawh Zou Gal Centenary vaiguon tawh kisai meeting akinei a, Pu Chinlunthang, President UZO GHQ leh Pu Suanlyan Tungnung te'n Zou Gal tangthu leh "***A History of the Zou People***" laibu kibawl lel lel tungtang nasatah in houlimna anei uhi. A hing peikhawm Hattuom lamkaite apat in zong houlimna tuom tuom aki ngaikhie a, nitah ann kuong sohkhawmna zong aki nei hi.
3) Dated 21st Octgober, 2017 zingkal lam dah 8:00 in Churachandpur District Sports Association (CDSA) lamkaite

tawh Zou Gal Centenary Shield football tournament conduct dingdan houlim khawmna akinei hi.

4) Dated 28th October, 2017 zingkal lam dah 8:00 in meeting akinei a, tuanah resolution poimawh 2 (nih) akila hi.
   i) Zou Gal Centenary theme ding in ***"OUR IDENTITY OUR FUTURE"*** kituoh tah in pha akisa chiet hi.
   ii) Zou Gal Centenary vaiguon pini chieng a I Zou tawndan leh ngaina teng hing phuongkhie hing pulah ding in ZGCCC nuoi a *Custom, Culture* & *Traditional Department* siemkhiet pha akisa hi.
5) Dated 2nd November, 2017 nitahlam dah 2:00 in Zou Gazetted Officer Forumte toh meeting aki neikhawm hi. Tuonah Pu Dr. Robert Ginlunmang, Pu Dr. Steve Minlun, Pu Nangkhanlal DI leh Pu Khaiminlian MES te ahing zau uo, amaute apat Zou Gal Centenary vaiguon tawh kisai houlimna tuom tuom ngaikhiet ahizou in annkuon kisawh khawm hi.
6) Dated 14th November, 2017 suunkim dah 12:20 in Zou Artist Union (ZAU) te tawh Zou Gal Centenary vaiguon main day ading Light, Sound, Artistes leh Music System tawh kisai houlim khawmna akinei a, UZO GHQ President pu Chinlunthang deina bang in tam atung a kigen teng maw hing puosah ding in ZAU te muongtah in aki ngansie hi. Tuoleh ZAU President pu Kaisuanlian budget estimate bawl Rs.1,50,000/- (Lakh khat leh singnga) chengkhat zong kiemlou in aki pompieh hi.
7) Dated 19th November, 2017 nitahlam dah 1:30 a meeting na a Zou Gal suongpi (monolith), Cemetery gate leh a dang dang te a Zou Script tuonsah ding pha akisa hi. Souvenir zong bolding lem akisa a, Pu Nengkhanlun, Editor Zogam Today in hing bawl ding in aki ngansie pei hi. Tuoleh, sum Rs. 30,000/- apat atunglam hing tuohte a ding contribution plaque bawlding lem akisa hi (siel leh bawng tuohte zong pang in).
8) Dated 9th November, 2017 in Zou Gal Centenary vaiguon main day ading kikup khawmna akinei a, tuona thupuosah/resolution kila theiding a poimo deute ahi le:

i) Chief Guest ding in Pu N. Biren Singh, CM; Guest of Honour ding in (1) Pu V. Hangkhanlian, Minister, (2) Pu M. Sesei Zou, Chairman ADC/Chandel; Functional President ding Pu Ginsuanhau, Chairman MANIREDA leh Chief Host ding in Pu Chinlunthang, President UZO GHQ.

ii) Cemetery Complex hong ding Pu Chinlunthang, Contribution Plaque hong ding Pu Ginsuanhau, Zou Inn hong ding Pu M. Sesei Zou leh Zou Gal monolith (Zou nampi suongphu) hong ding in Pu N. Biren Singh te hiding in pha akisa hi.

iii) Tunkim ni date 18/12/2017 leh main day 19/12/2017 hi ding in lem akisa a, tunkim ni nitah pen ZGCCC Culture Dept. te leh ZAU te lamkaina a ***Cultural Carnivals-cum-Musical Nite*** a zah ding in pha akisa hi. Tunkim ni a zingun dingte Chief Guest - Pu Khaipao Haokip, Chairman ADC/Churachandpur; Functional President - Pu Hausuanthang, EM ADC/Churachandpur; Chief Host - Pi Jubilee Mawi, Chief of Behiang; Guest of Honour – Pi Grace Zamnu, MDC/Muallum.

9) Dated 23rd December, 2017 jingmawng nai 8:30 in tutung I Zou Gal Centenary vaiguon u tawh kisai a Sum Tampi hing tuohte, Siel hing tuohte, Bawng hing tuohte leh ***"A History of the Zou People"*** laibu editorte presentation piehna akinei hi (Thangzamang, 2017).

3.2 Information & Publicity Department:

1.	Chairman	:	Pu John Haulamlian, Secy. (Info & Pub) UZO/GHQ
2.	Vice-Chairman	:	Pu Jamlunmang
3.	Secretary	:	Pu M Lal Zou, Secy. UZO/Zotang Block
4.	Joint Secretary	:	Pu Nengkhanlun, Editor Zogam Today (daily newspaper)
5.	Member	:	Upa Rejoice Mangkhanlian

6.	Member	:	Pu Suanlyan Tungnung
7.	Member	:	Pu Xavier Nengkhanlam
8.	Member	:	Pu Owen Mang Munluo
9.	Member	:	Pu Mangkholun
10.	Member	:	Pu T Kapboi Zou
11.	Member	:	Pu Lalkhawm
12.	Member	:	Pu P Nick Zou
13.	Member	:	Pu Pumminlal of Zomi Colony
14.	Member	:	Pu Donglamthang of Zomi Colony
15.	Member	:	Pu James Phiamphu of Zouveng, Lamka
16.	Member	:	Pu Joel Lianmang of South Point, Bible Hills
17.	Member	:	Pu Ginlianlal of Tuibuong Dist. Headquarters
18.	Member	:	Pu Kailunlal of Awnchinkap Veng

3.3 Zou Gal Cemetry Committee:

1.	Chairman	:	Pu Hausuanthang, EM/ADC Ccpur
2.	Secretary	:	Pu Chinlunthang, President UZO/GHQ
3.	Member	:	Pu Langsuanlian, President UZO/Behiang Block
4.	Member	:	Pu Dailianlal, Secy. (Org) UZO/Lamka Block
5.	Member	:	Pi Jubilee Mawi, Chief of Behiang
6.	Member	:	Pu Thangzamang, Joint Secy. UZO/GHQ
7.	Member	:	Upa Ginthang, Secy. (Home & Org) UZO/GHQ
8.	Member	:	Pu T. Khaizamang, Finance Secy. UZO/GHQ

3.4 Sports Department:

1.	Chairman	:	Pu Nengchinlam, ZWC Member
2.	Vice-Chairman	:	Pu Khupmuanthang, Secy. UZO/Singngat Block
3.	Secretary	:	Pu Ginsuanlal, Secy. UZO/Lamka Block
4.	Joint Secretary	:	Pu Thang David, President UZO/Tuila Block
5.	Member	:	Pu Kapneithang, Ex-President ZSP/GHQ
6.	Member	:	Pu Mangkhanpau, Secy. UZO/Haupi Block
7.	Member	:	Pu Zogal Memorial Shield Committee Memberte
8.	Member	:	Pu Zoheisa Club Executive Memberte.

Sports Department nuoi ah Zou Gal Centenary Open Volleyball Tournament Board leh Zou Gal Centenary Open Football Tournament Board a um nalai hi. Ama uh nasepdan leh panlah dan anuoi lam ah aki gen hi.

3.5 Stone Department:

1.	Chairman	:	Pu Thangzamang, Joint Secy. UZO/GHQ
2.	Vice-Chairman	:	Pu Langsuanlian, President UZO/Behiang Block
3.	Secretary	:	Pu Khamminlunthang, Secy. UZO/Behiang Block
4.	Joint Secretary	:	Pu KG Tungnung, General Secy. UZO/GHQ
5.	Member	:	Pu Ginthang, Secy (Home & Orgn) UZO/GHQ
6.	Member	:	Pu Thangkhongam, Chief of Sialna

7.	Member	:	Pu Khupzagin, Ex-ZWC UZO/GHQ
8.	Member	:	Pu Kamneithang, President UZO/Haupi Block
9.	Member	:	Pu Joshua M Samte, President UZO/Gunpang Block
10.	Member	:	UZO/Behiang Block Office Bearerte

3.6 Transport Department:

1.	Chairman	:	Pu S Khamchinthang, Ex-Treasurer UZO/GHQ
2.	Vice-Chairman	:	Upa Ginthang, Secy. (Home & Orgn) UZO/GHQ
3.	Secretary	:	Pu Ginlam Zou, Secy. Lailam Veng UZO Unit
4.	Joint Secretary	:	Pu Zamkhanlianlal, Secy. (Finance) UZO/Lamka Block
5.	Member	:	Pu Thangkhanlian, President UZO/Lamka Block
6.	Member	:	Pu Dailianlal, Secy. (Orgn) UZO/Lamka Block
7.	Member	:	Pu Haukhanpau, Vice President UZO/Gunpang Block
8.	Member	:	Pu T Goukhomang, Ex-President & Advisor UZO/Lamka Block
9.	Member	:	Upa T Khamchinthang

3.7 Custom, Culture & Tradition Department:

1.	Chairman	:	Pu Dominic Amchinpau, Culture Secy. UZO/GHQ
2.	Secretary	:	Pu S Chinsuanlian, Secy. Zou Zumpi

3.	Member	:	Pu Zamsuanmung, Culture Secy. ZYO/GHQ
4.	Member	:	Pu Nianneisiam, ZSP
5.	Member	:	Pu Joseph Kapsuanlian
6.	Member	:	Delhi ZSP Cultural Dept.
7.	Member	:	Pi Neunu, Hiangzou
8.	Member	:	Pu M. Haumang
9.	Member	:	Pu Chinsuanlam
10.	Member	:	Pu M. Khamlianlal @ Khams Zotal

4. Zou Gal Centenary Logo



September 28, 2017 in Pu M. Kapsutlian leh Pu Suanlyan Tungnung lamkaina nuoi ah Zou Gal Centenary logo open competition bawl ahi[1]. Hinanleh duthusam bang a umlou zieh in, tam logo toh kisai mawpuohna Pu Suanlyan Tungnung tung ah kinga hi.

Zou Gal mascot ding in Pu T. Khamzamang in Pu Sanglian concept toh *Zou Salpha* (Zou Warrior*)* chi milim khat ana giel pen zah ahi theina ding in ama mimal kung ah houlimna aki nei a, *agreement* suoi kaina zong a kinei hi. Tam mascot khu tuni tan in Zou Gal mascot a zah ahi. Tuachin Pu S. Paukhanlun khutsiemna toh Zou Gal Centenary logo bawlkhiet ahita hi.

4.1 Zou Gal Logo Hilchetna

Zou Gal logo hilchetna tam a nei a bang ahi.

1. A masa pen 1(khat) ahi. Hinanleh en kia lechin THAU khat na mu ding hi. Tam thau khu thau maimai ahisih a, nidanglai a Zou gal ana kap ipu-leh-pa te'n ana zah uh SUANGTEP THAU kichite ahi. Khum hunlai in tambang thau nei zong

ana tawm mama ua, INNSUNG GOU khat a ngai ahi zieh in BOX sung a um dan a kibawl ahi.

2. A nina ah ZERO lim, a eng a ki color, a mong (ending)neilou namu ding hi. Tam khu Zou tate'n beini neilou ding, hat sem, khangtou sem ding chi etsahna ahi.
3. A thumna ah ZERO bang, ahivang a a monglam zum khat na mu ding hi. Tam khu HA DE (new moon) ahi hi. Zou tate pen leitung pilna leh siemna, khantouna leh sil bangkim ah hing khangtou (DE) panpan china ahi.
4. Tam a tung a thum teng na etkhawm leh 100 a hiding a, kum 100 china ahi.
5. A colour na et chieng in a tuamtuam ahi ding a, tam khu ZOU PUANDUM etsahna ahi.
6. Zero bangbang a bem masa pen sung en lechin sil tuamtuam na mu ding hi.
    a. SIAL LU: Tam khu thupina etsahna ahi. Eg. "Sial bang lian" ana kichi hi. History leh culture hausatah neite ihi dan a ensah hi.
    b. ZOU GALKAP: Tam ahileh nidang a Mangkangte zong zaulou a galkapte theizingna ahi ban ah a hangsan dan uh genna ahi. Tam khu Zou Gal mascot a zah ahi.
    c. POTPUA: Zou gal ahileh ipu-le-pa te'n Franch gam a potpo ding a hunam a ana pui sawm zieh ua hing kipan ahi. A pot puoh utlou zieh uh hilou in, I pianna Zou gam nuasie ding, zi-le-ta leh a innkuan pite uh nuasie ding, mi khutnuai a sal a tang ding, suoh bang a um ding, Pusa-pasa biehpiehna bawl theilou ding chite a gel chiang un thuoh joulou uhi. A topna ah eima zalenna ding gelna in ana dou uhi.
7. 100 kigielna a ZERO tegel aki mat ua, colour tuam tuah ahi uhi. Zou nam in khentuam-paituam a neisih a, koimapou toh ana kigop thei zing ahi dan a ensah hi.

8. Milim umte paina mual ahi a, rong vom in aki colour hi. Tam in a etsah ahileh Zou tate'n lam tuamtuam ah tuni tan in hamsatna, gentheina, lunggimna aki tuoh toulai a, tam hamsatna (socio-economic problems) gal zong sat toujel ding ahi dan a ensah hi.
9. A nuoi penpen ah Zou Gal Centenary Theme **OUR IDENTITY, OUR FUTURE** chi a kigiel hi.

5. Hanmual/Cemetery Tungtang

I gam leitang humbitna ding'a Zou Gal ana sat I Pu-le-pate u zatatna leh theizingna ding in Zou Gal Memorial Cemetery Complex chia minvawh in Behiang hausapi Pi Jubilee Mawi in gam ang pieh namun a aki bawl hi.

Cemetery Comlex 3 (thum) vei mawng mawng JCB in leveling aki bawl a, Mistry Kamboi leh aseppih te in asuun-azaan a asep zieh un Centenary vaitun ni dt. 18/12/2017 in zohsieng in aom thei hi.

Pu Kaichinkham, Chief of Lunjang village in agam a suong lienpi khat Zou Nampi Suongphum ding in a hing tuoh a, Behiang Block UZO lamkaina nuoi ah Pu Chinzakap @Chinkap gari toh ni 3 vingveng aki buoipi nua in, Behiang ki tunjou hamham hi.

A hanmuol um ding dan leh hansuong kidaw dingdan ban ah Zou Nampi Suongphum phu ding dan concept leh blueprint tampi a kibawl nua in, Pu James Taithul in 3D model in a hing bawldoh hi. Pu Jacob Langsuanlian, President, UZO Behiang Block leh a lamkaipi Unit leh Block lamkaite zieh in hansuong teng dawjou ahi ta hi.

Table 1: Zou Gal ana satte leh a muolsuong/memorial plaque ding uh sum tuohte @Rs. 5000/- per memorial plaque

Sl. No	Zou Gal Satte Min & a tenna Khuo	Muolsuong Dawhtu/Tuohtu & Akhuo Min
1	Pu Suakkam Mate of Temnol (Khajang)	Pu Kamsuanlian Mate, Khuangmun village

2	Pu Selkhothang Mate	Pu Zamkhanlianlal s/o (L) Chinzahau, M.Khaukuol
3	Pu Helthawng Mate of Khaukual	Pu Thongkholian Mate of Simveng, Lamka
4	Pu Khupzakham Mate	Pu Khamkholiantang @Thangboi Mate, Tuibuong Khopi Veng
5	Pu Selkhokam Mate of Khaukual	Pu Kamdohlal Mate, M.Khaukuol
6	Pu Kamzathang Mate	Pu L. Thangkhai Mate, Tuibuong Khopi Veng
7	Pu Doungul Taithul	Pu Paulunmang, Chief of Haika H (Kathuang)
8	Pu Thanglang Taithul	Pu T. Khaizamang, Fin. Secy. UZO/GHQ Zomi Colony
9	Pu Amvum Taithul, Chief of Haika H (Kathuong)	Pu Vincent Pumzamang, Sugnu Lamhang
10	Pu Tongzamang Taithul of Gelngai/Muallian	Pu Stephen Mangsuanthang & Family, Nehru Marg
11	Pu Simmawthang Tawtah of Singngat	Pu Mangzakap, Pu Niansuankham, Pu Haukhanmang
12	Pu Hangchin Tawtah of Singngat	Pu Khaikhankhup Tawtah, Zomi Colony
13	Pu Hangkhup Tawtah of Singngat	Pu Donglamthang Tawtah, Zomi Colony
14	Pu Aamthang Munluo of Singngat	Upa Chinkham Munluo, Chief of Zomi Colony & Family
15	Pu Tonghau Munluo, Chief of Singngat	Pu Haukholian Munluo, Chief of Singngat
16	Pu Letzalun Munluo	Upa Nengchinkap Munluo s/o Rev (Retd) Kamkhozam Munluo, Chief of Peniel Nivang (P.N.) Khovong
17	Pu Khankham Munluo	Pu Zamkholian Munluo, Chief of Manniang Khuo & Family
18	Pu Goichin of Singngat	Pu (L) Kamkhogin Munluo, Pu (L) Nengpum Munluo & Pu Genkham Munluo Tu-leh-Tate, Singngat
19	Pu Oingul Munluo	Upa Ngulchinkham & Upa Kamzadou
20	Pu Liansong Munluo	Pu Peter Kammang Munluo, Chief of V.Munpi
21	Pu Thongkhup Tungnung of Khajang	Pu T. Khupdouhang, Rev. Khup Do Khen & Pa Khamkhanmang
22	Pu Kimkhup Tungnung of Khajang	Pu T. Thongkhanhau & Pu T. Sianmuanthang,

		Secretary (Zou Gal Centenary Commemoration Committee)
23	Pu Thangchin Phiamphu of Mongken	Pu Thangkhankhai of Sehken
24	Pu Thangsuo Phiamphu of Allusingtam	Pu P.Ginzamang & Family, Allusingtam
25	Pu Nehmang Phiamphu	Upa Ginzathang, Secy (Home & Orgn) UZO/GHQ
26	Pu Selkithang Phiamphu of Tonzang	Pu Langsuankhai Phiamphu, Tonjang
27	Pu Paujam Phiamphu, Chief of Allusingtam	Pi Chinghaunuam & Pu Thangguijom, Chief of Allusingtam
28	Pu Lemchin Phiamphu of Munzawl	Pu P.Chinzungthang, Singngat Vengnuam
29	Pu Lemkhup Phiamphu, Chief of Munzawl	Upa P.Khupsuanmung, New Lamka, Vengnuam
30	Pu Henzakam Phiamphu	Upa Lunchinthang & Family, Beaulahlane
31	Pu Thanglian Phiamphu	Pu P.Thangzagou & family, Muallum
32	Pu Suokviel Dopmul of Hita	Pu S. Chinsuanlian, Secy Zou Zumpi UZO/GHQ
33	Pu Goulian Dopmul	Pi Grace Zamnu, MDC/Muallum
34	Pu Phungsel Dopmul Suantak, Chief of Tuollien	Pu Thangkhenhang Suantak, Chief of S.Zezaw
35	Pu Genzakham Dopmul of Khuoinuoi	Pu Mangsuanthang & family, Zouveng Lamka
36	Pu Khaamdal Dopmul	Pu Ginsuanlal Zou, Secy UZO/Lamka Block & family
37	Pu Suohkham Samte	Pu Thangthianmang, Tangpizol
38	Pu Khaikhogin Samte of Theigotang	Upa Khaihenthang, Pu Hauchinthang, Pu Paukhanmang, Pu Nangzathang, Pu Suanlamthang & Pu Tuallunlal
39	Pu On Chin Samte of Ngaljang	Pu Chinkhenthang Samte & Family
40	Pu Khupkai Samte of Hiangtam	Pu Kaichinkhup, Tangpizol
41	Pu Am Gou Samte of Theigotang	Upa Khaihenthang, Pu Hauchinthang, Pu Paukhanmang, Pu Nangzathang, Pu Suanlamthang & Pu Tuallunlal

42	Pu Lamdou Samte, Chief of Ngaljang	Pu Lamkhomang Samte & Pu Hausuanthang Samte of Tangpijol
43	Pu Lamkhochin Samte of Thuombuol	Pu S. Nengkhanlun, Editor, Zogam Today & Gen.Secy. Manipur Hills Journalist Union
44	Pu Henpum Samte of Tonzang	Pu Joshua M.Samte, President UZO/Gunpang Block & Family
45	Pu Tuangzaneng Samte	Rev. S.Nengkhanmang, Chief of Jangnuam
46	Pu Lamkhai Samte	Pu Hausuanthang Samte & Family
47	Pu Gouhau Samte	Pu Kapkhanthang Samte & Family
48	Pu Gouthang Samte	Pu Thangkhanmang Samte & Family
49	Pu Henthang Lianzaw, Chief of Buhsau	Pu L. David Chinlunlal, Chief of Buhsau
50	Pu On Neh Lianzaw of Buhsau	Pu L. Lianchinpau, Buhsau
51	Beloved wife of Pu Henthang Lianzaw	Pi L. Ngaineikim, Buhsau
52	Infant daughter of Pu Henthang Lianzaw	Pu Chinlianthang Lianzaw
53	Pu Lunchin Lianzaw	Pu Chinkhandal Lianzaw & Family
54	Pu Liankhup Lianzaw of Buhsau	Pu L. Pumtulthang, MDC/Sangaikot & Chief of L. Alpha
55	Pu Ngulsei Lianzaw	Upa Hausuanmang, President UZO/Zotang Block
56	Pu Lamkhochil Tungdim of Khuaivum	Pu James Thonglianmang Tungnung & Family, Tuaitengphai
57	Pu Tuanglian Tungdim of Khuaivum	Pu Stephen T. Semkholun, Chief Secy (1970-73), Gen. Secy. UZO/GHQ (1973-90)
58	Pu Lampum Tungdim of Khuaivum	Upa Khamdoupau, Pu Kapkhanpau, Pu Haulianlkhai, Pu Khaisuonmung & Pu Thanghaulam
59	Pu Sumhau Tungdim	Pu K.G.Tungnung, Gen.Secy. UZO/GHQ & Pu Thangsianhau s/o T.Kamsuanpau, Zoumunnuam
60	Pu Zatut Tungdim	(L) Tutjakap.(L) Tutjahang, Upa Kamkhenkhup, Pu Thangkhanjam & Upa Lianminthang
61	Pu Kamdem Tungdim	Chinkhanmang Tungdim, Sugnu Lokhijang, Chandel
62	Pu Zuankham Tungdim of Khuaivum	Pu Jamlal Tungnung & Family in memory of (L) Pu Dongkam Tungnung
63	Pu Suohtut Tungdim of Khuaivum	Pu John Manglianthang Tungdim, Ex-President UZO/GHQ

64	Pu T. Suonkhen of Langphun	Pu Dr. Philip Thanglianmang Tungdim, DANICS & Family
65	Pu T. Semzakhup of Langphun	Pu Dr. Philip Thanglianmang Tungdim, DANICS & Family
66	Pu Lagou Mantuang, Chief of Munpi	Dr. Upa Lachinkhai, Lailam Veng, & Pu Kamkhenthang Mantuang, Chief of S.Munpi
67	Pu Letkam Mantuang	Pu James Khamchinsuan, M.A.; Pu M.Hauchinkap; Pu M.Hauliankhup & Pu M.Khamlianthang
68	Pu Letzanang Mantuang	Pu Robert Langzasuan & Family, Tuibuang Happy Valley
69	Pu Sachin Mantuang	Pu Chinkhanpau Mantuang, Chief of Khuainuai
70	Pu Henkhup Mantuang	Pu M.K. Lian & family
71	Pu Mantong Mantuang	Upa M.John Haulamlian, Secy (Info & Pub) UZO/GHQ & family
72	Pu Vumjakhup of Tuitum	Pu Sebastian Lunsuanpau, President Hangngul Phungpi Orgn
73	Pu Langzachin Manlun, Chief of Behiang	Pu Robert Lunminthang Manlun, Chief of Behiang & Family
74	Pu Goulun Manlun, Chief of Hiangtam	Upa Engineer M.Thangchinmang, EE/PWD & Chief of Hiengtam village
75	Pu Sumlun Manlun, Chief of Tonzang	Pu M. Suohchinmang, Chief of S.Sehken
76	Pu Mangkhopau Manlun of Hiangtam	Pu Pauchinhau & family, Zouveng
77	Pu Kamsong Manlun	Pi Nuamzangai Milun & family, Zellang Veng, Hiangtam Lamka
78	Pu Lianthang Manlun	Upa Suankhamang, Chief of Tangpijol, Ex-President & Ex-Advisor UZO/GHQ & Family
79	Pu Ngullun Manlun	Pu M.Khams Zotal in Memory of (L) Mangsuanpau Mantuang, Ex-President UZO/Tuining Block
80	Pu Liantuang Manlun	Pu M.Lawrence Thanghausuan Zou & Family
81	Pu Somsuoh Manlun, Chief of Sehken	Pu Haumang, Chief of Sehken; Pu Haukhanthang; Pu Khamzalam;
		Pu Sub. Khamsuanpau; Pu Ex.Hony SM Chinsuanthang; Pu Khupsuanhau
82	Pu Langkai Manlun, Chief of Nungsai	Pu M. Ngilzapau, Chief of Nungsai

83	Pu Amhang Manlun of Khianglam	Pu Ginminlal Manlun in loving memory of (L) Haukhanpau Manlun
84	Pu Suohgou Manlun of Hiengtam	Upa M.Chinkhanthang, Chief of Hiangtam (K) &
		Upa M.Gouzamang, Hiangtam
85	Pu Lettong Milun	Mr. & Mrs. M. Mangkholun & family, Zouveng
86	Pu Sattong Milun	Pu M.Sianzathang, Mahajon & Pi Niangkasuan, Moreh
87	Pu Salet Milun	Pu M. Letkhanthang & M. Soichinmang
88	Pu Sonkam Mangson of Temnol (Khajang)	Pu Hangkhanthang, Pu Khaisuankap, Pu Haulangthang, Pu Kapminlian & Pi Chiinngaihnuam
89	Pu Laangpum Mangson of Temnol (Khajang)	Pu Thangsuanhang Mangson, Associate Professor, Lawngtlai, Mizoram
90	Pu Mangzachin Thangniang, Chief of Mulam (Tanglian)	Pu Chinzapau, Chief of M. Tanglian & family
91	Pu Kamkeleng Thangnawh of Hiangtam	Pu Goukhanhau & family, Muallum
92	Pu Tutzakham Innpi	Pu Hauthang Hangshing, Founder Zou Gal Shield Committee, New Bazaar Lamka
93	Pu Pumngulhen Hangvung	Pu Langsuanlian, President UZO/Behiang Block & Family
94	Pu Langgin, Chief of Lungthul	Pu S. Khamkhokai Ngaihte
95	Pu Tongluo Zo of Tahsat	Pu Chinliankhup, Vice President UZO/Moreh Block & Family
96	Pu Kaizathang Hangluo of Phaisat	Pu Chinliankhup, Vice President UZO/Moreh Block & Family
97	Pu Henzakhup	Upa Khamchinlam Innpi, Zomi Colony
98	Pu Liankhup	Lt. Col. Ajay Sharma, Defense P.R.O. Imphal
99	Pu Lengkhuon of Khuoinuoi	Pi Ngaineihat& Family in memory of (L) M.Khamchinpau Zou, Ex-Armour Corp

Source: Tungnung S, *Zou Gal Centenary Financial Report,* 2017

Zou Gal Centenary Commemoration Committee in tam a nei ate zong ahing bawl uhi.

1. Complex sung pumpi sihleen (iron net) in aki iimsuoh hi.
2. Sih (iron) gate zong akiphut hi.

3. Zou Gal ana sat mihangsan ipu-le-pate u mi 99 te hansuong akidaw pieh hi.
4. I Zou tawndan u kepbitna ding in Zou Inn khat akilam hi. Zou Inn sung a Zupi bel 1, Hausa puansan 1, *"A History of the Zou People"* laibu copy 1 leh a dang dang aki koi hi.
5. I Zou Gal Centenary vaiguon utawh kisai a mi muonhuoi leh mi kiphal dangka 30,000/- apat atung lam hing tuohte min tuonna Contribution Plaque aki phut hi.

6. Zou Gal Tanchin Laibu: *A History of the Zou People* (2017)

Laibu bawl ding toh kisai in 2016 in Pu Chinlunthang, President UZO GHQ teenna inn ah meeting 2 vei akinei hi. Tam hun ah Pu Chinlunthang, Pu Suanlyan Tungnung, Pu Dr. S. Thangboi Zou, Pu Nengkhanlun leh Pu Nengkhosoi a pang uhi.

Tuajou in Pu Dr. S. Thangboi Zou in Mizoram, NAI (Delhi), leh Assam Archives (Dispur) a pat British-lekhalui tampi ahing mudoh a, Dr. David Vumlallian Zou document neisa teng belapna ding in Pu Chinlunthang leh Pu Suanlyan Tungnung in 21st July 2017 in Manipur State Archive (Imphal) apat document tamtah ava ladoh kia uhi.

Tualeh Pu Dany Khuplianlal in London library apat pansan a zahthei ding document tamkuom tah ahing thot kia a, Pu Thangchinmang in zong a guide pa J. Guite apat document ahing kaikhawm hi. Hinanleh a document-te pen sieng senglou zieh in Pu Suanlyan Tungnung Manipur State Archive a va pai kia in, a tha in va lakia hi. Tuaban ah Pu P. S Kham Do Nang in ana giel *"Up-to-date History of the Zo"* (1994) pansan in zong laibu a hing kipan khie hi.

Dr. S. Thangboi Zou leh Dr. David Vumlallian Zou editor hina nuoi ah, laigeltu (authors) tuomtuom toh laibu a hing kibawltou hi. Pu T. Zamlunmang Zou in a sepna toh buoi pumlum hinanleh jan khovah phialphial a setting bawl a abuoi tawntung ziah in tahsa

damlouna in nasatah in zial a, final touch bawl ngap talou ahiman in Mr. Mawia Guite a zawna kibawl sah hi.

A cover design ding a ki ngaituo kia a, Pu James Taithul, Pu Zamlunmang Tungnung, Pu P. Lalboi Zou in ngaidan tampi a hing pia uhi. Hinanleh Pu S. Paukhanlun toh kikum in, Pu Suanlyan Tungnung in Zou Gal Centenary mascot mang in laibu cover design kilawm tah ahing bawldoh ua, tam khu tuni tan a zah ahi nalai hi.

Tualeh, manghil guollou khat, tami laibu kiphal tah a publication man ding sum atamzaw phiel a hing co-sponsored sahtu ahileh Pu Thongchinmang Tungnung leh a inkuonte ahi. Aman amuolliemsa apa ittah Pu Thonghang Tungnung (1932-2015) theizingna ding a ahing tuoh ahi.

Pasian panpina zal in 13th December, 2017 in "*A HISTORY OF THE ZOU PEOPLE*" ISBN 13:978-93-5291-162-2 bu 1000 (copies) Lamka puahtung in a umta hi. Tam laibu kibawl pen India genlou gamdang USA, Canada, Germany, Japan, Myanmar leh university tuomtuom a library-te ah pieh in a um a, tualeh India a milien-milal tampite kung a zong pieh ahi.

Laibu lam sai ding a guot a um, Dr. David Vumlallian, Dr. S. Thangboi Zou, Dr. Thangsuanhang, Pu Chinlunthang toh Zou Nampi Suongphum tung a giel ding thumalte zong guoltuoh ahi hi. A thu tambang ahi:

> *"This Monolith stands to commemorate the war fought by our forefathers against the British Imperialists in 1917 – 1919 to protect the Land, Dignity and Liberty of the Zou people".*
>
> *(Tam suongphum ipu leh paten 1917-1919 sung a Zou namte gam, zatatna leh zalenna humbitna ding a Sapkangte ana douna uh theizingna a kiphut ahi)*

Minam history (ethnography) ichi pen eima thei mai a hun hilou hi. Miten zong ang theipi poimaw hi. Tuazieh in Zou Gal Centenary lopna na ding in UZO-Ghq makaina toh Zou Gal tanchin laibu (ISBN nei) ana kibawl khie a, tunitan in mitampi in a copy nei in,

muntuom-tuom a college leh university library te ah zong kikoi ta hi. Tami laibu pen local publication ahi ziah in munsaaupi, adieh in academic circle, tung zou senglou hi. Hinanleh 2018 kum in Anglo-Kuki War Vol-I laibu Routledge publication (UK Based) nuoi ah nakisun pen ah Zou Gal history chapter khat Dr. David Zou in ana giel a; tualeh tukum 2021 in Anglo-Kuki War Vol-II (Routledge published UK based) ah Zou Gal, military history/tanchin akimzaw sem in Dr. S. Thangboi Zou in chapter khat ah ana giel kia hi. Tami'n a etsah ahileh, 'Zou Gal' leh 'Zou' thumalte (keywords) leh atanchin (history) khu international academic circle ah scholars te muphah in koitou/khangtou hita china ahi. Alungdam huoi kia khat ahileh, 2022 kum apat Delhi University a MA (History) syllabus ah Anglo-Kuki War Vol-I pen suggested book/reading in pang a, tua laibu sung ah 'tribal land issue in NE-India' study nading in Dr David Zou chapter Zou Gal tanchin pen kawhmu (suggested) in um hi (Zou, 2926).

7. Zou Gal Centenary Open Volleyball Tournament (2017)

United Zou Organisation, General Headquarters Thupuona No. 2, tarik 27th September, 2017 na dungzui in Zou Gal Centenary Open Volleyball Tournament Committee phukhiat ahita hi. Tuahna pat in tambang in sep-le-bawl nei pat ahingal hi. Committee kiphukhiat apat in Office Bearer meeting 6 (gup) vei leh emergency meeting 1 (khat) vei akinei hi. Committee kiphukhiat apat in, sum-le-pai leh tha-le-jung in theitopsua in aki pang ngal hi. Committee in tambang in Zou Gal min toisang theina ding pan akila hi (Zou L. , 2017). Tam Open Volleyball Tournament Board ah Pu H. Kapneithang leh Pu Lianzagou Zou te'n Chairman leh Secretary hina toh pan ahing lahpi uhi.

Meeting:

1) Committee in tarik 28th September, 2017 ni'n meeting masapen akinei hi. Tuahna ah, member teng toh kithei tuana leh tournament sai dingdan genkhom ahingal a, office ding in Committee chairmanpu H. Kapneithang inn ding in

phasah ahi. Entry fees, entry form man leh prize money ding akigen ngal hi.

2) 7th October, 2017 ni'n committee in work allotment aki bolngal a, prize money donator sui ding, opening ceremony a guest sui ding, equipment lei ding, social work nei ding thu leh official T-Shirt leh lukhu tungtang ngaituah ahi.
3) 15th October, 2017 ni'n committee in team participating teng thei khiat na leh fixture tungtang ngaituah ahi ngal hi.
4) 22nd October, 2017 committee in quarter final apat in guest nei ding phasah leh guest dingte genkhom ahi hi.
5) 31st October, 2017 ni'n emergency akinei a, tuahna ah, guatui atamzut seng ziah in tournament hunchiam umlou in khaphot ahi ta hi. Tualeh, tournament final day ni'a guest ding in Pu Ginsuanhau, MLA 60/Singngat AC chial ding in phasah ahi hi.
6) 1st November, 2017 ni'n committee in khua aphat kia ta ziah in tournament sutzop kia ding in pha akisa ta a, tua leh malam fixture ding zong akisai ngal hi.
7) 5th November, 2017 ni'n Pu Ginsuanhau, MLA 60/Singngat AC alem theilou ziah in Committee in Pu Chinlunthang, President UZO, GHQ muangtah a Final Day nia Guest suiding in ngansia hi. Tuahleh, Closing Ceremony ding zong ngaituah ahi ngal hi.

Committee in, Tournament buching zawh semna ding in 'Conventional Decision' tamtah ahun-le-mun dungzui in zong apeipi zel hi. Tuahte, minute book a khum khalou in zong a um hi.

Table 2: Zou Gal Memorial Volleyball Tournament Participant List (2017)

Male		**Female**	
Group A	Paalsom Sporting Club	**Group A**	Tumtai Team
	Lightning Club		Muallum UZO Unit
	Muallum UZO Unit		CDSA Team
	(L) Chinzalian Memo		(L) Donngaikim Memo
	Rongmei Athletic Club		Women Police

Group B	Shining Star Club	**Group B**	S. Vengnuam ZYO Unit
	Hiangtam K UZO Unit		Golngai Club
	Zoumunnuam ZYO Unit		OK Veng ZYO Unit
Group C	United Brothers Club		Lamka Block UZO
	Galaxy Club		
	OK Veng ZYO Unit		
	S. Vengnuam ZYO Unit		
Group D	United Kuki Sporting Club		
	HYA Khawmawi Branch		
	Suangkuang UZO Unit		
	Tuinuphai UZO Unit		
	Febamuhuro Brothers		

Table 3: Results of Zou Gal Memorial Volleyball Tournament (2017)

Male		**Female**	
Winner	Rongmei Athletic Club	Winner	Tumtai Club
Runner-up	Shining Star	Runner-up	CDSA Team

8. Zou Gal Centenary Open Football Tournament (2017)

United Zou Organization, General Headquarters leh Zou Gal Centenary Commemoration Committee te deina bang in Zou Gal Centenary Sports Committee leh Zou Gal Centenary Shield Committee phukhiet ahi. Adihtah in, Zou Gal Memorial Shield ahileh apeisa kum 1972 lai vel a ZSP President Pu T.C. Tungnung leh General Secretary Pu Kamzadou lamkaina a ana phukhiet uh hin a kigen hi.[2] Zou Gal Memorial Shield Tournament ahileh kum tampi bawllou in ana um a, kum 2015 kum in Pu Chinlunthang, Pu T. Zamlunmang Zou leh Pu Suanlyan Tungnung te kithuo in CDSA leh Zou sunga bawling lunglut pawl pangkhawm in lawching tah in ana toththou kia uhi. Tami Committee nihte panlahna nuai ah Zou Gal Centenary Open Football Tournament khu November 10, 2017 akipat in January 6, 2018 sung in CDSA toh kithuo in lawchingtah in kisai zou hi. Football Tournament khu November 10, 2017 in

[2] Pu T.C Tungnung toh Pu S. Lianzagou mimal houlimna (interview), July 5, 2026 ah.

Peace Ground, Tuibuong ah kipan a, tuami hun ah Pu Khaipao Haokip, Chairman ADC/Churachandpur in hongkhia in Rev. Awnkhankhup in Pasian kung a kipa thututna leh thumna nei in tami tournament pat ahita hi. Tournament khahna Lamka Public Ground ah January 6, 2018 ni in Pu Letpao Haokip, Hon'ble Minister, IFCD & YAS Chief Guest hina toh uap in hunzah ahi. Tam tournament board ah Pu Nengchinlam leh Pu P. Thangsuanhau in Chairman leh Secretary hina toh pang ahing lahpi uhi (Thangsuanhau, 2017). Zou Gal Shield Football Tournament 2015 Edition apat khawllou in Pu Seiminlun Kipgen in newspaper leh social mediate ah siemtah leh kilawm tah in hing gielsah zing a, Pu Thangzalian, Editor, The Lamka Post in kimawlna lim, video chite hing na lahsah zing hi.

