

**VARIETIES OF CHRISTIANITY: HISTORY OF SECTS IN
MIZORAM**

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VARIETIES OF CHRISTIANITY: HISTORY OF SECTS IN
MIZORAM

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ABBREVIATIONS

BCM	Baptist Church of Mizoram
BDR	Bangladesh Rifle (<i>now</i> Border Guards Bangladesh)
BKHP	Baptist Kohhran Hmeichhe Pawl
CCIM	Congregational Church of India Maraland
CIPC	Chhinlung-Israel Peoples' Convention
CPSA	Church of the Province of Southern Africa
ECM	Evangelical Church of Maraland
EFCI	Evangelical Free Church of India
ICI	Independent Church of India
IKK	Isua Krista Kohhran
KJV	King James Version
LADC	Lai Autonomous District Council
LIKBK	Lairam Isua Krista Baptist Kohhran
LIO	Luz-Israel Organisation
LSC	Land Settlement Certificate
MBSE	Mizoram Board of School Education
MEA	Mizo Evangelical Association
MHIP	Mizo Hmeichhe Insuihkhawm Pawl
MHT	Mizo Hmeichhe Tangrual
MNF	Mizo National Front
MSA	Mizoram State Archives

MTP	Mara Thyutlia Py
NGO	Non-governmental Organisation
NIV	New International Version
NPR	National Population Register
PCI	Presbyterian Church of India
UFO	Unidentified Flying Object
UID	Unique Identification
UNO	United Nations Organisation
UPC (Mizoram)	United Pentecostal Church of Mizoram
UPC	United Pentecostal Church
UPCI	United Pentecostal Church International
UPC-NEI	United Pentecostal Church of North East India
US	United States of America
WCC	World Christian Council
WRC	World Religions Conference
YLA	Young Lai Association
YMA	Young Mizo Association
YWCA	Young Women's Christian Association

GLOSSARY

<i>Aadhaar</i>	: (Hindi word) bed, base, foot, basis, field, ground, footing, fulcrum, standing, abutment, background, substratum, the breath of life.
<i>Bawi</i>	: An individual who was dependent upon the Chief's protection <i>Inpuichhung Bawi</i> – who took refuge due to poverty, <i>Chemsen Bawi</i> – criminals who received sanctuary, and <i>Tukluh Bawi</i> – an enemy who surrendered.
<i>Bawkte Kut</i>	: A festival of the tabernacle
<i>Bawrhkeu</i>	: <i>Bawrh</i> is the name of a disease that infants frequently get about a week after birth, and <i>Bawrhkeu</i> is the name of the ceremony performed for an infant ill with the <i>bawrh</i> disease.
<i>Beihruai</i>	: In September, the selected theme was studied at the Church Service every night. The detailed topic and accomplishments differed from one denomination to another.
<i>Bethel</i>	: An act of prayer to a particular place, individually or group or the whole church, and there was no specific time to have the occasion 'bethel'.
<i>Bethel tawngtai</i>	: Praying in seclusion
<i>Bingbilet/inbin/bingbilaiet</i>	: Sommersault
<i>Buh seng</i>	: Harvesting of the rice (paddy)
<i>Buhfaitham</i>	: A handful of rice collected; a handful of rice separated by women before cooking the meal which would be collected and sale it for varied ministry.
<i>Chaw nghei tawngtai</i>	: Praying while fasting

<i>Chhandam nih inhriatna</i>	: Self-assurance of being ‘saved’
<i>Chi-chhiah</i>	: Salt due or tax, one portion of the total salt obtained from salt-spring
<i>Darbu</i>	: A set of medium brass gongs, having three different notes of sound
<i>Fano daw</i>	: Traditional community worship done after the seeds of the crops were sprouted, the ritual was asking the deities to bless their crops.
<i>Harhna</i>	: Revival; a period of renewed religious faith and spirituality
<i>Hla Do</i>	: A song chanted by hunter upon the prize; many <i>Hla Do</i> were there ascribed to the wild animals.
<i>Hlim sang</i>	: High revivalist, high-spirited
<i>Hlimna</i>	: Of relating to spiritual happiness
<i>Hmun thianghlim</i>	: Sacred ground
<i>Hnam</i>	: Clan; in the context of the study, it means ‘nation’.
<i>Hnatlang</i>	: A voluntary gathering of people to work for specific purpose or reason
<i>Hnungtawlh lam</i>	: Back-slide dance
<i>Hrilhlawkna (Inlarna)</i>	: Prophecy or spiritual vision, theophany
<i>Hringlang hnawl</i>	: Literally means ‘denial of the temporal world’. Traditionally it was a ritual done by the hunters and the warriors before they leave the village, at the outskirts of the village; before they entered the forest one of them shot the air towards the village and chanted so that no soul (<i>hring</i>) followed and hampered their adventures.
<i>Israelism</i>	: The aspiration to become a political citizen of Israel (in the context of the study)

<i>Kalhlen Kut</i>	: The Passover
<i>Kalsual</i>	: Heretics
<i>Kawngpui siam</i>	: Community worship under the guidance of the Chief and <i>Sadawt</i> . It was performed before they burnt the <i>jhum</i> . It was taken seriously that every member of the community must be involved. Deities were invoked to bless and to watch over the village and its people.
<i>Kawtchhuah lungdawh</i>	: An erected mound of stones in the outskirts of the village
<i>Kelmei</i>	: Tuft of hair from goat's tail, worn by a person, usually after sacrifice for health was done. The name of the sacrifice was <i>Kel Khal</i> or <i>Khalpui</i>
<i>Khawngaihna avanga chhandam</i>	: Salvation by grace
<i>Khuang</i>	: Traditional drum
<i>Khuang bengtu</i>	: Drum-beater
<i>Khuangchawi</i>	: The ultimate stage of the Mizo belief system to become <i>Thangchhuah</i> .
<i>Khupsuk lam</i>	: Bending knee dance
<i>Khurbing</i>	: High- revivalists acting as lovers; spiritual intimacy
<i>Khurh lam</i>	: Shaking hands and body while dancing
<i>Kohhran</i>	: Denomination, the Mizo context of <i>kohhran</i> is a denomination
<i>Kristianna</i>	: Mode of showing the expected principles; the intrinsic quality expected from spiritually-matured Christians; the ideal behaviour and character of a Christian; the quality of genuine believers; the consciousness of Christian; in short, the morale for Christian.

<i>Kut</i>	: Festival, they were <i>Chapchar Kut</i> , <i>Pawl Kut</i> and <i>Mim Kut</i>
<i>Kut ben</i>	: Clapping hands
<i>Lallukhum</i>	: Crown
<i>Lam kual</i>	: Dancing in an anti-clockwise circle
<i>Leipui</i>	: A small plot of agricultural land
<i>Lengkhawm</i>	: Indoor or outdoor assembly to a particular place and time especially singing religious songs; gathering at a specified place in order to sing Christian songs with the use of <i>Khuang</i> (traditional drum).
<i>Lunglohtui</i>	: The fountain of elixir
<i>Maicham</i>	: The altar
<i>Mi thianghlim</i>	: Holy men or person
<i>Mihlim</i>	: Merry person, a term denoting a state of mind filled with spiritual happiness and uncontrolled ecstatic dancers.
<i>Mihring</i>	: Human
<i>Mitthi Khua</i>	: The spiritual abode
<i>Mo thuthlung</i>	: The covenant of the bride
<i>Mual inkhawm</i>	: An outdoor assembly for discussion, propagation, praise, and worship, etc organised by certain church or group.
<i>Nopui</i>	: A cup made of Mithun's horn used for drinking rice-beer. It is used to honour bravest of the braves in which he is made to drink the rice-beer from that cup.
<i>Pathian chawimawi</i>	: Church-organised service to a particular place and time (unstipulated) meant for the glorification of God due to various reasons ranging from good

harvest/prosperity to health recovery from critical condition, usually ended in feasting.

- Pathian ram* : God's Land, the kingdom of God
- Pawl penhleh* : The offshoots
- Pawlchhuak* : Sect, (*pawl* – group or party, *chhuak* – leave/depart); dissenters or secluded group
- Pen Thum Lam* : Three-step dance
- Pialral* : Spiritual abode of eternal rest, the highest level of spiritual abode attainable after performing elaborate ceremonies and becoming *thangchhuah*.
- Piantharna* : The state of born again in spirit; of relating to spiritual transformation
- Pu Pawla* : The personified gatekeeper of *Mitthi Khua*
- Puithiam* : Priest (*Bawlpu* – clan priest and *Sadawt* – communal priest. The *Bawlpu* had nothing to do with religious worship. They were like medical practitioners and their fortune depended upon the success of their sacrifices made on behalf of sick people. The *Sadawt* was the priest who made an offer of sacrifice to god for the public and individuals. In every village there was an official priest appointed by the chief and occupied a high place in the community.
- Puma Zai : A genre of Mizo sentimental folk song which was sung in the accompaniment of *Zu*
- Ram Luahna* : The final habitation
- Ramhuai hnawhchhuah* : Exorcisms
- Ramhuai* : Evil spirits of the forest, they were believed to be of queer varying shapes, some resembling humans, others grotesque and huge in stature above the ordinary humans. Their names vary from the place they dwell on.