Activities:

1. November 10, 2017 dah 12:00 PM in Zou Gal Centenary Open Football Tournament hon khiatna Pu Khaipao Haokip, Chairman ADCC in nei a. Rev. Awnkhankhup in Paisain kung a kipa thugenna leh thumna toh hong hi.
2. November 10 – 28, 2017 kikal in Peace Ground, Tuibuong ah buaina bangma umlou in kinei hi.
3. November 29 – December 2, 2017 kikal in Knock-out round Peace Ground, Tuibuong ma a kinei hi.
4. December 3, 2017 sun dah 1:00 p.m. in Zou Gal Sports Committee in Zogal Hall, Zoveng ah meeting kinei in, tuahun ah Referee toh kisai a complain umjing pen genkhomna kinei in, Quarter Finals apat sa in AMFA Referee te chial ding a lemsah ahi. AMFA referee te vaki mupi a chialna bolding in Pu Nengchinlam, Chairman, Pu Thangsuanhau, Secretary leh Pu Mang Taithul, Commentator te muangtah a ngansia ahi.
5. Peace Ground pen lemtang louna a um tahjiah in Lamka Public Ground, Hiangtam Lamka ah Quarter Finals apat in kisuantou a, Tuami jiah in Quarter Final pen December 4 akipan ding a guanggal hinanleh December 6, 2017 in kipan

thei hi. December 6 & 7, 2017 sung in Quarter Final kizou thei hi.

6. Quarter Final Match day 1 khu December 6, 2017 in Lamka Public Ground ah kinei a, Pu Thangkhosuanmung, MDC & Chief of Hiangtam Lamka leh Pu C.T. Lian, MDC ten Special Guest hina toh uop uhi.
7. Quarter Final Match day 2 khu December 7, 2017 in Public Ground a kinei a, tuahun ah Pu Michael Ginzasuan, DSO/Churachandpur leh PuThangjang, Chief of Tuinom ten Special Guest hina toh uop uhi.
8. December 9 zingmawng dah 7 AM in CDSA toh meeting kinei a, tuami hun ah Semi Final Match te khu December 9 & 11 anei ding a guongalna umsa pen guo nasatah a hingzuh jiah in hunchiam umlou a postpone ahi.
9. December 12, 2017 in Sports Committee ten Pu Letpao Haokip, Hon'ble Minister atenna inn Imphal a kimupi in Final Match December 13 ding a guongalsa pen guozuh jiah a lem theilou jiah in Final Match khu January 6 anei ding in kihouna vakinei hi.
10. Football match te kum thazou ading a ki postponed tah jiah in Sports Committee ten Zou Gal Commemoration ading in bawlthei pantheina teng a kipang in December 18 & 19, 2019 sung in Behiang khopi a Zou Gal Centenary Commemoration noptah leh lawchingtah in vaki zangthei hi.
11. Semi Final Matchday 1 khu January 3, 2018 in Lamka Public Ground a kinei a, tuahun ah Lenlai Club v/s FC Zogene kimawl in, Lenlai Club in Penalty Shoot-out tungtawn in guolzawna tang in Final lut masapen hita uhi. Tam hunah Pu Zamkholian Munluo, Chief of Manniang khuo & Managing Director CMS, Dr. S. Robert Ginlunmang, MO In-charge Singngat PHC leh Dr. Steve Minlun Tungnung, MO In-Charge Behiang PHC te Special Guests in pang uhi. Man of the Match award Rs. 1000 cash

prize leh Gift (Total Rs. 2000) khu Pu Khaibiak, Proprietor KB Enterprise in hing tuahpiah hi.

12. Semi Final Match day 2 khu January 4, 2018 in Lamka Public Ground a kinei a, tuahun ah Lamka Sporting Club v/s Ganggam Sporting Club kimawl in, Gangam SC te 4-0 guol tungtuong in Lenlai Club toh kimaituo ding in final lut uhi. Tam hun ah Pu T.C. Tungnung, Founder Secretary, Zou Gal Memorial Shield, Pu S. Kaikhankap, Former Chairman, Zou Gal Memorial Shield leh Pu H. Kapneithang, Former Secretary, Zou Gal Memorial Shield te Special Guests in pang uhi.Man of the Match award Rs. 1000 cash prize leh Gift (Total Rs. 2000) khuPuLalneuTungnung, Inspector, Cooperative Dept. in hingtuahpiah hi.
13. January 5, 2018 in Sports Committee in Zogal Hall ah meeting nei in Final Match day cum Closing Ceremony ading a kisah kholna leh sep-le-bol ding tamtah kibol hi.
14. Final Matchday cum Closing Ceremony khu January 6, 2018 in nei ahi, tuami hunah Exhibition Match between Zou Gal Veteran (Captained by Pu Manglianthang) leh USSC Veteran (Captained by Pu Letpao Haokip) nei ahi, Zou Gal Veteran ten 2-1 in guolzawna tang uhi. Pu Letpao Haokip, Hon'ble Minister, ICFD & Youth Affairs and Sports in Chief Guest hina toh uop in, Pu Shyamlal Poonia, IAS, Deputy Commissioner/CCpur khu Guest of Honour, Pu Rakesh Balwal, IPS, SP/CCpur khu Functional President leh Pu Manglianthang Zou, Ex-President, UZO/GHQ in Chief Host hinatoh uop hi. Tam hunah Pu Mang Taithul, Official Commentator in zeideu mai in programme puihuai a, ZPYF Choir ten UZO Anthem sahna nei in, mi teltuomte apat Hanla sahna leh Gun Salute nei ahijou in Rev. Thangliankham, Director of Ministries, MELC in Pasian kung a thumna toh hun pan a, Pu Nengchinlam in vaidawn thugenna nei in, Zingunte leh UZO President banah CDSA President apat thugenna ngaikhiah ahi. Tami hun in Zou Gal

Shield Committee 1976 a patsa a Chiarman leh Secretary pua a Zou Gal tournament nasai ngitnget te kung a zahtatna laipi/memento piahna zong kinei hi. Pu P. Thangsuanhau, Secretary in Zou Gal Centenary Shield Report pia in, Lawrence & Haboi, James Arjun leh Paukhalian te apat lasah ngainuam huai tahte ngaikhiat ahi. Pu H. Kapneithang in kipah thugenna a neizou in Guest ten players te inspection nei in match pat ahita hi. Chief Guest kung ah football ground development leh gallery bawl na ding toh kisai in Memorandum khat zong kipia hi. Tami hunah mipi singnih (20,000) vel ding ten Lamka Public Ground kimkot leh Gallery teng luodim in Lamka a ding a Football peh en tamna pen a record in um hi.

15. Ganggam Sporting Club leh Lenlai Club te nasatah mai a 90 minutes akibei nua un Ganggam SC ten 1-0 in guolzawna tang in CHAMPIONS a puang ahita uhi.
16. DC/CCPur, SP/CCPur leh Pu Manglianthang ten Prize piah khiatna hing neisah in lawching tah leh thupitah in tournament khah ahita hi.

Table 4: Zou Gal Centenary Open Football Tournament Participating Teams (2017)

Group A	Bungmual Youth Club (BYC)	Group E	Lenlai Club (LC)
	Zoheisa Football Club (ZOFC)		Tangnuam Youth Club (TYC)
	Tuaitengphai Youth Athletic Union (TYAU)		Korte Brothers (Korte Bros)
	UZO T. Daijang Unit (UZO Daijang		UZO Kamdouveng unit (UZO Kamdou Veng)
Group B	Lamka Sporting Club (LSC)	Group F	Ganggam Soccer Club (GSC)
	Taqchapa United Football Club (TUFC)		Saipum Youth Club (SYC)
	FC Zogene (FCZ)		Tuibong Area Youth Club (TAYC)
	UZO Tuila Block (UZO Tuila)		UZO Tuining Unit (UZO Tuining)

Group C	United Khawzim Brothers (UKB)	Group G	Rangers United Soccer Stars (RUSS)
	M. Songgel Youth Club (MSYC)		Sanakhang Football Club (SAFC)
	Zoveng Football Club (ZVFC)		Symropia
	UZO Haupi Block (UZO Haupi)		UZO Singngat Block (UZO Singngat)
Group D	Ahsijolneng Football Club (AFC)	Group H	Headquarter Sports Club (HSC)
	ZenhangLamka Youth Club (ZLYC)		Avoi Football Club (AVFC)
	Koite Area Youth Association FC (KAYA FC)		UZO Bohlui Unit (UZO Bohlui)
	UZO Moreh Block (UZO Moreh)		

Table 5: Tournament Results of Zou Gal Memorial Football Tournament (2017)

Champions	GANGGAM SOCCER CLUB
Runner-Up	LENLAI CLUB

Table 6: Complimentary Awardees of Zou Gal Memorial Football Tournament (2017)

Name of Award	**Winner/Club**	**Donor**
Best Goalkeeper	Romel Neihsial/FC Zogene	Aron Muangthang Taithul
Player of the Tournament	Johnson Manlun/UKB	CicilyZou
Best Discipline Team	Bungmual Youth Club	Chinmuanhoi Hocke Suantah
Top Scorer	Gogou Hangsing/Ganggam SC	Upa Dr.Lachinkhai
Man of the Match (Final)	Jangneithang/Ganggam SC	Rose Hoineu

9. Cultural Department, ZGCCC Sepkhiette

Zou Gal Centenary Commemoration Committee in Custom, Culture leh Traditional Department mopuona apie dungjui in tambang in Department in Committee Expansion bawl hi.

Dated 07-11-2017 ni in Zougal hall ah Department Chairmanpu makaina in meeting kinei hi. Zou Gal Centenary ading in tam anuai a bang in kidemna kibawl hi (Chinsuanlian, 2017).

9.1 Kidemna tuamtuamte leh lawmmante

1. ***Cultural Dance Kidemna:***
    - 1st Prize Rs.20,000/- *Atuohtu*: Pu Haupu Tungdim, Chief of Gelmuol, *Alatu*: Zou Gam Leidii
    - 2nd Prize Rs.10,000/- *Atuohtu*: Rev. Dr. S.K. Manlun, Bishop MELC, *Alatu*: UZO/ZYO Suongphu Unit
    - 3rd Prize Rs.5,000/- *Atuohtu*: Pu Holkhojang Tungdim MDC, *Alatu*: ZSP Churachandpur College Unit.

2. ***Hanla Sah Kidemna:***
    - 1st Prize Rs. 3000/- *Atuohtu*: Pu Nengchinlam Munluo in memory of his father S.K. Munluo, *Alatu*: Thangmuanpau
    - 2ndPrize Rs. 2000/- *Atuohtu*: Pu K.S. Lianzaw @ ZOPA, *Alatu*: Pu Kapmang (Rs. 2000/-), *Alatu*: Pu Thongmang
    - 3rd Prize Rs. 1000/- *Atuohtu*: Pu M. John Jamkhomang, Adviser ZAU, *Alatu*: Pu M. Paukhanlian

3. ***Traditional Dress Kidemna - below 12 years*:**
    - **Prize tuohte:** (i) Pu Thangsuanhang, Associate Professor (Rs.3000);
      (ii) Dr. David G. Tungnung (Rs.2000) & (iii) Pu Ginsangkham Simte (Rs.1000)
    - **Prize Late:**(i) Miss Clare Nuomlhing(ii) Miss Kimnunhoi
      (iii) Miss Jennifer Lunching
      (iv) Miss Roselyn Chingthianmawi

NB: *Naupangte mili (4) ahizie in khentuam umlou in prize akibang chiat in Rs. 1500/- kipie hi.*

4. Traditional Dress Kidemna - above 12 years:

- 1st Prize: Rs. 3000/- *Atuohtu*: Nu Niangngaichiin (Ahshijolneng Centre)
- 2ndPrize: Rs. 2000/- *Atuohtu*: Lia Cicily Zou Tungnung D/o Pi Teresa Lunkhanching, *Alatu*: Miss Hoihlun
- 3rd Prize: Rs. 1000/- *Atuohtu*: Pi FelicitaChinghoikim, *Alatu*: Miss Deihching

5. Couple Traditional Dress Kidemna:

- 1st Prize: Rs. 3000/- *Atuohtu*: Capt. Chingneizou Tungdim, *Alatu*: Tv. Lamboi + Lia Hoihlun
- 2nd Prize: Rs. 2000/- *Atuohtu*: Pu Joseph Suonlien Tungdim, *Alatu*: Tv. George Lian + Lia Deihching
- 3rd Prize: Rs. 1000/- *Atuohtu*: Pi Lalbiaksangi w/o Pu Thangsuanhang, *Alatu*: Lia Mary Shannu + Tang Pausianmang, kawlgam.

6. *Singna Muut Kidemna:*

- 1st Prize: Rs. 3000/- *Atuohtu*: Pu Vincent Pumzamang, President ZSP Sohdu, *Alatu*: Pu M. Khamzakap
- 2nd Prize: Rs. 2000/- *Atuohtu*: Pu M. Ginkhanlam, Mahajan, *Alatu*: Pu Demzakam
- 3rd Prize: Rs. 1000/- *Atuohtu*: Catechist Paul Lalpu, *Alatu*: NIL

N.B: *Contestant mi 2 chauh ahijieh in Rs. 3000/- tuoh in contestant tegel kihawm tuo tuo uhi. (i.e. 3000X2=6000)*

10. Finance Department: Sum Suina Report

Zou Gal Centenary Commemoration Committee in I Centenary vaiguon u lohchin na ding in sumsui thei nana a kisui hi. I MLA pu uh, i MDC te, i Zou Hausate, i Zou Officerte, i Zou Mahajonte, Zou Innsuon (UZO Zou Gal Fund) leh i Zou sung'a mi muonhuoi tuom tuom te kunga asuun azaan in vakitai kawi kawi hi. Imphal lam mai

mai zong 6-7 vei lam vaki pha hi. Imi isa Manipur leh India puolam aom Delhi lamte, Shillong lamte, Mizoram lamte, Zou Innkuon Hyderabad te, Zou Innkuon Chennai te, Zou Innkuon Guwahati te, Zou Innkuon Bangalore te, USA, Malaysia leh Israel lam aom te kiang'a zong laihah (letter) leh melmulou tongsann (phone) tungtawn in ngetna tampi akibawl hi. Sum ana kimu dan a nuailam a Table 4 – 10 tan ah a etthei ding hi.

Zou Gal Centenary lopna ding a department poimaw penpente ah khat Finance Department ahi. Amauh ponthawna zal a Centenary vaiguon kizang zou leh lawching ahi, chi manghil guollou ahi. Aziehpen silkhat pou bawlna ding in sum ma poimaw a, sum umlou in bangma kibawl theilou hi. Amauten gamchin, kawl ningli a Zoutu Zouta teteng kung ah Centenary lopna ding in sum ngetna bawl kawi kawi ua, tuate lah ah tam anei a min leh sum tuohzat a hing kiguol tuoh hi (Table 7).

Table 7: Zou Gal Centenary Lopna Ding a Sum Tuohte

Sl. No	Name	Designation	Address	Amount (in Rs.)
1	Pu Chinlunthang	President, UZO/GHQ	Zoveng, Zenhang Lamka	1,00,000.00
2	Pu Hausuanthang	EM/ADCC	Zomi Colony	1,00,000.00
3	Pi Mannuamching	IAS	Zomi Colony	70,000.00
4	Upa Dr. M. Lachinkhai	Senior Surgeon (Retired)	Lailam Veng	10,000.00
5	Smt. Kimsianmuan	Nurse	Tuaitengphai	2,000.00
6	Smt. Nianghaulun	Nurse	Tuaitengphai	2,000.00
7	Smt. Lunkhanching	Nurse	Tuaitengphai	2,000.00
8	Pu Tunzagin Tungdim	Ex-Servicemen	P Kamdou Veng	1,000.00
9	Zou Gal Football Lovers	ZSP/GHQ & ZYO/GHQ	Lamka	50,000.00

10	Pu Lunminlal	Indian Army (Artillery Regmnt.)	T. Daijang	2,000.00
11	Pi Chochong	DI/ADC Ccpur	Tuibuang, Happy Valley	5,000.00
12	Pu P. Thangsuah		Allusingtam	5,000.00
13	Pu Ginsuanhau Zou	Chairman MANIREDA & MLA/Singngat	Lailam Veng	1,00,000.00
14	Pu Luahkhanchin	Vice President Y.P.A GHQ	Ngathal	5,000.00
15	Pu Kapzamang Manlun		Zouveng, Zenhang Lamka	5,000.00
16	Pu Lawrence Khenmang Munluo	MPS, SDPO/Moreh	Zomi Colony	10,000.00
17	Pu S. Khupkhanmang	Inspector/Telecom	Simveng	2,000.00
18	Pu T. Thangkhansuan	Subedar/21 Assam Rifles	Simveng	2,000.00
19	Pu Thangmuanlun	Manipur Secretariat Driver	Simveng	2,000.00
20	Pu M. Joseph Sianpiahthang	Ex-Subedar/Honorary Captain & Secy. (Info) UZO Simveng Unit	Simveng	2,000.00
21	Pu T. Pauchinkhup	Chief	Zoumunnuam	2,000.00
22	Pi Vungzachiin		Zoumunnuam	2,000.00
23	Pu M. Soilianlal		Zoumunnuam	2,000.00
24	Pu Seigoulian Tungdim	Army	Zoumunnuam	2,000.00
25	Pu H. Ginkhosoi		Zoumunnuam	1,000.00
26	Pu Chinkhanpau Mantuang		Zoumunnuam	1,000.00
27	Upa T. Kamdou		Zoumunnuam	1,000.00
28	Pu Haumuanthang		Zoumunnuam	500.00
29	Pu Alet Baite		Zoumunnuam	1,000.00

30	Pu Nehkhanmang		Zoumunnuam	2,000.00
31	Pu Lunzamang		Zoumunnuam	1,000.00
32	Pu Thangsuanlian		Zoumunnuam	2,000.00
33	Pu Thawngkhanlal Taithul	2 IC CRPF	Zouveng, Zenhang Lamka	20,000.00
34	Pu M. Thangsuanhang	Associate Professor, Lawngtlai College	Lawngtlai, Mizoram	10,000.00
35	Pu Sawmkholal	DCIO	Ukhrul/Hiang zou	10,000.00
36	Pu Stephen Mangsuanthang Taithul	Custom Officer	Nehru Marg, Lamka	10,000.00
37	Zou Innkuon, Hyderabad		Hyderabad	10,000.00
38	Pu M. Hauminthang	Auditor/AG	D. Phailian/Imphal	2,000.00
39	Pu T. Albert Thangliansiam	Assistant Teacher	Tuaitengphai/ Imphal	2,000.00
40	Pu P. Hauminthang	Deputy Commandant, BSF	B. Phaicham	20,000.00
41	Zou Innkuan, Chennai		Chennai	9,200.00
42	Pu Captain Paul Samte	8 JAK LI		10,000.00
43	Pu Samuel Samte	Assistant Commandant	Delhi	10,000.00
44	Pu Hangsontung	SI/CISF	South Point, Simveng, CCpur	5,000.00
45	Zou Innkuan, Guwahati	Guwahati		13,500.00
46	Pu Pauchinhau Manlun	Tax Assistant	New Delhi	3,000.00
47	Pu Dr. M. Kamminthang s/o Dr. Lachinkhai	Assistant Professor, Miranda House,	New Delhi	10,000.00

		University of Delhi		
48	Mr. Leonardo Chang & Mrs. Deiboi Chang		Kolkata	2,000.00
49	Pu Stephen Doukhanlun	IDES, CEO Ahmedabad Cantonment Board		30,000.00
50	Pu John T. Khamliankhup Zou			3,000.00
51	Pu S. Hangmuanthang	ASI/BSF (Radio Mechanics)	Behiang	2,000.00
52	Zou Innkuon, Bangalore		Bangalore	10,000.00
53	Pu Khakhai Zou	Deputy Secretary, LokSabha	Delhi	5,000.00
54	Pu Kamlianlal Zou		Delhi	2,000.00
55	Pastor SK Mung		Delhi	2,000.00
56	Pu Densil Ginsuanlal Samte		Delhi	1,000.00
57	Pastor Jangkholun Mangte		Delhi	500.00
58	Major Rose Mary Mantuang	Nursing Officer		10,000.00
59	Amin kitheilou			2,000.00
60	Pu Ginkhankap	Police	Zoumunnuam	500.00
61	Esther Chingneikim	MES (d/o Dr. M. Lachinkhai)	Lailam Veng	10,000.00
62	Pi Capt. Tingneilian	Capt. M.S	Zomi Colony	5,000.00
63	Pu Samuel Lhungdim	Entrepreneur	Chiengkawn	3,000.00
64	Pu T. Lalsangzuala	s/o Upa Paukhanthang	T. Daijang	450.00
65	Pu Edmund Kamminlun Munluo	AC, Cabinet Secretariat, Govt. of India	Tuaitengphai	10,000.00

66	Pu T. Tunzagin		P. Kamdou Veng	1,000.00
67	Pu T. Gouzadou	Ex-Minister & Family	Lamka Zouveng	20,000.00
68	Dr. Hegin Tungdim	MO/CCPur DHS	Tipaimukh Road, Hill town	10,000.00
69	Pu Ginzamang T. Zomi	Assosiate Professor, Ccpur Govt. College	Hqtrs. Veng, Lamka	5,000.00
70	Pu T. Douminlian	Assistant Commandant		3,000.00
71	Pu S. Nangkhanlal	DI, ZEO/Tipaimukh	Zomi Colony	3,000.00
72	Manipur Evangelical Lutheran Church (MELC)	Head Office	Zomi Colony	5,000.00
73	Tv. Siamzangam	Indian Army	Tuaitengphai	2,000.00
74	Pu Khaiminlian	MES	New Lamka, Vengnuam	3,000.00
75	Pu Xavier Nengkhanlam Phiamphu		New Lamka, GCK Veng	5,000.00
76	Captain P. Esther Vungngailun	Military Nurse	P. Kamdou Veng	5,000.00
77	Pu Kapneithang	DI, ZEO/Ccpur	Zouveng, Zenhang Lamka	10,000.00
78	Pi Nemzalam Mate w/o Pu Dongzamang	SO/PWD	Manniang Khuo	5,000.00
79	Pu Thangkhansuan Suantak	Secy. (Orgn.) UZO P.Kamdou Veng Unit	P. Kamdou Veng	1,000.00
80	Pi Teresa Lunching		Tuaitengphai	
81	Rev. Khamchinkhai	Executive Secretary ZPCS	Zomi Colony	1,000.00

82	Upa Jamsianmung	Head Clerk, ZPCS	Zomi Colony	2,000.00
83	Upa Kamgenpau	Accountant, ZPCS	South Point, Simveng	1,000.00
84	Pu Kamkhogin	Office Assistant, ZPCS		1,000.00
85	Zotal Film Company			5,000.00
86	Zou Christian Bible Church	Head Office	P. Kamdou Veng	10,000.00
87	Pu M. Dongzalam		Zomi Colony	2,000.00
88	Ex-Sub. K.L. Pau Zou		Tuibuong	1,000.00
89	Pu Ginzahang	Ex-Servicemen	P. Kamdou Veng	1,000.00
90	Pu Thangsuanlal Samte		Zomi Colony	2,000.00
91	Rev. Kamkhosoi		Zomi Colony	500.00
92	Pu Ginkhankhup	President, ZYO/GHQ	Zomi Colony	2,000.00
93	Pi Grace Zamnu	MDC, Muallum	S. Munhoih	1,00,000.00
94	Rev. Stephen Chinzathang	Senior Executive Secretary, ZPCS	Zomi Colony	2,000.00
95	Pu David	Driver, ZPCS	Zomi Colony	1,000.00
96	Upa Tuanzagou		T. Daijang	2,000.00
97	Pu Thanglunmang Tungnung	Assistant Teacher, ADC/Ccpur	Zoumunnuam	2,000.00
98	Pu Lunjamang	Special Contractor	Khuangkhaijang	5,000.00
99	Pi Chingsonchiin	SBI Legal Officer, Patna		10,000.00
100	Pu T. Thongzapau	Deputy Commandant 3Rd IRB	Imphal	20,000.00
101	Pu M. Sianzathang	Mahajon	Moreh	1,00,000.00
102	Pu M. Sesei Zou	Chairman, ADC/Chandel	Moreh	1,50,000.00

103	Dr. Pi Ginniang	Associate Professor JNIMS	Imphal	20,000.00
104	Dr. Pu Langlunthang	MO, PHC/Singngat	Imphal, Games Village	5000.00
105	Pu M. Thongthang	Inspector/Vigilance	Imphal, Games Village	10,000.00
106	Pu Daltumsuan		Moreh W/No. 2	3,000.00
107	Pu Manglamthang			3,000.00
108	Pi Hatkhanniang			2,000.00
109	Pu Peter Khamlianmung		Moreh W/No. 2	2,000.00
110	Pu T. Douminlian	Assistant Commandant		3,000.00
111	Pu Chinliankhup	Vice President UZO/Moreh Block	Moreh	70,000.00
112	Dr. Pu Dongkhanlal	VO, District Vety. Office, Senapati	Imphal	10,000.00
113	UZO, Moreh Block	Mimal contribution (akigawm a)	Moreh	10,000.00
114	Inspector Lalboi	s/o (L) Tongkhothang, Nagaland Police	Nagaland	10,000.00
115	Pu Doulianmang Tungnung	Textile Designer (NIFT)	Delhi	5,000.00
116	Pu Zamzalam	AE/PWD	Imphal	5,000.00
117	Pu Tongchinmang	Engineer	Kohima/Dimapur	1,00,000.00
118	Upa Haulam	AG	Shillong	2,000.00
119	Pu Haukhanpau	Manager SBI	Shillong	2,000.00
120	ZSP/ZYO Shillong	Shillong Branch	Shillong	10,000.00
121	Pu Aaron T. Muanthang		Shillong	2,000.00

122	Pu Suonkhankap Zou		Moreh	5,000.00
123	Pi Naomi Haumuanching			5,000.00
124	Pu John Manglianthang Tungdim	Ex-President UZO/GHQ	Zomi Villa, Imphal	20,000.00

Table 8: Zou Hausate Sum leh Gan Tuoh Dan

Sl. No	Khuo	Hausa min	Amount in INR
1	Zahong	Dr. S. Robert Ginlunmang	20,000.00
2	Suangkuang	Pu S. Hangkhanlal	3,000.00
3	P. Suohzahau	Pu P. Dongzalam	Bawng khat
4	Mualjin	Pu M. Lunkhoneh	Bawng khat
5	Hiangtam (K)	Pu M. Chinkhanthang	Bawng khat
6	Zoukhonuam	Pu S. Khamchinthang	Bawng khat
7	Sehngal	Pu Ginkhanlal	2,500.00
8	Likhai	Pu Zamkhanthang	Bawng kimkhat
9	Tangpijol	Upa Suankhanmang	Bawng khat
10	Singngat	Pu Haukholian Munluo	Bawng khat
11	Muvanlai	Pu Khupsuanpau Phiamphu	Bawng kimkhat
12	Sielna	Pu Thangkhongam Taithul	Bawng kimkhat
13	S. Belpuan	Pu Samuel Kapboi Mantuang	Bawng kimkhat
14	Buhsau	Pu L. David Chinlunlal	Bawng khat
15	Zabellei	Upa Nengkhenthang	10,000.00
16	Tuining	Pu Ginsuankhai	3,000.00
17	P.N. Khovong	Upa Nengchinkap	3,000.00
18	Muizol	Pu Holngam Tungdim	3,000.00
19	T.M. Zoumunnuam	Pu Thangkhokam	3,000.00
20	Chingmang	Upa P. Ginthang	3,000.00
21	P. Kamdou Veng	Upa P. Kamdou	3,000.00
22	Awnchinkap Khuo	Pu Awnchinkap	5,000.00

23	New Zoveng	Upa Nengkhai	3,000.00
24	Zoumunnuam	Pu T. Pauchinkhup	Bawng khat
25	Hiangzou	Upa Tuahchinhau	3,000.00
26	Manniang Khuo	Pu Zamkholian Munluo	Bawng khat
27	Emmanuel Khopi	Pu T. Khupminthang	10,000.00
28	Ngulzen Veng	Pi Vungkhozen	3,000.00
29	Tuaitengphai	Pu T. SamuelJamlunlal	3,000.00
30	T. Daijang	Pu T. Tualgouthang	3,000.00
31	Sehken	Pu Haumang	Bawng khat
32	Benajo Khoken	Pu Thulkhojang	2,500.00
33	L. Gangpimual	Pu Khuplianthang	3,000.00
34	Phaisan	Pu Thangkhen	3,000.00
35	T. Munnuam	Pu Haukhanpau	3,000.00
36	Teisaljang	Pu Khailianmung	3,000.00
37	L. Alpha	Pu L. Pumtulthang	1,00,000.00
38	Singheu	Pu Haulianmung	3,000.00
39	Khuainuai	Pu Khupsuanmang Mantuang	Bawng khat
40	N. Khaukuol	PuK hupzasuan	3,000.00
41	M. Kholmual	Pu Hemkholun	2,000.00
42	Khuangkhaijang	Pu M. Zamngam	3,000.00
43	Saiboh	Upa S. Jamgenthang	Siel khat
44	Aina	Pu Ginzalian	3,000.00
45	Nungsai	Pu Ngilzapau	3,000.00
46	Sabual	Pu Chinzapau	3,000.00
47	T. Tangnuam	Pu T. Khupchinthang	5,000.00
48	S. Kaplane	Pu Chinzakham	2,000.00
49	S. Sehken	Pu M. Suohchinmang	3,000.00
50	Lunjang	Upa Kaichinkham	3,000.00
51	L. Kanan	Pu Kaikhanlun	3,000.00
52	Tonjang	Pi M. Nianzaching	Vawh tuh 5
53	Suangphuh	Pu S. Thanglianlam	Siel kimkhat
54	Behiang (H)	Pu M. Tongkhanlian	3,000.00
55	Behiang	Pi Jubilee Mawi	1,00,000.00
56	Pahmual	Pu Khupkhansiam	Siel kimkhat

57	Lokhijang	Pu John Manglianthang	20,000.00
58	Sugnu Lamhang	Pu John Chinlianthang Mantuang	Bawng khat
59	P. Salem	Pu Gouchinmang	1,000.00
60	Sachih Tampak	Pu Ginminlun	1,000.00
61	Kholian Khailet	Pu T. Liankhothang	1,000.00
62	Paldai	Pu Chinlianpau	1,000.00
63	Hiangtam	Pu Chinkhozam	700.00
64	New Molnom	Pu M. Tongminlian	1,000.00

Table 9: Sum Muna Tuamtuam

1	Pu Liankhanthang	4,000.00
2	N/Sub. Mangchinthang	1,000.00
3	Sub. CS Thang Zou	4,000.00
4	Sub. Chinsuanthang, B/Hill	4,000.00
5	Pu Thangmuanlun	4,000.00
6	Pu Ginkhanlam	4,000.00
7	Pu Ginthang	4,000.00
8	Pu Zamkhanlianlal	4,000.00
9	Pu Thanghaumuan	4,000.00
10	Nu Mankang	4,000.00
11	Capt. Golianhau	500.00
12	Pu Goukhankap	500.00
13	Pu T. Haupau	500.00
14	Pu T. Kaithang	500.00
15	Tualkhanthang	4,000.00
16	Pu Kaithang	4,000.00
17	Pu T. Haupau	4,000.00
18	Pu T. Singneng	5,000.00
19	Pu Haupu Lhungdim	5,000.00
20	Pu Holjang Lhungdim	5,000.00
21	Pu Mangpi	3,000.00
22	Pu T. Gouzapau	2,000.00
23	Pu Ginkhankhup	2,000.00
24	Pu Chuonminlal	2,000.00
25	PuLetkhogin	2,000.00
26	Cultural Carnivals Prog. Zinliente apat kimukhia	
27	Pi Grace Zamnu	10,000.00
28	Pu Peter Zou, Moreh	10,000.00

29	Pu Chinliankhup	10,000.00
30	Pu Kamkholal, EM ADCC	5,000.00

Table 10: Sial Tuohte

Sl. No	Min	Designation	Address	Qnty. of Sial
1	Pu S. Dalthang	Social Worker	New Lamka, Zogam Road	1
2	Pu L.M. Dino Zou	Social Worker	Imphal	1
3	Upa S. Jamgenthang	Vice President UZO/GHQ	Chief of Saiboh	1
4	Pu T. Khupkholam & family	President UZO/Lentang Block	Tuaitengphai	1
5	Pu Thangsuankhup & family	Treasurer UZO/GHQ	Zomi Colony	1
6	Zou Presbyterian Church Syndod (ZPCS)	Head Office	Zomi Colony	1
7	Pu Robert Lunminthang Manlun	Chief	Behiang (at present Israel)	1
8	Pu Khai Minthang Samte & Family		USA	1
9	Pu Chinlunthang	President, UZO/GHQ	Zouveng, Zenhang Lamka	1
10	Pu Khupkhansiam	Chief	Pahmual	1
	Pu S.Thanglianlam	Chief	Suangphu	

Table 11: Anntang (Half Bag A Hisap In) &Chi-Le-Malta Tuohte

Sl. No	Min	Designation	Address	Qnty
1	Pu Michael Ginzasuan	District Supply Officer, Churachandpur	Zomi Colony	20
2	Upa Kamlianthang	Ex. President UZO/Gunpang Block	Hiangzou	10

3	Pu Khupminthang	Chief	Emmanuel Khopi	Chi leh Malta
4	Pu P. Ngamkhenthang	Secy (External) UZO/GHQ	KamdouVeng	10
5	Pu Hauminthang		Singngat	05
6	Pu Kamchinthang	Behiang PDS Agent	Behiang	02

Table 12: Voh (Pig) Tuohte

Sl.No	Min	Designation	Address	Qnty of pig
1	Pi M. Nianzaching	Chief	Tonjang	1

Table 13: Bawng (Cow) Tuohte

Sl. No	Min	Designation	Address	Qnty	Value(Rs)
1	Upa Suankhanmang	Ex-President UZO/GHQ & Chief	Tangpizol	1	30,000.00
2	Pu T. Pauchinkhup	Chief	Zoumunnuam	1	30,000.00
3	Pu Haumang	Chief	Sehken	1	30,000.00
4	Pu M. Chinkhanthang	Chief	Hiangtam (K)	1	Bawng a pia
5	Pu David Lianzaw	Chief	Buhsau	1	15,000.00
6	Pu Zamkholian Munluo	Chief	Manniang Khuo	1	30,000.00
7	Pu M. Thangkhopau	Secy. Kamdou Veng UZO Unit & Mahajon	Kamdou Veng	1	Bawng a pia
8	Pi Grace Niangnuam	Principal, Grace Academy	Tuibuong	1	30,000.00

9	(i) Pu Thangkhongam Taithul	Chief	Sielna	1	20,000.00
	(ii) Pu Khupsuanpau Phiamphu	Chief	Muvanlai		
10	Pu Haukholian Munluo	Chief	Singngat	1	Bawng a pia
11	Pu Khupsuanmang Mantuang	Chief	Khuainuai	1	30,000.00
12	(i) Pu Zamkhanthang	Chief	Likhai	1	Bawng a pia
	(ii) Pu Samuel Kapboi Mantuang	Chief	S Belpuan		
13	Pu Liankhanthang Mantuang	Mahajon	South Point, Simveng	1	30,000.00
14	Dr. Upa M. Lachinkhai	Retd. Surgeon	LailamVeng	1	Bawng a pia
15	Pu P. Dongzalam	Chief	P. Suohzahau	1	Bawng a pia
16	Upa P.Khupsuanmung	Working Chairman, ZEPADA	New LamkaVengnuam	1	30,000.00
17	Upa Lamkhothawng Taithul	Secy., Zou Literature Society	Zomi Colony	1	25,000.00
18	Pu John Chinlianthang Mantuang	Chief	SohduLamhang	1	30,000.00
19	Pu Dr. Philip Thanglianmang Tungdim	DANICS	Delhi	1	30,000.00
20	Pu Stephen Doukhanlun	IDES, CEO Ahmedabad Cantonment Board		1	30,000.00
21	Pu S. Khamchinthang	Ex-Treasurer UZO/GHQ, Chief	Zoukhonuom	1	30,000.00

22	Pu M. Lunkhoneh & Family	Chief	Mualjin	1	30,000.00
23	Upa Khamchinzam & Family	Ex-President UZO/Lentang Block	D. Phailien	1	30,000.00
24	Pu Thanglal Tungnung & Family		Isreal	1	30,000.00
25	Pu T. Ginzathang & Family (Steve)	Manipur Police Department	Imphal	1	30,000.00

11. Zou Gal Centenary Pawi Mandan

11.1 Tunkimni Nitah

Tunkim ni December 12, 2017 nitah in ZGCCC Culture Department leh Zou Artists Union (ZAU) lamkaina a **Cultural Carnivals-cum-Musical Nite** zah ahi. Tam nitah in Cultural Dance, Haanla sah, Traditional Dress below 12 years, Traditional Dress above 12 years, Couple Traditional Dress leh Singna muut kidemna um hi.

Tunkim ni a zin-gunte:

- Chief Guest - Pu Khaipao Haokip, Chairman ADC/Churachandpur
- Functional President - Pu Hausuanthang, EM ADC/Churachandpur;
- Chief Host - Pi Jubilee Mawi, Chief of Behiang; Guest of Honour – Pi Grace Zamnu, MDC/Muallum.

Mipi peikhawm te'n nuamsa sengseng in zankhovah in lasa in, lamtuol kai uhi. Tam hun a hapan mama a chiemte Zou sung a lasah siem Pu Jems Arjun leh Myanmar apatsa hing kuon Zou khangnoute tung ah kipahna lien mama hi. Mi tam sengseng ahi man in Behiang khosung ah tuisieng dawnding kimu joulou in, Tuivai ah mi

phatuom ngai honkhat in tui va tawi uhi (Jacob Langsuanlian, 2017).

11.2 Centenary Nipini

Table 14: Zou Gal Centenary – Anipi (Mainday) Hunzahdan

TIME IN IST	Kizah dante (Description of Activities)[3]
1:50 PM	Chief Minister (CM) leh a lawite, Pu V. Hangkhanlian (Minister, Veterinary, Agriculture & Animal Husbandry), Pu Shyamkumar (Minister, Health), Pu Ginsuanhau (MLA, Singngat leh Chairman, MANIREDA), Pu Chinlunthang (President, UZO/GHQ) leh tuahun a Officials leh VIP tampi te toh pawiman na mun ah a hing tung uhi.
1:51 PM	Programme puitu mini, Rev. Ginkhanmung leh Pi Priscilla Zou ten mipite leh zin-gunte lungluttah ana vaidawn ua, programme kipat theina dingin amau mun chiat ah tou dingin ana ngen uhi.
1:55 PM	Zou Presbyterian Youth Fellowship (ZPYF) Choir in Pu (L) Thongpau Taithul phuo UZO Anthem, "SEMGUO GINNGAI," mipite toh a sa khawm uhi.
2:00 PM	Rev. Dr. S.K. Manlun, Bishop Elect, MELC in thumna nei in, programme sung pumpi a hagausiangthou umpina leh Pasian silbawltheina ngen in thumna a nei hi.
2:05 PM	• Pu Thangzamang, Chairman, ZGCCC in kipahthu genna nei hi. A gen masang in, Pu T. Sianmuanthang, Secretary, ZGCCC khu UZO Myanmar apat Zou Gal Centenary mangte ding a laithot simkhe ding in theisah hi. Laithot ah, UZO Myanmar lamkaiten a hing mang theilou dahuoi asah thu uh Phuong ua, tualeh tami program pen lawching tah a hing zang ding in a deisahna thu uh zong gen uhi. • Tuazou in, Pu Thangzamang in zinte, VIP-te leh mun tuamtuam apat hing pei mipite, Myanmar lam apat hing peite nangawn lungsim tah toh vaidawn hi. • Commemoration Committee in a guon, silpieh tuomtuomte din-gunte piehkhietna zong nei ngal hi. Silpieh dante:

[3] Tam report pen Zou Gal Centenary Pawi nipini a Recording Secretary a hing pansah Pu P. Thangsuanhau @ Hau Phiamphu record a patsa lahkhiet ahi.

	1. **Pu N. Biren Singh**, Chief Guest: *Siallu* lian khat, Zou Thau (Zou Gal 1917–1919 hunlai a kizang thau) khat, leh Zou Traditional Waist Coat 2. **Pu V. Hangkhanlian**, Guest of Honour: *Siallu* lian khat leh Zou Traditional Waist Coat. 3. **Pu Ginsuanhau**, Functional President: *Vaphual* sing a kisiem leh Zou Traditional Waist Coat. 4. **Pu Shesei Zou**, Functional President: *Zou Thau* leh Zou Traditional Waist Coat. Tuaban ah, nam lamkai tuomtuomte, philanthropic lamkaite, student lmkaite, leh VIP tuomtuomte kung ah zong Zou Traditional Muffler piehna nei hi.
2:22 PM	Pu Chinlunthang, President, UZO/GHQ in Presidential Speech nei hi. Aman tami hun ah, Pu S. Nengkhanlun, Editor, *Zogam Today* (Zou ham a thutha suona) in agel *Zou Gal Centenary Souvenir* honkhietna nei hi. Presidentpu in mipoimawte leh zin-gunte kung ah souvenir copy khat chiat a pia hi. Aman a thugenna ah, i pu-le-pa te in i gam leh i nambitna leh hina humbitna dingin British kumpite ngam tah in ana dou uhi, achi hi. Tunin khangthate zong "pen fight" nei ding a poimaw ta a, tuapen pilna, siamna leh lungsim thahatna zang a i gam leh i nambitna i humbit ding uh china ahi. Tuazou in, President pu in Chairman ZGCCC kung ah, CM leh mipoimwte kung a Memorandum pelut ding in chielna bawl hi.[4]
2:31 PM	Pu N. Biren Singh, Hon'ble Chief Minister, podium luo a thugenna nei ding in hat in um hi. Ama thugenna ah thei dia poimaw points themkhatte ahileh:[5] 1. A hatmama British ana dou Zou galhangte zana *salute* a pia hi (Salute to the Zou warriors who fought the mighty British). 2. Manipur a nam tuomtuom 36 val umten Manipur *diversity* hoina tawisang uhi. 3. NDA sorkar in Act East Policy tungtawn in Northeast India a lampi siamna dingin Rs. 22,000 Crore bikhiah hi. 4. Tu a kibawl lel Churachandpur–Singngat lampi khu National Highway suo ding in kibuoipi laitah ahi. dingin kisingsak hi.

[4] A copy of the Memorandum to CM and other dignitaries is attached in the article.
[5] A thugente National, Regional leh Local Newspaperte ban ah India a weekly leh monthly magazine ah nasatah in kigiel hi.

	5. Behiang pen Southeast Asia gamte toh kizop matna poimawh khat ahi. Border Trade Centre dingin zong phalna mu mou ta a, tomlou kal a subuching hiding ahi. zo ta a, nai khat sungin semkhia ding ahi. 6. Singngat PHC khu Community Health Centre (CHC) dinmun a upgrade ding ahi. 7. Zogal Memorial School ahileh 1972 kum a kiphutkhie ahi a, tua kum khu Manipur Statehood mu kum toh kituohkha hi. High school a vohtou thei ahiei chi sui zel va ui. 8. Behiang khuo a ding in Indoor Stadium leh vanzah pieh ahi ding hi. 9. Zou Gal Cemetery fencing bawlna ding sum a kinlam a sanction ahi ding hi. 10. CM in Zou nam a dingin sil thupi khat pieh a hing chiem a, tua ding in local MLA pu toh hing kikum ding in theisahna a hing bawl hi. 11. Tualeh, CM pu in Centenary lopna a zah ding in dangka Rs. Lakh khat Chairman ZGCCCC khut ah piehkhietna bawl hi.
2:45 PM	• Pu V. Hangkhanlian, Hon'ble Minister, Veterinary, Agriculture and Animal Husbandry, Govt. of Manipur in *"A History of the Zou People"* laibu phuonkhietna bawl ding in podium ah hing pei hi. • Minister in laibu a phuonkhiat zou in, laibu siamtu ten zinte leh VIPte kung ah copy khat chiat a pia uhi. Tam laibu in page 368 nei a, Hardcover (INR 700) leh Paperback (INR 500) in kizuah hi. • A thugenna ah, Minister in Zou Gal satte te pahtawina thu a gen a, Zou Gal Centenary bawlna ah UZO lamkaite nasepna leh amasawmna uh a kipahpina thu a phuong hi. Tuaban ah, BJP sorkar leh Manipur Chief Minister Pu N. Biren Singh in hun tomkhat sung a anasep khiette uh zong a pahtawi hi. sung ah semkhia thute zong a pahtawi hi.
2:50 PM	Pu Ginsuanhau, MLA, Singngat AC leh Chairman, MANIREDA in thugenna nei hi. Aman, Zou Gal Cemetery suong Foundation khu ama UZO President ahi lai a ana kiphut ahi tahi, a chi hi. Tu a lamkaiten tam silthupi ana kipansa pen tunia ahing muolsuo uh a lungdampi dan a gen hi.
3:00 PM	CM leh a team ten program manna mun nusia ua, Chopper a tou ding in Tonjang lam hing zot san ta uhi.

3:01 PM	Pu Shesei Zou, Chairman, Chandel ADC leh tami hun a Functional President in thugenna nei hi. Aman, i pu-le-pa te in World War-I hunlai a France gam ah labour corps ding ana utlou zieh ua British ana dou uh khu hansanna (courage) anei zieh uh ahi, achi hi. Aman, tua i pu-le-pa te hing nutsiat gualzawhna leh minthanna khu khangtha ten puazom a, kemcing dingin hanthawn hi. A thugenna tawpna ah, Centenary Commemoration dingin Rs. 1.5 lakh a kiphal tah ZGCCC Chairman khut ah pekhie hi.
3:08 PM	Myanmar apat Live Band ten mipite dingin la hoi tahtahte sa ua, mipite tohthou mama uhi.
3:20 PM	Pu Jamgenthang, Vice President, UZO/GHQ in Vote of Thanks nei hi. A thugenna ah, zin-gunte, leh VIPs kung ah kipathu gen hi. Tuaban ah, Zou Gal Centenary bawlna ah level tuamtuam ah semtu tengteng, kiphaltah sum leh pai, ganta tuoh tengteng, Behiang hausapi, khuomipite, Blockte, Unit-te leh adangdangte banah Behiang ah hing pei a programme hing mang mipite kungah kipathu a gen hi.
3:30 PM	Rev. Thangginmuanlian, Executive Secretary, ZCBC, in Commemoration vaiguon tawpna ding in Pasian kung a nuomthu tutna toh hunkhah hi
3:35 PM	Myanmar Live Band in la sahna a zom tou zel a, ni tawp dingin lungkim nailo mipawl khat in nuam zatou jel uhi. Tami hun ah sang mi sangtampi ten amau innlam chiet zuon in kileta uhi.

12. Pu N. Biren Singh, Chief Minister Thugen

Hon'ble Minister Shri Jayantaumar, Health; Hon'ble Minister Pu Hangkhanlian, Agriculture; Hon'ble Chiarman MANIREDA Pu Ginsuanhau leh tuni'a hing pei MLA teng - Yaiskul, Lamshang, Khurkul, Mayang Imphal, Keirao tualeh DGP, Chief Secretary, Chandel ADC Chairman Pu Shesei Zou, tuaban ah Manipur mun tuomtuom apat hing pei Zou lamkaite, Manipur police officer teng, Church lamkaite, ban ah tunia hing khawm jousia kahing chibai hi. Centenary mang tengteng Chibai.

Helicopter a hingpei kahi man in, meilum tam chi'n a hun tah in ka hing tung thei tasih hi, lampi ah hing pei taleng hoi kha meithei hi a. Tun zong nai 3 a i pawt doh louleh hitheilou ding chi'n a'ng kinaw kiata hi. Dahuai kasa mama hi.

Nang silpiah uh antique "Zou Thau" in a etsah chi'a Zou President in agen "i state leh i gam adi'a chitahna" etsahna ahi achipen in kilung sietna, hinkhawmna deina zieh ahi tuni'a ka hing kalsuon na san tah khu. India etlawmna ahileh tribe 1000 val a sim i tengkhawm uh, Manipur etlawmna ahileh pupa khang apat 36 tribes i tengkhawm theina uh ahi. Tuni'a i hon un Zou Gal suong phung a i nu te uh a'ng ka un ka lung akhoi mama hi. Kum 1872 lai in zong Maharaja Chandrakirti in i tenkhawmna dingun gamgi suong ana phut hi, tuahunlai in koi Meitei, Naga, Kuki, Zomi umlou in ana tengkhawm uhi. Tuazieh in bangkimbawl thei Pasian ka phat ahi.

Tuni'a ka tan jatatna, vaidawnna leh na siemnate uh solkal in bang chih in ka manghil ngeisih ding ua, tuni'a United Zou Organisation in a'ng pia memorandum zong kinaw seng kahiman in a unpi'n sim man sih nanleng, point tamloute dawnna ka hing bawl ding hi.

Gamlapi border area a umte zong a khantou lou uleh Manipur khangtou kichi theilou ding hi. India independence apat in nelsia in i na um tawn tung uhi. India Prime Minister Narendra Modi vaihawmna tungtawn in Look East Policy pen Act East Policy a hen in ana um hi. Lampi bawlna dingin 22,000 crore hing pia a, Behiang border area a khantouna tung ding ichi leh CCpur apat Behiang border tanpha lampi bawl poimaw hi. Hon'ble Minister Gatkari toh ka kimu lai un CCpur apat Singngat tan ahileh National Highway ahita hi'n, Singngat apat Behiang gamgi tan zong National Highway in hing siempiah in chi'n kana ngen jouta hi, azieh ahileh Act Eat Policy toh kisai a Imphal Moreh road meimei um ahiman in tuami lampi a kisiet chieng ahiei, bandh/strike umchieng ahiei in state solkal a di'a manna lienpi tung ahiman in, CCPur - Behiang lampi zong east asian countries toh kizopmatna ding a poimaw ahi ka chi chiengin hing bawlpia tham tham ding kahi chi'n ahing na dawn but hi.

CCpur apat Behiang tankhu 2nd Corridor to South East Asian Countries ding toh kisai puongkhe ding a tuni'a hing kalsuon kahi uhi.

Tuni'a ka hing haw uh a tawpna hilou ding, hing pha jeljel ding kahi uh. Khantouna kibang, ne-le-ta suina kibang, hindan kibang, ne-le-dawn kibang, sil-le-teen kibang i nei chieng ua khangtou kihi pan ding ahi, Tuami ahi tu nai a state solkal kisiemtha philosophy.

Na gam uh ahi, na gam uh na kepbit ding uh ahi, na gam a vaihawmtu na hi uh, hinanleh Zou President in silpieh tungawn a a genta mabang in, i gam adi'a chitah, i nam a di'a chitahna khu i hinkhuo ua i nei uh poimaw hi.

Memoramdum point no. 2 na kigial, Zou Gal Cemetery pen hoita kepbit ahitheina ding a cemented fencing poimaw. A kallah a, Zou mipite khu mipil na hi uh, Zou MLA khat na nei upen Prime Minister power thei hoi mama na hi ding uh, akin a kin in na MLA pu uh BJP ah na'ng sawl lut pei uhi. Zou mipite a ding in lungkhamna ding um nawnlou. Singngat a um Primary Health Centre zong akin lam in Community Health Centre a upgrade hiding.

Tunitan a Mahajara Chandrakirti site tunita hoitah a ana kem Behiang Hausa leh Behiang mipite tung a ka lungdamna lian mama hi. Kang kiletsahpi mama mai hi. Tambang a mi chingkam Zou mipite a ding in "Sil Manpha" (Something Special) khat ka hing pia ka'ng chiem ahi.

Bawl ding a poimaw nasa taphot uh, local MLA tungtawn in hing gen un, kang bawlsah thei tan in kang bawlsah ngeingei ding hi.

Tualeh Manipur in state amu kum 1972 a ana kipan Junior High School umpen zong, a poimaw bang kim etkai in a um ding a, a hithei ding dinmun a um ahileh pellou in High School a upgrade ahi ngeingei ding hi.

Behiang khuo a kimawlna lam lunglutte adi'a kimawlna mun ding hoi khat siemkhiet ding chitoh kisai, ka lunglutna lam ahi. Bang pen e na dei uh, Indoor stadium maw? Indoor ahileh tuni'n thutanna ka bawl thei ding, stadium lianpi ahileh thutanna ka bawl thei nai sih ding, azieh ahileh ka gen pen ka bawl ahi. Indoor ahileh maban Financial Year budget ah pellou in ka telsah ngeingei ding hi,

Behiang Trade Centre toh kisai ahileh ken zong gelsa ka'ng puo ahi, tam toh kisai ahileh lungsim kihong tah in ka hing gen ahi. Zou lamkaite toh kithuja pum a nasep ahi ding.

Police Station bawl ding toh kisai Behiang Hausa in a mun ding a'ng piah man in a tung ah nuomthu ka tun ahi. Maharaja Chandrakirti tutkhawlna mun zong Tourism Park bawl i sawm ding ua, Zou mipite'n na'ng kithuopina uh ban ah na etkol ding uh kinem in ngetna ka hing bawl hi.

Zou khuo Behiang a sil bawl dingteng ahileh Hon'ble Minister Pu Hangkhanlian, MLA Pu Ginsuanhau leh Zou lamkaite toh kithuja a bawl ahi ding a, tam nasepna dingte toh kisai mimal kungah phasahpina bangna ka bawl sih ding hi.

I gam, i lei, i mi, i sa huhna dinga ahinna ana pia, Zou mi hangsan te'n Zou Gal ana dou uh kum 100 chin i lopna utoh kisai ken zong panpina tamlou Rs 1 lakh in kang kithuopi ding hi; Lungdam ing.

13. Thukhitna



Zou Gal Centenary kibawljou in Pu Biren in Twitter (Now X) ah Zou Gal toh kisai a hing giel a, tualeh magazine (Outlook, The Week etc) leh leitung pumpi newspaper leh media tuamtuam ah Zou Gal toh kisai giel in ahing um panta hi. Thamlou in Manipur University a Department of History in zong June, 2019 in *Zou Gal Memorial Cemetery Complex,* Behiang vena hing nei uhi. Tualeh University ahilouleh State nuoi a Seminar/symposium umte ah Zou Gal pen thulu poimaw khat a zah ahia, UGC theipi Magazine leh Paper presentation tuomtuom ah zong a hing tuong panta hi.

Maban khuolna toh Director, Directorate of Art & Culture, Government of Manipur, kung ah Zou Gal Memorial Cemetery Complex pen India a Historical Sites khat a pom ahithei na ding in

ngetna a kinei hi. Tam bawzuina in August 13, 2022 Manipur Chief Minister theipina toh Pu Chinlunthang Hon'ble MLA leh Singngat SDO lamkaina in India diallap kaipalna ana kinei hi (Correspondent/DIO, 2022). Tam program ahileh District Administration, Churachandpur in Azadi Ka Amrit Mahotsav pawi lopna leh Har Ghar Tiranga campaign a abawl ahi.

14. Maban a sepzui tou ding'a umte

1. Upa M. Suankhanmang, Chief of Tangpijol in Zou Gal anasat apu (L) Lianthang Manlun theizingna ding in a gam acre 3-4 lah vel ding'a hisap Zou Gal Memorial Park mun ding in ang donate hi. ZGCCC te lamkaina na in ZSP GHQ leh Zou Zumpi te'n dt. 31st December, 2017 in vaki enkhia hi. Tuana a agam lai tawh kisai kipie khietna ding pen "Pupa ngeina dan a gan sisan luan a kipie khiet hile" chin ngetna ang na bawl hi.
2. Zou Gal Memorial Playground ding M. Lunmual khuo a bawl ding kichi pen Pu Thangkhanmang, Chief of M. Lunmual ang na phal pieh hi. Tualeh Pu Khupsuanmang Mantuang, Chief of Khuoinuoi in zong agam Zou Gal Memorial Playground ding in donate ut gige ahi dan ang zasah hi.

Annexure I: Some Memorable Pictures in Centenary Occassion



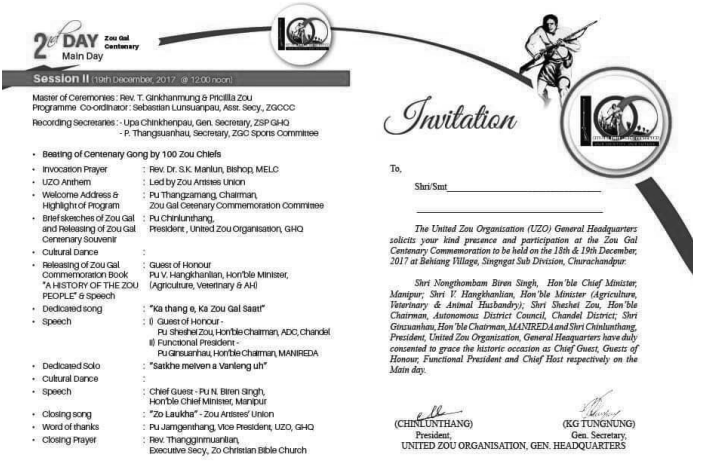
Figure 2: Pu Chinkap Gari toh ZOU NAMPI SUONGPHUM ding puohna



Figure 1: Zou Gal Centenery thu a Pu Biren Social Media post



Figure 4: Pu Biren thugenna



2nd DAY Zou Gal Centenary Main Day

Session II (16th December, 2017 @ 12.00 noon)

Master of Ceremonies : Rev. T. Ginkhanmung & Pricilla Zou
Programme Co-ordinator : Sebastian Lunsuanpau, Asst. Secy., ZGCCC
Recording Secrearies :- Upa Chinkhenpau, Gen. Secretary, ZSP GHQ
- P. Thangsuanhau, Secretary, ZGC Sports Committee

- Beating of Centenary Gong by 100 Zou Chiefs
- Invocation Prayer : Rev. Dr. S.K. Manlun, Bishop, MELC
- UZO Anthem : Led by Zou Artistes Union
- Welcome Address & Highligh of Program : Pu Thangzamang, Chairman, Zou Gal Ceenary Commemoration Commitee
- Brief skeches of Zou Gal and Releasing of Zou Gal Centenary Souvenir : Pu Chinlunthang, President, United Zou Organisation, GHQ
- Cultural Dance :
- Releasing of Zou Gal Commemoration Book "A HISTORY OF THE ZOU PEOPLE" & Speech : Guest of Honour Pu V. Hangkhanlian, Hon'ble Minister, (Agriculture, Veterinary & AH)
- Dedicated song : "Ka thang e, Ka Zou Gal Saat"
- Speech : i) Guest of Honour - Pu Sheshel Zou, Hon'ble Chairman, ADC, Chandel
  ii) Functional Presidene - Pu Ginsuanhau, Hon'ble Chairman, MANIREDA
- Dedicated Solo : "Sakihe meiven a Vanleng uh"
- Cultural Dance :
- Speech : Chief Guest - Pu N. Biren Singh, Hon'ble Chief Minister, Manipur
- Closing song : "Zo Laukha" - Zou Artistes' Union
- Word of thanks : Pu Jamgenthang, Vice President, UZO, GHQ
- Closing Prayer : Rev. Thangginmuanlian, Executive Secy., Zo Christian Bible Church

Invitation

To,
Shri/Smt_____

The United Zou Organization (UZO) General Headquarters solicits your kind presence and participation at the Zou Gal Centenary Commemoration to be held on the 18th & 19th December, 2017 at Behiang Village, Singngat Sub Division, Churachandpur.

Shri Nongthombam Biren Singh, Hon'ble Chief Minister, Manipur; Shri V. Hangkhanlian, Hon'ble Minister (Agriculture, Veterinary & Animal Husbandry); Shri Sheshel Zou, Hon'ble Chairman, Autonomous District Council, Chandel District; Shri Ginzuanhau, Hon'ble Chairman, MANIREDA and Shri Chinlunthang, President, United Zou Organization, General Headquarters have duly consented to grace the historic occasion as Chief Guest, Guests of Honour, Functional President and Chief Host respectively on the Main day.

(CHINLUNTHANG)
President,
UNITED ZOU ORGANISATION, GEN. HEADQUARTERS

(KG TUNGNUNG)
Gen. Secretary,

Figure 6: Official Invitation



Figure 5: BJP Manipur apat theipina



Figure 3: Pu Biren in Zou Gal Memorial Centenary a honna

Annexure II: MEMORANDUM SUBMITTED TO SHRI NONGTHOMBAM BIREN SINGH, HON'BLE CHIEF MINISTER, MANIPUR *Behiang, 19th December 2017*

On this historic occasion of the Zou Gal Centenary Commemoration at Behiang on the 19th of December, 2017, the United Zou Organisation (UZO) General Headquarters would like to express our gratitude for gracing the programme as the Chief Guest and for unveiling our monolith called "NAMPI SUONGPHUM". The United Zou Organisation (UZO) would like to submit this memorandum on this historic occasion of the Zou Gal Centenary Commemoration for your kind consideration and necessary action.

1. The Zou Gal Cemetery, which was opened today in your presence, has been constructed by the United Zou Organisation with limited funds contributed by the Zou Gal Martyrs' family and well-wishers. A pucca fencing made of bricks and concrete is needed around the cemetery area for proper maintenance of this historical site.
2. The Zou Gal Cemetery, NAMPI SUONGPHUM, Zou Gal Memorial Complex has been opened to the public and tourists from this day as a historical site. A Tourist Lodge which can house 50 tourists needs to be constructed to accommodate visitors from different parts of the world.
3. CHIVU Archaeological site at Tonjang village shall be declared as the Zou Gal Heritage Site, as evidence has been uncovered that the Chivu site was one major contention of the war. The British used this site as a bait to gather support from several Chiefs and offered a reward for loyalty during the war.
4. Since Behiang is a border town and has already been declared as a Border Trade Centre, a proper health care delivery system has to be put in place to meet the ever-increasing demands of Behiang and its neighbouring villages. The existing Primary Health Centre (PHC) needs to be

upgraded to a Community Health Centre (CHC) with the required amenities on an urgent basis.

5. Zogal Memorial Junior High School was established in 1972 under the Grant-in-Aid fund of the Government of Manipur in commemoration of Zou Gal. This school has to be upgraded to high school standards to cater to the educational needs of the people of Behiang area.

6. A Multipurpose Mini Stadium for Sports needs to be constructed at Behiang for the dual purposes of developing talented youths to ensure a career in sports and to prevent youths from social evils such as substance abuse, insurgent activities, and sundry.

We would further like to request your good Government to kindly approve the above proposals and extend your kind cooperation in getting them materialised for the State of Manipur and its beloved citizens.

(CHINLUNTHANG) (K.G. TUNGNUNG)

President, UZO/GHQ Secretary, UZO/GHQ

(THANGZAMANG) (T. SIANMUANTHANG)
Chairman Secretary

Zou Gal Centenary Commemoration Committee

Copy to:-

1) Shri V. Hangkhanlian, Hon'ble Minister, Agriculture, Veterinary & Animal Husbandry, Government of Manipur

2) Shri Ginsuanhau, Hon'ble MLA & Chairman, MANIREDA, Govt. of Manipur

3) Shri Shesei Zou, Hon'ble Chairman, ADC Chandel

Dated: Behiang (K.G. TUNGNUNG)

The 19th December, 2017 Secretary, UZO/GHQ

[1] ZOGAM TODAY 28th September, 2017 | Thursday issue ah advertisement a kibawl a, October 2, 2017 tan in mi 5 in submission a bawl uhi.

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17

Zou Khangthate Lah a Khamthei Koltanna leh Pastorte Panlahna

M. Kamneithang[1]

*[**Editorial Note:** Tam paper in tunlai Zou khangthate lah a khamthei zongsanna zieha hamsatna lienpi umdan suichienna bawl hi. Laisiengthou thuhilna, pastor etkolna leh counselling, tualeh laibu dangdang leh mimal interview tungtawn in khamthei kipatna ziehte, a suhsietna - tahsalam, lungsim lam, khotang leh hagaulam - a tutte chiemte hi. Tua ban ah, pastorte, hattuomte, innsung mite leh khotang lamkaite'n bang chi bang panla ding ahidan uh zong practical tah in a pulah hi. Itna, thumopna, etkolna leh puihuoina tungtawn in khamthei sal a tang khangthate hundamna leh hinkhuo siamthana lampi a um thei hi chi a tahlang hi. Tam paper khu hattuomte, pastorte, youth leaderte leh Christian innsungte ading in thuhilna leh panlahna di'a theine manpha mama khat ahi a, tulai hun a poimaw mama thulu khat a chiemte ahi.]*

Thumapui

Tulai leitung pumpi zel leh ei Zou Khangthate sung ngel tan ah zong ibuoipi pen uh ahileh Khamthei (Drugs) ahi chilei ichi khiel sih ding hi. Tambang damdawi khamthei khangthate lah ah mu in aum deu a, ahin khangthate bou in tam khamthei abawl uh ichina zong hituonlou ahi. Leitung a khangthate shi tamna pen khu Khamthei ahi. Leitung a khamthei bawl zong sang mi 75, 000, 000 (75 million

[1] Rev, Dr. M. Kamneithang is currently serving as a pastor in Manipur Evangelical Lutheran Church.

val) aum a, tuate lah ah khangtha (youth) 90% ahi uhi. I tenna gam Manipur a Khangtha 60% valten khamthei abawl ua, HIV/ AIDS vei khangtha atam mama a, Manipur a khangtha khamthei zongsang na zieh a shi 80% apha hi, akichi hi.[1]

Tulaitah i Nam sung, hattuom sung leh khotang ah Khamthei vangin khangthate'n hamsatna lienpi atuo uhi. Khangtha, nungah-tangvalte in hamsatna ahing tuo chiengun nu leh pate a ding in lungkhamna ahia, hattuom leh khotang lamkaite a dingin zong buoina leh dahna lienpi ahing tun hi. **David Toma** gen dan in, "*Leitung mihingten khantouna ding lampi sui a pan ala zing lai un, khangthate'n noptatna/ nopchetna lampi zui in a sisan uh atawp kang hi. Khamthei in a lungsim uh suhsie in, a tahsa pum uh zou in, tup leh ngim neilou in akoi hi*"[2] chin agen hi. Khamthei nehte abuoi huoi bang un, neh thei dia hing zuo khiete zong Khotang adia buoina lienpi tuntu ahi zieh un ahoi sih hi.[3]

Tam Article in atup/angim ahileh:

- Zou Khangthaten bangzieh a khamthei ahing bawl uh e? chi leh ahing bawlna san uh uh khuolchien/ kanchieng/ suichien ding,
- Khamthei zieh a innsung, khotang leh hattuom in bang chi bang hamsatna atuo uh ei?
- Siempiten (Pastorte'n) amaute bang chi thumop (counselling) bawl ding, bang chi panla piding, chite pansan in isutkhawm ding uhi.

Khamthei (Drugs):

Khamthei (Drug) thumal khu Dutch haam in "doog" ahia, akhietna ahileh "Annte louhing go" (a dry herb) ahi.[4] Misiemte gendan in, "*khamthei khat poupou mihing tahsa leh ngaituona henglam thei ding a kibawlkhie*" chin agen hi.[5] WHO ten, "*Silkhat (substance- achih laitah) aneh adon akipan, mihing hinkhuo henglam dangthei, mihing hinkhuo azattuom a hing sah thei*" chin agen uhi.[6] Drug ichi chiengin Dan (law) in aphallou silkhat, tep, kikap, neh tahsaleh lungsim sukhathei khu ahi. Tualeh a tang, avui, mepotthei, atui chite a zong muthei ahi.[7]

Misiemten "*Ann leh Tui hilou sildang itahsa a alut chieng a tahsa sulamdang, lungsim zattuom, suh zattuom na ahi*" achi uhi.[8] Tam khamthei in khangtha tampi hinkhuo asuhsie a, thamlou in nu leh pa tampi hinkhuo zong asuhsie hi. Thautang in mi khat akhah leh mi khatbou in shina atua a, khamthei (drugs) invang mi khat akhah leh nampi khat zong beilam tahin asuhsie zou hi.[9]

Siempi Thumopna leh Etkolna (Pastoral Care & Counselling)

Siempi (Pastor) chi thumal khu **Latin** haam in "*Pastores/ Pasca*" thumal akipat kilasawn ahia, tuamin agetnuom khu "*Ganhon va, enkol, ching*" china ahi. Tami'n Khrist abulpi pen leh abukim pen "*Belampu hoi/ Chingtu hoi*" ahi chin hing hil a, tuakhu "*Chingtu dih*" china ahi. Tami umdan ahileh "*Zilsahtu*" (teacher) china zong ahi.[10]

Siempi Thumopna leh Etkolna (Pastoral Care and Counselling) khu Siempi in amite a kepna nasep leh thuhilna nasep genna ahi. Siempi khu "*Chingtu, Kemtu leh enkoltu*" agenna min ahi. Kam a gendia min hoi mama ahia, tuamin tua ahina toh nasepna genna ahi. Enkol (Care) in kepna agen a, Thumopna (Counselling) in hilna agen hi. Etkolna pen awlmohna zieh a a tah a nasepna ahi a, Thumopna in kamsuo a panpina agen hi. Tam thumal tegel pangkhawm a akizui khawm ding ahi.[11]

a). ***Siempi Etkolna*** (Pastoral Care): **J.F. Perez** ngaidan in "*Counselling khu mi ni kiho tua na ahi ah, agen khetu pa in panpi na apoimawh a ngai khetupa in asiem na toh azil na tengin panpi na apia thei dandan in apia ding hi*" achi hi.[12] **D. H. Boucher** in "*Counselling khu mikhat a um nazia ah athil tua te theisiam lou hasa asah nate thei siam sah ah ama leh ama kithei siam sah ding*" achi hi.[13]

"Counselling leh lungsim buoina neite in tam Pastoral Care leh Counselling zang a khat leh khat kipanpi tuana a khangtou na neiding" achi hi.[14] Tualeh Pastoral care leh Counselling in mi Hagaulam a panpi ah khangtouna leh pienthana ahing nei sah thei hi. Howard Clinebell in tam bang in anagen hi "*mi khat in Jesu ahing gingtat ah piangthah na dih tah anei leh Jesu apat in mi suhdam theina tha anei hi*".[15]

b). Siempi Thumopna (*Pastoral Counselling*): Siempi mopuohna lah a Thumopna (Counselling) kichi khu angaikho pen khat ahi. Hagaulam a hatlou leh tasamte panpi ngai leh tahsalam a genthei lienvaite henemna mopuohna khu ahi. Thumopna kichi Siempi mopuohna kinkhotah khat khu ahi. Tuamizieh in Siempi in Thumopna bawl dingdan akiguoltua a, kizilna anei ding, tuami bawlkhietna dia kiging zing a um ding ahi. Laisiengthou Pasian thu kingahna a nei a Siempi thumopna anei ding ahi (2Tim. 3: 16-17). Hattuom mite lah a kep ngai mite kunga Siempi in ama mopuohna nasepna ahi.[16]

Zou Khangthate'n Atangpi a Khamthei Abawlte

I tenna Lamka khopi sung leh leitung kil ning li a Khangthaten a zongsang uh khamthei tampi aum a, tuateng genkim zoulou ding ihi man un, atangpi a aneh te uh tamlou anuoi ah enkhawm vai, tuate ahileh:

1. Zu (*Alcohol*):

Zu kichi khu lungsim suhkha tah (psychoactive drug) khamthei igam sung ua kihazat khat ahi. Zu khu "chemical compound" chi khat a sieng a sieng, i hal leh kuongthei leh natna hi (germ) zong that thei khop a hat khu "Ethyle Alcohol" akichi hi. Ahatdan ahileh 0.06% sisan a alut leh huoh (brain) kho theina asuh buoi a, kham buoina leh motna tanpha apiengsah thei hi.[17] **Thomas Fuller** in, "*Tuipi sangin zu a mi aha shizaw hi*" chin agen hi.[18] Zu khu tahsa pumpi in thuohla lezong adiei in sin (liver) in athuohla pen hi. Zu in sin asuhsiet dan chi-li (four stages) a khenthei ahi. (i) Sin paat (alcoholic hepatitis), (ii) Sin thau (fatty liver), (iii) Sin gop (cirrhosis of the liver), leh (iv) Sin (liver cancer). A stage ni na tan suhdamthei ahia, ahin a thumna leh a Li na khu suhdam thei hinonlou hi.[19]

Leitung a Lou-le-Ai Siem (Doctor) te hing mukhiet dan ahileh "Basic Alcohol Content" (BAC) in tahsa tung a ahing um chiengin tam bangin nna asiemkhie hi, tuate ahileh:

1. BAC 30 apha chia, "*kam tam ding uh,*"
2. BAC 60 apha chia "*akho theina buoi panpan ding uh,*"

3. BAC 100 apha chia, "*midang panpina angaita ding uhi,*"
4. BAC 150 apha chia, "*anasep leh agente uh thei nonlou ding uh,*"
5. BAC 300 apha chia, "*ana hu huoi, a luosuo panta*,"
6. BAC 500 apha chia, "*zu ngolvei a shita ding uhi*" chi ahi.[20]

Pharo in masang a Rom tanchin a gelna ah, "Rom Leengpa loupitah mai a chipna zieh khu innsung hoilouna zieh ahi, ahin innsung khu namte kingahna suongphum poimaw tah ahing puosietna zieh khu Zu zieh ahi" achi hi.[21] Alcohol Dependence Syndrome (ADS) a umzie ahileh, Zu lou a um theilou, Zu a kingah topmai mite genna ahi. Zu hadawn 20% te Sinna "cirrhosis" avei uhi. Khenkhat a huoh (brain) leh lungtang ahiei gu leh gilsung, tahsa hieng dangdang in asietloh a, cancer vei zong aum hi.[22]

2. Opium leh Heroine *(No 4):*

Haichi khat Poppy gaa/ tang (seed) nai ahia, alakhawm ua thangkhuoi bang ahia, tua khu opium ahi. Kani ichi khu akhai sieng (filter) deute uh morphine, heroin in abawl uhi. Morphine khu damlou thuoh te adin ahoi a, Heroin khu ngolvei abai ziehin hichin azang khielta uhi.[23] Mi koi zong alungsim a kipahna neilou, hin leh shi ding thupi a gelloute a lunggel kitamzan (broken-heart) ten tami lunggel nopna din atep uhi. Heroin tep te gendan in tam atep chieng uleh leitung ah bangma poimawna neilou, vangam toh bang ahimai hi achi ua, khanglai tampi a mangthai uhi.[24]

3. Kani (Poppy):

"Poppy" ichi khu Mang haamlui in "Popaeg" akichia, tua khu Latin haam in "papaver" apat hing kilakhie ahi. Sumerian ten "Hul Gul" achi ua, tua khu "kipahna loupa" china ahi. Poppy ahileh loupa etlawm leh paa patathuoi mama khat ahi.[25] Tam kani (poppy) a nai akhun "*12% Analgesic Alkaloid Morphines*" kichi khamthei (drugs) zatkhat a pang/ um a, tua "*Alkaloid Morphines 12%"* um pen khu atuom deu a kilakhietna din "*a kihuon a*" tua akihuon chiengin "*chemical reaction brown sugar*" hing suo/ piengkhie in, tua brown sugar akipan in "Heroin" (No. 4) kichi ahing piengkhie hi. Akibawldan

tangpi ahileh, a tang (seed) pen khu blade a ki-at in, anai ahing potdoh a, tua anai khu ni khat ni ni (1 or 2 days) jou chiengin hing hul in tuami kilakhawm ahi hi.[26]

Kani in Khangtha tampi hinkhuo asuhsiet tah zieh in, India kumpi in zong tam douna din "*Narcotics Drug and Psychotropic Substances Act*" kichi khat ahing siemkhie a, tam Acts dungzui in Kani pokoikoi/ zuote, Kani toh kimat khah leh Kum 10 jail atang dinga, tuaban ah a case let leh neu dungzui un (with or without) fine of Rs 1, 00, 000/- hiding ahi. A tomlam a gen in, murder/ rape case tuh a khotah khat ahi.[27]

4. Amphetamine (WY):

Methamphetamine kichi khu WY (World is yours) loutang ahia, tami loutang sungah 25-35 mg um ahia, tami loutang bailamtah a addict theina dia kihal khu ahileh caffeine 45-65 mg zong pang ahi. Tami methamphetamine in a kick apia khiet in cardiovascular toh central nervous system aha suhkha mama hi.[28] Tam damdawi khu mi suhhal chi ahia, kholai a anehte kihat dan uh "*speed leh upper*" chite ahi. Nehtho, hipthei leh kikap thei dia siem ahi.[29]

Tami WY addict mi nichin in a pung deudeu a, adia in Manipur leh Mizoram gam ah sangnaupangte (student), khanglai hoi tahtah kum 16-45 kikaal te addict atam dia ua, akhente kum 10-15 kikal (teenage) tampi zonga addicted hita uhi. Tam khamthei a kick hun sung ahileh naikal 12-14 (hrs) sung ahi. Tuhun a khamthei tenglah a a kick sawt pen akizang khu WY ahi hi. WY toh kisai a doctor siemte, anehte damtheina suhkha ahidan asuikhiet/amukhiet dan uh ahileh, tam banga ahi:

i) BP : 140/86 mmHg

ii) RR: 16/min

iii) Weight: 60 Kg (WY akimawl masang (aneh masang) un 68kg apha uh), MSE (Mental

Status): Lungmang hiei hiei, lunggel mumal neilou.

iv) KFT (Kidney): Urea 57

v) LFT (Liver): Sgpt: 140 (ana suse manta), chin amukhia uhi.[30]

5. Kanja (Marijuana):

Kanja kichi min khu Spanish haam apat hing kilakhie ahi. Spanish haam in "Cannabis sativa plant" ahi. Tam khamthei ahing kipatna dihtah theichet hisih nanleh atamzaw ngai in Kum Zabi 19 (19 Century) lai a Mexico gam in ang zatpat uh hidia mukhiet ahi. Tuazou in Kum Zabi 20 (20th Century) in America gam ah ahing kizang semsem hi.[31] Gendan tuom khat in, A kipatna pen Central Asia leh China lam hi chi historian leh archaeologist te'n a pulah uhi. [32]

Tam Khamthei akihatna minte ahileh, "*Marijuana, Hashish, Charas, Trip, Pot, Weed, Shit leh Hash*" chite ahi. A na (leaf) kiphougaw in tuami atep uh ahi. Atep chieng un a mit uh asan a mit hatheilou khopin amelsuo uh akilang hi, tualeh atep chiengun alungsim in mi maw/ mi ngawlte gamtat bang a gamta ding ua, atawpna ah amotlaw thei uhi. Tam khamthei (kanja) in atepte annkam tuina apia a, avelseng a ann a neh chiengun "*Santen, Sung natna*" aneilaw uhi. Tami khu khanglai tampi saltanna khat ahia, tualeh nasep kilang khe pailou, ang kilatkhiet chiengin sietna topkho tungta uh ana hizel hi.[33] Tam kanja khu atangpi in khamthei dan in khanglaiten ahazat uhi.[34]

Kanja/ Nganja in mihing hinkhuo asuh sietdante ahileh:

i) ***Ngaituaona (brain) asuhsietdan***:
   a) Ngaituana kilawmlou neisah hi.
   b) Lunggel (memory) akiemsah hi.
   c) Thutanna leh ngaituana (decision-making) a suhsie hi
   d) Siemzilna napin akiemsah hi.[35]

ii) ***Ginumna leh thudih asuhsietdan***:
   a) Innkuan leh pawlpi sung ah buoina a hing bawl uhi.
   b) Thudih leh gamsung thutanna palsan uhi.
   c) Mi hoite toh kizopna akiemsah ua, mi hoiloute toh kizopna pungsah hi.[36]

iii) ***Hagaulam hinkhuo (Spiritual Life) asuhsietdan***:

a) Mihing tahsa pum khu Pasian tenna biehinn ahi, tua Kanja itep chiengin tahsa leh hagaulam asuhsie hi.
b) Khanglaite ngaituana a suhsietna in Pasian toh akizopna uh thanem sah mama hi.[37]

5. Muomthei *(Tabacco):*

Tobacco ichi in khanglai (youth) tampi'n azang uhi. Tami khu leitung a buoina lien khat zong ahing suo hi. World Health Organisation (WHO) in a gen danin, tobacco zatna in kum khat ah mi sang tampi shina bul khat ahi, chin agen hi.[38] Tobacco hi singphung khat ahi a, a min scientific in *Nicotiana tabacum* ahi. A singphung ah nicotin (nicotine) kichi chemical khat um a, tua in mi lungsung leh tahsa sungah hasatna a siam thei hi.[39] Tobacco khu America gam a hing kipan khie ahi. Tobacco pen kum tampi laiin America gam miten ana zang masa uhi.