<i>Rawngbawl</i>	: Working in church ministry
<i>Rih Dil</i>	: Rih Lake presently in the border area of Myanmar and Mizoram State, in the south-west direction from Champhai.
<i>Rinna</i>	: Faith
<i>Rinna avanga chhandamna</i>	: Salvation through faith
<i>Rul</i>	: (To be pronounced as ‘rule’), inter-personal attachment or longing for someone, which was claimed to be rooted on spirituality.
<i>Sakawlh</i>	: The Beast of the Bible
<i>Sakhua</i>	: The early Mizo belief system
<i>Sakhua-na</i>	: Religiosity or religiousness
<i>Sakung</i>	: A ritual that must be observed by killing a consecrated male pig after the son leaves the house of the father. The male head of the family is responsible for ‘ <i>sakhua</i> ’ of the family and after ‘ <i>sakung</i> ’ the new family started a ‘ <i>sakhua</i> ’ and ‘ <i>hnam</i> ’ (clan) of their own which again was connected and related to the parent’s ‘ <i>sakhua</i> ’.
<i>Sal</i>	: An enemy who was captured alive and brought home, to help the captors in their economic production. <i>Sal</i> was the personal property of their captors.
<i>Saphun</i>	: Conversion from one clan to another
<i>Sawma pakhat</i>	: Tithe
<i>Sechhun Khuangchawi</i>	: A culminating step in Mizo traditional religion that necessitates the ritualistic killing of Mithun, incantations, and consumption of Zu, same as <i>khuangchawi</i> .
<i>Seluphan</i>	: A wooden-post meant to place the skull of Mithun which was killed for the feast relating to

the fulfilment of *Khuangchawi* ritual, erected in front of the *Thangchhuah* house; specifically Thingsia tree (*castanopsis tribuloides*) was cut by *Sadawt* (priest) and his companions. It was cut beyond a branch and barks were scraped and the branch pointed outwards.

<i>Serhtan</i>	: Circumcision
<i>Sih</i>	: Alkaline spring
<i>Simna</i>	: Repentance
<i>Tawnghriatloh</i>	: Glossolalia, speaking in tongues
<i>Tawngtai dam theihna</i>	: Healing through prayer
<i>Tawtawrawt</i>	: Bamboo trumpet
<i>Thangchhuah</i>	: The highest possible status for a person which ensure the best treatment in the afterlife, it also carries a dignified position in the society; a person who accomplished traditionally stipulated sacrificial rituals.
<i>Thawhlawm ip</i>	: An envelope distributed to every house in which a family's money contribution for the church was kept; and it was collected or brought to the church in a specific time interval.
<i>Thawhlawm Thawh</i>	: Contributions for the Church (cash or in-kind) at the service itself or through another channel.
<i>Thiangzau</i>	: Literal meaning is accepting and having the freedom to do everything even sexual intercourse; antinomian – a view that Christians do not have to observe the moral law.
<i>Thilnung</i>	: The living creatures
<i>Thlahual</i>	: Ritualised comforting action accomplished by eating animals performed by kins.

<i>Thlaichhiah</i>	: A ceremony relating to death; ritualised killing of an animal for the dead which had been immediately performed by the deceased family.
<i>Thlan thut</i>	: A gathering, to console relatives of death who died in other villages
<i>Thlarau</i>	: The spirit of a person
<i>Thlarau Hriakthih</i>	: Spiritual anointment, also known as <i>Khawihthluk theihna</i>
<i>Thlarau thianghlim fa</i>	: Son of the Holy Ghost; illegitimate offspring out of 'Rul' or 'Khurbing'
<i>Thlarau thianghlim fahrin</i>	: Delivery of Holy Spirit by spiritualist while trance or sober
<i>Thlaraumi</i>	: Spiritualist, revivalist
<i>Thlathar Thawhlawm</i>	: Monetary contribution collected every month to be expensed for the consolation of the dead and sick members.
<i>Thuhretu</i>	: Witness
<i>Thuthlung</i>	: Covenant; <i>Hnam Thuthlung</i> – the covenant of the nation, <i>Ram Thuthlung</i> – the covenant of the Land, <i>Lal Thuthlung</i> – the covenant of the Lordship.
<i>Thuthlung hnun</i>	: Father of the covenant or source of the covenant
<i>Thuthlung mi</i>	: Person(s) of the covenant
<i>Tirhkoh</i>	: Apostle, evangelists
<i>Tlanglam Zai</i>	: A genre of Mizo sentimental folk song which was sung in the accompaniment of <i>Zu</i>
<i>Tlawmngaihna</i>	: The finest trait of a Mizo, it cannot be easily explained, it is a practical Mizo life character. The quality of rendering service for the benefit of society and other human beings; chivalry,

	courtesy, bravery, etc.; ‘to practice self-service, unselfishness, self-denial’.
<i>Tualto</i>	: Indigenous or locally originated group
<i>Tungchaw</i>	: The hollowed-container in the bed-post of the Mizo bed
<i>Upa or Khawnbawl Upa</i>	: Elders, selected by a chief from his villagers to counsel and to advise him in his administration.
<i>Val-Upa</i>	: Most respected men among the male members of the community who lead the male youths in community activities.
<i>Van Thumna</i>	: The third Heaven
<i>Vanmi</i>	: The people of Heaven
<i>Vantirhkoh</i>	: An Angels of the Heaven
<i>Vawk Lu Ro</i>	: A dry skull of a pig which was consecrated and preserved in the house of the Mizo; the pig was killed for the commencement of ‘ <i>sa</i> ’ for a new family, and the sacrifice was called ‘ <i>Sakung</i> ’.
<i>Zalen</i>	: (n.) Relatives of the chiefs, or (adj.) free
<i>Zawlbuk</i>	: Bachelors’ dormitory
<i>Zawlnei</i>	: Prophet or prophetess, the literal word ‘ <i>zawlnei</i> ’ was known to the Mizos before Christianity who acted as a medium.
<i>Zoramthar</i>	: The new Zoram
<i>Zu</i>	: A local drink, fermented rice beer; locally fermented rice beer

CHAPTER 1

INTRODUCTION

Introduction

“Religion is an institution consisting of culturally patterned interaction with culturally postulated superhuman beings.”¹ In other words, religion “is a set of beliefs and rituals by which a group of people seeks to understand, explain and deal with a world of complexity, uncertainty, and mystery, by identifying a sacred canopy of explanation and reassurance under which to live”.² To the level of a person, religion means “the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they consider divine”.³

Understanding Church, Denomination, Sect, and Cult

The word Church, according to *Encyclopaedia of Religion*, refers to the visible community in which Christians come together for worship, prayer, communal sharing, instruction, reflection, and mission. The church can thus be viewed as one social institution among many, but also as a shared form of life shaped by profound theological self-understanding. Seen institutionally, the church has subsisted in a variety of communal forms and structures of governance throughout a long and very complex history. Understood theologically, the church has been the object of many varying images, descriptions, terminologies, and conceptualities interwoven with the circumstances of that history.⁴ Again, Church, as *The Oxford Dictionary of World Religions* defines, is the institution of Christianity; the word may refer to the whole number of organised Christians everywhere and characterised as ‘one, holy, visible (and invisible), catholic and apostolic.’⁵

The Troeltschian typology⁶, elaborated by Howard Becker developed a four-fold classification in which he divided the 'churches', as the communions of

¹ Melford E. Spiro, *Culture and Human Nature*, Chicago, University of Chicago Press, 1987, p.197

² Ronald L Johnstone, *Religion in Society*, New Delhi, PHI Learning Private Limited, 2011, p. 14

³ William James, *The Varieties of Religious Experience*, Oxford, Oxford University Press, 2012, p.32

⁴ Lindsay Jones (ed.), *Encyclopaedia of Religion*, 2nd Edition, New York, Thomson Gale, 2005, p. 1770.

⁵ John Bowker (ed.), *The Oxford Dictionary of World Religions*, New York, OUP, 1997, p. 222.