Christopher Columbus hun lai 1492 in Europe mite'n athei/ zang panta uhi.[40] Tualeh America ang tun tah chiengin Native American mite in tobacco a zat dan amu hi.[41] Kum 16–17 zana sungin tobacco hi Europe leh Asia gamte ah theina nei pan a, a zatna hi leitung pumpi ah kizan tahi.[42]

Kum teng in Tobacco 6.7 tons akisiemkhe zing hi. Tam tobacco khu chi ni in akikhen thei hi. Tuate ahileh (i) Cigarette (tepthaw), (ii) Chewing tobacco (muomthaw).[43] Khanglai tampi drug addict kipatna khu cigarette tep apat ahi.[44]

Tobacco in tahsalam asuhsiet dan (Physical Effects):

- Lung Cancer – Tuap cancer a siam thei hi.[45]
- Heart Natna – Lungtang natna leh BP sangna.
- Nahu buoisah thei hi (Breathing problem)
- Oral Cancer – Kamsung natna leh cancer a siam hi.[46]

Khamthei in Zou Khangthate Asuhkhah Dan

1. Tahsalam ah

Zu in tahsa tung a Sin (Liver), lungsim leh sisan tungah sietna lienpi atun hi. Sin natna (cirrhosis), sisan pressure sang, cancer leh tahsa pumpi thhatna kiemsah thei hi. Zu (khamthei) zatsotna in hinkhuo suh tuom hi.[47] Zou khangthate lah tahsalam a kiemna (physical decline) khu nasatah in a tun thei hi. Tualeh theina asuhsie a, nasep ngaplouna leh gasuo theilouna (productivity) a kiemna atun hi. Tuamin, mi khat ama leh ama dinkhiet joulouna tun in, a innsung mite leh khothang a kingahna (dependence) apiengsah hi.[48]

Khamthei zong sangna (prolonged drug abuse) khu permanent a kiheikia theiloh (irreversible) natna a piengsah thei hi. Tami'n mi khat mai hilou in, Innkuon leh khotang ah buoina leh puohgih (burden) napin asiemkhie hi. Mi khat natna khu Khotang ah buoina leh sietna atun hi.[49]

Zu in Huah (brain) nasepna zekai sah in, sialel-pha theine, hoi leh hoilou, kideitheina beisah hi. Mi kamtam te zong Mang haam tanpha zang a hing kamtam in, pilvangtah a gamtat Sangin lungtha a kitom, kahau, tuasia ahilou leh midang leh mani kithana tun hi.[50] Zu (Khamthei) in brain cell-te a suhkha a, communication system a suhsiet hi.[51] A tangpi a tahsa asuhsietdan (physical effect-te) ahileh:

i) Memory a kiam hi.

ii) Concentration a suhsiet hi.

iii) Decision siemtheina a buai hi.

iv) Brain shrinkage (long-term).

Long-term Khamthei zong sangna in brain size a kiem thei a, learning ability zong a suhsie hi.[52]

Sie-le-pha theina mang (Loss of Moral Judgment): Laisiengthou in Zu (khamathei) zongsanna in mi ama leh midang tungah sietna bawl thei chin agen hi. Zu (khamthei) zongsanna in khelna lam ah ahing pui hi.[53] Khamthei vang in khangtha tampi sanginn akipat taikhie

(lai siem pei nonlou), nasep silbawl ah muonhuoi nonlou uhi. Tuamin ahinkhuo mailam kalsuonna uah hamsatna tampi atun hi.[54]

Brain leh Central Nervous System Suhsietdan: Khamthei in brain dopamine, serotonin leh neurotransmitter dangte a danglam sah hi. Dopamine khu "pleasure chemical," ahia, khamthei in tua khu over-release a siem hi. Long-term ah brain natural pleasure system a kham hi.[55]

Khamthei in tahsa tung asuhsietna achiengzaw deu in:

1. *Prefrontal Cortex Damage*: Tami khu thutanna (decision) siamtheina leh mani kithununna (self-control) a enkawl hi. Khamthei in tuate a suhsie a, khanglaite impulse control a kiam hi.
2. *Hippocampus Damage*: Memory leh learning a enkawl hi; kanja (marijuana) leh zu (alcohol) in tami a suhsi hi.
3. *Seizure leh Stroke Risk*: Stimulant drug te in brain blood vessel a kham a, stroke a apiengsah thei hi.[56]

2. Hagaulam ah

Khamthei (Zu) zatna in Pasian toh kizopna adal hi. Khamthei in Hagau Siengthou nasepna a dim a, thumna leh Pasian thu lunglutna akham hi. Bible in "Zu toh kizopna" in hagaulam hinkhuo kilangsah lou hi, chin agen hi.[57]

Khamthei bawl khanglai te hagaulam hinkhuo a dingin suhsietna lianpi a tun hi. Hagaulam ah a en in, drug zongsanna in nungchang suhsietna (moral decay), ginna mansuana (loss of faith), leh Pasian leh hattuom mite toh kizopna kiamna a tun hi. Hagaulam a suhsietna khenkhatte ahileh:

(a) *Thumna hinkhuo leh pawlpi kikhopna a kiem*:
Khamthei zongsang khanglai te thumna hinkhuo leh pawlpi kikhopna a akiemsahs hi. A tamzawte hattuom kikhopna ah a kal suonnon lou in, tuamin Pasian toh kizopna akiemsah hi.

(b) *Dih leh dihlou theina leh lungsim gelsiamna a mang*:
Khamthei zongsang mite lungsim a suhsia a, dih leh dihlou theina (moral judgment) leh lungsim siamna (conscience) a mangsah hi. Tuachi'n khanglaite'n sil dihlou lam ah a pai ua, hinkhuo hoi lam akipat akiheimanh uhi.

(c) *Pasian toh kizopna a buoi*:
Khamthei songsanna in Pasian toh kizopna a buoisah hi. Khamthei zang mi khat in Pasian thu deina/ ngaina a kiem a, Pasian deilam a hinkhuo zat dingin hamsatna atun hi.

Khamthei zongsatna in hagaulam theina (spiritual sensitivity) a susia hi. Tuabang in khanglaite Bible thuhilna leh pastorte thuhilna a ngaikhawh theilou un, a lungsim uh petheilou uhi.[58] A tawpna ah, khamthei zongsanna in khanglaite hattuom akipawlkhawmna/ kizopna (Christian fellowship) pan a kihemkhia thei ua, Christian hindan toh kitualou sill bawlna lam ah ah alampieh uhi.[59] Na hagau hundam na ut a, Pasian thu nazui utleh Khamthei apat kiveng inlen, Zu khu Pasian melma lienpen ahi chi theizing in.[60]

Khamthei zongsang khanglaite (youth) hinkhuo ah silsia mama khat ahileh, adia in hagaulam hinkhuo (spiritual life) a suhsietna lianpi a tun hi. Mi khat in khamthei azat hunin amah Pasian toh kizopna a kiem a, hagaulam lamkaina a mangthai thei hi. Khanglaite khamthei zongsanna in thumna, Bible simna, leh hattuom kikhopna lam a suhsia a, Pasian lam hinkhuo a dingin a buai sem hi.[61] Tuachi'n amaute Pasian thu ngaikhawna a nei theisih ua, Bible thuhilna leh hattuom/ khotang lamkaite thuhilna a ngaikhawna uh a kiam hi.[62] Hagaulam ah a et in, khamthei zongsanna in sielepha theina suhsie/ kiem (moral decay) leh ginna mansuana (loss of faith) a tun hi. Khamthei neh Khanglaite khu Pasian thu ngaina ah mangthai ua, hattuom kikhopna pan zong a kihemkhia/ thasie uhi.[63] Khamthei zieh in ama lungsim leh hagaulam ah buai na, Pasian lam ngaituana a mangthai hi. Hagau Siangtho lamkaina lunggulna kiem, ama hinkhuo ah hagaulam siemphatna ahamsa mama tahi.[64]

3. Khotang ah

Khamthei bawlten innsung ah nei-le-lam tampi agukhie ua, khosung leh veng sung muonna leh bitna umsah theilou uhi. Tambang

gamtatna in innsung leh khosung ah sietna tampi tun uhi. Khosung ah muonna leh bitna umlou, gu ding sui un, huhamtah a agamtat zieh un, khosung ah muonna leh bitna kiemsah mama uhi. Tambang gamtatna in mihing hinna asuhzau a, tualeh nei-le-lam tampi asuhthelthang uhi.[65] Upa khat in, khamthei bawl khanglaite gamtatdan tambang in agen hi, "*Tuabang mi (drug addicts) te khu Bible sung a Jesu Khrist hingpei niveina (Second Coming) bang ahi uh; azieh pen khosung leh veng sung a van gu dia ang peina hun uh anileh ahun akitheilou, bang hun a ineisahte ang suom/ gu sah ding uh akitheilou zieh in, niteng a kiveng zing a ngai hi*" chin agen hi.[66]

Tu hunin khuo leh tui sungah khanglai gamtatna (delinquency) suhsietna khu thupi tah a ngaitua ding ahi hi. Khamthei zuo leh neh khosung leh veng sung a umsahlou ding ahi. Tambang chindan hoilou in khosung leh veng sng ah buoina lienpi atun hi. Thamlou in azauhuoi mama HIV natna hawmzatu khat ahi, tua khu Phin (Needle) zatkhawmna apat kilasawn thei sil ahi. Tami khu Ga meikang bang a zauhuoi ahi.[67]

Zou Khangthaten bangzieh A Khamthei Abawl Uh E?

Tam toh kisai achiengzaw, ahoizaw ding gelna in, Case Study ka bawl hi, tamin atup ahileh a, khamthei kipatnasan (root cause) suikhiet a, bang chi panla ding chi khu ahi. Tam case study khu Zou Khangtha khamthei a kibuolte apat kaikhawm ahi. Etchetna dingin tambang khanglai khamthei akibuol mi-5 apat ahia, amaute mimal tah a kimaitua pi a thudohna (personal interview) apat ahi. Tam data ahileh thematic approach zang a etchet ahi. Tuami pen interview record te gelkhiet (transcription) leh coding bawlna tungtawn a kibawl ahi.

1. Lawmleguolte (peer pressure) apat

Lawmleguolte thununna (Peer pressure) khu khanglai te gamtatna sia leh khamthei zangna ah a lutna dingin khovel pumpi ah zieh thupi khat ahi. Kei etchetna a substance zang mi nga (5) lah ah mi ni (2) in khamthei abawlna zieh khu lawmleguolte tungtawn akipan ahi chi mukhiet ahi.

Mr. Lian: "Ka lawm khat in ka tungah sil lamdang tahin hing gamta hi. Bang zieh a tuabang a hing bawl nahiei chia ka doh leh, ang gen nuam sih hi. Ka theisiem nuam hi, ka lawm khenkhat ka han a, ama ka vuoh uhi. Tuapan in lawmleguol hoilou toh kipawlna ka nei pan hi. Tua panin khamthei ka hing neh (bawl) pan hi. tuamin ka hinkhuo ahenglam dang a, tun tua khamthei ka hing zongsang (addict) ta hi."

Tam na kipat theitei ahileh, peer pressure zieh in lawmleguol hoilou toh kigopna in Khamthei zongsanna ah ahing puilut hi, chi mukhiet thei ahi.

Mr. Lun: "Kum 16 ka hilai in ka pilna a tawm mama hi. Ka lawm mi 2 leh 3 ka nei a, a khat in tu hun a mi tampi zat khamthei chi tuomtuomte ang genpi zel hi. Theinuamna zieh in, school exam kazaw zan in tua khamthei (drug) ka chiem (test) uhi. Tua niua kipat in ka hing zongsan (addicts) tahi" achi hi.

2. Hun awng tampi leh sepna neilou zieh a Substance/Drug Abuse

Graduation zou nua in khanglai ten nasepna sui ding buoina thupi a tua uhi. Amaute hinkhuo leh economy ding a panpi thei government leh private job hoi a tawm mama hi. Tuazieh in khanglai te in hun awng tampi nei ua, tuami'n amaute khu khamthei bawlna lam ah apuilut uhi.

Mr. Lun: "Kei kum 19 mi kahi a, class 12 ka zou hi. Manipur state sung ah nasepna tampi ka apply hi. Hinanleh amaute a pia ding sum (bribe) ka nei lou ziehin ka interview leh exam zousie ka gal et hi. Tuami zieh in ka lungkham mama a, ka lunggim hi. Ka lungsim henemna ding in narcotics (drug) ka zang pan hi."

Respondent te in sepna umlouna (unemployment) pen lunggimna leh depression toh kizopna nei hi chi a gen uhi. Tuabang lunggimna in khanglaite hinkhuo hamsatna kipat suotna ding ngaitua in substance/drug abuse leh addiction lam ah a lut thei uhi.

3. Innsung Kizopna Hoilou (Dysfunctional Family)

Khamthei neh mi khenkhat khu innsung kizopna ahoilouna akipat ahi uhi. Tam buoina bulpi pen a tamzaw hun ah innsung puitu (family head) tungtawn a kipan hi. Innsung puitu pen khamthei neh mi ahi leh, a tate tungah ettonna hoilou a nei hi. Tuami'n tate hinkhuo ah sietna lienpi ahing tun hi.

Mr. Mang: "Kei ka kum 20 ahi a, Christian innsung akipan khanglien kahi. Ken sanggam pasal khat leh numei khat ka nei hi. Ka pa ahileh heroin addict ahi a, 2007 kum in a shi hi. Kei zi ka nei hi, hinanleh ka zi in ang nuasie a, anualam ah akipei tahi. Tuazieh in ka lunggim seng man in, khamthei kahing neh pan hi. Tuamin ka hinkhuo ah zongsanna lienpi ang tun hi" achi hi.

Mr. Mang pen tun inn neilou (homeless) zong ahi hi. A drug addiction zieh in a innsung hinkhuo, a lungsim, a tahsa, leh a hinkhuo pumpi a suhsia hi. Ka houlimpi hun in, hattuom lamkaite, Siempi ten thumopna (counselling) ang neipi kha uoi mah, chia ka doh leh ama'n hichin ang gen hi: "Ka innsung a kisiet zou nua in mi zousie, ka hattuom lamkaite tanpha in zong, ang nusia uhi. Koiman zong kei hing enkawl dingin leh ahing ve dingin ka inn a hing haw sih uhi." Ama'n agen kia na ah, ka innsung ka siemphat kia thei leh kei zong ka hinkhuo ka siempha ding hi, chin ahing gen hi.

4. Pastoral Counselling Umlou

Tam pen I gamsung a Christian khotang in tunlai hun ah a neitheilou sil thupi khat ahi. Innsung kisia, drug leh zu neh na, leh tuabang buoina dang tampi te khu pastoral counselling ngaisah tahtah uleh ki kham zou ding ahi, ahisihleh a tawm mama ding hi.

Respondent tamzaw te in agen uh pen, amaute drug addiction ah a lut zou nua in hattuom pastor/lamkaiten amaute a hing veh a counselling a pia umlou hi. Amaute khenkhat te khu HIV natna zong a nei ua, khenkhat te zong counselling lehthuhilna mu manlou in ashi uhi.

Mr. Khup in agen hi: "Kei drug addiction ah ka lut a, HIV ka nei zou nua in ka lawmte leh hattuom miten ka nusia/ pampai ua,

khenkhat in ka tungah silsia zong ahing bawl uhi." Ama'n agen kiana ah, Ken "Mi zousie ka manna ka mansua tahi," achi hi. Hun sawtpi zou in Khup pen koima itna leh lainatna a mu lou zieh in ahinna mama leh ama (suicide) akila in ang muolliem san tahi.

Respondent dang khat, **Mr. Alex Paul**, zong a hinkhuo/ atanchin tambang in agen higenin agen hi: "Ka lawmleguol hoilou toh ka kipawl a, ka gamtatna hoi ka mansua zou nua in khotang ah ka min asie a, mi zosie huot leh pampai in ka um hi. Tuabang a ka um tah chiengin ka kingaisiet zieh in khamthei ka hing neh leh khawlthei nonlou in tun ka zangsan tahi" achi hi. Hinanleh ama'n agen kiana ah, khotang, adieh in a innsung ten, ama ana pom kia uleh ama zong ahinkhuo ki siempha nuom mama ahidan agen hi. Tam bang dinmun ah Siempite thumopna leh puihuoina nasep manpha ahidan akilang hi, adiei in lamdihlou zui a kalsuon khanglaite lamdih apui ding chi khu ahi.

Tuazieh in drug leh substance zang mi te ding a pastoral counselling leh etkawlna poimaw mama uhi. Amaute pen etkawlna leh puihuaina tampi a poimaw uhi. Etkawlna hoi a um uleh khanglai tampite zong mi dangte bangin a khanglien thei ding uh ahi.

Hinanleh pastor te zong counselling bawl theina dingin training a poimaw hi. Tuami tungtawn in khanglai te lungsim a zo thei ua, Christ lam ah a pui thei ding uhi. Tam nasepna pen khanglai te humbitna dingin thupi mama ahi, aziehpen khanglai te khu mailam hun a khotang a kinepna lienpi neite ahi uhi.

Khamthei Apat Khangthate Suotat Nadia Pan Lah Dan

Philipian gam a President dia 30th June 2006 a teelching a um Rogirgo Duter in, a gamsung ua khamthei suh beina dia agendan ahileh, "Kei pen Hitler kahi. Hitler in Juda mi 3 Million ana that in, ken zong Philipian gamsung ah khamthei lou-le-ai neh mi 3 million aum chi ka thei hi, amaute (khamthei neh te) ka suhmang chieng bou in lungkim pan vang. German gam ah Hitler aum a, Philipians gam ah zong kei ka um hi" achi hi. Tualeh agenbena ah, "Ka tapa ngel zong tam khamthei aneh leh diemlou in ka suhmang thouhtou ding hi" achi hi.[68] Na hagau hundam na ut a, Pasian thu nazui utleh

khamthei apat kiveng inlen, khamthei khu “Pasian meelma lienpen ahi” chi thei zing in.[69]

Joanne Rose Feldmeth[70] in, zu leh khamthei apat kiven nadia agen point12te anuoi ah enkhawm vai:

- Zu thahatna zou ding in eima lam ah hatna neilou ihilam kiphaw ding
- Ei sang a hatzaw vangletna/ silbawltheina nei khat aum ahilam mangngillou ding
- I hinna leh i ngaituana zousie vangletna neipa kunga kipumpia ding
- Lunsim a zauthawngna leh patauna neilou ding
- Pasian tung leh mihing tung hileh i bawlkhel zousie pulah ngam ding
- I chitlouna leh i hatlouna zousie ang ngaidam theine ding a Pasian kung a ki-apkhiet ding
- I khelnate ngaidam ahina ding a Pasian kung a thunget ding
- Midangte tung a i bawlkhelnate lai a chiemte/ gel vateh a kilemna bawl ding
- Ahithei lieileh tuabang mite toh eima ngel in kilemna bawl ding
- Silhoi maimai bawl sawm ding, khelna inei leh ipomngam ding
- Pasian deina imutheina dingin Pasian kunga chitahtah a thumna nei a Ama deina bang a gamtat ding
- Hagaulam a piching ihi chieng bou a Zu kham mite kunga thuhil ding. Tam thu 12te zuiding a hilding ahi.

Bangchi panla ding e?

Tam toh kisai panla dingdan tamlou anuoi ah enkhawm vai.

i) *Detoxification*: Tami ahileh Damdawi nasep hoiloute lakhietna china ahi. Khamthei zongsang khat in, a silchin hoilou ang topsan chiengin, sotlou in buoina ahing tungpai hi. Tuate damdawi tuomtuom zangin, "a thuoh nop deuna" ding a kibawl sah hi. Detoxification khu abeilam dia gintat ding ahisih, hinanleh abuoihuoi loupe ahi. Tam damdawi izat akipat ni 3-6 dung vel adan ahing um a, atamzaw in adampi uhi.[71]

ii) *Innsung mite panpina poimaw*: Khangthaten a khamthei bawl atawp theina dingun a innsung mite panpi thei dingdan ahileh, a khamthei bawlpen theichet ding, akizen (treatment) dia sawl ding leh panpi, tualeh treatment hoideu a bawlpi ngai ahi. Tuachiengin aumdan, khoheidan, gamtatdan, etkai ding ahi. innsung miten athei ding ua hoi ahileh, khamthei zongsatna khu natna (medical disorder) chikhat ahidan theipi ding ahi.[72]

iii) Khawtang leh Church panpihna system: Hattuom khu moral leh khotang siemzilna (institution) khat ahi ziehin, thukhenna bawlna mun sangin panpina khawtang khat bangin a pang ding ahi. Youth support group te, mentorship program te leh rehabilitation prayer group te khu hanthawnna (encouragement) leh mawpuona kikepna (accountability) a pethei hi.

Hattuom in a bawl pastoral strategy mi zousie pomna (inclusion), nauzui hina zilna (discipleship), leh naseplam kikephuoina (vocational guidance) te a emphasis ding ahi. Hite'n Khamthei in asuhsiet khangthate khu khotang apaui lut kia theine ding ua pan alapi ding uh ahi.[73]

iv) *Drug Awareness Program*: Drug Awareness Program khu khotang a khamthei kibawl asietna theisahna dia vaiguon khat ahi. Tam khu Khangthate leh khotang a miten khamthei ahoiloudan leh asietna athei theine ding uh tupna a kibawl ahi. Awareness program ten Sanginn, Biehinn Khangthate kipawlkhawmna leh khosung kipawlkhawmna munte a bawl ding ahi. A tup thupipen khu Khangthate Khamthei bawlna akipat avenbitna ding leh ahoizaw hinkhuo lamdih apuihuoina ding ahi.[74]

Drug awareness program adia silpoimaw khat ahileh education leh information ahi. Youth te'n drug bangbang abawl uoi, a sietna leh a natna hoilou nei theina ahidan hil ding. Khamthei zongsanna in tahsa, lungsim/ lunggel leh hagaulam ah sietna tampi tun thei ahi. Tahsalam ah natna tampi atun thei a, lunggel ah ngaituona buoi leh lunggim natna atun thei a, hagaulam ah Pasian toh kizopna asusie thei hi.[75]

Church leh Christian organization te'n drug awareness program bawlna ah a panpi thei uhi. Pastor te leh youth leader te'n Bible thugenna leh counselling zangin youth te khamthi akipat almpiel theine ding un pui thei uhi. Awareness program te ah seminar, workshop, poster campaign leh public meeting te bawl thei ahi. Tami'n khangthate khamthei a sietna akipat kiven theine ding leh hinkhuo siemphatna hoizaw lam ah puithei ding a panpina nasep ahi.[76]

Tua ban ah, innsung leh khatang panpina apoimw mama hi. Nu leh pa ten a tate uh hoitah a a etkai ding uh ahi. Khotang a khamthei akibawlna akipat avengbit theine dia thuhilna ahi.[77] Awareness program in atawpna lam ah khangthate hinkhuo siemphatna leh hagaulam a kisiemphatna ding a puihuoina chi khat ahi. Bible thugen bang in kinepna (hope), siamthana (renewal) leh hagaulam damna din khangthate khamthei akipat akivenbit theine dingun panpi mama hi. Tam khu hattuom leh khotang vai a kithuokhawm a vaiguon poimaw mama khat ahi.[78]

v) *Khamthei topsan theina*: Khamthei sal a pat na suotat nuom leh na thei ding leh na zui ding a hoi khu:

a) Amasapen in khamthei in tahsa leh hagau suhsethei ahaia, topsan teitei ding a thuphuhna na nei masat a, kihambawlna na nei masat angai hi.

b) Midang ngansie lou in, nang leh nang na kihil a, na hinkhuo apamai dan na geldoh chieng leh na topsan thewipan ding hi.

c) Pasian thu kihilna, "Camp, Crusade, Seminar, Bible Studies leh Awareness Camp te a na hapan ngai ahi."

d) Na kigoppi na lawiteen apuoh ahia, lawm pawl pilvang in.

Tam teng a na kithuom lechin, Pasian guolzawl tang vachin, na saltan na kipat nasuota ngei ding hi (Kol. 3: 12, Gal. 5: 23).[79]

Khamthei bawlte bangchi Thumop ding e?

i) *Khamthei bawlte damlou ahi*: Khamthei bawlte mi gilou china hipai lou hi. Khamthei khu natna chi khat ahia, tahsa pumpi leh lungsim pumpi asuhse thei natna khat ahi. Khamthei hichit chiet lezong, Zu, No 4 (Herion), Kani (poppy), RP leh dang dang ten aneh tu hinkhuo suhse bai dia hi. Tamte khu "Natna zen dam pai theilou bang ahi. A zongsang ten top asawm chieng un, amau mimal a hamsa asah zieh un, kithuopina apoimaw ua, tuami zieh in Khamthei khu Natna chi khat ahi."

ii) *Khamthei bawlte amau hina bang a pomsiem apoimaw hi*: Simmaw leh tuombawl a um ahi chi akithei chieng un agamtatdan uh uang semsem ahi. Tua ahiman un, ahina bang bang ua pomsiem a, a khamthei saltanna ua kipat hutkhiet dingdan alampi suipi zaw ding ahi. Tuami nadia amauti nelthei/ ngaithei dia ei kimansa um ding ahi.

iii) *Khamthei ngolzou dia muonngam ding ahi*: Mi khenkhatte a khamthei bawl topsan zou tahtah lou dia kigingta a um ua, a Kam mama uh toh genkhie ahiman un dahuoi mama hi; tuami'n amau lungsim leh hanchiemna thanemsah in, lungke sah in, abuol ngaina ma uah kibuol uhi. Tuabang, Thmoptu in, a zongsan na uh topsan zou thei, hoi zou mama ding ahi uh chi muonngam dingin, lam-etna lienpi toh hanthawn a panpi lei, asaltanna ua kipat hutkhiet thei ahi uhi.

iv) *Ama it leh ngai tahtah apoimaw uhi*: Amau hina bang a ana theisiem mite kung ah um nuom asah uhi. Amaute khaudeu a thupieh a zaw ding guol hi nonlou uhi. Tuami zieh in, amau toh pangkhawm in, itna leh lainatna tahtah lungsim nei kawm a kepna in ki zouzou giep ta ding hi.

v) *Apanpi ding mi poimaw uhi*: Khamthei zongsang ahi vang un, amauten mi muonhuoi leh mi chitah apoimaw ua, tuami zieh in

lawmhoi kisam uhi. Mi khat zawguol ding hinonlou ahi man un, a lawmhoi ding siempia a, Thumoptu in ahun zil a (muda, musit, kidah lou a) thumopna pelei, tuana kipat amauten mihoi leh chitahte tungtawn in kisiempha thei uhi.[80]

Thu khupsitna

Khamthei bawlna leh zongsanna pen kum tampi ana peita a, khotang vai napin asuhsie hi. Tunin I Nam sung ua khangtha te adia in sangnaupangte hinkhuo asuhse mama hi. Tami kham nading ah mimal khat leh ni zaw guol hinon lou in, Khotaang vai a lamkaite, Innsung mite leh Hattuom lamkaite pangkhawm a idou khawm lou uleh maban ikhang uh tusangin hing sezaw ding hi.

Khristian tawndan in zong tam bang silchin hoiloute phallou hi. Laisiengthou in, "*Na tahsa uh Pasian tenna inn ahi*" achipen kithei lou in, Khristian kahi kichi a, Pasian deidan a hinkhuo zanglou a Khamthei guithei a kibuol Khangtha i nam sung uh muding atam mama hi. Tuazieh in, Siempi ten amauti ningbawl, huotbawl, huotbawl ou a itna toh ikep ding uh ahi. Hattuom inzong Biehinn sung ah amaute ading lampi gelkho sah angai a, amaute asaltanna ua kipat ahing suotat theina ding un, atamthei pen a "*Hundamna Camp, Crusade, Revival, Seminar leh Workshop*" chite ibawlpi zing ua, Khristian hinkhuo zat dingdan ihiltam lou zieh ua tambang chindan hoilou in khangthate hinkhuo azaw ata diei chi ahi.

Tuania Khamthei sal a tang khangthate itna toh khatvei kem vai, amauten eite akipat hepina aw suo zanuom uhi. Kholai dunga khamthei zongsang te khu **"NA TANU- TAPA"** bang in gel lechin, huot thei guol ahilou dan na chieng mama ding hi.

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18

Khawl Pilna: Khutlai Apat Khangual Suohna Tanchin Tomkim

(Artificial Intelligence: a short history of how tools became partners)

David Vumlallian Zou[1]

[Editorial Note: *Tam laigel in Zou ham leh siemna lam a khantouna kizopdan suina ding ah poimawna lienpi a nei hi. Tulai khangtha te'n Artificial Intelligence (AI) leh khawl pilna thu tamtah a thei ut hun laitah un, eima ham ma a tambang laigel ahing um khu kipahuai mama hi. Dr. David Vumlallian Zou in khawl pilna khangthu, a masawn dan, leh maban a hing um dingte theisiem bailam ding in a hing tahlang hi. Tami laigel in pilna tha a hing puah banah, Zou ham in zong science leh technology thu gen thei ahidan a langsah hi. Simtu tengin tami laibu apat pilna tha mu ding, ngaituona tha nei ding, leh khawl pilna toh kituoh a nuazui dingin i kinem uhi.]*

French mi Descartes hun (kum zabi 17) apat philosopher te'n lungsim (mind) leh sil (matter) kizop dan, kizop lou dan, ana thuhsui pan ta uhi. Ama nua in English mi Alan Turing in lungsim leh khawl-huahnei kizopdan ana gen kia hi. Galpi Nina zou in, tami thu America ah sutzop ahia, John McCarthy in *khawl pilna* (artificial intelligence) chi kamteng ahing bawl khia hi. 1956 apat AI in masawn a, AI Khophat (Nipi) lai ana tung a, chatbot masa pente, artificial neural network (ANN) masa pen te, leh ARPA-NET

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(internet pian theina dia' NET masa pen), leh adang dang ana kipan ta hi. Hinanleh AI Nipi pen AI Phalbi in azui zel hi. Tam bang Phalbi chiang in komputar in lampi tuantuam ah ma asawn veve a, hinanleh AI sui-thuh ding mi kivaat a, sum te tui kang bang in kang zel hi. Khawl pilna toh kisai a Phalbi masa pen 1973 in ana tung hi. Tami laigelh in agen thupi pen ahileh AI Nipi thum veina hing tun thu ahi. 2012 kum a tami AI Nipi hing kipat ziah ahileh leh Canada gammi Alex Krizhevsky in Deep Learning revolution ahing pat ziah ahi. Tami khutlai toh, Alex gualpa Ilya Sutskever in GPT model (ChatGPT) ahing bawl doh ta hi. Tami Deep Learning tha pebelap din, Canada gammi Ian Goodfellow in GAN ahing pankhe pai a, sekhe-thei (generative) AI ahing um ta hi. Tualeh California a Silicon Valley ah, Ashish Vaswani lamkaina nuai ah, Transformer ahing pawt doh a, adiah in mihing ham zang a kihouna Large Language Model (LLM) ah a kizang pen hi.

Turing Test 1950

Galpi Nina (World War II) lai in German Nazi te'n thuguh gensawn na di'n Enigma khawl ana zang uhi. Mihing in a sim thei lou tami thugu *code* te hong leh sim din' Alan Turing in Bombe khawl ana bawl ta hi. Tami Bombe khawl-huahnei in Nazi te tung a Allied Force te'n a gualzona ding lampi ana hong hi. Gal bei zou in, Manchester University te'n Bombe sang a changkang zaw *mainframe* khawl-huahnei Manchester Baby kichi ana bawl khia uhi. Tami khawl amu in, Alan Turing in pil asa mama a, 1950 kum in article minthang khat ana gelh a, "Khawl ten ngaisutna a nei thei diei?" (Can machines think?)[1], chi dohna ana bawl hi. Ama laigelh apat khawl pil bawl ding dan ngaidan tha Turing Test (Imitation Game[2]) ahing piang khia hi.

Amasa AI Khophat Lai, 1956

Galpi Nina zo in UK in khovel ah lamkai hina a hasua a, USA in lamkai hina ahing la tou hi. England in Bombe khawl toh komputar khantouna din' ma ana pan ua, hinanleh a maban zop din' USA in pan a hing la hi. Nipi lai 1956 kum in, Dartmouth College (USA) a Maths sangsia John McCarthy in khawl lunggel thei (thinking

machines) thu ngaisutna di'n hani workshop a hing sai doh hi. Tua hun lai in, khawl-huahnei thu kikup chiang in, Norbert Wiener kamteng "cybernetics" akithang hi. Alang khat ah, John von Neumann in 'automata theory' ana bawl hi. Ama gendan in, dan mawl tam lou apat gamtat dan changkang piang thei hi.[3] Tami kammal om masate ziah a kiselbuaina tampite ziah in, khawl-huahnei thu kikupna di'n McCarthy in khawl pilna AI ('artificial intelligence') chi kamteng ana phua tha hi. Rockefeller Foundation a sumngetna di'n "Project on Artificial Intelligence"[4] chi kamteng ana zang ua, tuni tan in akizang den ta hi.

Dartmouth Khawmpi zou kum sawm sung in, khawl pilna toh kisai in masawnna tampi a hing tung a, khangthu suite'n tami 1960 lai vel pen "AI Khophat lai" (AI Spring/Summer) masa pen ana chi uhi. 1965 kum in, Stanford (California, USA) ah DENDRAL project[5] ana pichin suo uhi. Tami AI 'expert system' pen chemistry ah manpha tah in kizang a, tami AI khutlai toh *organic molecules* tha khenkhat ana musua uhi. A kumkia 1966 in, MIT apat mihing ham (natural language) a houpi thei AI masa pen ELIZA[6] chatbot ana kibawl hi. Khawl-huahnei toh kisai a misiam te'n ham chi ni in a khen uhi: khawl ham (artificial language) leh mihing ham (natural language). Tuaziah in ELIZA pen khawl-le-mihing kikouna masa pen a chepte ahi. Khumi kum ma in, Standford a Artificial Intelligence Center apat 'Shakey the Robot'[7] kichi ana kibawl ta hi. Khawl pilna zang a kibawl Shakey ahileh mobile robot system ahi.

Scientist khen khat in khawl-huahnei leh mihing huahbu nasepna kibang din ana gingmo thei zel uhi. Adiah in, McCulloch leh Pitts in tami ngaidan ana thuhsui uhi. Amau un mihing neuvous system leh a umzie pen number-le-angka sang (calculus) tung tawn a theisiam ding kilamet huai asa uhi. Tami ngaidan pen 'McCulloch-Pitts neuron'[8] na kichi hi. Aban ah, F. Rosenblatt in mihing huahbu theisiamna din' maths bahiang a 'probability' zang hi. Aman huahbu theisiamna ding lampi khat 'perceptron'[9] ahing bawlkhia ta hi. 1958 kum in, khawl pilna masawnna dia' ngaidan poimo 'artificial neural network' (ANN) kichi Rosenblatt in ana bawl khe ta hi. Khawl

kisinsahna (machine learning) adia kibulphuna leh kalbi masa pen ahi.

Tualeh I969 kum in USA ah, internet pianna dia pansan masa pen ARPA (Advanced Research Projects Agency)[10] NET ahing piang ta hi. Tua hun AI Khophat masa lai in, khawl-huahnei masawn dan ding lampi ni a um hi: khawl pilna (AI) pi bawl ding maw, ahisih leh *artificial neural network* (ANN) a sum seen ding. ARPA te'n khawl pilna (AI) ana poimo ngai ua, hinanleh ANN pen ana nelsia uhi.[11] Tun khawl pilna (AI) leh ANN akibang in i ngaisun ta ua, hinanleh tuahun lai in AI khantouna dia' ANN poimo dan koiman muthei pai lou hi. Tham lou in, 1969 kum in Senator Mike Mansfield in galvan bawlna zah thei pai chet lou dingte a sum seen non lou ding ahi, chi dan tha khat ahing polut valong hi. Tami in AI Phalbi tunna ding lampi asial ta hi.

AI Phalbi masa pen, 1973

AI Nipi bei ta a, AI Phalbi (AI winter) vot in ahing zui hi. 1973 kum in AI Phalbi masa pen ana tung hi. AI a dia hun hamsa ahi vang in, tami kum ma in Bell Labs apat, Dennis Ritchie in C programming language a hing bawl khie hi. AI manphat dan khenkhat ki thei ta nanleh, khawl pilna tung a kinepna ana saan seng ziah in, mipi lung kiatna zong a sang hi. Koima AI thu zil belap ding leh sum-le-pai sung ngam ding a um non sih hi. UK solkar ngetna dung zui in, scientist minthang Sir James Lighthill in khawl pilna toh kisai in *Lighthill Report* (1973)[12] a hing bawl ta hi. Tami report in khawl pilna toh kisai khantouna pawl thum (A, C, B) in ana khen hi:

- Advanced Automation (A-pawl) pen optical character recognition (PDF a kizang), khawl a hamlehna (machine translation) leh deina mun a missile galvan pui theina toh kisai ahi. Lighthill in A-pawl te'n maban ah, azatna tampi hing um din a gen lawh hi.
- Central Nervous System (C-pawl) in mihing huahbu leh mihing lungsim enton in neural network a bawl uhi. Tami zong Lighthill in maban ah manphatna nei din' a gingta hi.

- Bridge (B-pawl) in atung a pawlte gel (A leh C) a gawm khawm sawm hi. Tami B pawl ten mihing pilna enton a, robot mit nei leh khut nei chite a bawl sawm uhi. Lighthill in tami B-pawl te losam asa a, amaban uh bing asa hi.

Lighthill gendan in, khawl pilna adia daltu lian pen 'combinatorial explosion'[13] ahi.

AI a pil deudeu leh thu-le-la khol khawm *dataset* tam deudeu a, sil neu nou khat bawlna din' simseng lo lampi kaa a hing um ta ding hi. Aw-ging leh thuteng bang gawm khawm ding hi ta lei, a bawl ding dan hasa seng seng in khawl huah leh chepte theina (memory) in dai lou ding ahi, chi'n Lighthill in ana gen hi. Tuaziah in Lighthill in AI robot pen tha-le-sum senna taah lou, kimawl van (toy) man tam dan tobang bep in ana mu hi. Tami *Lighthill Report* (1973) zou apat AI Phalbi masa pen ana tung hi. AI somdol na dia poimo sum-le-pai te tui kang bang in a kang a, misiam-mipil te khawl pilna sinbe leh suibe din' koima aki chial zou non sih uhi.

Tulai Intenet leh Nividia GPU masang a AI

1973 kum a Lighthill Report kisut masang deu in, khovel a *microprocessor* masa pen, Intel 4004 silicon chip a hing pawt doh hi. Tami ziah in table tung a tun thei ding khop a neu, khawl-huahnei neu nounou, *personal computer* hing piang khia hi. Tami *Microprocessor* um masang in, khawl-huahnei te *mainframe* komputar kichi hi. Mainframe pen lian mama a, room sung khat a dim hial hi. Intel 4004 chip masang in CPU (Central Processing Unit) te'n *vacuum tube* ana zang ua, tuazou in *silicon transistor* ahing ki zang hi. Bombe khawl pen *mechanical gear* leh *electric relay* chite toh kibawl ahi. Tuazou in, CPU adin' vacuum tube ahing ki thang a, ENAIC leh Manchester Baby in *vacuum tube* a zang uhi. AI Nipi masa pen hun, 1960s lai in, Bell Labs te'n silicon transistor ahing bawl khe ta uhi. Tuaziah in DENDRAL, ELIZA leh Shakey the Robot te'n transistor a kibawl CPU masa te ana zang uhi.

Tua i nua et leh, 1973 lai in, khawl pilna masawm na dia daltu tami a um hi. Tulai a AI sinsahna dia kisam sil ni vel ana kivat hi: internet apat kiladoh big data, leh Nvidia GPU (Graphics Processing Unit) ahi. Bang ziah a tamte Lighthill hun a um lou e? Aziah pen Tim Berners-Lee in a bawl khiat *world wide web* (www) ahisih leh tulai *internet* i chi pen 1991 kum ahing piang pan ahi. Tami internet sung a Wikipedia, website tuantuam te leh social media te apat *big data* a hing piang a, tulai AI sinsah na dia kisam ahi uhi. Tualeh tulai AI te'n CPU sang in Nvidia GPU a zang uhi. Tami vanzat poimo tah Nvidia company phutpa Jensen Huang[14] in 1999 kum in ana bawl khia a, a suah masa pen GeForce 256, akichi hi.

Kum 7 Pawltah leh kum 25 Phalbi

AI Pawlta (AI boom) tom khat, 1980 in ahing tung kia a, kum sagi maimai a dai giap a, Ai Phabi in a zui kia hi. Tami AI hun sung in Dutch mi Guido van Rossum in Python *programming* ham 1990 kum in ahing bawl khie hi. Python pen tulai AI adia ham kizang pi pen ahing suah hi. C ham pen khawl-huahnei mit tuh a kibawl ahia, hinanleh Python ham pen mihing-le-khawl kihou theina dia kibawl ahi. C pen *compiled* ham zong kichi a, hinanleh Python pen *interpreted* ham kichi hi. Python ham bawltu lunggeldan pen 'Zen of Python' kichi a, mihing te a dia thei bailam dia ham kibawl ahi.

Kisinna (Practical) 1: Python

Python ham tup-le-nim genna (The Zen of Python) na sim ut leh, Pyodide console[15] nuai a QR code na smart phone zang in scan in, ahisih leh na browser (Chrome) sung ah a nuai a URL hong in:

https://pyodide.org/en/stable/console.html

Figure 1: Pyodide tung tawn a Python3 interpreter maituahna

Pyodide console a na lut zou chiang in, Python3 na mu ding hi. Tam a nuai a thutengte na keyboard ah type in. Thei dia poi mo:

(i) A nuai a command line, bangma heng lam dang lou in sun in

(ii)Laizem neu, small letter/ lower cap maimai zang in

(iii) *import this* kikal ah mun awng (white space) a um hi.

import this

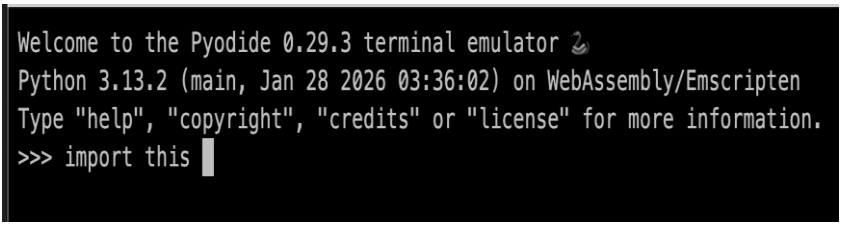

Figure 2: Python3 a laiteng (string) gelh

Aban ah, 'Enter' bawl le chin, The Zen of Python a hing kilang ding hi. A nuai a line ni te chepte tham hi:

Simple is better than complex

(A hamsa sang in a bailam a hoi zaw hi)

Readability counts

(Mihing sim thei a poimo hi)

Tami thugui te gel apat, Python pen a zangtu (user) toh kihou thei (interactive) dia bawl ahi, chi aki lang ta hi. Tualeh 2001 kum in, tami umzia (feature) pen Fernando Pérez in IPython (interactive Python) tung tawn in ahing pholkhia hi. Kum thum zou in, tami IPython pen Jupyter Notebook chi'n akimin vaw tha hi. Tu'n Jupyter Notebook umzia i thei siam na di'n, code them nou khat i gelh ding hi.

Kisinna (practical) 2: Jupyter Notebook

Tun browser khat poupou (Chrome/Firefox/Edge) toh anuai a URL hong le chin, Jupyter Notebook[16] na mu ding hi. 'Select Kernel', chia ahing kidot leh, 'Python (Pyodide)' pen tel in.

https://jupyter.org/try-jupyter/lab/

Figure 3: Jupyter Notebook honna ding QR code

Jupyter Notebook pen cell tuamtuam a kikhen thei ahi. Tun Cell masa pen adin "Markdown" line 4 i kigelh ding hi. Tami Cell ah Python code um lou hi.

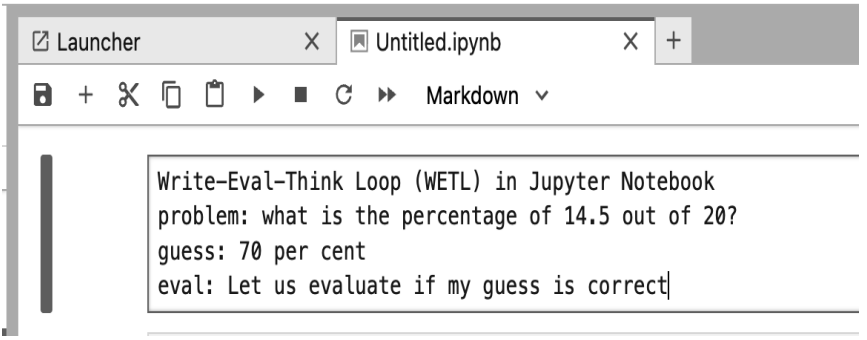

Figure 4: Markdown a comment gelh dan

A tung a Cell masa pen note chepte na 'Markdown' ahia, Python code ahi sih.

A nuai a Cell pen Python code ahi ziah in, dropdown menu ▽ 'Code' teel in.

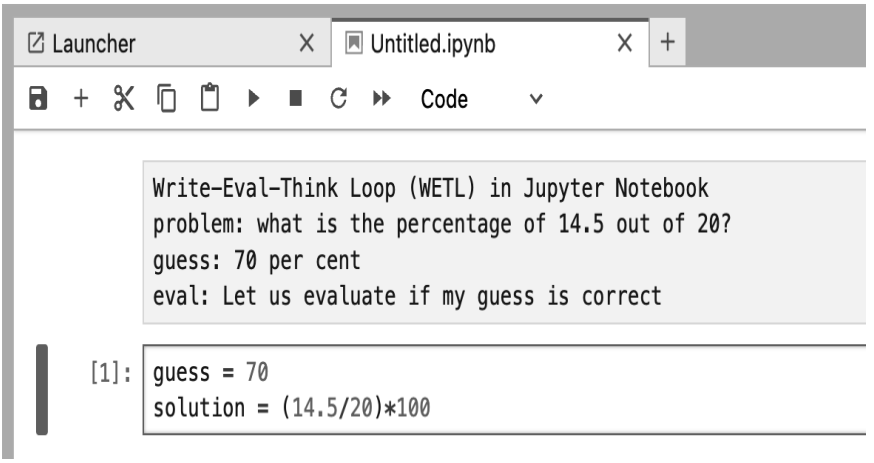

Figure 5: Juputer Notebook a Code zat ding dan

Cell 3 na pen ahi leh 'Markdown' ahi ki a, Python code ahi sih hi.

Atom a gen in, Cell number kilang 3 teng Python code ahia, adang teng Markdown ahia, comment bawlna ahi uhi.

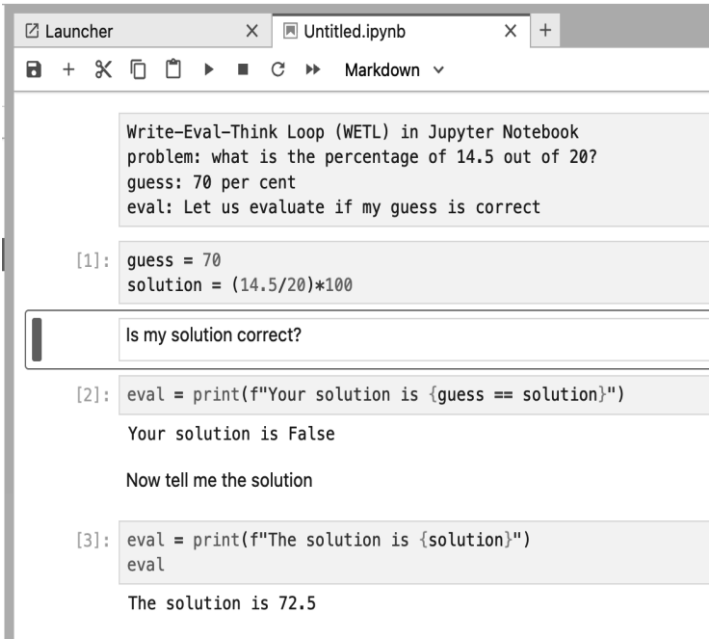

Figure 6: Juputer Notebook a Code leh Markdown adia cell tuamtuam zat dan

Bangkim na zaw chiang in, ‘Run’ menu sung ah, ‘Run All Cells’ meh in.

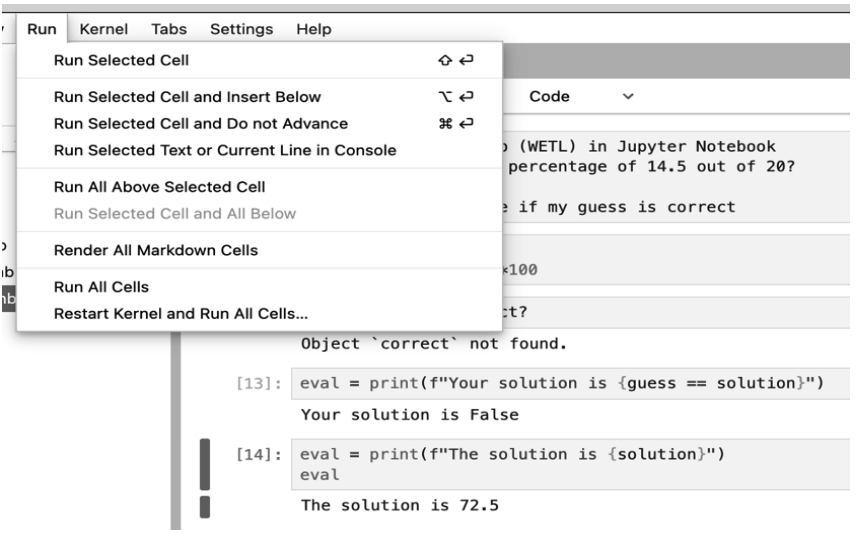

Figure 7: Jupyter Notebook ‘Run All Cells’ umna

Jupyter Notebook sung ah, Python program cell khat a gelh kawm in, i lunggel na te Markdown cell dang khat ah ki gelh thei lel hi. Tuaziah in Jupyter Notebook in software gelh dan lui Read-Eval-Print Loop (REPL) apat nasep dan tha Write-Eval-Think Loop (WETL)[17] a piang sah hi.

Python interpreter, IPython leh Jupyter Notebook in khawl-huahnei pen mihing te a dia’ khutlai maimai hinonlou in, khangual bang a thu-le-la doh thei ahidan a tahlang pan ta hi. Tami pen lampi traffic lang khat maimai a pei hilou in, alang ni a traffic pei lampi toh kibang ahi. Mihing in khawl-huahnei pen khutlai bang a zang maimai hi non lou in, khangual bang a houlim pi leh thudoh tham ching pilna nei ahing suah pan ta hi. Mihing in khawl-huahnei kung a thupia (instructions) pe maimai ahi non sih hi. Mihing leh khawl-huahnei te’n kidong a, tualeh kipanpi tua (interactions) in nna a semkhawm zaw uhi.

2012 apat a Thum veina AI Nipi

University of California Berkeley apat hing kipan, Jupyter Notebook in mihing leh khawl kithuza tuah ding dan (interactive paradigm) hing ensah zo nanleh, tam AI Phalbi sung a hing piang khutlaite pen khawl pilna hi lou uhi. California state sung ma a um, Stanford University ah Fei-Fei Li in khawl-huahnei khomuna (computer vision) toh kisai in pan ana la a, ImageNet[18] project 2009 apat ana pan hi. Akum kia apat, aman kum teng in kitaidemna ImageNet Challenge[19] a sai a, khovel a computer vision ah koi a siam pen ei, chi kitheina hoi pen ahing suah hi. Tami kidaidemna in a tup-le-nim pen khawl-huahnei in, ei mihing te bang a, khua amu theina dia sinsah ding ahi. Tuaziah in komputar khomuna in khawlte khomu di'n a sinsah hi (to teach machines to "see").[20] Naupang vah thei panpan bang in, komputar khomu dia' sinsah pen awl a, a hamsa a, kin tah in a pil pai sih hi.

Deep Learning Revolution 2012

2012 kum a ImageNet Challenge (kitaidemna) ah Toronto University (Canada) apat mi thum a pang uhi. Amaute ahileh Alex Krizhevsky, Ilya Sutskever, leh a sangsia uh Professor Geoffrey Hinton, ahi uhi. Amau te'n komputar khomuna (computer vision/ CV) toh kisai in ngaidan tha a nei uhi. Komputar games kimawl na dia' ana kibawl tha Nvidia GPU (GeForce) chip a zang ua, tualeh Fei-Fei Li in ana bawlkhiat ImageNet project a zang uhi. Tami pen milim tampi kikhol khawm, milim diilpi (lake), ImageNet dataset ahi. Tuahun lai in, khutlai (GPU) lah hoi ta, milim diilpi (large image dataset ImageNet)[21] lah kining ching ta; tualeh *artificial neural network* (ANN)[22] zong kizang ta a, hinanleh komputar khomuna in lah masawn thei tuan lou hi. Bang e aki vaat nalai? Alex in AlexNet abawlna ah a kivaat pen ahing theikhe ta hi: *deep* neural network ahi. ANN thuh seem poimo a, '*scale* sang sah' zong chi thei ahi. Tami adin' *processor* hoi zaw (GPU ahi lou leh TPU)[23] te zah ngai a, tham lou in, hichi bang GPU processor tampi zah khawm (parallel compute) a poimaw hi. Neural network *thuh* (deep) poimaw dan Yann LeCun in ana thei zou ta a, mihing khut a *bank cheque* kigelte simna din' Convolutional Neural Network (CNN) zong ana bawl

zou ta hi. Tami CNN sang a *thuh* zaw seem in Alex Krizhevsky in ama AlexNet a hing bawl a, deep CNN ahi sih leh *deep* neural network, masa pen ahing suah hi.

ImageNet Challenge 2012 kidemna a pang din, Alex Krizhevsky leh a gual tegel in tami deep neural network (AlexNet) ah ahing keng ua, milim chi tuamtuamte dihtah in a khen thei (classify) a, komputar khomuna (computer vision) ah hichi khawp a model pil a um kha nai sih hi: AlexNet in *record break* a, Alex Krizhevsky in khovel a khawl pilna tha ahing musuo ta hi. Tami pen Deep Learning Revolution a ki chi hial ta hi.

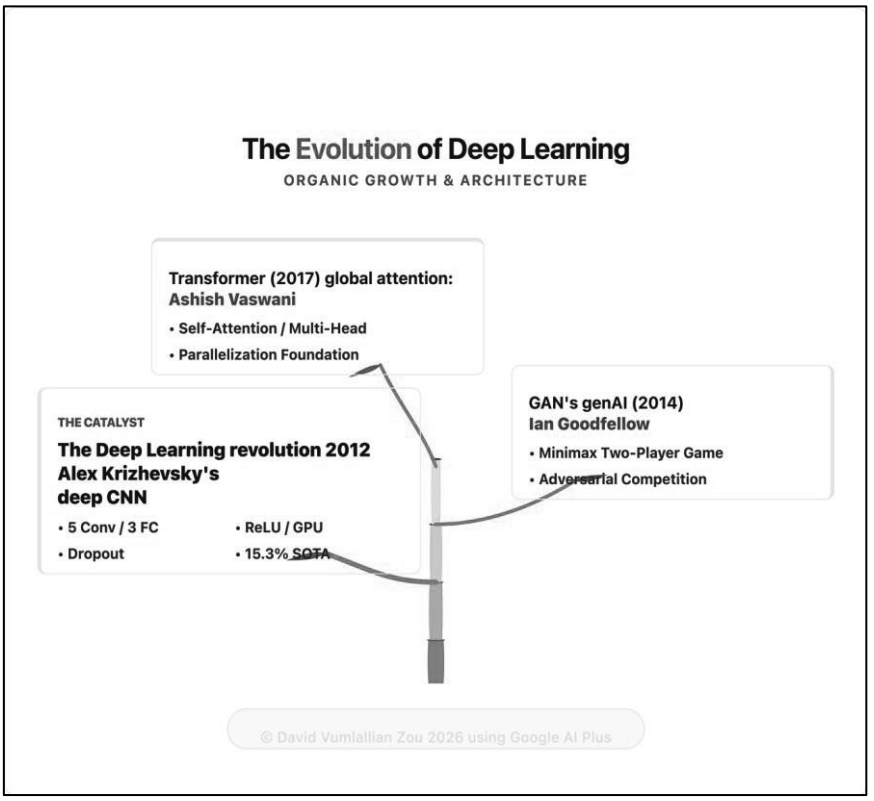

Figure 8: Deep Learning Revolution (2012):

GAN (2014) leh Transformer (2017)

Deep Learning ziah in, 2012 apat a thum veina dia AI Nipi sau zaw ahing kipan kia a, tuni tan in a bei nai sih hi. Dartmouth Khawmpi zou a AI pallun masa pen in kum 17 a dai a, tutung AI Nipi thum vei pallun apat kum 14 bang apei ta hi.

2012 kum apat thum veina dia AI Nipi hing tung pen, khawl pilna adi'a *deep learning* khang ahi. *Processor* hoi mama Nvidia GPU (GeForce GTX 580) leh *dataset* kining ching ImageNet (https://www.image-net.org/) toh AI pen lim (image) en thei ding a sinsah ahi. Khawl pilna ah, tami lam toh kisai siamna pen 'computer vision' a kichi hi. Tami AI Nipi thum vei tun theina dia mi poimo pen te ahileh Alex Krizhevsky[24] leh Ilya Sutskever ahi uhi. Krizhevsky ahileh Canada gam mi ahia, aman a khut lai (hardware) din Nvidia GPU card ni maimai zang in AlexNet sinsahna a pia hi. AI a sihsah dan (method) pen 'supervised learning' kichi a, khawl huah *architecture* din CNN (Convolutional Neural Network) a teel hi. Tualeh, a *algorithm* din 'backpropagation' a teel hi. Ilya Sutskever[25] ahileh Israel gam mi ahia, aman Toronto University (Canada) ah Krizhevsky toh khawl pilna a zil khawm uhi. Ilya in OpenAI company ah tom khat a seem a, aman khovel a chatbot minthang masa pen ChatGPT ana bawl khia hi.[26]

Generative Adversarial Network (GAN) 2014

Canada a Toronto University apat Deep Learning (AlexNet) kikhelna thupi a hing pian mai hi lou in, 2014 kum in Canada a um Montreal University a PhD sim, Ian Goodfellow in milim leh aw-ging sekhe thei khawl pilna (generative AI) ahing bawl kia hi. Deep Learning in lim tuam tuam (ngeu lim, milim, salim) khen thei ta a, khomuna a nei ta hi. Kum 2012 apat komputar khomuna a hing hoi tah ziah in, sil tuam tuam siam tah in a khen thei ta hi. Hinanleh van khen siam na (classification) leh van (lim, aw-ging, thuteng) sekhe theina (generation) a siamna kibang lou hi.

Deep Learning AI pen lim a sekhe (generate) di'a i sawl leh, lim mual deudeu a piang sah uhi. Tami bukim louna, bukim sah din' PhD sim Ian Goodfellow in Generative Adversarial Network (GAN) 2014 kum in ahing bawl khia hi.

Ni khat pub ah, beer dawn a lawi pawl din' Goodfellow ahing pei hi. Pub a agual te'n lim a etsah te uh a mual thei mama hi. Goodfellow in, Deep Learning pen lim leh aw-ging sekhe siam lou ahi chi athei hi. Pub a aum lai tah in, a lungsim ah ngaidan tha khat thakhat in ahing nei phut hi. Deep Learning pichinna din, model khat maimai a tang a um sah a hoi sih a, a ki mawl pi ding lawm khat bawl piah vang, achi ta hi. Goodfelow in Game Theory apat ngaidan a la hi. Ama lunggel ah, model khat hi lou in, model ni tah bawl vang in, ki mawl sah vang, achi hi. A hoi sem din, model ni lim sekhe (generative) in kidem sah vang, kihau (adversarial) sah vang, achi ta hi. Hichi bang in, Generative Adversarial network (GAN) ahing piang ta hi. GAN ah model khat pen 'generator' kichi a, a gal pa pen 'discriminator' ki chi hi. Tami GAN zang a milim leh aw-ging ki sekhe te pen hoi seng seng in, a hem leh a tah thei khen a hamsa hi. Tuaziah in 2014 kum in generative AI ahing piang ta hi. Ian Goodfellow leh a gual te'n GAN hing pian dan mipi sim din' lai ah ana gel uhi.[27] A laigel mai hi lou in, Ian Goodfellow in Youtube video[28] ah GAN tanchin tampi vei ana gen ta hi.

Transformer (global Attention) Revolution 2017

Alex Krizhevsky leh Ilya Sutskever in komputar khomuna (computer vision) toh kisai a, Deep Learning revolution a tunsah zou kum nga sung in, komputar kung ah mihing ham sinsahna (Natural Language Processing/ NLP) lam ah zong kikhelna thupi (revolution) khat ahing tung kia ta hi. 2017 kum in Deep Learning pen mihing ham sinsahna lam ah zong kizang thei kha ding hi chi ngaisutna um hi. Fei-Fei Li bawl doh, komputar khomuna dia milim-diil (large image dataset) ImageNet a um bang in, mihing hamteng leh thuteng diil (large text dataset) zong mihing ham sinsahna (NLP) a um thei diei? chi ngaidan ahing piang hi. Google sung a um, Google Brain research division in Ashish Vaswani lamkaina nuai ah, German-le-English thugual (sentence pair) 4.5 million ahing khawm a, tami pen 'The WMT 2014 English-German'[29] kichi hi. Tua zo in, English-French ham in thugual 26 million ahing kai khawm leuleu uhi.[30] Tami thugual diil (text corpus)

te apat Large Language Model (LLM) kichi komputar mihing ham sinsahna abul ahing kipan ta hi.

Mihing ham sinsahna ah, Recurrent Neural Network (RNN)[31] kum 1982 vel apat Caltech ah Hopfield in ana zang ta hi. Khum zou sawt lou in, RNN pen mihing hamteng a gui-gui leh a ban-ban kizom diudeute (sequential data) leh time-series (hun-le-ni aban-ban a kigual detdet-te) theisiamna din' ana kizang hi. Gen lai lah ah, thuteng leh laiteng te khau bang leh khai-niang bang a akizop ditdet ziah un, amaute komputar ham in 'string' (sia "khau gui") kichi zel hi. Google Brain te'n RNN pen ze-awl leh pil zou lou sa in, Deep Learning khutlai tha zang a lampi hoi zaw mu ding lam-etna anei uhi. Deep Learning pen van khen siam na mai hi lou in, mihing ham sinna din' ahing zang ta uhi. RNN in thu teng a banban a asim ditdet pen ze-kai seng sa in, Ashish Vaswani[32] leh Google Brain te'n chindan tha khat ahing mukhia uhi. RNN[33] in lai a teng teng in, a ban ban in a sim a (to read *in sequence*), hinanleh *global/self-attention* in lai khat vei thu in, apumpi in a sim thei hi (to read *in parallel*). GPU tha te ahon a i zat khawm a, neural network thuh (deep) semsem i bawl leh, AI in laiteng zou sia, khat vei thu in, a lom in sim thei a, a lom in (global context) mu thei hi, chi ahing musuo ta uhi. Tua chi'n Large Language Model (LLM) ahing piang ta hi.

Tami pen *self-attention mechanism* kichi a, *global attention* zong chi thei veve ahi. Thuteng poimawte, hei sung mun a um hinanleh sui khiat theina ahia – abanban a tawn ngai non lou hi. 2017 kum a, tami Google Brain te silbawl pen mihing ham (NLP) adia' kibawl hinanleh komputar khomuna (computer vison), [34] aw-ging (audio processing), leh robots te sinsahna a zong *attention mechanism* zat thei ahi, chi ahing kithei belap na lai hi. Vaswani in abul in a sil musuo uh thuteng leh lai simna maimai a zat dia' ana bawl uh ahi. Aki zat theina a tam ziah in, tami pen *global Transformer* aki chi hial hi. LLM tung tawn a computar sinsahna in masawn zel a, Google Brain te'n English ham a Wikipedia leh BookCorpus te zang in, BERT (2018) model kung ah mihing ham ana sinsah belap uhi. Tua hun lai ma in, OpenAI te'n zong LLM tung tawn in GPT model tuamtuam ahing

pan ua, thuteng diil ding in *BookCorpus*, *WebText* leh *Common Crawl*, chite azang uhi.

I gensa bang un, Transformer pen mihing ham sinsahna (NLP) maimai a kizang thei hi lou hi: khomuna, khut nasep leh lam pei thei (robotics), leh aw-ging (sound wave) a zong zah thei ahi. Transformer in khawl pilna pen token a suah sah a, bangkim token ahi ziah in, token tung tawn ah ham-le-pau, khomuna, nasep-gamtat, leh aw-ging a kigawm khawm thei hi. Thuteng token pen aw-ging token zong suah thei, chi na ahi zel hi. Transformer adin' milim leh thuteng kibang lel a, ani un token ahi mai uhi. Aw-ging leh nasep zong kibang veve a, token ahi mai uhi. Khawl pilna khangthu adin' tami global Transformer pen sil tha ahia, a poimo na nasa mama hi. GPU hoi zang in, Transformer in token tampipi alom in nna a semkhawm (parallelizable) sah hi. Mihing in a lunggel khat poupou (laiteng, kammal, milip, nasep, aw-ging) pen *token-suo* (tokenize) thei hi. Tham lou in, token simseng lou leh token tuamtuam (nidang a kigawm thei loute nasan) gawm thei ahi ta a, a lomlom a nna sem khawm (parallelize) dia' zah thei ahi uhi. Tua ziah in, Transformer um zou apat, khawl pilna khang hulhul hi. Tami 2017 kum a hing tung pen Transformer Revolution chi thei ahi. Tuami kum in tami khawl pilna tha toh kisai in, Ashish Vaswani[35] leh Google Brain a agual te'n paper khat *'Attention is all you need'* (2017) ahing sun uhi. Tami in khawl pilna khang thu ah Deep Learning poimaw dan a tahlang kia hi.

Global Transformer nasepdan chepte ding khen khat a um hi:

1. Input teng encoder in token-suo (tokenize) a, token chi ni a um: sequence leh embedding.

2. *Transformer decoder* in modal tuamtuam (thuteng, milim, aw-ging) a heng lamdang thei hi.

3. Global attention in modal tuam tuam a thei siam a, a gawm thei hi.

4. Training zaw chiang in, a ki sinsahna pang kha lou, theina tha - model te'n a nei belap thei uhi.

Attention mechanism akinga Transformer khawl pilna

Pilna lam (domain)	Siamna (skill)	Khawl umzia (model)	Tahsuana (implementation)
Natural Language Processing (NLP)	Mihing ham (text)	Large Language Models (LLM)	GPT, Gemini, Claude, Llama, Manus
Computer Vision (CV)	Khomuna (image)	Vision Transformers (ViT)	CLIP, DINOv2, ViT (Google), image patch processing
Robotics	Nasep (action)	Vision-Language-Action (VLA)	RT-2, OpenVLA, Octo, Gemini Robotics
Audio	Aw-ging (voice)	Large Audio Language Models (LAM)	AudioPaLM, Qwen-Audio, SALMONN, Gemini-Audio
Audio	Thawm-ging (sound waves)	Audio Spectrogram Transformers (AST)	AST (MIT), SSAST, M2M-AST, AudioLM or DiT

Tami Deep Learning ziah a kikhelna thupi mihing ham lam a siamna (Large Language Model) ah aki lang pen hi. Tulai chatbot minthang ChatGPT (GPT-3.5 model) pen OpenAI company in 30 November 2022 in mipi zat din' ahing hakhia (release) hi. Tua i nua et leh, GPT-3.5 pen khovel a chatbot masa pen ahi sih a, a chang kang pen zong hi non lou hi.[36] Hinanleh mipi zat dia, GPT-3.5 model a hing ki hakhiat laitah in, AI khangthu ah ama bang a pil zou, theina zau zou, leh loching zou um kha nai lou hi. Ha ni sung in, mihing million 100 in GPT-3.5 a zang uhi.[37] GPT-3.5 lawchinna thuguh khat ahileh, a ki hakhiat hun pen, ahundih-tah (the right time), hi din' ka gingta hi. Tua hun lai tah in, Convid-19 *virus* ziah in khovel pumpi kum ni val vel a dinkhawl (lockdown) zou ta hi. Mi tampi te'n hun awl a hau ua, zong a chim uhi. Mimal leh khotang kizopna a tansan a, *internet* kizopna ziah maimai in laisimna, sumsinna, vanlei-vanzua, inn a pat office gal kai, leh adang dangte a pei thei hamham hi. GPT-3.5 khutlai (technology) tha lamdawn dia khovel a kimat lai tah ahia, *lockdown* zong a beina ding kum kim phial a um nalai hi.

ChatGPT in thuteng (texts), milim (images) leh awging (sound) pil huai tahtah a sekhia thei (generate) a, hichi bang khawl pilna pen sekhe-thei AI (generative AI) ki chi hi. Tulai tah in mitangpi in azatphah dia sekhe-thei AI te lah ah, lamkai lian thum a um hi. Amaute OpenAI company te bawl ChatGPT, Google company te bawl Gemini, leh Anthropic company te bawl Claude, ahi uhi. Tami chatbot te athawn a zat theina (free tier) tan a nei chiat ua, *token* tam zaw leh *model* pil zaw leh bawl thei zaw dei te'n, sum toh khawpilna a leibelap uhi. I gensa ma bang in, khawl pilna pen token ahi ta a, lei thei leh zuah thei ahi valong hi. Tuni pilna bang zat na zang ei? chi bang a um dan ahi ta hi.

Houpi thei chatbot **(user interface)**	**Best use cases** **(A kizatna hoi pen te)**
ChatGPT	General use, content creator (creative writing, image generation via DAL-E 3)
Gemini	Data science (2M context window, video analysis, fast processing), Google Workspace Teams, large document analysis
Claude	Software developers (200K context, best code quality), ethical AI (safety-focused), large document analysis

Lamkai thum teng sim lou, Chatbot (LLM) adang zong tampi um hi. Thudih thuhsuina (research) adin' Manus in 'truth layer' anei ziah in, AI lung-am (hallucination) bang tan amah a veng thei hi. Tuaziah in Manus[38] pen a gualte sang in a muan huai zo hi. Tualeh LLM zang a thudih thuhsuina dia' khutlai dang khat Google NotebookLM[39] ahi. Chatbot tangpi sang in Manus leh NotebookLM in *context window* (abul-abal theina) lian zaw a nei ua, document sau pipi lung-am lou in a chepte thei ua, tuaziah in research bawl te adia' khutlai manpha asuoh uhi. Manus leh NotebookLM pen athawn in (free tier) kizang thei ua, hinanleh model hoi zaw leh bawl thei zaw deite din' sum sung a 'upgrade'[40] thei ahi.

Thuteng-diil leh milim-diil simseng lou toh tulai Chatbot (LLM) te sinsah ahiziah un, tom khat kihoupi din' a pil mama uhi. Houlim a hing sau seng chiang in, token tampi a zang ua, abul-abal theina (context window) a hing leet ta a, tua chiang in AI lung-am (hallucination) hing kipan pai ta hi. Generative AI adin' tami pen masawnna daltu lian pen khat ahi. Tuaziah in thudihsui (research) mite'n LLM sinsahna um te maimai ngam lou in, RAG (Retrieval Augmented Generation) azah belap uhi. Tulai chatbot zousia in RAG anei chiat ta ua, eima khawl (komputar) apat ei ma file ki upload thei a, tuachin i chatbot in bangma genbe ngai lo in khumi file sung a thu um teng a thei ding hi.

Tulai a RAG min nei pen ahileh Google NotebookLM ahia, anuai ah a zah dan ding i tahlang uhi.

Kisinna (practical) 3: RAG

1. Na browser (Chrome) toh tami URL ah pei in https://www.notebooklm.google

2. 'Try NotebookLM' meh in.

3. 'Create new' ahilou leh '+ Add sources' meh in.

4. 'Upload files' (Document leh lai na sim ut leh sui-thuh utte upload in)

Na computer/tablet/phone apat document file (pdf, docx, excel, txt, md, adang dang) te na upload thei ahi. Tun chatbot houpi lechin, LLM sinsah lai a, athu thei teng ban ah, na document sung a thu um teng zong a thei ta ding hi. Tami pen LLM leh RAG pang khawm ahi uhi. Hinanleh session tha pan le chin, chatbot AI a theina (context window) mansua ding a, RAG apat a theina teng zong a manghil ding hi.

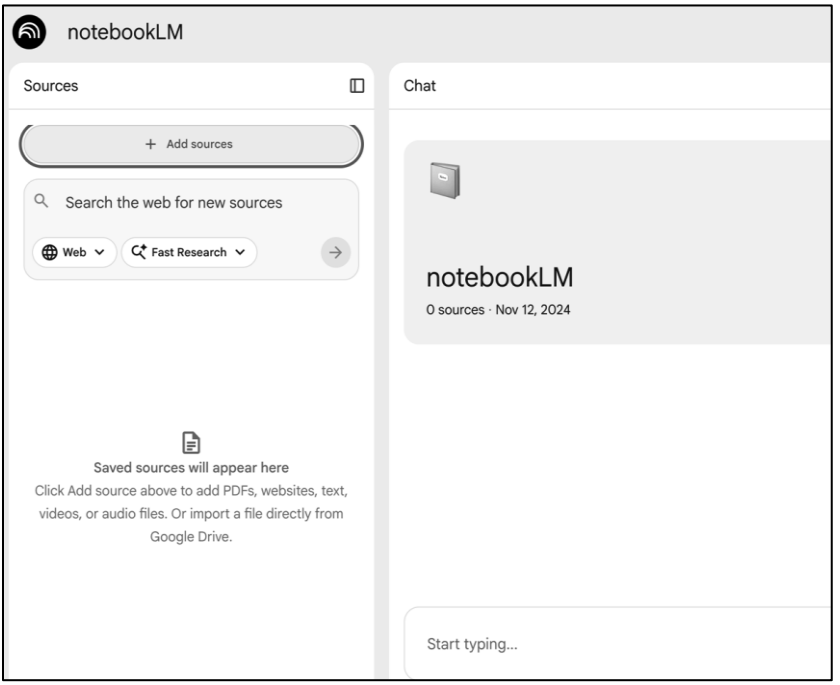

Figure 9: Google NotebookLM honna

Mind Map >

Na document na upload zou chiang in, vei lam a '**Studio**' kichi nuai ah,

'Mind Map' na bawl thei pan ding hi. File upload masang in bang ma 'Mind Map' kibawl thei lou hi. Na 'Mind Map' aman chiang in, Studio nuai penpen ah interactive file ana um dia, Mind Map in kizoppi 'link' anei leh **>** na mu ding hi. Tua mi meh lechin, a Map bahiang tha na mu ding hi.

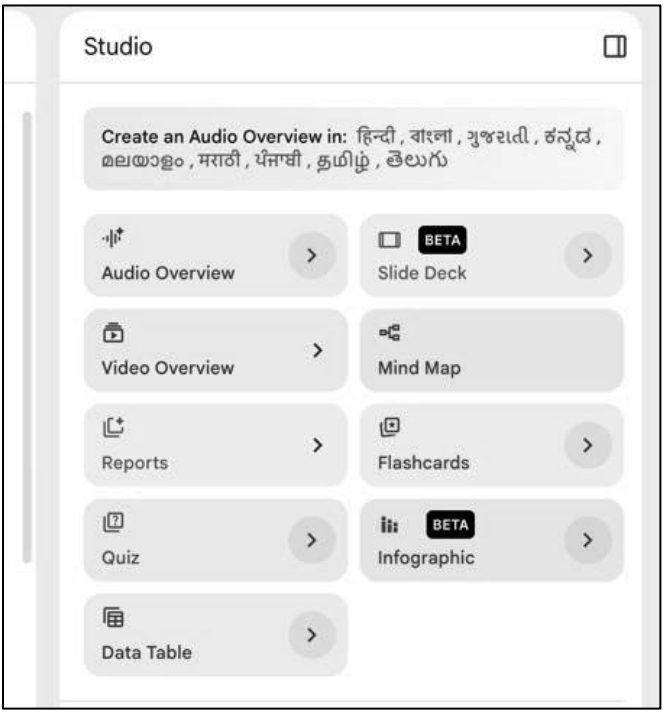

Figure 10: NotebookLM sung a 'Mind Map' umna

Khawl Pilna maban bang e?

2012 apat khawl pilna in nasatah a ma asawn ziah in, AI tanchin gen kim ditdet a hamsa hi. Khantouna tha tha a um paipai hi. Gen dia hoi na pi a, gen kha lou khen khat te ahileh agentic AI[41] hing piandan ahi. Na sep ding khat i piah leh, tuami mopuahna khawl pilna in a sepsuah leh, agentic AI[42], ki chi hi. Tualeh model tuam tuam (LLM), komputar khomuna (computer vision) leh robot a khut nasep (action) chi te khat a luang khawm theina din' Vision-Language-Action (VLA)[43] model chi bang ahing um tha hi. Khawl pilna pen komputar screen tung a khangual bang a hou lim pen hoi nanleh, atawp ah thu teng leh aw-ging maimai a kihouna ahilel hi. Khawl pilna in tahsa nei khut nasem leh niteng silbawl ah ang panpi thei diei? chi ngaidan zong a hing um leuleu hi.

Mihing a dia nasep zauhuai seng factory leh industry khen khat ah, robotte sawtpi apat khut nasem din' ana kizang zou ta hi. Hinanleh

robot lui te'n tulai khawl pilnate ana nei lou uhi. Tun VLA model in robot khang tha siam thei ahi chi ngaidan a hing pia hi. Tami toh kisai in OpenVLA in pan ana la ta hi.[44] VLA model in maban asawn theina din' dataset tampi kisam a, Open X-Embodiment[45] in a lampi a pan hi. Tualeh VLA a model kizang khat ahileh RT-2 model[46] ahi. Tutan in khawl pilna in tahsa a nei sih a, internet tung a um ahi. Atang pi a gen in, khawl pilna adin' a tahsa leh a lungsim kikhenna lian pi um hi. Hinanleh tun Ukraine Gal phual ah, *drone robot* leh Uncrewed Ground Vehicle (UGV)[47] te ki zang pan ta hi. Robot pen dam lou leh tehsia te keem dia a kizat tahtah masang in, gal phual ah robot sepai ki zang zeuh zeuh ta hi.

Mihing te damtheina dia kikepna lam ah, khawl pilna in kinepna ahing pia hi. Google Deepmind te'n damdawi tha suisua na dia khutlai manpha AlphaFold (2018) ana bawl ua, tuami in CNN khutlai ana zang hi. Tua zou in, AlphaFold2 leh AlphaFold3 ana bawl kia ua, tami adin Transformer a zang ta uhi. John Jumper leh Demis Hassabis te'n AI zang in protein structure dih tah in a gen lawh thei ua, scientist-te a dia hun-le-sum tampi a seen ding uh a dawn za'ngkhai hi. Tuaziah in amauti 2024 in chemistry Nobel prize ana ki pia hi.[48] Tami khutlai te Google DeepMind[49] in khovel zat thei din' ape kia ua, maban a scientist te adia sil thawn piah manpha pen khat ahing suah ding hi.