⁶ Church-sect typology: The attempt to classify religious groups according to their typical relationship with society. First developed by Troeltsch, the distinction has been influential in the sociology of

monotheistic religions, into Ecclesia, Denominations, Sects, and Cults. Becker's typology was further elaborated by J. Milton Yinger in *Religion Society and the Individual*, where he distinguished six main types, (a) The Universal Church, (b) The Ecclesia, (c) The Denomination, (d) The Established Sect, (e) The Sect and (f) The Cult.⁷ Denomination is a large, organised religion that is not officially linked with the state or government.⁸

The initial analysis of the dichotomy of church-sect made by Troeltsch is as follows: “The Church is overwhelmingly conservative, accepts the social order and dominates the masses; hence, in principle, it is universalistic. Sects, on the other hand, are comparatively small; they aim at direct personal fellowship between members and renounce the idea of dominating the world. Their attitude to the surrounding society is one of avoidance, and may be characterised by aggression or indifference. While churches utilise the state and the ruling classes and become part of the existing social order, sects are connected with the lower classes and the disaffected. In the church, asceticism is a means of acquiring virtue and of demonstrating a high level of religious achievement, whereas in a sect it constitutes merely the principle of detachment from the world and opposition to established social institutions.”⁹

David Martin says that the denomination can be distinguished from both the church and the sect because “It formally maintains that it has no institutional monopoly of salvation, and thus it maintains a fairly tolerant position. Its organisational principles are more fluid and pragmatic than those of the church, and

religion. Together with other established churches of the nation-states of his time, Troeltsch saw the Evangelical Church in Germany as exemplifying those religious group which accepts and affirm establish social order: the Church ‘utilizes the state and the ruling class, and weaves these elements into her own life, she then becomes an integral part of the existing order. Sects, on the other hand, are protest groups...rather than working to advance overall social cohesion and order. Bowker (ed.), *Dictionary of World*, p. 223-224.

⁷Geoffrey K. Nelson, “The Concept Of Cult”, in *The Sociological Review*, 16(3), 1968, pp. 351-352 . Available from: <https://doi.org/10.1111%2Fj.1467-954X.1968.tb01302.x>, (accessed 15 May 2013).

⁸Richard T. Schaefer, *Sociology – A brief Introduction*, 6th Edition, New York, The McGraw Hill Co., 2004, p. 339.

⁹Nuri Týnaz, ‘A Social Analysis of Religious Organisations: The Cases of Church, Sect, Denomination, Cult and New Religious Movements (NRMs) and Their Typologies’, in *Ýslâm Araþtýrmalary Dergisi*, 2005, pp. 63-64. Available from: SemanticScholar, (accessed 28 April 2014).

its separate ministry - which is maintained in contrast to the more typically sectarian rejection of it - is seen more as a matter of convenience than of the divine institution... In its attitude to the existing social order, the denomination is neither conservative (as is the church) nor revolutionary/ indifferent (as in the sect), but reformist.”¹⁰

Cult, on the other hand, is a small secretive religious group that represents a major innovation of an existing faith.¹¹ Yinger’s concept of Cults is often identified with “connotations of small size, search for a mystical experience, lack of structure, and presence of a charismatic leader.”¹² Becker sees the cult as located at the extreme end of the Church-Sect continuum and as being essentially a privatisation of religion and thus concerned with the problems of individuals.¹³ Wallis identifies three crucial factors in the transformation of religious organisations from cult to sect: doctrinal precariousness, authority, and commitment of members.¹⁴ In the modern period, there are four main approaches to the concept of cult. In the first approach, the cult is generally characterised as authoritarian and totalistic. In the second approach, some sociologists define ‘cults’ according to looseness and diffuseness of organizational structure, and the related ambiguity of boundaries and internal doctrinal consensus. In the third approach, another character is employed to indicate deviance or a related criterion that specifies a radical break with the dominant tradition of the society. The fourth approach is the ‘oppositional’ conception of cult proposed by Richardson, which emphasises the contrast between cultist ideology and beliefs in a broader culture or subculture.¹⁵

There are two ways in which a cult may be classified - *Charismatic Cults* and *Spontaneous Cults*. In the first case, a group may form around a charismatic personality, attracted to him as one who is in contact with the spiritual or supernatural order and who in some sense a 'holy man'. The second way is from what

¹⁰ Týnaz, ‘Social Analysis of Religious Organisations’, pp.63-64

¹¹ Schaefer, *Sociology*, p. 340.

¹² Týnaz, pp 63-64

¹³ Nelson, ‘Concept Of Cult’, pp. 351-357

¹⁴ Týnaz, pp 63-64

¹⁵ Týnaz, pp 63-64

David Martin has so aptly called the 'Parallelism of spontaneities', the informal gathering together of people having similar experiences, ideas, and interests. Because of the syncretistic basis of cults, a successful cult will develop into a new religion and that all founded religions can be seen as having developed from cults.¹⁶

Cults can be distinguished from other types of religious groups.

- (a) Cults are groups based upon mystical, psychic, or ecstatic experiences.
- (b) They represent a fundamental break with the religious tradition of the society in which they arise.
- (c) They are concerned mainly with the problems of individuals rather than with those of social groups.¹⁷

In the sociological study of religion, a sect is defined as a relatively small religious group that has broken away from other religious organisation to renew what it considers the original visions of the faith. Sects are fundamentally at odds with society and do not seek to become an established national religion. Unlike ecclesiae and denominations, they require intensive commitment and demonstrations of beliefs by members. They emphasize traditional ethical principles and strive to influence its members along a broad spectrum of behaviour.¹⁸ They are often short-lived. Sociologist J. Milton Yinger uses the term 'established sect' to describe a religious group that is the outgrowth of a sect, yet remains isolated from society.¹⁹

Sociologists claim that sects often originated in a charismatic leader and a number of them emphasise millenarianism, extreme emphasis on some aspects or doctrines of the Christian tradition at the expense of other, personal conversion as a condition of membership and condemnation of the values and institution of ordinary society.²⁰ Sects represent a break with the established religious organisations within their culture but they do not take a break with the general religious tradition. They

¹⁶ Týnaz. pp 63-64

¹⁷ Týnaz. pp 63-64

¹⁸ Johnstone, *Religion in Society*, p. 61

¹⁹ Týnaz. pp 63-64

²⁰ John R. Hinnells (ed.), *The Penguin Dictionary of Religions*, 2nd Edition, London, Penguin Books, 1997, p. 457.

frequently revive abandoned beliefs, practices or rituals or they claim to be restoring the pure teachings of the founder or the practices of his early followers.²¹

Sects arise from socio-economic or other forms of deprivation experienced by groups within society. Some sects have grown out of the work of mystics and psychics and others encourage mystical, psychic, or ecstatic experiences in their members. This is particularly obvious in the cases of such very different sects like the Quakers at one extreme and the Pentecostals at the other, but in the sect, religious experiences are limited to those that conform to the expectations of the religious traditions of the society and are interpreted in terms of that tradition.²²

Milton Yinger divides sect into three categories: a) acceptance sects, b) aggressive sects, c) avoidance sects. *Acceptance sects* are individualistic groups and often consist of members from the middle-class. Their concern is rather more personal than societal failure. *Aggressive sects*, one of the less-used notions of Troeltsch that Yinger adopts, are the religious communities of the lower-classes that are mostly associated with poverty and powerlessness. Society is viewed as intrinsically evil and in need of reform. The teachings of Jesus, for instance, can be interpreted in radical-ethical terms. *Avoidance sects* display a common form of sectarian reaction and put emphasis on a new life in the hereafter. But their protests are symbolic and they do not risk similar defeats as do aggressive sects. Their outlook reflects the pessimism of despair.²³

Bryan R. Wilson's sect types are as follows, with the types ranked in terms of their degree of responsiveness toward the secular world (i.e., most withdrawn or socially-isolated to most involved): (1) Introversionist (2) Utopian (3) Revolutionary (4) Conversionist (5) Thaumaturgical (6) Manipulationist (7) Reformist.²⁴ The Conversionist sects seek to alter men, and thereby to alter the world; the response is free-will optimism. The Adventist sects predict drastic alteration of the world and

²¹ Nelson. pp. 351-352

²² Nelson. pp. 351- 352

²³ Nelson. pp. 351-352

²⁴ Michael R. Welch, 'Analyzing Religious Sects: An Empirical Examination of Wilson's Sect Typology', in *Journal for the Scientific Study of Religion*, Vol. 16, No. 2 (Jun., 1977), pp. 129-131. Available from: Jstor, (accessed 2 June 2013).

seek to prepare for the new dispensation – a pessimistic determinism. The Introversionists reject the world's values and replace them with higher inner values, for the realisation of which inner sources are cultivated. The Gnostic sects accept in large measure the world's goals but seek a new and esoteric means to achieve these ends – a wishful mysticism.²⁵

Russell R. Dynes outlines the heuristic conceptual difference between Sects and Church from the works of Liston Popes²⁶ which Popes restricted himself within Protestantism as follows:

1. The Sect renounces or is indifferent to the secular value systems, while the Church accepts and reinforces them.
2. The Sect emphasizes a literal Biblical interpretation of life and rejects worldly success, while the Church incorporates some degree of scientific and humanistic thinking in its interpretation of life and accepts success in this world as a not unworthy goal.
3. The Sect maintains a moral community, excluding unworthy members, and depreciates membership in other religious institutions, while the Church embraces all who are socially compatible with it and accepts other established religious institutions.
4. The Sect emphasizes congregational participation and an unprofessionalized ministry, while the Church delegates religious responsibility to a professionalized group of officials.
5. The Sect stresses a voluntary confessional basis for membership and its primary concern is for adults, while the Church stresses social and ritual requisites for all.
6. The Sect values fervour in religious observance through its use of folk hymns and its emphasis on evangelism, while the Church values passivity through its use of liturgical forms of worship and its emphasis on education.²⁷

²⁵ Christopher Partridge (ed.), *Encyclopedia of New Religions*, Oxford, Lion Publishing plc, 2004, p.19

²⁶ Liston Pope, *Millhands and Preachers*, New Haven, Yale University Press, 1942.

²⁷ Russell R. Dynes, 'Church-Sect Typology and Socio-Economic Status', in *American Sociological Review*, Vol. 20, NO. 5 (Oct., 1955), pp. 555-560. Available from: Jstor, (accessed 31 August 2014).

Although the above theorisation and categorization pertain mostly to North America, an attempt had been made in the research by critically analyse extinct and existing Christian sects in Mizoram by drawing parallels and locating the similarities and dissimilarities in terms of origins, growth, development, successes, and failures. Mizo Christianity, being different from any other Christianity outside of the state of Mizoram could be divided into two major groups – *Kohhran* (church) and *Pawlchhuak* (sect), the institutionalised and non-institutionalised body of believers in which both of them were participating for the realisation of goals, certainty, understanding, and most of all, the truth.

REVIEW OF LITERATURE

The Life and Witness of the Churches in Mizoram (C.L. Hminga, 1987), a compiled version of the author's doctoral research work, though basically dealing with the growth of the Baptist Church of Mizoram, contained a minimal segment of the origination - the categorised-indigenous faiths in his chapters specifically in chapter 7, 8, 9 of part one of the book and chapter 13 of part two. *Thiangzau, Khuangtuaha Pawl, Zakaia Pawl, Mizo-Israel, Zoram Maicham, Isua Krista Kohhran, Vanawia Pawl, and Biakmawia Pawl* were mentioned in which he elaborated according to the secondary sources. The history and theological representation were short and inadequate; it mainly highlighted their existence for information to the readers. The book was translated into Mizo language and published in 2003 under the title of *Mizoram Baptist Kohhran Chanchin*. Though the biased and incomplete history of the sectarian group was found in the book, it contains generic word 'sects' to encase all of the locally-born faiths which is appreciated.

Mizo Kohhran hrang hrangte chanchin (H. Lian Dawla, 1989) contains sectarian and doctrinal beliefs that the author collected and compiled into book form. The author sent a range of questions to the leaders of the sectarian church which cover the date of origin, founder, number of members, various doctrinal beliefs like baptism, sacrament, rapture, etc. The book thus compiled contains the correspondences received from the leaders of most of all denominations and

sectarian groups without adding further details of the specified church and sectarian groups. The author also added that his main reason for writing the book was imparting knowledge of different sects and mutual understanding among the Mizos for further improvement in co-operation. The book provided a general idea but inadequate to suffice deeper insight. Also, most of the information in the book is outdated and obsolete.

Vanawia leh a Pawlte specifically traces the background and origin, growth, and belief system incorporated within the specified sectarian group commonly known as *Vanawia Pawl* (VL Zaikima, 1992). He mentions that these kinds of sects began to emphasise a sequencing event of “Spiritual life”, “New Testament life” and renouncing “Social norms of Life” thereby leading them to separate themselves from mainline denominations especially the Presbyterian Church of Mizoram and the Baptist Church of Mizoram. The author personally had an interview with Vanawia and his high councils at Thaltlang (a village at the foothills of Phawngpui Mountain in southern Mizoram). Vanawia told him how he had had a vision and trances and how he went through for the formation of a new sect which claimed that a kingdom of God (a reign of Christ for a thousand years in the book of Revelation chapter 20) written in the Bible already happened. They regarded themselves *mithianghlim* (Holy Men), *Vanmi* (People of Heaven), and *Maicham* (The Altar). They organised themselves into groups with respect to spiritual position into the *Trinity* (3 persons as in the doctrine of Trinitarian), *Thuhretu* (Witness, 2 persons as in the book of Revelation), *Thilnung* (the living creatures, 4 persons as in the book of Revelation), *Centre Lal* (Centre Kings, 24 persons as the 24 Elders in the book of Revelation), and *Signal* (Recorder/ Writer, 1 person). The doctrine incorporated in their new teachings includes New Heaven and New Earth which was happening, the rapture also passed them and there should be no more Jesus to come and the time is for *Lalzahabar* to rule, faith for salvation accomplished with faith to *Lalzahabar*, the days for Genteel is ended, etc. The entire system of the organisation is based on the book of Revelation (the Holy Bible) and relied mostly upon the visions of Vanawia (Lalzahabara) and the word written in the arms of Siamzingi (renamed Laldiheli).

In *Mizo Kohhran Chanchin* (1993), Presbyterian Church minister, Rev. Saiaithanga gave a small treatment of sectarian groups in the last chapter of the book. He labelled them as *Pawl Penhle* ('The Offshoots'²⁸), *Kalsualte* ("Heretics"²⁹) and stated that they arose due to unhappiness or discontent within the church, difference in the perception of the work of Holy Spirit, and a desire to take the lead within the church or groups. The author also indicated a smouldering discontent which might have established the Jehovah's Witness in Aizawl Tlangnuam in 1967.

In *Zoram Tualto Kohhran Chanchin* (1997), James Dokhuma, a prolific novelist, traced the background, growth, doctrinal beliefs and popular overview upon the practices of selected eight (8) sects within Mizoram which includes *Tlira Pawl*, *Thiangzau*, *Khuangtuaha Pawl*, *Zakaia Pawl*, *Mizo Israel Pawl*, *Zoram Maicham*, *Mithianglim Zathangvunga*, and *Isua Krista Kohhran* (IKK). The author claimed that most of the sects germinated from the revivals that swept the region (thoroughly) and the dominating church organisation which could not satisfy the spiritual needs of the time as there emerged a new form of ecstasy, visions, unknown-tongue, and patriotic feelings for the sake of the Mizo community. The inadequate infusion of the word of God by the local church to the lay believers and localised interpretation of Biblical language by charismatic spiritual persons create a conflict between those who received a spiritual gift and dominant churches accelerated the speed of separation. Besides the general conceptualisation of spirituality which emphasised on ecstasy and dancing while singing gospel songs may lead to undesired consequences even finding unusual steps beyond the formal practices of the dominant churches. He mentioned the adopted practice within the sects (*Pawlchhuak*) such as drinking *zu*, *sechhun khuangchawi*, *Puma zai*, and *Tlanglam zai*³⁰. The indigenisation of Christian doctrine to Mizo culture by procuring the traditional elements for this sect marked a distinctive feature while 'Israelism'³¹ and its incorporation of the traditional myth,

²⁸ Rendered into English by me.

²⁹ Saiaithanga, *Mizo Kohhran Chanchin*, 3rd Edition, Aizawl, Synod Press, 1993, pp. 56-57.

³⁰ *Zu* is a local drink, fermented rice beer; *Sechhun Khuangchawi* is a culminating step in Mizo traditional religion that necessitates the ritualistic killing of Mithun, incantations and consumption of *Zu*; *Puma Zai* and *Tlanglam Zai* is a genre of Mizo sentimental folk song which was sung in the accompaniment of *Zu*.

³¹ Israelism here will denote the aspiration to become a political citizen of Israel.

folk tales and customs of the Mizos with the culture of Judaism, assuming a line of connection in history marked a different tempo. The author thus surveyed a narrative history producing a picture of inception, consequences, and the reason behind the formation of selected sectarian groups. But the author's skill to exaggerate and the ability to express were misleading to grasp the essence of the sects and thus require further investigation.