Thu Khahna

Khawl pilna khang thu ah AI Nipi pen phalbi in a zui gige hi. Tualeh, khang khat a khawl pilna um te khang sawn a din' kalbi suah zel hi. Hinanleh, lai geltu khat in tutung AI khophat (thum veina) bei thei lou ('forever spring')[50] a um den ding ahi ta, achi hial hi. Maban sawt lou in, AI Phalbi hing tung hial ta le zong, Deep Learning a khawl pilna te (a diah a sekhe-thei generative AI) manghil gual ahi sih ding hi. Hun maban toh kisai in, khawl pilna in kinepna, zauna, leh lung himawna khen khat a piang sah hi.

Tu lai tah in Nipi vaan dum dide nan leh, lung himaw huai thu khat um hi. AI a pil deudeu leh, energy (electric power) leh tui siang (fresh water) tam seem ane hi. Mihing pilna pen man tawm lou ahi chi i

thei sa hinanleh, tu'n khawl pilna zong man tawm tuan lou ahi, chi i thei tha kia uhi. AI pen manpha leh bit tah a akizah theina din, solkar, khotang leh mimal in i kisingsah dan etkaina (benchmark) zong a um ta hi. Human-Centered AI (HAI, Stanford), the Global AI Index[51], leh Government Readiness AI Index[52] chi te bang a um hi. HAI Index Report 2026 in khawl pilna a sang pen pen (frontier model) te kum lui sang in, a hip ni in pilzaw ta ua, organization 88% leh university zillai mi 5 lah a 4 in sekhe-thei (generative) AI a zang uhi.[53] Maban ah nam te ki taidemna ah GDP[54] poimawna toh kikim phial in Global AI Index chi te in khiatna thupi hing nei ding uhi.

2012 kum apat a thum vei na dia' AI Nipi hing tun pen khovel khangthu a chepte tham khat ahi. Tami pen 1769 kum a James Watt in *steam engine* ana bawl khiat toh tekah thei ahi. Stream engine apat meileng gari (rail gari), gari kengli nei (automobile) leh adang tampi ahing piang khia a, Industrial Revolution khovel ah ana tun hi. Engine kibawl masang in sakol, bawng leh lawi te na ki thaneh hi. Tuami masang in mihing mama tha neh din' gal-le-sa, suah leh sal (slave society) in mihingte na kiman tuah uhi. Ganhing in mihing thadawn a, engine in ganhing thadawn kia hi. Hinanleh tamte pen thagum a, khosa paan kai a nasepna ahi ua, laisiam mipilte pen engine (khawl) in na tha dawn thei tahtah lou hi. Tutung 2012 Deep Learning revolution apat khawl pilna in laisiam te nasep, bang tan ama, thadawn thei ding ahi, chi ahing ensah ta hi. Khawl pilna in maban mihingte bang tan ahing tut thei diei? chi dohna pen, tu-le-tu in, i lungsim ngaisutna in suang tuah baan lou hi.

Thumal Kichetna (Glossary)

Zou	English
AI lung-am	AI hallucination
alom aseem khawm	parallelize
alom asepkhawm thei	parallelizable
abul-abal theina	context window
khawl pilna[55]	artificial intelligence (AI)
khawl-huahnei	computer

kisinna	practical
komputar	computer
komputar khomuna	computer vision (CV)
lai-kisun pansante	bibliography/references
lai-sut pansante	bibliography/ references
mihing ham	natural language (human language)
milim-diil	large image dataset
sekhe-thei AI	generative AI
tahsuahna	implementation
thuteng-diil	large text dataset
token-suo	tokenizeumzia feature

End Notes

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Figure 11: Kawl Pilna tanchin tomkim: Timeline

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Curated Video Resources

The Turing test: Can a computer pass for a human? - Alex Gendler
https://www.youtube.com/watch?v=3wLqsRLvV-c

Tualeh Shakey the Robot pen video na et ut leh:
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The Lighthill debate on Artificial Intelligence: "The general purpose robot is a mirage"

https://www.youtube.com/watch?v=03p2CADwGF8

'Ilya: the AI scientist shaping the world.
https://www.youtube.com/watch?v=9iqn1HhFJ6c

'Ilya Sutskever: The Genius Behind OpenAI' URL:
https://www.youtube.com/watch?v=zlRnTw77eaY

Yann LeCun's Deep Learning Course

https://www.youtube.com/watch?v=mTtDfKgLm54&list=PLgF7i4LH-YxacgG0OPmTYe1UUQAvcw9Ke

Introduction to GANs, NIPS 2016 | Ian Goodfellow, OpenAI
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Deep Learning Series 02: Ian Goodfellow on Inventing GANs with Peter Bauman
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AlphaGo – The Movie | Full award-winning documentary
https://www.youtube.com/watch?v=WXuK6gekU1Y

How AI Cracked the Protein Folding Code and Won a Nobel Prize
https://www.youtube.com/watch?v=cx7l9ZGFZkw

19

Kumtha Khuodo le Ginua Khuodo Thu

Thang Sut Mung[1]

*[**Editorial Note**: Tam laigel pen **Kumtha Khuodo leh Ginua Khuodo** tawh kisai Zo ngaina, leh pupa tawndan gelkhawmna khat ahi. A sung ah Kumtha Khuodo leh Ginua Khuodo kibawl dan, a umzie, ngaina la leh Zo mite ngaituona (thought), ham leh nam hina toh kisai thu poimawte kimu thei hi. Dr. Thang Sut Mung in Zo pupate'n ang nuasieh ngaina leh oral history te hing suikhie in khangthate khut ah muthei ding in a hing koi hi. Tuaziehin tam laigel pen khuodo toh kisai thute mai hilou in, Zo namte' khangthu, ham leh ngaina kephitna dingin zong thu manpha khat ahi. Editorial lampang ah, a bulpi umzie, spelling, kammal kizahdan leh laigel dan bangma kiheng lou in, Kawl lam a i Zokam ahibang bang in kikepbit pieh hi. Tam laibu pen simnop ding mai hilou in, Zo ham leh Zo ngaina thei chienna, i nam hina kephitna leh khangthate adding in phattuomna lianpi a nei ngei ding in iki lam et hi.]*

Thupatna

Zo mite in kum khat nivei khuodo ibawl uhi. Kumtha khuodo le ginua khuodo ahi hi. Kumtha khuodo a kici theina tam bang ahi hi. Zo pupate in neh ding dawn ding, kiva nading lo na hlo uh a, khaici na tu uhi. A kitu khaicite a po zaw, a khanpat hun; vam kung, taang kung, be kung, ga kungte tuuh khat bang, khap khat bang aphah hun; ning-hla (April) a kibawl khuodo pen kumtha khuodo ahi hi. Ginua khuodo a kici theina tam bang ahi hi. Kumtha khuodo zaw

[1] Dr. Thang Sut Mung is a Zo historian who earned his Ph.D. from Mandalay University, Myanmar. He is the author of the monograph *Zo History and Culture* (2022).

hla guh acin ciengin an kila hi. An lah zaw hun pen Zokam in ginua (post harvest time) kici hi. Ginua hun, vulpi hla (October) in zong khuodo kibawl a, ginua khuodo kici hi. Thei huoi thu khat ah Zo ngaina kumtha (lo sielpieh) khuodo le ginua khuodo ciengin dawi nawkhietna, kau nawkhietna om lo hi.

KUMTHA (LO SIELPIEH) KHUODO THU

Nidanglai in Zo pupate khuohun zui in gamta, na sem uhi. Amaute in sa that, sa ai uh a, khaici tu in mimza, taangza ai uhi. Khaici, ankungte (new crops) apo ciengin khuo zaangin nehna dawnna (feast) bawl uh a, kumtha khuodo (new year feast) ahi hi. Anvau singkung, palngiem singkung, vangh singkung, huongsel singkungte a paa hun; vate in vatui a thah hun; khaici le ankungte apo hun pen kumtha hun ahi hi. Kumtha ciengin thangkhuolkapkawm (Indian Cuckoo) kici vaham i za ding uhi. Tuami vaham hun pen ninghla (April) nipikal nina pawl ahi hi. Kumtha khuodo pen nisagi bang sawt hi. Nisagi minte; taangphoni/sagawni, panpini/gamthoini, zingzuni/sieltanni, nisiengni/ zehvenni, sawngh sabenni, sawnghsa aini, khengleni/vaivenni ahi hi. Kumtha ciengin khuo zaang bup ading thupha kingen in biehna kibawl hi. Tua thamlo in ankung khangpante (new crops) cidam nading thupha ngetna biehna zong kibawl hi. Tam bang hun pen kumtha hun ahi hi.

Taangphoni /sagawni

Taangphoni pen sagawni zong kici hi. Taangphoni in sun tawntung taang kipho hi. Taang a kipho ciengin suh nop, tai baih, namtui hi. Taangphoni in voh zong kigo hi. Taangphoni in khangno pasalte in gam sungah luoikhau ding asat uhi. Luoikhau dingin zu-innku khau hoipen a, vahawt khau zong kizangh thei hi. Vahawt khau kizangh leh luoi kikham thei kici hi. Luoikhau a sauna laam nga, laam guh bang kiphasah hi. Taangphoni nitaah khuomiel ciengin khuodo an ding taang kisu hi.

Panpini

Kumtha khuodo kipatni pen panpini kici hi. Panpini pen muol biehna bawlni hi a, biehna bawl tulpite in khuo uop dawi, gam uop

dawite kungah akicing thupha ngetna bawl hi. Panpini zingmawng khuovapat in khangnote in singkung muonhuoi khat ah luoi ba uhi. Luoi kibana mun pen singkung opna mun tawh kizui in khuo sung zong hi thei, khuogei zong hi thei hi. Panpini zingmawng in khuozaangbup ading thupha ngetna, biehna kibawl hi. Tuami thupha ngetna pen nidanglai in khuosung ah kibawl ahi ziehin tuol biehna kici hi. A nualam ciengin khuosungah kibawl nawnlo in khuomuol ah kibawl ahi ziehin muol biehna kici hi. Muol biehna akibawl ciengin khuobup aiaw in be khat ciet pan tulpite in biehna lui uhi. Muol biehna pen kumtha thupha ngetna ahi hi.

Muol biehna akibawl ding ciengin khuo zaang bup kipawlin vohta khat le aalui san khat kilei hi. Ahun atun ciengin muol beihna bawl dingin tulpite kuon uh a, an huon ding naupang khat ahi sihleh ni zawpi uhi. Akizawpi naupangte 'tuonvai' kici hi. Tuonvaite in vohta, aalui, zuhul kiguongsa khawnei khat, bel, tui, mei a keng uhi. Biehna bawl nading mun atun uh ciengin tulpite sung pan a khanghampen ahi sihleh phuisam siem khat in zu phiit, phuisam in biehna mun siengtho sah a, akigo ding vohta le aalui tungah zong zu phiit in phuisam hi. Tua ciengin tuonvaite in vohta le aalui go in huon uhi.

Sa le an akihuon sungin tulpite in tungman huol uh a, biehna dingin taangsiel khat, sielguol 30, saitawn kici saiha 2 kop khat, khipi tang 30 gui khat, daguol 3 bu khat, zampi buptuo khat, taaite kiguongsa bicim kisietsa zu bel 2, paigen kici paai khat, dangka tang 30, keppi khat a bawl uhi. Tua ciengin biehna makai phuisampa in tungman limte tungah tonsiel (ton cienga kigo siel) mul athe hi. Tonsiel mul athe kawmin 'taangsiel suoh aw, sielguol suoh aw, saitawn suoh aw, khipi tang suoh aw, daguol suoh aw, zampi suoh aw, zu bel suoh aw, paigen suoh aw, dangkatang suoh aw, keppi suoh aw' aci hi. Tua zaw ciengin tungman limte akilawm mun ah biehna in alui hi. Sa le an amin ciengin biehna makai tulpipa in saphui; akebom li, anephu a tung anei, aleidawn, abildawn, ameidawn la in tungman limte gei ah biehna in alui hi.

Tua ciengin vanlamnga in phuisam a 'ka pasien, ka lungzei, ka khuosiem ka tuisiem aw, kang biehna zu le sa ang la un. Taangsiel

ang pie ung, siel guol 30 ang pie ung, saitawnkop ang pie ung, khipi tang 30 ang pie ung, daguol bu khat ang pie ung, zampi buptuo khat ang pie ung, zu bel ni ang pie ung, paigen ang pie ung, dangka tang 30 ang pie ung, keppi ang pie ung, cidam ang ngen ung, ludam ang ngen ung, mim za taang za ang ngen ung, khut khiel bankhiel lo nading ang ngen ung' aci hi. Tua zaw ciengin muol biehna ah a kihal tengin sa le an ne khawng uh a, aval om sah lo uhi. An aneh zaw ciengin inn lam a zuon uhi. Muol biehna akibawl zaw ciengin lothoi nuomte in eima lo ciet kithoi hi. Lothoina pen bawl lo phamaw hi lo hi. Kisam asate beh in lothoina bawl uhi. Lothoina pen loneipa in ama le ama a bawl ding ahi hi. Midang in bawl pieh thei lo hi.

Lothoi ding ciengin khuomuol ahi sihleh lo lamdung lamgei mun khat ah tungman limte kikoi in lothoina kibawl hi. Lothoina phuisam kammalte:'Ka (*logam min*) lo a innmun nei logam nei pute pite aw, sum sawmthum ang pie ing, siel sawmthum ang pie ing, khipitang sawmthum ang pie ing, zu bel ni ang pie ing, taangsiel ang pie ing, voh nupa, aa nupa ang pie ing, zampi ang pie ing, dabukop ang pie ing, saitawnkop ang pie ing, tukop heikop ang pie ing, cidam ang ngen ing, ludam ang ngen ing, mimvui tuol ang ngen ing, taangvui tuol ang ngen ing. Kituohthei vai kacina hi, kizaang thei vai kacina hi. Leigenpa in na siel kihawi tan, vuuih!" aci zaw ceingin nuaheilo in innlam a zuon hi. Biehna ganhing le vante pen tungman lim vive ahi hi.

Khuodo panpini in be min tawh eima tulpite inn ah khawltonna kinei hi. Be min tawh khuodo khawltonna pen 'khawng' kici hi. Kumtha khuodo ciengin khangnote in luoi ba uh a, luoi ah kivei uhi. Luoi ah khangnote a kivei ciengin a deina namni om hi. Khangnote khat le khat kimaingalna ding le guolnopna ding ahi hi. Tua beh thamlo in luoi ah kiveina pen kumlui mangpha paina, kumlui tawh kikhenna ahi hi. La sungah;

(a) Kum kikhen e seino guol aw, khuomuol a vuikhau kikhai, lai ah buol vai e.

(b) Ning zu a ciin lai ilaw la, guol dawn peeng sa, saulim a zal lai ah buol vai e.

(a) Pupa khan a limsing khansiem, a lel ah khau khai ing e.

(b) A lel ah khau khai ing aw e, gamleng vuikhau, anuoi ah suong vum bang e.

(a) Ka zal mangsie gamleng vuikhau luoi sieng ah hla ve ning e.

(b) Luoi sienga hla, khang kummuon ding ka senlai no hing langh e.

(a) Ka luoi aw e na zo, na zo, sang cin ka luoi aw na zo, na zo, vuikhau alel pahtaang gal a don, ka luonhli aw e, samtui bang pul e.

(b) Hing leng ve vuo, seino ka taang guol, siel bang lien lei luoi nawn lo ding aw, ciin aw ci'ng e, tuoi aw ci'ng e, luonhli dai bang kang maw e.

(a) Khuo muol tulta lungtuoh sen kholna, pham maw a diei hieng a zau lai e.

(b) Phawm maw hi ci'n tongsie ei law suo, si le hing tui bang kigawmna hi'ng tulsing nu hi'ng e.

(a) Khuo muol tulta naa zing nel kai, lie le taang khawl nuomno cing aw e.

(b) Khawl nuom lungsim vangla guol ngaih, sun sawt ning bang ngui na maw nieng aw.

Sieltanni/Zingzuni

Kumtha khuodo a ninini pen sieltanni, gamtanni, zingzuni kici hi. Sieltanni in koima gam sungah pei lo ding, khuo pulam kal lo ding kici hi. Sieltanni, gamtanni a khuopulam kalte tuohsie thei, si thei kici hi. A zieh pen panpini a biehna sielte ahang (agilo) om thei a, dawite in hawi zo sihleh gam sunga om mite bawlsie thei kici hi. Zingzuni in panpini mabangin eima khawng ciet ah kikhawl, zu kine, la kisa hi. Khangno pawl khatte luoi ah kibuol uh a, pawl khatte khawng tuom tuom ah haw in zu sim uhi.

Nisiengni

Kumtha khuodo a nithumni pen nisiengni kici hi. Nisiengni in siel kitang nawn lo, gam kitang nawn lo hi. Gam sung kipei thei ta, khuo

pulam kikal thei ta hi. Nisiengni in eima khawng ciet ah kikhawl a, zu kine hi. Ngahnu, tangval khangnote luoi a kivei pawl om a, khangno tangvalte khawng tuom tuom ah haw in zu sim kawi uhi. Kumtha khuodo late:

(a) Kum kikhenna tulna dawn suongta zoleilen kai dang e ngaih aw e.

(b) Len kai dang e muol kitawi pan, sen ngaih law duong vul ing e nieng aw.

(a) Kumcin khuoning tuino le muol dawn zopaal no aw e, kum khen ding aw e.

(b) Muoldawn zopaal kum khen aw, va lung zuong mau no aw e, he khen ding aw e.

(a) Kum kikhen e muol laam ta, kum khen kaining tui aw e, ning lai no.

(b) Kum khen kaining tuino le cimla lie le taang aw e, ning lai no.

(a) Kum khen ning neh lie le tang kaina, aa aw e tawh, aa aw e tawh lui tum ta ding lawm, ta ding e lawm, ta ding e lawm e.

(b) Aa aw e tawh luitum ta ding, zeinel khau bang sutpi lo a, dawn peng ta ding lawm, ta ding e lawm, ta ding e lawm e.

(a) A gam vangla nutun sieng kawmna, pel maw daw ai zata tong ciemna, kum luong sawt e, kum luong sawt aw e.

(b) Kum luong sawtno gam leng vuikhau, tulta duonga bang, Nan Tal na khau, Nan Tal na khau zun aw cite bang, zun lei lawm aw e, zun lei lawm aw e.

(a) Kum khen ning neh ka len khuong tawina, ka banzal aw genno nam lai e.

(b) Ka banzal aw genno nam lai, damtui nun sieng zata nam lai e.

(a) Gam vangla pan tun sieng kawm maw'ng, nuoilen pengpe'n kum khen zo aw e.

(b) Nuoilen pengpe'n kum khen zo aw, lawta tau e, luon khi ka nul e.

(a) Kei lah pien zil tum bang vuoi kuon ta'ng, pupa khan a zaang vaiva tong suo dang lo, pien zil lai aw e.

(b) Tong suo pien zil va cinlai ah kum khenna ding pengpeleu, thangkhuolkapkawm tawh tong ki dawng se se.

(a) Kei ka heina malgam taangah, tang khuo khal lim the hing khuong, the hing khuong e, the hing khuong aw e.

(b) Tang khuo khal limthe hing khuong e, kum khen ningneh gim hing nam, gim hing nam e, gim hing nam aw e.

(a) Kei ka pien dan hang kikhel khel ta, lel heisa le gimnam huongsel paa, kumcin senle, a paal ngai paal e.

(b) Kumcin senle, a paal ngai paal e, neu sen ka guol ngaite tawh ka dawn ngai zou damtui aw, a luon ngai luong e.

Sawngh sabenni

Kumtha khuodo a nilini pen sawngh sabenni kici hi. Sawngh sabenni in khawng min tawh gam sungah sa tangg kihawi, sa kibeng thei zel hi. Sawngh sabenni in sa a kimat sihleh a zingni zong sa kibeng thei lai hi. Sawngh sabenni a sa tangg kihawi pen 'sawngh tangg hawi' kici hi. Khawng min tawh sawngh tangg a kihawi ciengin khawng kibanglote a kihalnop leh sanot ding, tangg hawi dingin kihal thei hi. Ahi vangin sakap dingin kihal thei lo hi. Sawngh sabenna ah sa mante 'sawngh that, sawngh man' kici in pasal tang zawdeu hi.

Sawnghsa aini

Kumtha khuodo a ningani pen sawnghsa aini kici hi. Sawnghsa ai pen sa ai tahtah hi lo hi. Sa ai tahtah ciengin sa minthang, sapi, sahang kicite beh ki ai hi. Sawnghsa ai ciengin kenglinei gamsa khat popo ki ai thei hi. Sakhi, sasan (saza), sakel, sazuh te ki ai ngailo hinanleh sawnghsa ai ciengin ki ai thei hi. Sawngh sabenni a kiman ahileh saku nangawn ki ai thei hi. Sawnghsa ki aite saphui kibawl lo, saphui ki omsahlo in guolnopsa in kine hi. Sawnghsa ai a kibawl ciengin sawnghsa mante zuhai kipie hi. Sawnghsa mante asi ciengin

sawnghsa la kisa, sawngh zuhai le sawngh saba zong kihawm hi. Sawngh zuhai le sawngh saba pen sawnghsa man ngaite kipie hi. Sawnghsa la: Sawngh e, sawngh e, sa sawngh e, sawngh e. Sawnghsa mante asi ding ciengin a hla gam sungah vah kawi in gamsate not kawi hi ci-in khanglui pupate in upna nei uhi. Tua ziehin gam sungah sa tangg kihawi, sa kinot bangin aham, awging a op leh a sawtlo in sawnghsa mante si ding ci-in upna kinei hi. Sa tangg kihawi bangin, sa kinot bangin gam sunga awgingte 'sahawi ham/the voice of hunter' kici hi. Sawnghsa ai ciengin anei a late kisa deu hi.

(a) Kum kikhen e pusei mungtup sumtuol a sangneu tuong tung, lungdei aw, tuoi kap sang aw e.

(b) Lungdei aw tuoi kap sang aw e, vangkhuo seino in tawi siem aw, pah bang tawi siem aw.

(a) Hung zo to e hung zo to e zaang sang mang in hung zo to.

(b) Zaang sang mang in hung zo to e, nuoi ah pheh taang bang pha'ng e.

(a) Sang ang pei laai ang pei aw e, ka khuo lui luong ang tawn e.

(b) Ka khuo lui luong ang tawn aw e, taangin suol guo bang aw'ng e.

Luoihepni/Vaivenni

Kumtha khuodo a niguhni pen luoihepni, vaivenni kici hi. Vaivenni in luoikhau kisattat in kihem hi. Luoikhau sattat ding luoikol hem ding mi popo kisawl thei lo hi. Luoikhau saattat ngaite beh in luoikhau saattat in luoikol (kiveina singtawnte) zong kumkia cienga zah dingin a inn ah kem hi. Kumtha khuodo ciengin muol biehna le lo thoina ah tungman tawh kibawl siellimte kizangh ahi ziehin kumtha khuodo pen lo sielpieh ci-in na kimatkai hi.

Ginua Khuodo Thu

Zo ngaina ah kumkhat in nivei khuodo kibawl a, kumtha khuodo (new year feast) le ginua khuodo (post harvest feast) ahi hi. Ginua khuodo pen vulpi hla (October) nipikal nina in kibawl hi. Ginua khuodo a kici theina tam bang ahi hi. Zokam in ginua kici pen an

lah zaw hun hi a, Mangkam in post harvest time ahi hi. Khuodo ci ciengin khuo zaangbup an le tui tawh kiva ci nopna ahi hi. Khuodo ci kammal ah 'do' pen Mangkam in 'feed' hi a, 'fight' hilo hi. Zo ngaina khuodo pen khuo zaang bup vaihawmna ahi zeihin khuodo ding ciengin hausa, upate in ani(date) se uh a, taangtawh (taangko) uhi.

Ginua khuodo pen an lah zaw hunin kibawl hi. Nasep awl hun (free time) ahi ziehin la sungah (a) Tukawl tawi kumkhuo i khenna, ningzu khum le aisa aw e. (b) Ningzu khum le aisa aw e, a kumtam ciem lai lei aw e. (a) Khuodo tuonglam va zui tang, a nehna ning ka kineh, valaam tang aw e. (b) A nehna ning ka kineh, va laam tang, lahmai suoh lei, tongnem aw va sang tang aw e, na kici hi. Zo ngaina ginua khuodo ciengin dawithoina, gamthoina om lo hi. Dawinawna, kaunawna zong om lo hi. Ginua khuodo pen niguh bang sawt a; kiginni, taangphoni, panpini, zingzuni, khuoi ai ni, khengleni ahi hi. Khengleni pen vaivenni (atawpni/akhumni) ahi hi.

Kiginni

Ginua khuodo kipatni pen kiginni kici hi. Kiginni in khuosung siengthona dingin gawllam dung kipaw, innhuong imna daikungte kitan, kiheu hi. Khuodo ciengin sa kigo, zu kine, puon kisawp ahi ziehin tui tampi kisam hi. Tua ziehin kiginni in tuikaailam kisiel, tui kizui, tuikai khuom hoilote ahoi tawh kikhel hi. Tuikaai amuot, atawngte atha tawh kikhel hi. Tuikaai sungah muongu a op leh kiheetkhe, kisiengsah hi. Kiginni in um (inn huong sung) zong kipaw, kisieng sah hi.

Taangphoni/ Sagawni

Ginua khuodo a ninini pen taangphoni, sagawni kici hi. Taangphoni in gamkal, lokuon koima om lo hi. Inn ah ki om ciet a, zingmawng nisuo a kipan sun tawntung taang kipho a, zan ciengin (taang) kisu hi. Taangphoni in voh zong kigo hi. Taangphoni pen sagawni zong kici hi.

Panpini

Ginua khuodo a nithumni pen panpini kici hi. Panpini zingmawng in muol lamsiel ding khuo zaangbup inn khat mi khat kikuon a, tu, hei, namtawng (knife) le datang khat (a small gong) kikengin muollam kisiel hi. Muol lamsiel ciengin khuomuol lam dung kipaw in kisiengsah hi. Khuomuol ah gangpi singno (sawtooth oak sapling) a po leh muol sing dingin kikhawi hi. Zo khuomuol atamzaw ah gangpi singkung po hi. Tua gangpi singkungte pawlkhat ama thu a po hi a, pawlkhatte akisuon ahi hi. Saminthang kici vom, ngalh, saguol, taw, zaangsiel, sai, sabung (cinghpi)te akimat ciengin khuomuol ah sa muolsuona, sa vaidotna kibawl hi. Tua ziehin ginua khuodo ciengin khuomuollam kisiel, khuomuol kipaw ahi hi.

Muol lamsiel nasep aman ciengin khuomuol ah mei kitaw, mei kikhusah hi. Tua ciengin hausapa te inn ah um khat tawh zu kila a, zu-um pen taanghlako, sahlako bawl pa in tawi in khuomuol ah taanghla, sahla a ko hi. Tanghlako, sahlako a kibawl ciengin khuo dangte' taanghla (millet spirit), sahla (animal spirit) eima gam ah kihlan (call) hi. Mimbem, taangbem a nehnem nading, i khuo gam sungah sa tampi a op nading deina tawh taanghlako, sahlako kibawl ahi hi.

Taanghlako, sahlako bawl dan: Salzang khuo ah taanghlako akibawl ciengin a khuo veng ahi Phuntong, Taazaang, Lomzaangte' taanghla kiko a, 'Taanghla hung, taanghla hung, Phuntong gam aa taanghla hung, napu tuhna ngai hi ing, napa tuhna ngai hi ing, ka meikhu ang zuon aw. Taanghla hung, taanghla hung, Taazaang gam a taanghla hung, na pu tuhna ngai hi ing, na pa tuhna ngai hi ing, ka meikhu ang zuon aw. Taanghla hung, taanghla hung, Lomzaang gam a taanghla hung, na pu tuhna ngai hi ing, na pa tuhna ngai hi ing, ka meikhu ang zuon aw' ci-in awging tawh taanghla kiko hi.

'Hung' ciciengin 'ang pei in' cina ahi hi. Taanghlako pen 'taanghla hlan = calling millet spirit' ahi hi. Taanghlako aman ciengin sahlako (calling animal spirit) kibawl hi. Sahlako akibawl ciengin taanghlako mabangin, 'sahla hung, sahla hung, ……gam a sahla hung, na pu tuhna ngai hi ing, na pa tuhna ngai hi ing, ka meikhu ang zuon aw'

kici hi. Sahlako akibawl ciengin sagilo kici tawpi, humpi opna gamte amin kilo ngam lo hi.

Taanghlako, sahlako aman ciengin datang (small gong) kitum in khuomuol pan hausapa inn ah kipei hi. Hausapa inn ah ba khat akikhawl zaw ciengin eima inn ciet kizuon hi. Panpini zing an neh masangin khuodo kibawlna tulpite inn ah tulehei an kiva hi. Tulehei an akiva ding ciengin inn sung sutpikhuom zungah lawta (basket) ahi sihleh lawpi (bamboo tray) khat kikoi hi. Tuami lawpi sungah tutang, heitang kikoi hi. Tutang, heitangte kikal ah an le sa kilui hi. Tua banga gamtatna pen 'tulehei anva' kici hi. Panpini zing an neh masangin pawl khatte han ah pei in misi an athah uhi.

Zing an neh zaw ciengin sun tawntung zu kine hi. Zu akineh ding ciengin pasal khanghampen in zu kiphutsah hi. Ama in zubel sungah dawn (bamboo pipe) phut a, zu tawp in akam ah a muom hi. Tua ciengin a zietlam le a veilam ah zu phiit a, 'ka pasien natai aw, ka lungzei natai aw, nipi natai aw, hlapi natai aw, ka pusa natai aw, ka pasa natai aw, ka khuovang natai aw, ka tuivang natai aw, dawisie pusuoh aw, kausie pusuoh aw, cidam sungtum aw, ludam sungtum aw, na neh zaw cieng ne vang, na dawn zaw cieng dawn vang, phiieii' ci-in akam sunga zu vannuoi a zietlam le a veilam ah siekhe hi. Tua ciengin zuphui, zuhai kihawm thei ta, zu kine thei ta hi.

Zingzuni

Ginua khuodo a nilini pen zingzuni kici hi. Zo pupa ngaina khuodo ciengin be min tawh eima tulpite inn ciet ah kikhawlton hi. Zingzuni in biehna lampang hitaleh ngaina lampang hitaleh sep ding, bawl ding aphamaw om lo hi. Khuodo ciengin inn khat zu bel khat kisa (kibawl) a, khuodo khawlna tulpite (khawngtote) in zu bel ni sa (bawl) hi. Khuodo ciengin zu bel tampi om ahi ziehin khuodo pen nithum pan ninga dong sawt thei hi.

Khuoi aini

Ginua khuodo a ningani pen khuoi aini kici hi. Khuoi ai ding a op leh khuoi aini in khuoi ki ai hi. Khuoi aki ai ciengin khuoi sawm pa (khuoisimpa) inn ah khuoi ki ai hi. Khuoi aite in atawm pen zu bel

khat tawh khuoi ai hi. Khuoi ai akibawl ciengin zan hunin kibawl a, phiit kisem, la kisa, lamgui, lamtaang kikai hi.

Khuoi aite asi ciengin siempupa in khuoi a hlan hi. Khuoi a hlat ding ciengin zupeng (zu um) tawi kawmin ciel tung (kemtung) ah a ding hi. Tua ciengin akam ah zu muom in gamlah gal et a, "Khuoi ang pei aw, khuoi ang pei aw, kengkaang ang pei aw, ngalthuum ang pei aw, zanta ang pei aw, sun a ta te'n sun in ang hung aw, zan a ta te'n zanin ang hung aw, ang ai ang thoute hung ding kisam, abawm ding ane ding thopi thovai ang hung aw!" ci-in a kiza miel miel in khuoi a hlan hi. Tua zaw in a kam sunga zu pen hui lah ah 'phiei' ci'n a phiitkhe hi. A sawtlo in khuoi ang tung tahpi hi. Khuoi amu ciengin siempupa in, "Khuoi lam na awn, khuoi lam na awn" a ci hi. Misi pen innsung sutpigei pangli ah kitosah hi. Tho in misiluong abop leh khuoi in heu in petlia pai hi. Ahi vangin khuoi in mite pet lo, de lo hi. Tua ziehin la sungah (a) Paam a vakhuoi hang kisa e, sim lengh ci'ngh e, la na'ngg. (b) Sim lengh ci'ngh e, la na'ngg e, kung tung vaaitho khaam aw e. (a) Vakhuoi hang kem, sang dawn e, sang sing lel a, mang tunnu ning, bel na guol ve vua. (b) Mang tunnu ning, bel na guol ve vua, mengkel tang khau, in na khi ve vua, na kici hi.

Siempute zah zu um pen 'zupeng' kici hi. Zupeng pen a gong ngaat, a gong kawi, a kam lohga ahi hi. Siempute asi ding ciengh a hla in zupeng mut kici hi. Zupeng mut thadam (siempute hla) pen 'penggong' kici hi. Zupeng le zungau kibanglo hi. Zu ngau pen a gong zawl, a gong sau, a gong zum ahi hi. Nupite le ngahnute in sa vaidot, zinmang vaidot ciengin zungau zangh uhi. Khuoi aite in khuoino ne lo ding hi. Khuoi aite in khuoino a neh leh asi ciengh khuoi in a luong ne ding hi, ci-in upna kinei hi.

Khengleni

Khuodo tawpni, khuodo vaivenni pen khengleni kici hi. Khuodo ni bangza sawt taleh a tawpni pen khengleni kici hi. Ginua khuodo ciengin anei a late kisa deu a, la dang zong kisa thei veve hi.

(a) Sunkim sawt a ning bel kiguol, zankim sawt a ninghai kibaang nailo lawm aw e.

(b) Ninghai baanglo taang lalieng pa'n lunglai na zuong man ing lawm aw e.

(a) Taikhuo val ding muol nun nuom hui khi in sem e ngaino, ih tun khuoi bang, ih tun khuoi bang hang va ngaino lawm, ngaino e lawm ngaino e lawm e.

(b). Ih tun khuoi bang ahan tah leh nangma len lai, nangma len lai kithei aw civai e, tun le zuo aw e.

(a) Kei lah ning neh taikhuo val ciem, ngai in khangthei lo taven maw lawm.

(b) Khang thei lo in suonbel tui suong, tah la in hei kawi taven maw lawm.

(a) Tu kawl tawi kum khuo i khenna, ning zu khum le aisa aw e.

(b) Ning zu khum le aisa aw e, akum tam ciem lai lei aw e.

(a) Khuodo tuonglam va zui tang, anehna ning ka kineh, valaam tang aw e.

(b) A nehna ning ka kineh va laam tang, lamai suoh lei, tong nem aw vasang tang aw e.

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I Late uh Gou Manpha ahi

M. Liansuankap[1]

*[**Editorial Note**: Tulai a i khut a um Zou Late laibu khu, i pulepate'n ang nuasie uh gou manpha khat ahi. La leh phungte pen i khangthu, i tawndan, i ngainate leh i lunggeelte hing kawhmutu ahi uhi. Tuaziehin, tam laigel in Zou namte hina leh i nam kipumkhatna suhlatna ah mun pawimaw nei hi. Pu M. Liansuankap in la leh ham tawndan tungtang a thu a sutte'n, i ham leh i bulpi kephit ding dan ang hilchien hi. Khangthate'n zong tam laigel sim in, i nam hina theichieng sem leh igouluo manphate kembit sem dingin i ki hantawh uhi.]*

Lai theina um masang hitaleh, lai theina zah ahi nua in zong; nam khat in ama ham a kiphuoh late, tuamite thubul sutna, khangthu suina ah, a phatuom uhi. Tualeh English ham ngel bang amauh hausatna bul khat ang hita.

Khangmasate in lai theina na neilou uh ahiziehin, sil zousie kam a kihil in na kipesawn uhi. Tuate lah ah khangthu, Siemphui, phung lapi leh a laphuohte uh chite bang ahi. Tuachin siempu tate siempu a hing pang in, thulela saina hausa innsung mite in khankhuo, tawndan, tualeh ngainate a thei deu se uhi.

La in pulepate khankhuo ang hil a, amaun ang nuasie uh gou ahi. Phungletang zousie in Lapi i nei chiet ua, tuaten amauh sulnua tampi ang hil hi. Etsahna in, Manlun Lapi ah, "Ka pienma singta aw, a pieng lah mi umlou e; luntawi tem bang kileh ing, tungchieng

[1] Upa M. Liansuankap is a local novelist, writer, and community and Church elder. He authored *Itna Guitung* (1997) and *Zoulai Patna*, and co-compiled various local songs titled *Zoulangaite* (2012).

vangkhuo sat ing e." Tami in, mi masa hina leh tungchieng vangkhuo sat lamkai ahina genlang in, Khul a hing kipan i hina a genchieng hi. Tuabangma in, Suongkuong Hausa, Pu Zamchinhang in, eilawi adieh in ham kitheituote pa khat hah, nu khat sung a kuon i hina, hichin la in a gen,

A: *Eiteng khawlkhawm, atuom umlou, tun sung khat pan, pieng hi ngeingei e.*

B: *Tun sung khat pan, pieng hi ngeingei e, suopi sanggam, laigui zomte hi ngeingei e.*

Tangthu i neite zong, la ma in umna ahi chi a langsah hi (Dapa tangthu):

A: *Kei ka pienchil in Dapa lenkhuong ka kinei, tawi vang, lam vang, ka chi nou aw e.*

B: *Ni bang ka et ka lenkhuong aw, hei a vai bang tham natai maw? Tawi mawng e, hawl mawng e, lam mawng e.*

Kum chin a Khodou na bawl zel ahi uh chi tam la in ang theisah hi:

A: *Kumkhen ningneh nga bang lam chieng, ngainou pheiphung na suon leh, bang na chi suon, bang na chi suon a; ken ka suon leh ka hichi suon, ka hichi suon a; sendeite toh e, sendeite toh e.*

B: *Vaimang namza nang na ziel leh, bang na chi ziel, bang na chi ziel a; ken ka ziel leh ka hichi ziel, ka hichi ziel, sendeite toh e, sendeite toh e.*

Mihing hinna toh kisai in, silsiem dangte toh kibanglou i hidan tam la in ang hil hi.

A: *Kei lah ka piendan kikhelkhelta e, len leidi leh gimnam khuongsil, kumchin senle, a pal ngai pal e.*

B: *Ken lah ka lenlai zil maw`ng e, tun sung pienpi theisen`guol toh, ka dawn ngai Zoudamtui aw, a luon ngai luong e.*

I socio-political lamkate leh i gam dinmun tam bang in la in na sa uhi:

A: *Sinlai heisiem, zangva bang pil, pienna Zougam sieng nung kawm hiam aw.*

B: *Ngoumeinu`n zel, velou dai bang kai, en awleh pu i Zougam, maimounu lenthang kai ngetngut e.*

I pi leh pute in gamngai late, ki`itna, lunglenna, lungdamna, nopna leh dana, sil zousie amauh hinkhuo a, a tuohte uh la in na sakhe zel uhi.

La i neite uh:

1. Lapi
2. Shimaila
3. Tang`aila; Sapi`aila
4. Sannemla

Lakaite Ineite uh:

1. Zoulakai /Toumunlakai
2. Thangkailakai / Laleh
3. Sannemla

Lapite: Tam phungpi lapite ahileh Zoulakai ahisihleh Toumunlakai a sah ahi. Etsahna in:

A: *Zoulangai tem bang tawina, zuodam`zuopa tang aw e, na tultai maw e.*

B: *Na tultai maw, tullel laisuong muol ah e, na kainai maw e.*

Sannemlakai: Sannemla atamzaw tu a i sahdan ua sah ahi. Thangkailakai ahisihleh Lalehkai:

A: *Tunin lam lei, zing chieng lam lei, thai chieng lam nawn lou ding aw lanu, lanu tangval; lanu tangval hounuom ngainou lawm, ngainou lawm e; ngainou lawm aw e.*

B: *Na lam aw nelkai, kei hing lam vang; kei hing lam vang, na lam aw nelkai, san nelkai aw e.*

La in i Ngaina leh Tawndan ang hil hi. Mishi sawng bawlna ah entalei- mishi vui kuon chieng in, innsung ah phung lapi sah ahi. Tua zaw chieng in shiluong pusuohpi in, innmai leituol ah shiluong lapna nei in, nuatawn-matawn kawm in,

A: *Zaw e, Zaw e, Sazaw e zaw e.*

B: *Za e, Za e, Saza e za e. chin sa uhi.*

Tuazaw in shimaila dangte sa in, shiluong han ah pawpan uhi. Tualeh Tang`aila, Sapi`aila, tualeh tonla chite zong i nei ua, tuate Pu Selchinlang at UZO Golden Jubilee Souvenir ah a tuong hi.

Khristian khang ah zong Pu M. Tongzapau, Behiang Hausa, tualeh Pu S.K. Hau Christian in, Pasian phatna late, Tapidaw La chin in labu khat ana at ua, tuami a la khat, tambang ahi:

A: *Tun Mary aw, kapkap lou aw, Yeshua thel bang thouta e.*

B: *Yeshua thel bang, a thaw nin aw, Angel kawlva lam bang e.*

Kailetla chia minvaw tulai lakaite zong, Pasien zal in tamp i neita uhi. Vangmang Jubilee, Zouvakhu kop, tualeh adg., la ngumngiet tampi zahthei, ngaithei i neita. La in lungsim khoikha in mimal hinkhuo a zelsuoh thei hi. Tuachin mihing lungsim leh theikipna ah, thu sang in la tham sawt zaw ahi. Laphuohte, ham dang apat la letkhete pilvang semsem lei chi nuom i hi.

Tulaitah a Lathabu a lakaite Mizo Pupa lakai apat hing kisiemdoh lakai ahi. Khantanhoi hing pawlutte, tumlamgam mite in Lenkhop la neilou in, zong lengkhawm ngailou uhi. Sannem la ah dawi biehna la umlou in ka thei. Khristian khang ah eima lakaite a la nasa hitalei Pasien la at senglou kinei va chin ka ngaisut hi.

La zong thu ahia, thu zong la ahi veve hi. Eima phuoh late, tualeh i lekhiet thutengte ah pilvan a huoi hi. Etsahna in: Tulai a mishi toh kisai a, a luongdamsa chi bang a hamkhiel khat in luongdapsa a chisiemlou zieh a hing piengkhie thuteng hiding ahi. Damlou ang shisante tungtang ah, "Ka thei hun in ama na dapta (votta chisa nei nawnlou), a beisa nahita," chia gen in a um zel. I zah lezong,

luongdapsa chi ding ahi. Tami thuteng i pulepate in na zanglou uhi, shiluong, ahisihleh a luong a chilel uhi.

Pasien phatna la, ham tuom apat i lekhiette zong ettha dia hoi a um; tuate lah khat, Lathabu No. 56 a tang 3na, "Mansawl khopi ah, munlemuol nei vawt sing"chi a um a, tamna mansawl bangchina e chin, 1984 lai in Pastorte leh Hattuom Upate ka dong a, a lena a theisih ua, hagau in laphuohtu a pieh thuteng ahia, ahibang a zahmai ding ahi; a chi uhi. Hmar ham apat lekhiet ahia, "mansuol khopi" chi ahi. A gen utpen hiding a ka tuot ahileh, "kimansuolna khopi," ahi. Zou ham ah, mansawl chi thuteng kizahna dang umlou in ka thei.

I Laisiengthou ah Jesus pen Jesu chin i zang ua, ang kipatna ham tuomtuomte i et a ahileh;

Ham	Thuteng	Awsuo
Hebrew	Yeshua	Yeh-shoo-ah
Greek	Iêsous	Yay-soos
Latin	Iêsus	Yehsoos
English Jesus	Jee-zus	
Mizo	Isua	Isua

Tamte zousie ah Ye/Je/Ie pen eima ham a i ahileh zi awsuo ahi. Mizo lawgindan na zui hitalei hoi vet ding ahi. Je pen j awsuo a gingsah in, tuachin Jesu chin i zangta uhi. Pasian phatna la khenkhatte ah bang, su chia i kikou vengvung chieng bang in nuom chetlou ahi. su pen min dia i deilou uh, awse gil vawt khat ahi.

Tuaziehin English i zah uh zong hilou, English in a ledohna ham dangte a i zah zong hituomlou, Jesu i chipen sang in Hebrew a Yeshua pen kizang henlen, Ye pen zi a lamging hileh (zishua chi hihenlen, Hebrew ham Yeshua chia at hileh).

Abbreviation

ACLED – Armed Conflict Location and Event Data Project
ADC – Autonomous District Council
ANC – Antenatal Care
BADP – Border Area Development Programme
BOSEM – Board of Secondary Education, Manipur
BSI – Bible Society of India
CBCI – Catholic Bishops' Conference of India
CDSA – Churachandpur District Sports Association
CDSU – Churachandpur District Students' Union
CHC – Community Health Centre
CIIL – Central Institute of Indian Languages
COHSEM – Council of Higher Secondary Education, Manipur
CRPF – Central Reserve Police Force
ECI – Election Commission of India
ELCC – Evangelical Lutheran Christian Church
EPIC – Electors Photo Identity Card
FGD – Focus Group Discussion
GA – General Assembly
GHQ – General Headquarters
GJCC – Golden Jubilee Celebration Central Committee
GoI – Government of India
GSO – Gangte Students' Organisation
HEC – Headquarters Executive Committee
HSLC – High School Leaving Certificate
IAS – Indian Administrative Service
IDI – In-depth Interview
IDP – Internally Displaced Person
IFS – Indian Foreign Service
IPS – Indian Police Service
ISPCK – Indian Society for Promoting Christian Knowledge
JAC-AATB – Joint Action Committee Against Anti-Tribal Bills
JAC-AKT – Joint Action Committee on the K. Tualkhanlian Case
JCA – Jou Christian Association
JNC – Jou National Council

JNIMS – Jawaharlal Nehru Institute of Medical Sciences
JNU – Jou National Union
JNV – Jawahar Navodaya Vidyalaya
JSY – Janani Suraksha Yojana
KBC – Kuki Baptist Convention
KIC – Kuki Inpi Churachandpur
KPA – Kuki People's Alliance
KSO – Kuki Students' Organisation
KZP – Khangthah Zuun Pawl
MCS – Manipur Civil Service
MDC – Member of District Council
MEP – Manipur Evangelical Presbyterian Church
MELC – Manipur Evangelical Lutheran Church
MGP – Manipur Gam Presbytery
MHACR Act, 1967 – Manipur Hill Areas (Acquisition of Chiefs' Rights) Act, 1967
MHADC Act, 1971 – Manipur (Hill Areas) District Council Act, 1971
MHAR, 1947 – Manipur Hill Peoples' (Administration) Regulation, 1947
MIL – Modern Indian Language
MISP – Minimum Initial Service Package
MLA – Member of the Legislative Assembly
MMR – Maternal Mortality Ratio
MSRLM – Manipur State Rural Livelihoods Mission
MVA Act, 1956 – Manipur (Village Authorities in Hill Areas) Act, 1956
NCERT – National Council of Educational Research and Training
NEC – North Eastern Council
NEIGM – North East India General Mission
NERIE – North East Regional Institute of Education
NVivo – Qualitative Data Analysis Software
PCI – Presbyterian Church of India
PHC – Primary Health Centre
PMMVY – Pradhan Mantri Matru Vandana Yojana
RIMS – Regional Institute of Medical Sciences
RWUS – Rural Women Upliftment Society
SCERT – State Council of Educational Research and Training
SDG – Sustainable Development Goal

SHCC – Safeguarding Health in Conflict Coalition
SHRI – Shija Hospitals and Research Institute
SIR – Special Intensive Revision
SSC – Staff Selection Commission
ST – Scheduled Tribe
UGC – University Grants Commission
UN – United Nations
UNFPA – United Nations Population Fund
UNODC – United Nations Office on Drugs and Crime
UPSC – Union Public Service Commission
UMJO – United Manipur Jou Organization
UZO – United Zou Organisation
UZCAM – United Zou Chief Association Manipur
WHO – World Health Organization
ZAU – Zou Artist Union
ZCA – Zou Chief Association
ZCBC – Zo Christian Bible Church
ZCC – Zou Cultural Club
ZCLF – Zou Christian Leaders Forum
ZDC – Zou Development Committee
ZEPADA – Zomi Educational Planning and Development Association
ZGCCC – Zou Gal Centenary Commemoration Committee
ZLS – Zou Literature Society
ZNC – Zomi National Congress
ZOWA – Zou Officers' Welfare Association
ZOWHRO – Zou Women Human Rights Organisation
ZPCS – Zou Presbyterian Church Synod
ZPYF – Zou Presbyterian Youth Fellowship
ZRRDC – Zou Relief, Resettlement and Development Committee
ZSF – Zomi Students' Federation
ZSP – Zou Sangnaupang Pawlpi
ZWC – Zou Working Committee
ZYO – Zou Youth Organisation

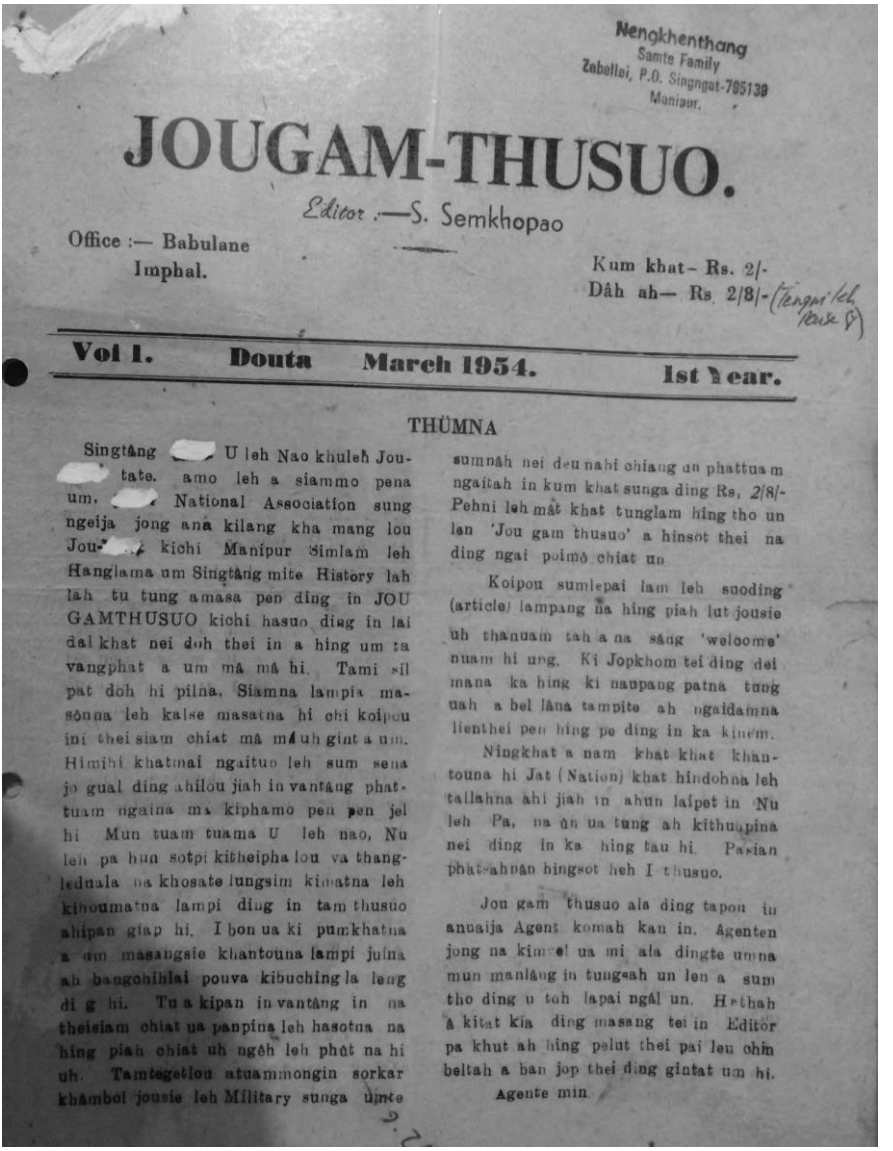
Glossary

Term	Meaning
Behiang	A historic Zou settlement on the India–Myanmar border, significant in the political, cultural, and educational history of the Zou.
Gam	Land or territory, including the ancestral domain and its natural resources.
Gouluo	Inheritance, particularly ancestral inheritance, legacy, or hereditary succession within the Zou customary tradition.
Han La (hanla)	A traditional Zou heroic proclamation, delivered in a loud and spirited voice, in which the performer recounts and celebrates his courageous deeds, including success in warfare or the hunting of dangerous wild animals.
Khodoupawi	The principal traditional festival of the Zou and cognate tribes, celebrating community, thanksgiving, and cultural heritage.
La	Any traditional folk songs of the Zou, performed during rituals, festivals, and social occasions.
Lapi	A traditional Zou clan song that expresses and preserves the identity, history, ancestry, and collective memory of a particular clan group.
Mankhum	A traditional Zou marriage custom in which the bridegroom pays the bride price, usually valued in *Mithun* units, before or on the day of the marriage ceremony.
Pusa (Pasa)	In traditional Zou religion, the revered ancestral spirits or primal forefathers. Ritual offerings and propitiation were performed by families or communities to invoke their protection, promote healing, and ward off illness, calamity, and other misfortunes.
Saliang-Tangseu	*Saliang* — The customary share of meat, usually the front leg of a hunted or slaughtered animal, traditionally reserved for the village chief. *Tangseu* – literally "baskets of grain" A customary tribute, usually paid in rice or paddy, rendered to the village chief for the use of jhum land under traditional Zou customary law.

Tawndan	Customary laws, social norms, and traditional practices governing Zou society.
Ton	A traditional Zou feast of merit and status elevation, hosted by a prosperous individual or family to share their wealth with the community through feasting and ceremonial observances. The celebration conferred social prestige, affirmed generosity and leadership, and strengthened communal solidarity.
Vanken	The obligatory set of bridal household items that a Zou bride is required to bring in from her parental home to her husband's home at marriage. Traditionally, it includes a *Phawi* (handwoven blanket), a Zou shawl, a wooden box, a water pot, a basket with a carrying strap, a hand hoe, and an axe. In addition, a prescribed portion of meat, known as *Mou-Sahou*, is set aside from the animals slaughtered for the marriage feast for the bride to carry to her husband's family.
Zogal Hall	A memorial and community hall commemorating the legacy of the Zou Gal and serving as a venue for important community functions.
Zou Gal	The Zou uprising (1917–1919) as remembered in Zou historical tradition, representing sacrifice, resistance, and collective memory.
Zou Inn	A traditional Zou dwelling or house, symbolising indigenous architecture and domestic life.
Zou Nampi Thumkhawmna	A day of fasting and prayer organized by the United Zou Organization (UZO) to seek the Lord's guidance and blessings for the welfare, unity, and prosperity of the Zou people worldwide.
Zou Tawndan	The set of customary laws, traditional practices, and social regulations governing the social, cultural, and customary life of the Zou people
Zou Zumpi	The supreme traditional court or council of the Zou tribe.
Zolai	The Zou language and its written literary tradition including indigenous script.

Documentary & Photographic Plates

I. UZO ARCHIVES



Nengkhenthang
Samte Family
Zabellei, P.O. Singngat-795139
Manipur.

JOUGAM-THUSUO.

Editor :—S. Semkhopao

Office :— Babulane
Imphal.

Kum khat– Rs. 2/-
Dâh ah— Rs. 2/8/-(Tengai leh Rase 8)

Vol I. Douta March 1954. 1st Year.

THÜMNA

Singtâng [redacted] U leh Nao khuleh Jou-[redacted] tate. amo leh a siammo pena um. [redacted] National Association sung ngeija jong ana kilang kha mang lou Jou-[redacted] kichi Manipur simlam leh Hanglama um Singtâng mite History lah lah tu tung amasa pen ding in JOU GAMTHUSUO kichi hasuo ding in lai dal khat nei doh thei in a hing um ta vangphat a um mâ mâ hi. Tami sil pat doh hi pilna. Siamna lampia masönna leh kalse masatna hi chi koipou ini thei siam chiat mâ mâuh gint a um. Himihi khatmai ngaituo leh sum sena jo gual ding ahilou jiah in vantâng phattuam ngaina ma kiphamo pen pen jel hi Mun tuam tuama U leh nao, Nu leh pa hun sotpi kitheipha lou va thangleduala na khosate lungsim kimatna leh kihoumatna lampi ding in tam thusuo ahipan giap hi. I hon ua ki pumkhatna a um masangsie khantouna lampi juina ah bangchihlai pouva kibuching la leng di g hi. Tu a kipan in vantâng in na theisiam chiat ua panpina leh hasotna na hing piah chiat uh ngeh leh phût na hi uh. Tamtegetlou atuammongin sorkar khâmboi jousie leh Military sunga ümte sumnâh nei deu nahi chiang un phattuam ngaitah in kum khat sunga ding Rs. 2/8/- Pehni leh mât khat tunglam hing tho un lan 'Jou gam thusuo' a hinsot thei na ding ngai poimö chiat un.

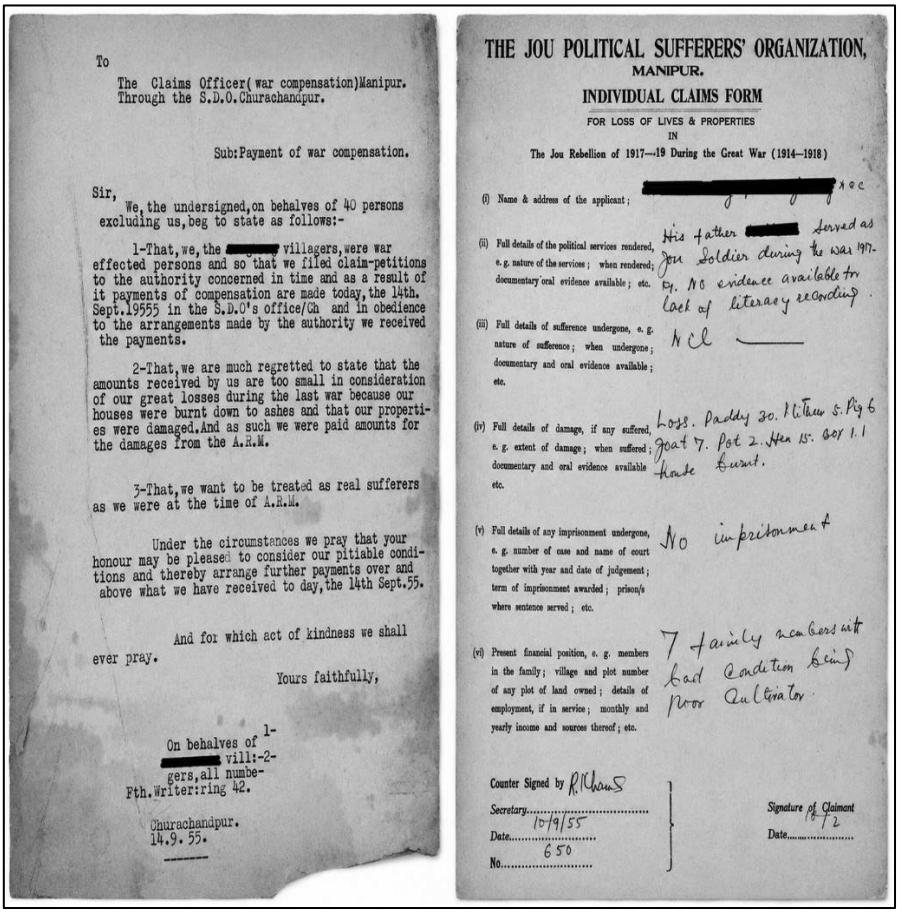
Koipou sumlepai lam leh suoding (article) lampang na hing piah lut jousie uh thanuam tah a na sâng 'welcome' nuam hi ung. Ki Jopkhom tei ding dei mana ka hing ki naupang patna tung uah a bel lâna tampite ah ngaidamna lienthei pen hing pe ding in ka kinem.

Ningkhat a nam khat khat khantouna hi Jat (Nation) khat hindohna leh tallahna âhi jiah in ahun laipet in Nu leh Pa, na ün ua tung ah kithuapina nei ding in ka hing tau hi. Pasian phat-ahnân hingsot heh I thusuo.

Jou gam thusuo ala ding tapon in anuaija Agent komah kan in. Agenten jong na kimcel ua mi ala dingte umna mun manlâng in tungsah un len a sum tho ding u toh lapai ngâl un. Hathah â kitat kia ding masang tei in Editor pa khut ah hing pelut thei pai leu ohin beltah a ban jop thei ding gintat um hi.

Agente min.

Zogam Thusuo (March 1954): The first news bulletin in the Zou language, published and edited by S. Semkhopao from its office in Imphal.



To

The Claims Officer(war compensation)Manipur.
Through the S.D.O.Churachandpur.

Sub:Payment of war compensation.

Sir,

We, the undersigned,on behalves of 40 persons excluding us,beg to state as follows:-

1-That,we, the [redacted] villagers,were war effected persons and so that we filed claim-petitions to the authority concerned in time and as a result of it payments of compensation are made today, the 14th. Sept.19555 in the S.D.O's office/Ch and in obedience to the arrangements made by the authority we received the payments.

2-That,we are much regretted to state that the amounts received by us are too small in consideration of our great losses during the last war because our houses were burnt down to ashes and that our properties were damaged.And as such we were paid amounts for the damages from the A.R.M.

3-That,we want to be treated as real sufferers as we were at the time of A.R.M.

Under the circumstances we pray that your honour may be pleased to consider our pitiable conditions and thereby arrange further payments over and above what we have received to day,the 14th Sept.55.

And for which act of kindness we shall ever pray.

Yours faithfully,

On behalves of 1-[redacted] vill:-2-gers,all numbe-Pth.Writer:ring 42.

Churachandpur.
14.9.55.

THE JOU POLITICAL SUFFERERS' ORGANIZATION,
MANIPUR.

INDIVIDUAL CLAIMS FORM

FOR LOSS OF LIVES & PROPERTIES
IN
The Jou Rebellion of 1917—19 During the Great War (1914—1918)

(i) Name & address of the applicant; [redacted] Age

(ii) Full details of the political services rendered, e. g. nature of the services; when rendered; documentary oral evidence available; etc. His father [redacted] served as Jou Soldier during the war 1917. Ex. No evidence available for lack of literacy recording.

(iii) Full details of sufference undergone, e. g. nature of sufference; when undergone; documentary and oral evidence available; etc. Nil

(iv) Full details of damage, if any suffered, e. g. extent of damage; when suffered; documentary and oral evidence available etc. Loss. Paddy 30. Kithen 5. Pig 6 Goat 7. Pot 2. Hen 15. Cot 1. 1 House burnt.

(v) Full details of any imprisonment undergone, e. g. number of case and name of court together with year and date of judgement; term of imprisonment awarded; prison/s where sentence served; etc. No imprisonment

(vi) Present financial position, e. g. members in the family; village and plot number of any plot of land owned; details of employment, if in service; monthly and yearly income and sources thereof; etc. 7 family members with bad condition being Poor Cultivator.

Counter Signed by R.Chaus
Secretary.....
Date..... 10/9/55
No..... 650

Signature of Claimant
Date..... 10/9/55

Yeat 1955: War compensation petition and individual claims records of Zou (Jou) political sufferers following the Zou Gal (1917–1919). The documents include a collective petition dated 14 September 1955 seeking enhanced compensation and an individual claims form recording wartime losses and property damage. (Source: UZO General Headquarters Archives.)



Zou (ZSP) Cultural Troupe participating in the Republic Day Celebrations, New Delhi, 1978.



Prime Minister Morarji Desai with members of the Zou (ZSP) Cultural Troupe at the Republic Day celebrations, New Delhi, 1978.



The 48th *Zomi Namni* Celebration, organised by UZO, 20th February 1996 at Zogal Hall, Zoveng.



The 93rd Zou Gal Day Observance organised by UZO, 17th March 2013 at Zogal Hall, Zoveng, Lamka.



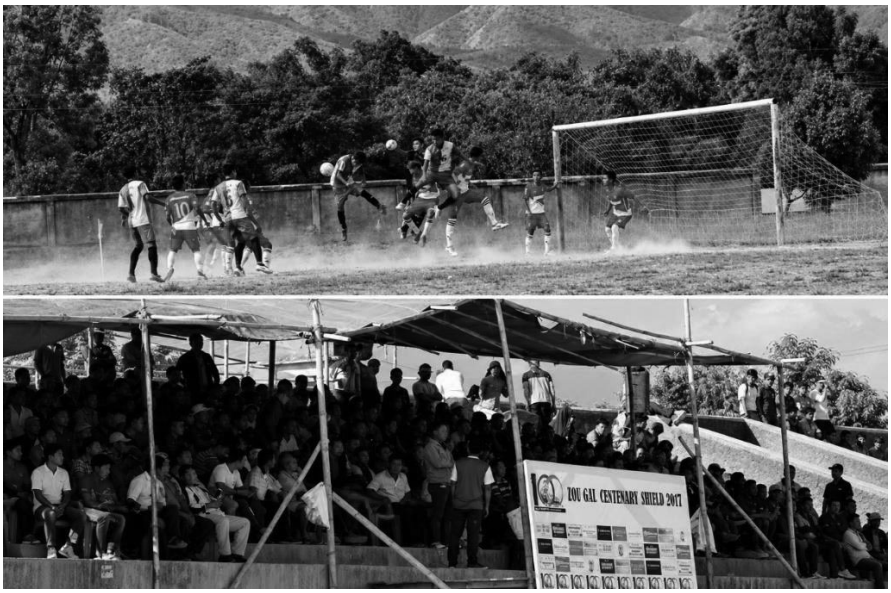
Delegates from UZO India, UZO USA, and UZO Myanmar participating in the First Joint Meeting of the Indo-Myanmar United Zou Organisation, pertaining to common literature, co-hosted by UZO Moreh Block and UZO Tamu, as part of the cross-border programme at Moreh (India) and Tamu (Myanmar), on 15 March 2016.



Closing ceremony of the *Zogal Memorial Shield Football Tournament*, featuring the final match and presentation of the championship trophy to the winning team (BYF), at Lamka Public Ground, Churachandpur, on 20 June 2015. The tournament was held from 23 May to 20 June 2015.



The *Zou Gal Centenary Volleyball Tournament* was organised at Awnchinkap Khuo, Churachandpur, from 7 to 11 November 2017, as part of the Zou Gal Centenary commemorative celebrations.



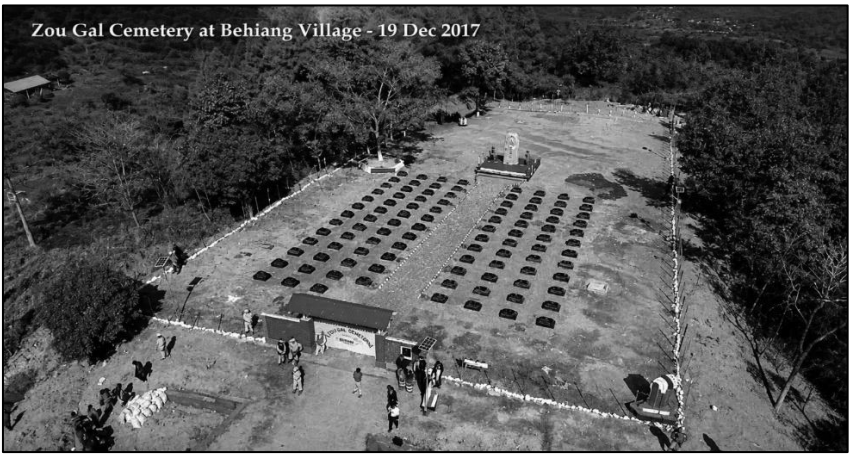
Opening match of the *Zou Gal Centenary Football Tournament*, played on 16 November 2017 at Peace Ground, Tuibong, Churachandpur, marking the commencement of the centenary commemoration.



Address by UZO President Pu Chinlunthang during the closing ceremony of the Zou Gal Centenary Football Tournament at Lamka Public Ground on 6 January 2018.



The Grand Finale: Lenlai FC receiving recognition as champions during the closing ceremony of the Zou Gal Centenary Shield (2017) at Lamka Public Ground, Churachandpur, on 6 January 2018.



Bird's-eye view of the completed Zou Gal Cemetery at Behiang Village on its official inauguration in December 2017.



Shri N. Biren Singh, Chief Minister of Manipur, inaugurating the Zou Gal Cemetery Complex by cutting the ceremonial ribbon at Behiang on 19 December 2017. Also present were UZO President Chinlunthang, Singngat MLA Ginsuanhau, Churachandpur MLA and Minister V. Hangkhanlian, ADC Chandel Chairman Sheshei Zou and other distinguished guests.



The Zou Gal Centenary Memorial Monument (*Nampi Suongphum*) at Behiang, Churachandpur, erected by the United Zou Organisation (UZO), General Headquarters, to commemorate the centenary of the Zou Gal (1917–1919), and unveiled on 19 December 2017.



The arrival of the Chief Guest, Shri N. Biren Singh, Chief Minister of Manipur, at Behiang Village for the Zou Gal Centenary Commemoration on 19 December 2017. The event marked the inauguration of the Zou Gal Memorial Cemetery Complex and the release of *A History of the Zou People*. *(Source: BJP Manipur official social media post.)*



Delegates from UZO–USA, UZO–Myanmar, and UZO–India during the Second Joint Meeting of the United Zou Organisation, held at Tamu Myanmar, in March 2018.



Development of the *Zou Gal Memorial Ground* at Lunmual, Singngat Sub-Division, near NH-102B, showing completed ground-levelling work on the site, donated by the Chief of Lunmual Village, winter 2019.



Singngat MLA Pu Chinlunthang along with officials of the District Administration, security personnel, and representatives of the United Zou Organisation (UZO) at the Zou Gal Memorial Cemetery Complex, Behiang, during the celebration of *Azadi Ka Amrit Mahotsav* and the hoisting of the Indian National Flag on 13 August 2022. The programme, organised by the District Administration, Churachandpur, recognised the Zou Gal Memorial Cemetery Complex as a *site of historical significance*.



The Zou Script (Zou Laiteng) Monument being dedicated and inaugurated during the Zou Gal Day cum Zou Ton celebration at the Zou Gal Memorial Cemetery Complex, Behiang, on 17 March 2023.



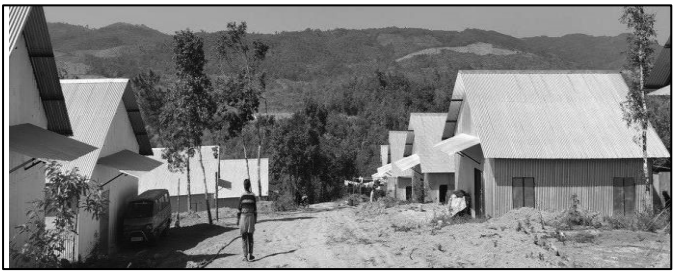
Inauguration and dedication of the *Zou Nampi Thumna Muol* (Prayer Mountain) by Bishop Rev. Khupdoukhen in 13 October 2025 at Behiang

Village, Churachandpur District, as a place of prayer, spiritual reflection, and community devotion.



UZO President Pu Thangzamang Zou inaugurating the Resettlement Centres at in Churachandpur district. The centre was established under the initiative of the United Zou Organisation (UZO), General Headquarters, to provide shelter and support for internally displaced Zou families affected by the 2023 ethnic conflict in Manipur.





Selected resettlement centres for internally displaced persons (IDPs) established under the initiative of the United Zou Organisation (UZO), General Headquarters, up to 2025. (*Source: UZO General Headquarters Archives)*



AN INDEPENDENT DAILY NEWSPAPER

ZOGAM TODAY

OUR TODAY : OUR FUTURE & HISTORY

JUNE 27, 2026 SATURDAY VOL XIII/203 RNI : MANBIL/2013/54930 Email: zogamtoday@gmail.com Website: zogamtoday.com Contact: (0)9612943433 PAGES 2 Rs. 5.00

UZO Platinum Jubilee lopna ding toh kisai kisahkholna um zing

Lamka, June 26: United Zou Organisation (UZO) Platinum Jubilee ahing tung ding November 24, 2026 chieng a Singngat (H) mun a lopna ding toh kisai in kisingsahna peinom zel in, Jubilee committee, sub-committee tuontuom kiphutkhie in panlahna um zing hi. Zam'iv Finance Committee te'n meeting a neizaw un tuni'n Singngat ah MLA Singngat leh Chairman, Stone Committee UZO Platinum Jubilee lamkai in Singngat (H) Hausa Pu Haukholian Munhau tenna inn ah meeting um hi.

Tam hun ah Pu S. Nengkhanlun, General Secretary UZO GHQ, Upa Ginthang, Secy (Home) UZO GHQ te leh mi poimaw hunkhop in meeting uap uhi.

Tuaban ah UZO, ZYO leh ZSP Singngat Block leh Singngat Block sung a UZO Unit lamkai mi 30 ding vel meeting ah pang in Jubilee vai toh kisai panlah ding dan genkhawm uhi.

Tualeh maban ah Singngat mun a nasep-silbawl kituzawh na ding leh kivaihawmna lemtanzawh na ding gel na in UZO Platinum Jubilee Residence Working Committee phutkhie ua. Chairman - Pu Khupmuan, Secy, UZO Singngat Block; Secretary - Pu Lamsuan, Secy (Org) UZO Singngat Block; Vice Chairman - Pu Kamsei, President ZYO Singngat Block; Jt. Secy - Pu LK Lalbei, President - ZSP Singngat Block; Finance Secy - Nh Niangngailian leh Treasurer - Nh Chinngaihau te guot ua, tuaban ah Member ding in, UZO leh ZYO Singngat Block sung a Unit President leh Secretary jousie guot uhi.

Tuaban ah, June 30, 2026 (Tuesday) chieng in UZO Platinum Jubilee suong pha na ding mun ah social work nei uh ahidan thutut kimu hi.

Meeting jou in Jubilee suong pha na ding mun leh ZSP Library leh Zo Inn lam na ding mun ban ah, Jubilee chieng a Hall lam na ding mun, Ann hnaon leh neh na ding mun leh Parking ding munte etkhietna nei uhi.

UZO Platinum Jubilee Celebration Committee lamkaite apat thutut kimudan in, November 24, 2026 chieng a UZO Platinum Jubilee lopna ding toh kituoh a, Hattuomte, Pawlpi tuontuomte leh khuo leh veng koten'in program dang bawl lou ding in ngetna thusuo ana bawl jouta uh ahidan gen ua, tuaban ah Jubilee Siel 10 in kilawn ding a, Zou khangthlu Laibu honna, Suong honna, Zo Inn leh ZSP Library honna leh a dangdang vaiguon zong um ding hi.

DC CCPur in Unau Day uap

Lamka, June 26: Centre for Community Initiative (CCI) saina in tuni'n Auditorium, Gospel Centenary Hall, New Lamka ah Unau Day (A day of siblings with Disabilities) zahna um hi.

Program hun ah Chief Guest Krishna Kumar, IAS, Deputy Commissioner, Churachandpur in persona with disability te dopkangnu ding a CCI leh parents te'n pan alahna tung ah patat buoi asuh thu gen in Constitution leh tunailam a Supreme Court & High Court judgments dungzui in mijousie rights & dignity kepbit chiet ding chi hi.

District Administration in ahileh specially-abled person te welfare, education & empowerment bawlna ding a pan alah kawnkawm in UDID, scholarships and distribution of assistive aids - wheelchairs, smart sticks and artificial limbs tungtawn a hamphatna amu theina ding in zong pantouna ding a pan alah zing lai in specially-abled personte dopkangnu ding in zong mopuonna liarpi tah nei ahina ah mipi'n zong government panlahna kithuopi a nungh-uop ding chi'n gen hi.

Program hun ah conductor in Hatngaikim & Gounguhlun, Physiotherapist pang a, Sign Language Interpreter in Parnui Vaiphei, Special Educator leh Welcome Address in Pausamlal Guite, Manager (MARC), CCI pang hi.

Zabeth Ngailianvung, PO (NCF) leh Paul Rozarhen, PC (Advocacy) lamkaina in Ginmalsawm Tonsing Award leh Social Inclusion Award hawmna um a, tuunah DC-CCP, Seiminthang Lenthang, Addl. DC, CCP leh Board Chairman, CCI Vanlallian te'n Thangchonsei Kipgen, Class X of Elcism High School, Taithangmawi, Special Blind School, Durtlang, Aizawl leh YPA Bungmual Unit & ECA Mission Department, E

NPCCHH and DTFI on NID Intensified Pulse Polio Immunization meeting um

Lamka, June 26: Deputy Commissioner-cum-Chairman, District Health Society (DHS), Churachandpur, Krishna booth 331 set up bawl in um chi hi.

Polio boot a zeng dalna damdoi dawnthei lou naupang te'n damdoi a

Meeting sung in district public health, climate-sensitive health challenges, heatwaves and coldwaves, air pollution-

Singngat MLA in khosung lampi bawl sah



Preparations for the United Zou Organisation (UZO) Platinum Jubilee (1954–2024), planned for November 2026, featured in *Zogam Today*, marking one of the earliest newspaper reports on the forthcoming celebration.

UZO members and volunteers inspecting a massive natural boulder in a forested area for the proposed UZO Platinum Jubilee Monument, in mid-2026.

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II. ZYO ARCHIVES



Dedication and laying of the foundation stone for the proposed Zou Youth Organisation (ZYO) Hall at Awnkapveng, Churachandpur, on 15 October 2019. The project was undertaken to establish a permanent headquarters for the Organisation.



The Zou Youth Organisation (ZYO) Cultural Hall was dedicated and inaugurated on 6 March 2021 by Rev. Zamlianpau, in the presence of the Chief Guest, Pu V. Hangkhanlian, Hon'ble Minister and MLA, Pu Chinlunthang, President of UZO, Pu Nangzathang, President of ZYO, and other dignitaries.



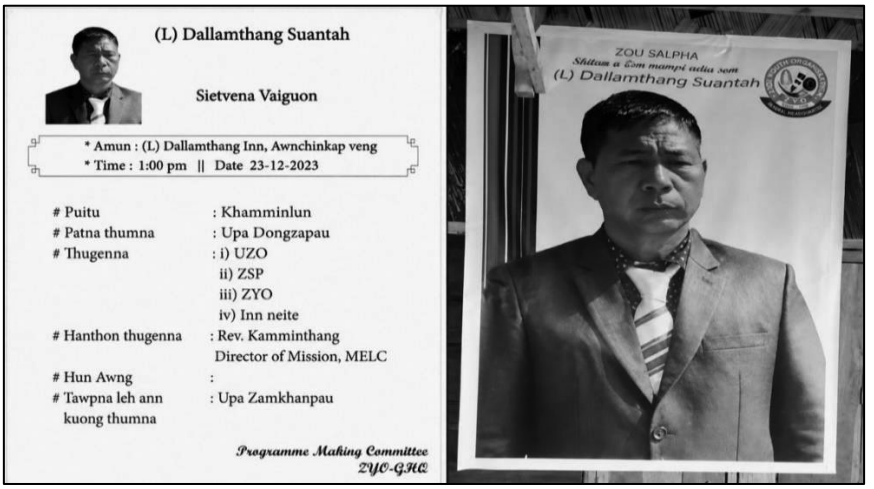
Inauguration of the Zou Youth Organisation (ZYO) Ambulance in 12 October 2020, marking a significant milestone in strengthening community-based emergency medical and humanitarian services.