In *Revivals – The Mizo Ways* (1994) Lalsawma, a Presbyterian Church minister, typically pointed out the consequences of Mizo revivals³² giving a separate chapter for the same. The earliest 'Deviations', the author mentioned, was Khawliantlira in 1913, forming a 'band' of followers and wrote three books containing his visions and teachings³³. A small tinge of alleging was perceptible in the writings that revival and the 'urgency of the Kingdom of God', the 'impending end' captured the minds of these 'deviations' or bands of new path causing them to erect a separate platform. The second wave of Revival (1913) did not show signs of resentment possibly turning adherent to create a new path. The third wave of Revival (1919) brought forth *Hlim Sang, Mihlim*³⁴, prophetic announcement, apocalyptic visions, direct rapport with the Father and falling into the state of trances³⁵; the essence of the physically observable character of the sectarian groups which the author did not mention their emergence and existence within the church. Charismatic leaders and their spiritual companion, their intimate relationships, for spiritual nourishment but conceived of carnal conjunction and 'son of the Holy Ghost' (*Thlarau Thianghlim Fa*) began to appear in the Fourth wave of Revival (1929/1930). "*Emerging theology of Libertinism*", the seventh chapter of the book deals with the movement brought about by charismatic people. The Libertine movement, though revival-oriented, sanctions separate path disregarding the church rules and regulations, freedom of relationship between opposite-sex which was

³² Revival – a period of renewed religious faith and spirituality

³³ The Capture of the Chief Dragon (*Sakawlh Lal Manna*), Book of the New Heaven (*Van Thar Bu*) and The left-hand city of the Goat (*Veilam Kel Khaw Runtu*)

³⁴ *Hlim Sang* (High Revivalist) and *Mihlim* (Merry person); a term denoting a state of mind filled with spiritual happiness and uncontrolled ecstatic dancers

³⁵ Lalsawma, *Revival – The Mizo Way*, A Gospel Centenary Souvenir 1994, Calcutta, Author, 1994, p. 144.

excommunicated in the church, perceiving church leaders as spiritually inadequate, and the church being sapped, dried out and lack of power. Zakaia of Aiduzawl, Sangbera of Ngopa, Khuangtuaha of Sialsuk/Hmawngkawn, and *Thiangzau*³⁶ were briefly introduced to the readers who were starting a libertine movement and misused the spiritual gift of healing and oratory. Lalnghenga of Chaltlang (Aizawl), Siamliana of Vandawt (now Zanlawn village, Kolasib district), and Rualkhuma of Kelkang (Champhai district) were also pointed out as trying to set up new ‘denomination’. The author also did not fail to mention the misapprehension of the Superintendent of the land McCall arresting and demoting the persons involved in the Kelkang revival. If the book’s intention is not to have a deep inquiry into the so-called sectarian groups, then the effect and organizational structure of the sectarian groups written in the book is equally vague and thin. The author put forwarded them as ‘deviations’, ‘bands’, ‘libertine’, and ‘cults’, and not categorized them as ‘sects’ or ‘indigenised churches’. Notwithstanding the fact that the writer is a Presbyterian Church minister, the biased notion against the *Pawlchhuak* (sects) could be noticed.

Christianity and Mizo Culture (Mangkhsat Kipgen, 1996) briefly discussed indigenous sects. He stated that the founders of the indigenised sects had serious mistakes which were (1) the confusion of Christian love with erotic love that led them to become involved in morally questionable activities, (2) the attitude of spiritual arrogance that disturbed their relationship with other by claiming to have direct access to the mind of God, (3) they claimed that they no longer needed the guidance of either the Bible or Christian tradition, nor the ministration of the sacraments deprived them of valuable spiritual resources that would have given the balance to their position, and (4) while they were right in saying that ‘God did not condemn any culture, but accepted praise and worship of people in and through their culture,’ they were not discriminating in accepting all elements of the traditional *Zo* culture; hence, they did not make an assessment of those elements which contributed to Christian values and which did not. He also pointed out the distinctive feature of Mizo Israelism; ‘the weakness of this movement lies in the fact that it is based on

³⁶ Literal meaning is accepting and having the freedom to do everything even sexual intercourse; antinomian – a view that Christians do not have to observe the moral law

historical assumptions about the origins and history of both the Israelites and the *Zos* that have no basis in scientific study. They simply refer to what they imagined to be similarities between the *Zos* and the Israelites, similarities based upon 'revelation' rather than any real historical developments.'³⁷ The author's summarizing statement concluded due to the extreme indigenisation of the groups like *Tlira Pawl*, *Khuangtuaha Pawl* and *Zakaia Pawl*, the main churches were able to reach a balance, though indigenous, form of Christianity based upon reasoned preaching and education. It was this that gave and gives the Zo church its strength.³⁸ This generalisation confirms the popular notion in the existing literature of sectarian belief systems as undesired accidental occurrence inside the realm of Mizo Revivals.

Vanlalchhuanawma, a Mizo theologian in *Christianity and Subaltern Culture* (2006) regards the indigenisation of Christianity through charismatic revivalist in Mizoram as a power conflict which took the form of religious zeal in contracting consent from the enthusiastic ignorant. 'The unauthorised activities' help the emergence of natural leaders like Tlira and Kawlkhuma yet asserting that the arrival of the new movement is an illustration of 'persisting tension between the revival movement and the church.'³⁹ The author's mention of 'the indigenous autonomous movement' to represent the whole movement were Lalnghenga, Siamliana, Zakamlova, *Thiangzau*, and *Khuangtuaha Pawl*; and the inclination to autonomous church was somehow linked with the stringent imposition of Governmental disciplinary rules forbidding the practise of glossolalia (*Tawnghriatloh*), *Lengkhawm* and *Mualinkhawm*⁴⁰ and the three reasons which led the 'unofficial leaders' to part with the established church included rivalry of leadership, a reaction against the Assembly's resolution, and material self-interest.⁴¹ Though it was inevitable to mention the movement of indigenised autonomous churches in studying the church's history in Mizoram, the lack of focus in their history and social adaptation, and the

³⁷ Mangkhosat Kipgen, *Christianity and Mizo Culture*, Jorhat, Assam Printing Works (P) Ltd., 1996, p. 310.

³⁸ Kipgen, *Christianity and Mizo*, p. 312.

³⁹ Vanlalchhuanawma, *Christianity and Subaltern Culture*, Delhi, ISCPK, 2006, p. 217.

⁴⁰ *Lengkhawm* – indoor assembly to a particular place and time especially singing religious songs; *Mualinkhawm* – an outdoor assembly for discussion, propagation, praise and worship, etc organised by certain church or group

⁴¹ Vanlalchhuanawma, *Christianity and Subaltern*, p. 424.

structure perceptible in these sectarian groups leave considerable space for further study.

In the book *India, Burma leh Bangladesh-a Mizo Kohhrante* (2007) B. Lalthangliana, Mizo historian, traces the historical background and growth of Presbyterian Church of India (PCI), Baptist Church of Mizoram (BCM), Evangelical Church of Maraland (ECM), the Salvation Army, Roman Catholic, United Pentecostal Church (UPC), Seventh Day Adventist, and Lairam Baptist Church in India; Baptist church, Anglican, Khu-mi Mission, Roman Catholic, Methodist Church, Presbyterian Church, and Independent Church of Burma in Burma (Myanmar); Baptist Church, North East India General Mission, and Presbyterian Church in Manipur; Presbyterian Church and Baptist Church in Chittagong and Tripura; and, a chapter that investigated how Christianity reach Mizoram, beginning of the alphabet, Bible translation, the Revivals, insurgency and the Churches and disagreement between Presbyterian and Baptist Church. The 425 pages of this book showed a political problem that prevents the establishment of new missionary ground under Salvation Army, Assembly of God, Seventh Day Adventist, Roman Catholic, and United Pentecostal Church. The British imperialistic policies advocated the existence of the least possible Mission ground for a single political territory. In addition to this, the dissatisfaction upon the dominant Churches compelled the dissenters to form a new Church. Another factor visible in the book in the creation of a new Church was territorial politics arising from ethnic identity (the formation of Lairam Baptist Church). The author concentrates on the political point of view of the birth of new sects in Mizoram which is unfortunately not enough to investigate the background of their origin; however, he gives direction regarding the source for information of the study.

An Zirtirnate leh an Chanchin (2010) by Vanlalchhuanga, a local writer, focuses on the teachings and history of sectarian groups and minor fellowships inside Christianity in Mizoram. The chapters cover a range of preventive measures from the so-called sectarian belief system and their conduct; the life history and narrative events of the charismatic leaders; the twist of the Holy Bible and its meanings

(hermeneutics) for the temporal and disgraceful pleasure which the other side of the people accepted as morally acceptable etc. The author succinctly clarifies *Sakawlh* ('The Beast'), its essence, power, how it would appear, etc. which was the teachings that preponderate its fearfulness and troubling the minds; various interpretation provided by Mizo Theologians upon *Sakawlh*; Millenarian teachings; the various revivals that swept the region and its features for general information; Khawliantlira and his teachings; Khuangtuaha's teachings and subsequent history; Zhangvunga and his teachings; Vanawia's teachings and his works; Rorelliana and his teachings; Lalbiakliana and his teachings; Lalzawna and his teachings; Chhunkhama and his teachings; Lalbiakmawia and his teachings; Lalrempuia (Enoka) and his teachings; Rohmingliana and his teachings; various *Thuthlung* (covenanted-sectarian) groups – *Mizo Israel*, *Zoram Maicham*, *Thiangzau*, and the last topic deals with *False Prophets* and the awareness needed for the overcoming of these teachings. The book tries to testify a statement that Presbyterian Church belongs to the true Ultimate God and all the spiritual revival and renovation happened within its domain; people who forfeit its authority and left the Church only faced heretical teachings. The author also gives a historical analysis of the event and the subsequent creation of platforms for new ideas or theology. The book ultimately presents one-sided propaganda that many will consider misleading and deceptive.

Tlira leh A Inlarna (VL Zaikima, 2011), a voluminous book, 884 pages, concentrated on Khawliantlira - his life history, his theology, and his literature. Tlira was born in 1883 and died in 1951. *Tlira Pawl* was the first sect group in the territory in 1914 after he was dismembered by Presbyterian Church of India. The book compiled the visions of Tlira – *Sakawlh Lal Manna*, *Van Thar Bu* and *Veilam Kel Khaw Runtu* which was written by him during three and half years i.e., 1913 - 1916, rewritten by himself (Tlira) with the assistance of Chhawthanga h/o Hualhnawli (Vanchhingpuii)⁴². The cyclostyled version of the Book of Tlira's Vision was published by Laltawna, House of Trinity, Old Lambulane, Imphal in 1972, and it was processed from 18 May 1972 to 12 August 1972 (almost four months).⁴³ The 714

⁴² VL Zaikima, *Tlira leh a Inlarna*, Aizawl, Lengchhawn Press, 2011, p. 31.

⁴³ Zaikima, *Tlira*, p. 25.

chapters of the word of Tlira was not at all plain and simple language, not formally categorised, not regular, and not fully understood. The book also traced some prominent followers like Bualthluaii, Darawti, Thangluaii, Chawnga Renthei, Hanga, Hrangluta, Hrangchina, and others. In addition to this, the book also contained the author's perception and opinion regarding the theology, words, and messages of Tlira.

Tualto Kohhran: LALPA KOHHRAN THAR (VL Zaikima, 2011); an attempt had been made to record minute details of Lalpa Kohhran Thar, which was popularly known as *Khuangtuaha Pawl* in the beginning 1942; Khuangtuaha died on March 30, 1955⁴⁴ and he was replaced by his brother, Challianchana. The popular name was also changed into *Chana Pawl*. The author detailed his personal reflections, correspondences, and encounters with the members, his interviews, and his thoughts. He focussed on the doctrine, their songs and literature, various rites and rituals, symbol and modifications from the main denominations, and the personal life story of Khuangtuaha and Chana. Also, wrote that his accounts were substantiated by persons who dissented from their sect. Presently, the sect group situated at Chhuanthar Tlangnuam near Baktawng under the leadership of Zionnghaka, the son of Chana.

Tlira's Teachings and other Indigenous Faiths in Mizoram (VL Zaikima, 2014) was a shortened English version of the previous book '*Tlira leh a Inlarna*' with the addition of sectarian leaders like Khuangtuaha, Zakaia, Vanawia, Lalzawna, Lalthangfala, and Biakmawia. In Appendix-III, *Thiangzau* was included which had already been available in the Mizo version from the aforementioned. Indigenisation processes⁴⁵ initiated by the sectarian groups were highlighted and the combination of Biblical text with respect to the cultural history of the people⁴⁶ which were orally obtained was also faintly outlined.

⁴⁴ VL Zaikima, *Tualto Kohhran: Lalpa Kohhran Thar*, Aizawl, Lengchhawn Press, 2011, pp. 35-36.

⁴⁵ VL Zaikima, *Tlira's Teachings and Other Indigenous Faiths in Mizoram*, Aizawl, Lengchhawn Press, 2014, p. 197.

⁴⁶ Zaikima, *Tlira's Teachings*, p. 201.

The History of Christianity in Mizoram (Zaihmingthanga, 2016) concisely narrated the account of the formation of sectarian faiths in the ambit of Presbyterian Church of India from 1944 to 1994. The book publication year, though recent, did not extend nor updated the information for the sectarian faiths listed in the book – *Thiangzau, Khuangtuaha Pawl, Zakaia Pawl, Chhunkhama Pawl, and Zathangvunga Pawl*. The narrative lacked insightful knowledge and study of the concerned groups.

A.G. McCall (*Lushai Chrysalis*), from an outsider's viewpoint, gives a slight mention of the effects of the Revival by remarking the uncontrolled-demoniac dancing⁴⁷, senseless uttering⁴⁸, spiritual strip-tease⁴⁹, and fast approaching end of the world⁵⁰ as the prominent features visible in the characteristic of Mizo indigenous sectarian groups. In addition to this, the author vividly states in a derogative sense by asserting that the Mizo contended with 'inferiority complex'⁵¹ and lose traditional dances. They were also not capable of containing knowledge and spirituality. The analytical study of the book posed a meagre intelligence, that of incomplete understanding for the sake of Mizo sectarian groups. Their conduct and amalgamation of various theologies did not hamper the administration of the State machinery, but seek available option to break psychological discomforts.

J. Meirion Lloyd, one of the missionaries in Mizoram wrote *History of the Church in Mizoram* (1991) that underlies small evidence of the sectarian group under 'charismatic leaders of considerable activity'. The book states that these sectarian groups 'differed in outlook, aims, and beliefs, but in all of them there was a certain resentment of what they saw as the monolithic Presbyterian control of the churches. They (the sectarian groups) valued the Gospel but chafed much at the Church's rules and regulations'⁵². The statement goes on by portraying the leaders of these sectarian groups as possessing 'experience wider than the average through contacts with other parts of India (were) fired by the prospects of obtaining more funds and better

⁴⁷ AG McCall, *Lushai Chrysalis*, Reprinted, Aizawl, Tribal Research Institute, 2003, p. 222.

⁴⁸ McCall, *Lushai Chrysalis*, p. 220.

⁴⁹ McCall. p. 220

⁵⁰ McCall, p.221

⁵¹ McCall, p.219

⁵² J. Meirion Lloyd, *History of the Church in Mizoram*, Aizawl, Synod Publication Board, 1991, p. 175.

facilities through the advent of another mission into Mizoram'⁵³. The author opines that these leaders of the sectarian groups were taking advantage of the Gospel for the material abundance of their lives which compels verification under the proper channel. Also mentioned were the names of the sectarian groups; Kawlkhuma who fought for the establishment of the Salvation Army. On the side of the desire to reduce the influence of Presbyterian Church domination regarding the rules and regulation sits Tlira who 'propagated a number of strange ideas which apparently came to him in a series of dreams and visions. Arguing that all days belonged to God he advocated the abolition of Sunday. He taught too that one need not worry about their sins for what is done in the body and by the body cannot affect the Christian's soul'⁵⁴. The author perceived the so-propagated message but failed to mention the deep wound inflicted on the adherents of the church. The difficulty facing the initiation of new mission ground within Lushai territory increased the effort to look out for another possibility on the side of dissenters was not mentioned though the author stated that 'other missions were not allowed by Government to enter'⁵⁵. The author also made a statement not recognizing the existence of these sectarian groups who expressed 'Sabbatarianism', 'license to sex'⁵⁶ in the late forties, indicating only the Presbyterian and the Baptist churches as 'denomination'⁵⁷.

STATEMENT OF THE PROBLEM

'The religion based on the teachings and works of Jesus Christ'⁵⁸ became the most widespread religion in the world; more than 2.1 Billion (2012) – 31.5 % of the world population is following Christianity.⁵⁹ It is monotheistic and distinguishes itself from other religions by emphasizing redemption through Jesus of Nazareth.

⁵³ Lloyd, *Church in Mizoram*, p. 175.

⁵⁴ Lloyd, p. 176.

⁵⁵ Lloyd, p. 200.

⁵⁶ Lloyd, p. 311.

⁵⁷ Lloyd, p. 310.

⁵⁸ Catherine Soanes (ed.), *Compact Oxford Reference Dictionary*, London, OUP, 2001, p. 147.

⁵⁹ Conrad Hackett and David McClendon, 'Christians remain the world's largest religious group, but they are declining in Europe', Pew Research Center, 2017. Available from: <https://www.pewresearch.org/fact-tank/2017/04/05/christians-remain-worlds-largest-religious-group-but-they-are-declining-in-europe/>, (accessed 27 March 2018).