The Zou Youth Organisation (ZYO) inaugurated its cemetery at V. Bethel Village, Churachandpur, on 29 August 2020. The site was established on land donated by the Village Chief in memory of his father, Late Vumchinkhup, who had served as President of the United Zou Organisation (UZO), General Headquarters.



ZYO leaders visiting COVID-19 quarantine centres established and managed by the organisation in and around Lamka, distributing essential relief materials sponsored by the UZO-Ghq. to the inmates during the COVID-19 pandemic.



A Tribute to the Braveheart: ZYO-GHQ and UZO leaders paying a condolence visit to the family of (Late) Pa Dallamthang, Ambulance Driver and Information Secretary of ZYO-GHQ, at Awnchinkap Village, after his death during the 2023 Manipur conflict. A pig was presented to the bereaved family as a traditional expression of condolence and community support.



Since the 2023 Manipur conflict, ZYO-GHQ has coordinated the collection and distribution of relief assistance in cash and kind to internally displaced persons (IDPs), delivering aid received from government agencies, individuals, civil society organisations, churches, and other donors.



THE SUB-DIVISIONAL ADMINISTRATION
Singngat Sub-Division, Churachandpur District

CERTIFICATE OF APPRECIATION
Awarded to

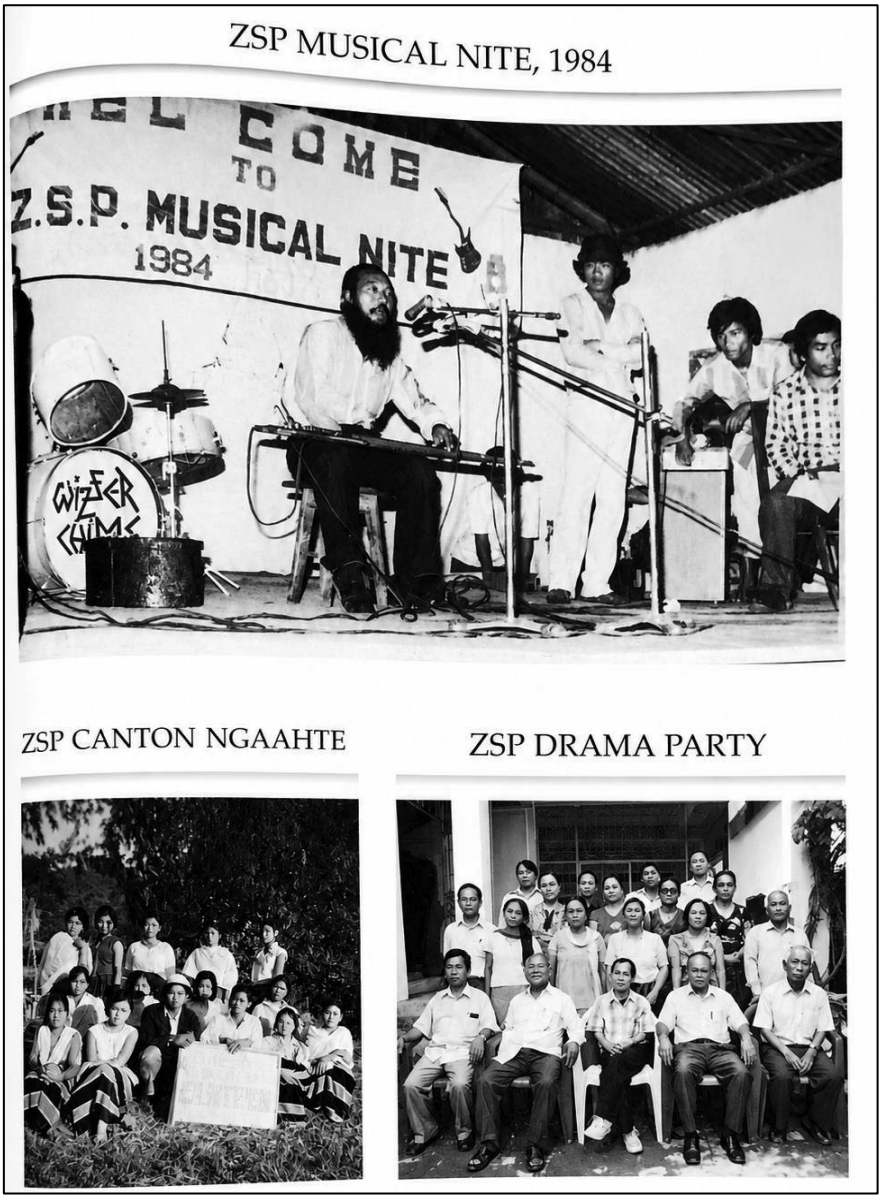
ZOU YOUTH ORGANISATION, GENERAL HEADQUARTERS
Philantrophic Organisation

In recognition for their outstanding performance and dedicated service, contributing significantly to the spirit of patriotism and community development on the occasion of Independence Day, 2025.
Your exemplary efforts, commitment, and sense of responsibility have brought pride and honour to our community, reflecting the true essence of our nation's values.
We hereby express our sincere appreciation and gratitude for your valuable contribution.

Samuel Tongminlen Lhungdim, MCS
SDO/BDO Singngat

Zou Youth Organisation (ZYO), General Headquarters, receives the Certificate of Appreciation from the Sub-Divisional Administration, Singngat, in recognition of its dedicated humanitarian service and outstanding contribution to community development, on the occasion of India's 79th Independence Day, 2025.

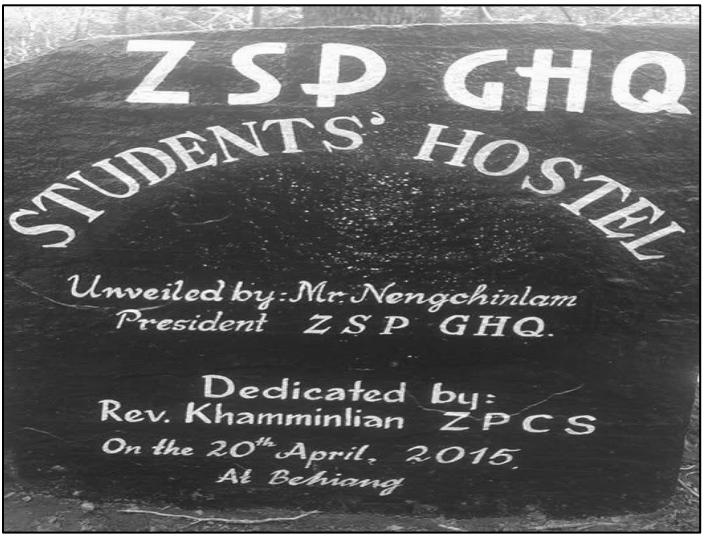
III. ZSP ARCHIVES



Early Years of the Zou Sangnaupang Pawlpi (ZSP), 1980s: Photographs capturing the formative years of ZSP, highlighting its cultural, literary, musical, and dramatic activities that fostered leadership, unity, and community engagement among Zou youths.



ZSP-GHQ Office Bearers, 2009–2012: This leadership laid the foundation for the development and implementation of the Education Policy adopted by UZO-GHQ, beginning in 2010.



The foundation stone of the ZSP GHQ Students' Hostel was unveiled at Behiang by Pu Nengchinlam, President, ZSP GHQ, and dedicated by Rev. Khamminlian, Pastor, ZPCS Tuivai Presbytery. The ceremony was attended by community leaders, church elders, and ZSP representatives from Lamka, Singngat, and Behiang Blocks.



Presentation of the ZSP Memorial Foundation Trust Awards at Zogal Hall in 2017, recognizing outstanding academic achievement and encouraging excellence among Zou students as part of the organisation's commitment to educational advancement.



Leaders of the Zou Sangnaupang Pawlpi (ZSP), General Headquarters, during an educational tour to Behiang, visiting schools and students to conduct awareness and motivational programmes for students on 13 February 2024.



***Felicitation Programme for Class X Graduates, St. Mary's School, Behiang (August, 2024)*:** ZSP General Headquarters honouring the successful Class X (11th Batch) candidates of St. Mary's School, Behiang, a ZSP-sponsored school, in recognition of their academic achievement and as an encouragement for higher education and future success.



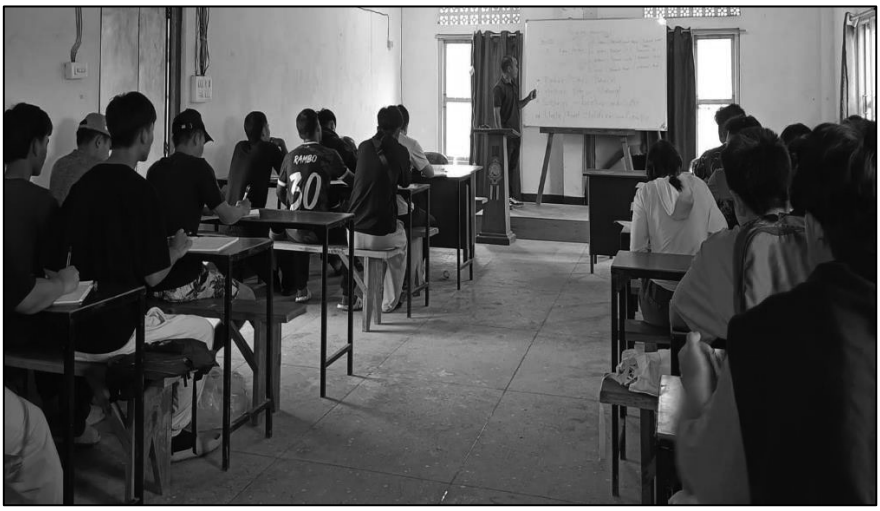
Zou Sangnaupang Pawlpi, Chandel Joint Headquarters successfully completed its One-Month Complimentary Mathematics Coaching (Foundation Course) on 8 April 2025.



Thanksgiving-cum-Felicitation Programme for Civil Service Achievers (7 April 2026): Organised by the Zou Sangnaupang Pawlpi (ZSP), General Headquarters, and other Zou social bodies at Tangpijol Village, this special programme honoured the outstanding achievements of Mr. Calvin Ginminlien Zou (AIR 134, UPSC Civil Services Examination 2025–26), Ms. Chiinzoukim Tungnung (UPSC- Indian Revenue Service), Mrs. Chinpilhing Kipgen (UPSC- Indian Forest Service), and Mr. James Khaiminthang Zou (UPSC- Indian Statistical Service).



ZSP Meritorious/ Foundation Trust Award Winners & Sponsors, 2026.



ZSP GHQ conducts a Free SSC Foundation Course every year, providing aspiring job seekers with a level playing field and better opportunities to compete in competitive examinations.

Documentary Record of Zou Sangnaupang Pawlpi (ZSP), Lamka Block (1990–2028)

Tenure	Office Bearers	Major Activities
1990–1993	President: H. Kapneithang Secretary: Lianzapau Samte	• Organised Quiz Competition. • Organised Debate Competition. • Conducted Lamka Block ZSP Conference. • Transitioned from Khuga Valley ZSP to Lamka Block ZSP.
1993–1999	**President:** Thangkhongam **Secretary:** Ginsuanlal Samte	• Organised Study Camp. • Conducted free coaching classes for Class X Board Examination candidates.
1999–2007	**President:** Lunginthang Munluo **Secretary:** Benjamin Haumuan	• Continued free coaching classes for Class X Board Examination candidates.
2007–2016	**President:** M Zamkholian **Vice – President:** Suanlyan Tungnung **Secretary:** Benjamin Haumuan **Jt. Secretary:** Thangminlian **Finance Secy.:** T. Pumminlal **Treasurer:** Liannu **Info & Pub. Secy:** Thangminlun **Games & Sport:** Thangminlun **Education & Stastistic Secy:** Bethy **Arts & Culture:** Sanglian	• Unit elections. • Mobilised funds for ZSP Golden Jubilee. • Organised annual sports. • Facilitated participation in Golden Jubilee Sports & Cultural Meet. • Assisted Zou students contesting Churachandpur College Students' Union elections.
2016–2022	**President:** Lianzagou Zou **Vice – President:** M. Kamneithang **Secretary:** Rejoice Mangkhanlian **Asst. Secretary:** Sianmuanthang **Finance Secy cum Treasurer**: Rose Muanching	• Introduced membership identity cards. • Organised Freshers' Meet. • Compiled student statistics. • Conducted Annual Sports Meet.

	Info & Pub. Secy: Manlun Lunhaumang leh T. Douminlian **Games & Sport:** M. Liankhohau **Education & Stastistic Secy:** KK Manlun	
2022–2026	**President:** Siantungnung Zou **Secretary:** Alvin Ngamminlun Zou **Finance Secy:** Lianminlun **Treasurer:** Tabitha Toikim Mantuang **Information Secy**: David Seiminlun **Education Secy:** Lalminthang	Organised Freshers' Meet (2022). *Chief Guest:* Upa Chinkhenpau, General Secretary, ZSP-GHQ *Guest of Honour:* Dr. S. Thangboi Zou *Functional President:* Chairman, ZGMS.
2026–2028	**President:** M Kam David **Vice-President:** L Michael Kholon Zou **Secretary:** Haulunlal Zou **Joint Secretary:** Mangminlun Zou **Information & Publicity Secy:** M. Chinlian **Finance:** Prena Mangngaihching **Treasurer**: Niangngaihlun **Education Secy:** David Seiminlun **Education Assistant:** Khaisuanmung **Games & Sports Secretary:** Sehminlen Hangshing **Games and sports assistant:** David Vungminlian **Arts and culture Secretary:** Chingmuanniang **Arts and culture assistant:** Nemhoisiam **Executive Member**: David Thangsianmuan	• Conducted three-day free coaching classes for Class X Board exam. candidates.

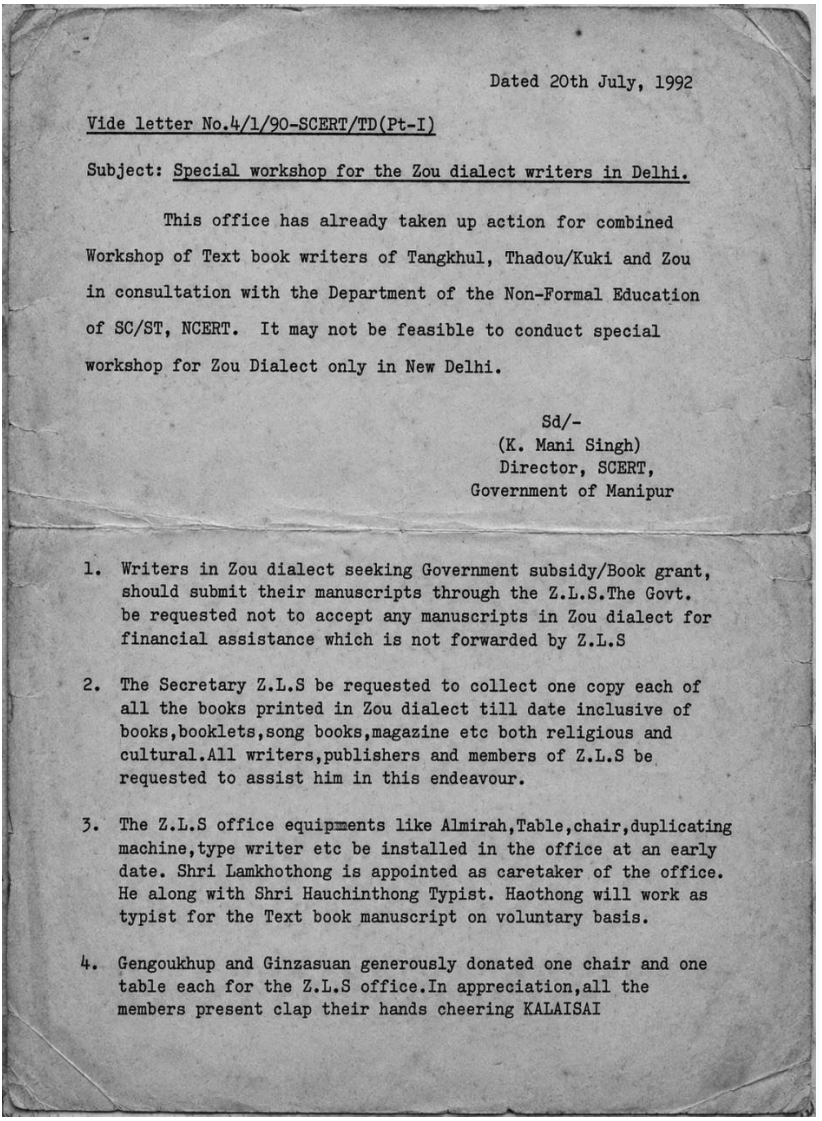
Source: Mr. Lianzagou Zou, 2026.

ZSP Lamka Block Study Camp and Felicitation Programme, 2026

Particulars	Details
Date	18 July 2026
Venue	Lamka Coaching Centre, Lamka
Organiser	ZSP Lamka Block
Occasion	Felicitation Programme following the Study Camp
Chief Guest	Pu Lalneu Tungnung (DCO, Churachandpur)
Guest of Honour	Pu Lamsiemmuan Taithul
Principal Activities	Prayer, welcome address, speeches, presentation of mementoes to successful students, acknowledgement of sponsors and volunteers.
Significance	Recognised students who participated in the Study Camp launched on 9 December 2025 and acknowledged community support for educational advancement.

Source: Mr. Lianzagou Zou, 2026.

IV. ZLS ARCHIVES



Dated 20th July, 1992

Vide letter No.4/1/90-SCERT/TD(Pt-I)

Subject: Special workshop for the Zou dialect writers in Delhi.

This office has already taken up action for combined Workshop of Text book writers of Tangkhul, Thadou/Kuki and Zou in consultation with the Department of the Non-Formal Education of SC/ST, NCERT. It may not be feasible to conduct special workshop for Zou Dialect only in New Delhi.

Sd/-
(K. Mani Singh)
Director, SCERT,
Government of Manipur

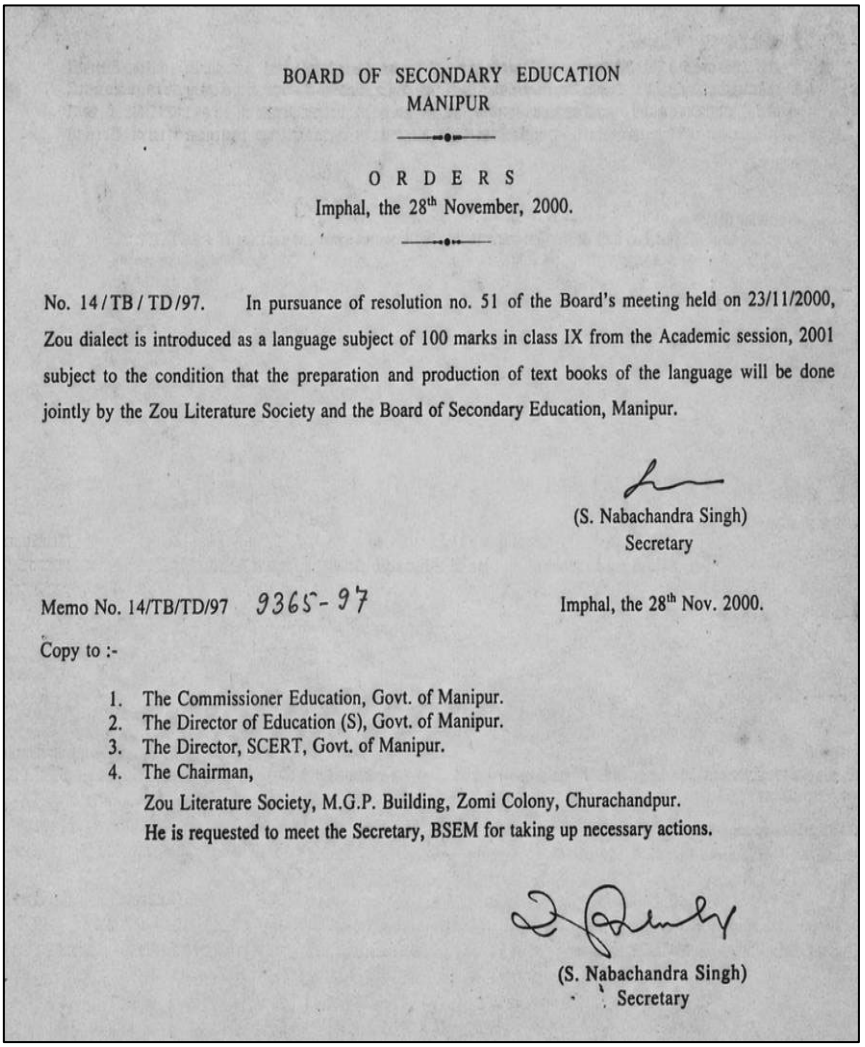
1. Writers in Zou dialect seeking Government subsidy/Book grant, should submit their manuscripts through the Z.L.S.The Govt. be requested not to accept any manuscripts in Zou dialect for financial assistance which is not forwarded by Z.L.S

2. The Secretary Z.L.S be requested to collect one copy each of all the books printed in Zou dialect till date inclusive of books,booklets,song books,magazine etc both religious and cultural.All writers,publishers and members of Z.L.S be requested to assist him in this endeavour.

3. The Z.L.S office equipments like Almirah,Table,chair,duplicating machine,type writer etc be installed in the office at an early date. Shri Lamkhothong is appointed as caretaker of the office. He along with Shri Hauchinthong Typist. Haothong will work as typist for the Text book manuscript on voluntary basis.

4. Gengoukhup and Ginzasuan generously donated one chair and one table each for the Z.L.S office.In appreciation,all the members present clap their hands cheering KALAISAI

ZLS Resolution, 1992: ZLS adopted resolutions pursuant to the SCERT directive of 20 July 1992, strengthening Zou-language textbook development, publication, documentation, and the functioning of its office
(Source: ZLS Secretary Archives, ZLS, 2026)



BOARD OF SECONDARY EDUCATION
MANIPUR

O R D E R S
Imphal, the 28th November, 2000.

No. 14/TB/TD/97. In pursuance of resolution no. 51 of the Board's meeting held on 23/11/2000, Zou dialect is introduced as a language subject of 100 marks in class IX from the Academic session, 2001 subject to the condition that the preparation and production of text books of the language will be done jointly by the Zou Literature Society and the Board of Secondary Education, Manipur.

(S. Nabachandra Singh)
Secretary

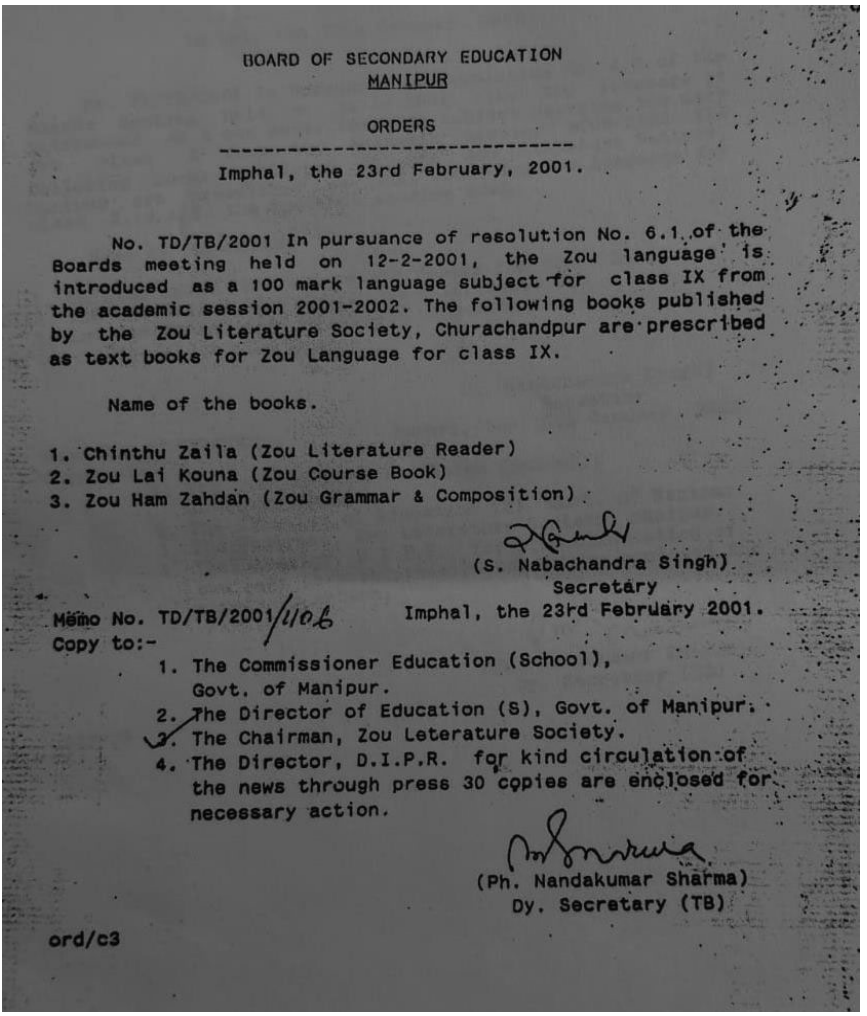
Memo No. 14/TB/TD/97 9365-97 Imphal, the 28th Nov. 2000.

Copy to :-

1. The Commissioner Education, Govt. of Manipur.
2. The Director of Education (S), Govt. of Manipur.
3. The Director, SCERT, Govt. of Manipur.
4. The Chairman,
   Zou Literature Society, M.G.P. Building, Zomi Colony, Churachandpur.
   He is requested to meet the Secretary, BSEM for taking up necessary actions.

(S. Nabachandra Singh)
Secretary

Board of Secondary Education, Manipur Order, 28 November 2000: Officially introduced Zou dialect as a 100-mark language subject in Class IX from the 2001 academic session, with textbook development to be undertaken jointly by the Zou Literature Society (ZLS) and the Board (*Source: ZLS Secretary Archives, ZLS, 2026*).



BOARD OF SECONDARY EDUCATION
MANIPUR

ORDERS

Imphal, the 23rd February, 2001.

No. TD/TB/2001 In pursuance of resolution No. 6.1 of the Boards meeting held on 12-2-2001, the Zou language is introduced as a 100 mark language subject for class IX from the academic session 2001-2002. The following books published by the Zou Literature Society, Churachandpur are prescribed as text books for Zou Language for class IX.

Name of the books.

1. Chinthu Zaila (Zou Literature Reader)
2. Zou Lai Kouna (Zou Course Book)
3. Zou Ham Zahdan (Zou Grammar & Composition)

(S. Nabachandra Singh)
Secretary

Memo No. TD/TB/2001/1106 Imphal, the 23rd February 2001.

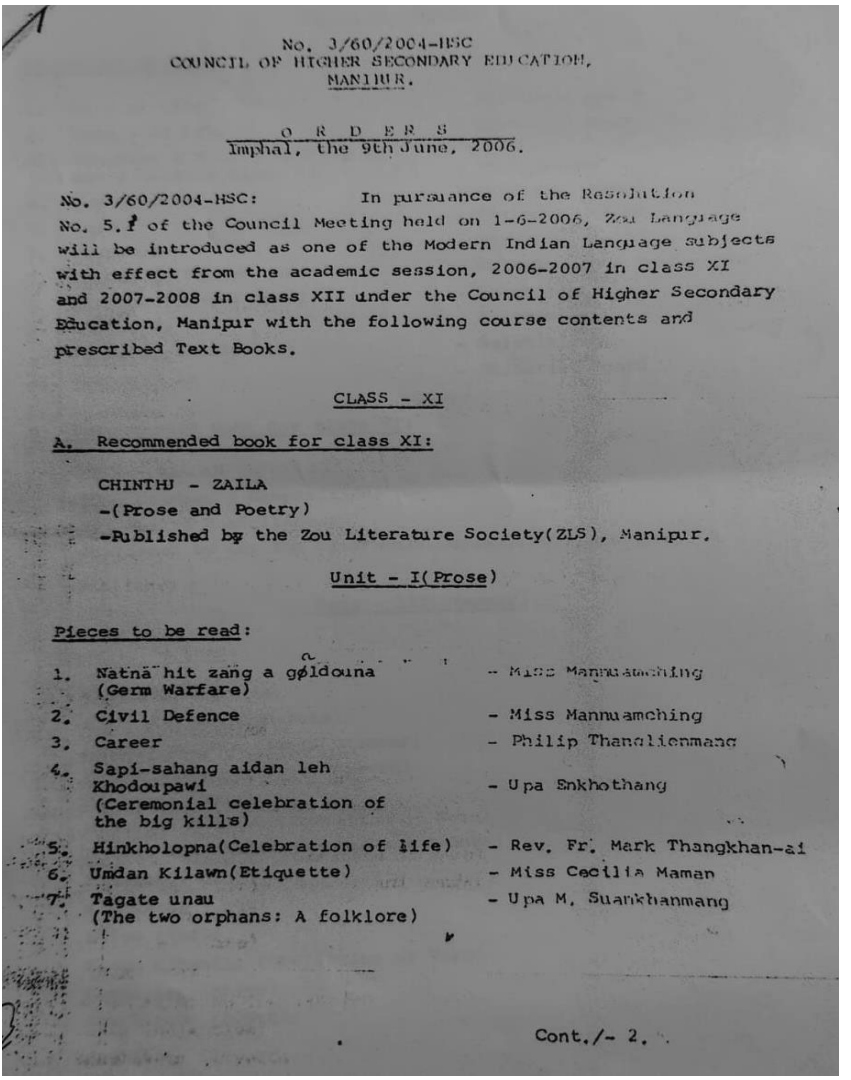
Copy to:-

1. The Commissioner Education (School), Govt. of Manipur.
2. The Director of Education (S), Govt. of Manipur.
3. The Chairman, Zou Leterature Society.
4. The Director, D.I.P.R. for kind circulation of the news through press 30 copies are enclosed for necessary action.

(Ph. Nandakumar Sharma)
Dy. Secretary (TB)

ord/c3

Board of Secondary Education, Manipur Order dated 15 January 2002 introducing Zou as a 100-mark language subject for Class X from the academic session 2002–2003 and prescribing three Zou textbooks published by the Zou Literature Society, Manipur *(Source: ZLS Secretary Archives, ZLS, 2026).*



No. 3/60/2004-HSC
COUNCIL OF HIGHER SECONDARY EDUCATION,
MANIPUR.

O R D E R S
Imphal, the 9th June, 2006.

No. 3/60/2004-HSC: In pursuance of the Resolution No. 5.1 of the Council Meeting held on 1-6-2006, Zou Language will be introduced as one of the Modern Indian Language subjects with effect from the academic session, 2006-2007 in class XI and 2007-2008 in class XII under the Council of Higher Secondary Education, Manipur with the following course contents and prescribed Text Books.

CLASS - XI

A. Recommended book for class XI:

CHINTHU - ZAILA
-(Prose and Poetry)
-Published by the Zou Literature Society(ZLS), Manipur.

Unit - I(Prose)

Pieces to be read:

1. Natna hit zang a gøldouna (Germ Warfare) - Miss Mannuamching
2. Civil Defence - Miss Mannuamching
3. Career - Philip Thanglienmang
4. Sapi-sahang aidan leh Khodoupawi (Ceremonial celebration of the big kills) - Upa Snkhothang
5. Hinkholopna(Celebration of life) - Rev. Fr. Mark Thangkhan-ai
6. Umdan Kilawn(Etiquette) - Miss Cecilia Maman
7. Tagate unau (The two orphans: A folklore) - Upa M. Suankhanmang

Cont./- 2.

Council of Higher Secondary Education, Manipur Order dated 9 June 2006 introducing Zou as a Modern Indian Language (MIL) for Classes XI and XII, with effect from the academic sessions 2006–2007 and 2007–2008 respectively, and prescribing course contents and textbooks published by the Zou Literature Society (ZLS), Manipur.



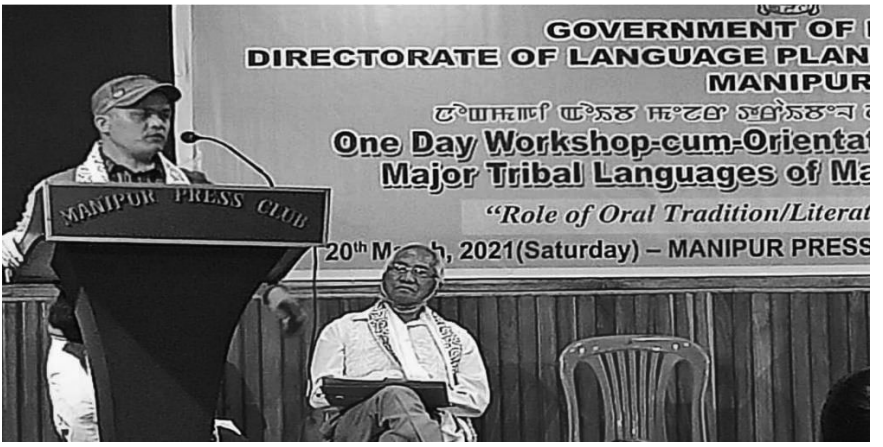
Brainstorming Session for the preparation of the final prescribed textbooks for Classes XI and XII by ZLS, early 2000s.



A Historic Milestone in Zou Literary and Cultural History: The First Indo-Myanmar International Seminar on Zou Language, Literature, Culture and Custom was held on 15–16 May 2013, sponsored by UZO USA, organised by ZLS India, and hosted by UZO Moreh Block, Manipur—bringing together scholars, writers and cultural voices across borders to celebrate and strengthen the rich heritage of the Zou people.



One-Day Workshop on the Usage of the Zou Language and Dialects: Organised by the Zou Literature Society (ZLS) at Zogal Hall, Zoveng, in October 2017, the workshop brought together language enthusiasts and scholars to promote the proper usage, understanding, and preservation of the Zou language and its diverse dialects.



18 March 2021: Directorate of Language Planning & Implementation, Government of Manipur, organised a One-Day Workshop-cum-Orientation Programme on *"The Role of Oral Tradition/Literature in Language"* on 21 March 2021 at Manipur Press Club, Majorkhul, Imphal. Dr. S. Thangboi Zou, Fr. Mark Thangkhan-ai and Upa T. Lamkhothawng participated in the programme as representatives from ZLS.

ZOU VILLAGES AND UZO UNITS IN MANIPUR AS RECORDED BY THE UNITED ZOU ORGANISATION (UZO)

Sl.	*Khua Min*	*Hausa Min*
1	Behiang (H)	Ginkhanthang
2	Behiang (V)	Jubilee Moi
3	Bualkot	Lunsianmung
4	Hiangtam (V)	Chinlunthang
5	Jangnuam	Rev. S. Nengkhanmang
6	L. Kanan	S. Kaikhanlun
7	Lunjang	Upa Kaichinkham
8	Pahmual	S. Khupsiam
9	S. Sehken	M. Suahchinmang
10	Suangphu	Thangliantung Samte
11	Tonjang	Chinlunthang
12	Gopibung	Seithang Tungdim
13	Khawlmual	Chinzadouthang
14	Khuainuai	M. Khupsuanmang
15	Khuangkhaijang	Haukholal
16	L. Alpha	Pumtulthang
17	L. Gangpimual	Khupjouthang
18	M. Singheu	Khupmuanlal
19	P. Jordan	P. Haupau
20	Phaisan	Zamkhanlianmung
21	Saiboh	Upa S. Jamgenthang
22	T. Khuangkhai	Khupkhochin Tungnung
23	T. Munnuam	Haukhanpau Tungdim
24	T. Talnuam	Kaplianpau Tungngung
25	Teisaljang	Khailianmung
26	Zou Bethel	Khamkhanthang
27	Hiangdung	Zuanchinthang
28	Kullian	Khupsuanpau
29	M. Lunmual	Goukhanlal
30	M. Saljang	Thangkhanlian
31	Phaibem	Zamkholun
32	S. Munhoih	Thangkholian
33	V. Bethel	Hausuankhai
34	Zahong	S. Lianzagou
35	Zoumun	Zamkhanthang
36	Aina	Ginzalian
37	Milongmun	Khamsianthang
38	N. Leitan	Dongzamang
39	Nungsai	Ngilzapau
40	Awnchinkap Khuo	Zamsuanmung
41	Chingmang Veng	P. Ginthang
42	Hatching Sion	Upa Donglam
43	Hiangzou	Upa Tuahchinhau
44	Immanuel Khopi	Khupminthang Tungnung
45	Kerith	Donglian Tungnung
46	Manniang Khuo	Zamkholian
47	New Zoveng	Upa Nengkhai
48	Ngulzen Veng	Vungkhozen
49	P. Kamdou Veng	P. Kamdou
50	Tongdam	Khaichinmang
51	Zomi Colony	Zamkholian
52	Zoumunnuam	Pauchinkhup Tungnung
53	Zomi Bethel	
54	Khupgou Veng	
55	Zoukhopi	
56	Benazou Khoken	Paul Henkholal
57	Bohlui	M. Hausuanthang
58	Sehken	M. Haumang
59	T. Daijang	Tualgouthang Tungnung
60	Tuaitengphai	Zamlunlal Tungnung
61	Tuibul	Ginlianlal Tungnung
62	JH Vajang	Ngamsei Tungdim
63	Kuraopokpi	Zamkhanpau
64	M. Tuinom	Senpu
65	Mualnuai	Chungthang
66	T.M Zoumunnuam	Kapkhanthang
67	Gelngai	T. Thangsuankap
68	Haika (H) Kathuong	Paulunmang
69	Hiangtam	Chinkhozam
70	Kholian Khailet	T. Liankhothang
71	M. Chajang	M. Ngamkholen
72	M. Tuangjang	Chinsuankhai
74	New Molnom	M. Tongminlian
75	P. Salem	Gouchinmang
76	Paldai	Chinlianpau

77	**S. Mualnuam**	**Chinliannang**
78	Sajik Tampak	Ginminlun
79	T. Jangnuam	T. Thangliankhup
80	T. Phailian	Kamkhenthang
81	T. Zion	Peter Khupsianmuan
82	Tuilelon	Thangkhohen Tungdim
83	Thuampijang	M. Khupmuanthang
84	Zojamtaang	Ginlianthang
85	T. Zoumunnuam	T. Haukhankap
86	Allusingtam	Haunuam
87	Hiangtam (K)	Upa M. Chinkhanthang
88	Likhai	Zamkhanthang
89	Maukot	Lamgen Tungnung
90	Mawngken	Niangngaihhau
91	Mualjin	M. Jampau
92	P. Suahzahau	Dongzalam
93	S. Muvanlai	Khupsuanpau
94	Sehngaljang	Ginkhanlal
95	Sialna	Thangkhongam
96	Singngat (H)	Haukholian Munluo
97	Singngat (Upper)	Hauminlun
98	Suangkuang	Hangkhanlal
99	Tangpijol	Upa Suankhanmang
100	Tuimanjang	Ngilsianlal
101	Zoukhonuam	S. Khamchinthang
102	S. Kaplane	Chinzakham
103	Sabual	Chinzapau
104	T. Tangnuam	T. Khupchinthang
105	Kuvan	Tuallunlal
106	Muijol	Holngam Tungdim
107	PN Khovong	Upa Nengchinkap
108	Sangaikot	Lianminthang
109	T. Vajang	Kamchinmang
110	Tuining	Ginsuankhai
111	Zomi Zion	P. Soiminthang
112	Buhsau	L. David Chinlunlal
113	Hiangmual	Kapkhanthang
114	S. Belpuan	Mangkhanlun
115	S. Munpi	Manching
116	**Sumchinvum**	**Zamkholian**
117	T. Khajang	Khupdoulal Tungnung
118	V. Munpi	Peter Kammang
119	Zabellei	Upa Nengkhenthang
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