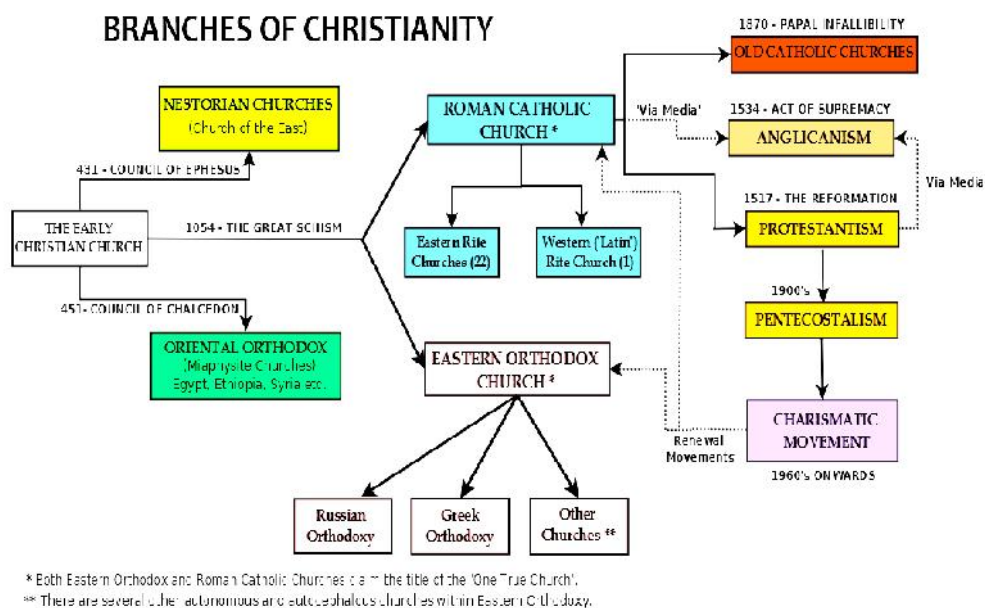


Fig.1. Diagram showing main branches of Christianity⁶⁰

Christianity entered Mizoram towards the fag end of the nineteenth century when two missionaries F.W. Savidge and J.H. Lorrain reached Sairang, Mizoram on January 11, 1894⁶¹ under The Arthington Mission and stayed for four years. They left Aizawl after D.E. Jones came on August 31, 1897,⁶² followed by Edwin Rowlands who arrived on December 31, 1898⁶³ under the Welsh Presbyterian Mission (The Welsh Calvinistic Methodist Foreign Mission Society).

Within a few decades, the number of Christians multiplied in the thousands⁶⁴ and the Mizo people experienced revivalist movements in the years 1906, 1913, 1919, 1926, and 1937⁶⁵. These revivals produced a number of charismatic-dependent groups that could be categorised under “sectarian groups”; the indigenous writers normally labelled them as “Pawlchhuak”⁶⁶, “Tualto”⁶⁷ and “Kohhran”⁶⁸. After the

⁶⁰ <http://christianityinview.com/images/branches>, (accessed 27 March 2018).

⁶¹ Vanlalchhuanawma, p. 99.

⁶² Vanlalchhuanawma, p.117

⁶³ Vanlalchhuanawma, p.119

⁶⁴ Table 1

⁶⁵ Revival – a period of renewed religious faith and spirituality

⁶⁶ Pawl – group or party, Chhuak – leave/depart ; Dissenters or Secluded group

majority of Mizos were Christianised, and the traditional religion was abandoned, the community could separate Christianity into two broad categories – *Kohhran* and *Pawlchhuak* (*Tualto kohhran*). *Kohhran* simply denotes institutionalised and structured organisation based on the salvation of Jesus Christ; *Pawlchhuak* stands for a locally invented belief system that hinges around a charismatic person, not connected to any international denomination. One has to focus on the values, doctrinal structure, intensity of the sects themselves and their internal structure, symbolism, and pervasiveness⁶⁹ as important critical variables in determining whether or not they (*Pawlchhuak*) will become a denomination, or possibly disappear. Sects are to be classified according to the kinds of "response to the world". The classification system should facilitate the investigation of similarities and differences between and within sect classes; it should be able to make relatively fine discriminations between sects of the same and different types, both theoretically and empirically.

What means are used by the sect to protect its autonomy? Why did some sects disappear or dissolve into society? To what extent can the sect lose structural autonomy while maintaining the autonomy of its values in society? For what level of society does the sect perform important functions? What functional substitutes are available to society if the sect should lose its autonomous identity? The principal elements of this order (sects) are knowledge, control, and the environment. When coordinated, they provide an understanding of the cyclical nature of the sectarian process.⁷⁰

⁶⁷ Indigenous or locally originated group

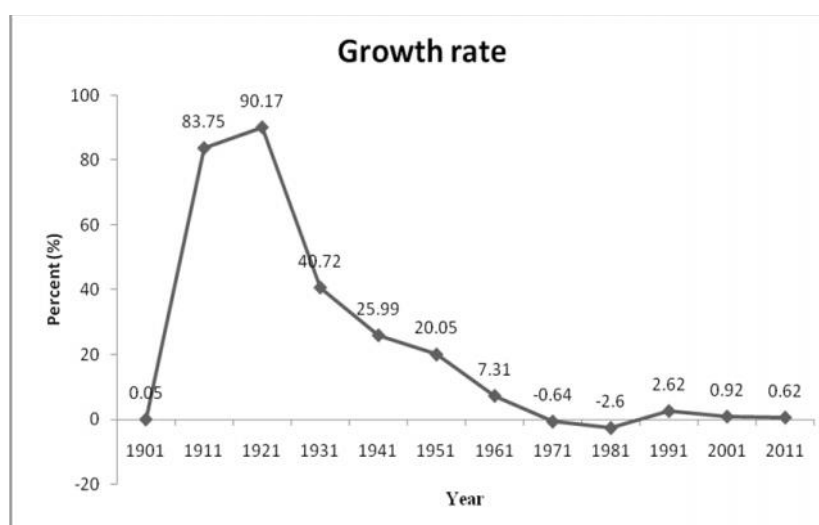
⁶⁸ Denomination (Mizo context of *kohhran* is denomination)

⁶⁹ John B. Snook, "An Alternative to Church-Sect" in *Journal for the Scientific Study of Religion*, Vol. 13, No.2, (Jun., 1974), pp. 195-197. Available from: Jstor, (accessed 28 April 2015).

⁷⁰ Russell Heddendorf, 'The Sect and Religious Autonomy' in *The Sociological Quarterly*, Vol. 6, No. 1 (Winter, 1965), pp. 45-58. Available from: Jstor, (accessed 12 April 2014).

Table 1. Growth of Christianity in Mizoram State⁷¹

Year	Population	Christian	Increase in number	Per cent	Rate of growth
1901	82434	45	45	0.45	0.05
1911	91204	2461	2416	2.77	83.75
1921	98406	27720	25259	28.17	90.17
1931	124404	59123	31403	47.52	40.72
1941	152786	98108	38985	64.21	25.99
1951	196202	157575	59467	80.31	20.05
1961	266063	230509	72934	86.64	7.31
1971	332390	286141	55632	86.09	-0.64
1981	493757	413840	127699	83.91	-2.60
1991	686217	591342	177502	86.17	2.62
2001	888573	772809	181467	86.97	0.92
2011	1091014	950491	177809	87.12	0.62

Chart 1. Growth Rate (w.r.t Table 1.)

⁷¹ Sources:

1. C Zairemthanga and C Zorema, *Mizoram Baptist Kohhran Thalai Pawl*, Serkawn, Communication Dept., Baptist Church of Mizoram, 2000.
2. Lalmachhuana Zofa, *Mizoram General Knowledge*, 4th Edition, Aizawl, Technosys Offset, 2008.
3. Mammem Mathew (ed.), *Manorama Yearbook 2013*, Kottayam, Malayala Manorama Press, 2012.
4. <http://zolengthe.net/2011/12/18/mizoram-religious-statistics> (accessed on 2 March 2013).

It is hypothesized that the higher the socio-economic status, the greater would be the acceptance of the Church type of religious organization. Operationally, this would be indicated on the scale by higher scores. Socio-economic status was estimated by two different measures: first, by differences in education; second, by the Census Occupational classification. It is evident that the degree of acceptance of the Church type of organization increases with an increase in the level of education. The Census Occupational Classification was used as the second indicator of socio-economic status since this classification reflects, in part, a prestige hierarchy. Churchness is associated with high socio-economic status and, conversely, that Sectness is connected with low socio-economic status. In other words, as education increases, emotionalism, evangelism, and other sectarian characteristics are increasingly rejected. When a denomination, or a specific church, has a membership drawn from a certain socio-economic level, these members will manifest certain attitudes and other characteristic traits of that level, regardless of the specific doctrinal emphasis. Thus, individuals of different denominations but equivalent in socio-economic status may be more similar in certain religious attitudes than individuals of the same denomination who differ in socio-economic status.⁷²

The eschatological teachings which contrasted the dominant church in Mizo Christianity started with the vision of Khawliantlira in 1913 (the second revival period). He claimed that the church institution was a serpent only to swallow all the adherents inside her. He called for the separation of the believers from the impending end. The doctrinal basis claimed that Jesus had already come to the world and the present-day belonged to the New Kingdom of a thousand year. One should not expect rapture as the Spirit did finish doing it unknowingly. There should be no resurrection; the acceptance of Jesus in a person's life is a resurrected life. All the words written in the Bible is an allegory; the death and crucifixion of Jesus had had been totally delusive and wrong. There was no sin, sacred, and profane in human life, one did not need to observe Sunday, Eucharist, and baptism.⁷³ Any form of knowledge that is not in agreement with that of society creates tension that can be

⁷² Dynes, 'Church-Sect Typology'. pp. 555-556

⁷³ Vanlalchhuanga, *An Zirtirnate leh an Chanchin*, 4th Edition, Aizawl, Gosen Home, 2010, pp. 34-36.

removed by either leaving society or accepting its system of knowledge. For this reason, the sect cannot be understood outside of the social context in which it is found. There must be a clear statement of the source of knowledge in the sect and the social level to which it refers.⁷⁴ In order 'to survive, it (the sect) has to create formalized rules and procedures, since it can no longer depend on the central role of the leader in organizing the followers.'⁷⁵ This notion of eschatology did not vanish; though the physically observable group (*Tlira Pawl*) dissipated into society, the new teachings and doctrinal basis was inherent in the character of the latter sectarian groups in Mizoram. The inception of the new ideas on theological concepts did provoke the curiosity of the Mizos and a scrupulous contemplation and qualitative research analysis is suggested for a research student.

Khuangtuahtanga and his brother Challianchana organised a new sect in 1943 after they were excommunicated due to their unusual belief in the church. The sect grew and presently situated themselves in Baktawng Tlangnuam (Aizawl district) under the name of *Lalpa Kohhran Thar* (the New Kingdom of God). The belief system depended mainly on millenarianism and revolved around the visions of sect-prophets. The spiritual vision, seen by the charismatic leader which visualised the New Kingdom of God became the daily conceptualisation of the doctrine in adaptation and sustainment of the group. They actively involved in state politics and local administration but marriage mostly occur within the sect. They did read the Bible but it had been containing a few comments to the millenarianism and felt inadequate for them; this might be the reason why they emphasised visions. The sect observed consecration of new-born baby which they accepted as a blessing: they did not observe Good Friday, Easter Sunday, Christmas. They solemnly celebrated the date on which Khuangtuahtanga died (30 March) whom they fondly called him '*Thuthlung Pa*' or '*Thuthlung Hnun*' (father of the covenant or source of the covenant).⁷⁶ The continuity of the sect through periods of struggle in Mizoram (1966-1986) concocted with the infiltration adopted in the state politics and the

⁷⁴ Heddendorf, 'Sect and Religious', pp. 45-58

⁷⁵ Anthony Giddens, *Sociology*, 6th Edition, UK, Polity Press, 2009, p. 690.

⁷⁶ James Dokhuma, *Zoram Tual o Kohhran Chanchin*, 2nd Edition, Kulikawn, JD Press, 1997, pp. 52-53 : Vanlalchhuanga, *An Zirtimate*, pp. 37-38.

socio-economic status has to be compared with the surrounding areas, and doctrinal inquiry requires an insight study.

Thiangzau (the literal meaning - 'no sacred') originated from Sialsuk village (Aizawl district, Mizoram) in 1934 while a wave of spiritual revival enveloped the region. They denied the authority of the Holy Bible and considered it as a kind of moral teaching book, and the complete knowledge of spiritual life was being transformed into their temporal sensual life. They did not perform nor celebrate Baptism, Good Friday, and Christmas. This life according to their sects was the New Earth Life written in the Bible and there was nothing to expect from the transcendental Being; the formality followed in the churches did not affect their spiritual life which rendered them annulment even morally sinful acts. The sect did not conform to the stratification of authority, stress on egalitarianism in the spiritual life, and blending traditional rituals and biblical sacrifice in many forms. They accepted non-Christian religion as a valid belief system which eventually leads to Heaven or Eternal Being. Their practices were characterised by advocacy to trances, ecstasy, visions, unknown-tongues and easy life of not having any hesitation to partake morally wrong actions even copulation outside marriage boundary.⁷⁷ In this case, ethical taboos caused a tense situation with society. The antinomian form of belief system present in the region might reveal the influx of knowledge outside the traditional culture and dominant church in Mizoram which was abusively integrated with belief system as religion continually provided a moral justification to human actions in any direction. The religious sanction could produce a sense of belonging and validity in performing any task of moral and immoral action. Thus, research in this field could provide heuristic documentation and relating the social perception for validation inside the existing culture of the society.

VL Zaikima gives narrative events and doctrines of *Vanawia Pawl*⁷⁸. The sect began to organise a structural dimension from 1974. Vanawia had a vision which

⁷⁷ Dokhuma, *Zoram Tual o*, pp. 29-30: H Lian Dawla, *Mizo Kohhran hrang hrangte Chanchin*, 1st Edition, Shillong, UPC Press, 1989, pp. 172-174.

⁷⁸ VL Zaikima, *Vanawia leh a Pawlte*, Aizawl, Lengchhawn Press, 1992.

befitted him a god and received a new name of Lal Zahabar through stigmata⁷⁹ in the hands of Siamzingi (Laldiheli), the spirit. The triumviration was completed by Zauka (Lal Zahaba), the son. They considered themselves God, to rule, and to judge. They called for new kingdom supposedly would begin from Thaltlang (near Phawngpui Mountain, Saiha district, Mizoram), the New Heaven and The Earth. This call received considerable responses and gathered spiritualists around the region.⁸⁰ Migration from an environment is a defensive move that allows the sect to keep its system of knowledge and control intact. The autonomy of the sect is maintained not only as a physical structure but also as a religious and social entity. New residence in an established social environment again may cause problems of adjustment. For this reason, the sect often finds it most desirable to settle in an uninhabited area.⁸¹ But the immediate expectations were not happening that conveyed a matter of despair to much of the peoples and renounced the commitment; still few faithful committed adventurous pilgrimage to the west. The period of insurgency was entailing insecurity, fear, doubt, hostility, and death⁸² that foster a sudden growth of interest in religion. The psychological uneasiness might pull a possibility of spiritual confirmation that was expected immensely to cease the sufferings, pains, and horrors; end of the uncertainty. With the scarcity of resources and unhygienic conditions for the population or adherents, the continuity of a sect or sects seems unsure and doubtful. The sectarian group of millenarianism mentioned in the above line might contain both attractions due to escapism and dissolution due to lack of resources. This requires the conduct of deeper research analysis from secular institutions by equipping the study with a theoretical basis.

In 1978, Rorelliana heralded a localised-theology which sufficiently directed to the creation of new *Pawlchhuak* (Sect), Lalchungkua - 'Divine family'. This sect conspicuously contrasted the dominant teachings and doctrines of the church (*kohhran*); non-existence of eternal torture (Hell), non-validity of supplication to

⁷⁹ Stigmata: Christianity marks which are said to have appeared on the bodies of certain holy people and that are thought to resemble Christ's crucifixion wounds. (Here written was the names) – *Chambers 21st Century Dictionary*, Version 1.0, © Chambers Harrap Publishers Ltd, 2003

⁸⁰ Zaikima, Vanawia; Vanlalchhuanga.

⁸¹ Heddendorf. pp. 45-46

⁸² Giddens, *Sociology*, p. 681.

God, non-requirement of church (*kohhran*) institution, not using the name of Christian (*Kristian*) as they considered themselves 'divine family', and a new set of biblical interpretation. They did not observe Sunday, believed in Jehovah (the true and only God), not perform any kind of sacrament, and accepted the idea of equality of all religion and validity. The sect organised into an established-sect with certain responsibility attached to certain members. The sect divided in 1986; *Nunna Lalchhungkua* came into being under Rorelliana, and Thangluaia headed the other *Lalchhungkua*.⁸³ The formulation of new concepts and ideas in Mizo Christianity might be in conjunction with the awareness of the identity of Mizo and recognition of incompleteness in the dominant church to fulfil the spiritual thirst of its members. The rules and regulation advocated in the churches received a severe accusation from the voice of new sects in trying to formalise the spiritual perceptions. Also, the social norms and customs, which the sects always infringe, might be active in formalising the church institution like the church and the state support deeply in Mizo socio-political system. Thus, a system of organisation and belief system in the Mizo sectarian group (*Pawlchhuak*) needs a research study with the technique of qualitative method.

In addition to the absence of precise definitions, there is the added problem that these descriptions of rural church-sect distinctions of thirty years ago may simply have no relevance or meaning for the urban, industrial society of today. Sect groups, no less than church bodies, have become highly bureaucratic and "organization-minded." Concomitantly, the distinction of professional versus non-professional clergy has also fallen since many sect ministers have become just as much full-time "organization men" as have their church-type counterparts. If the differences between church and sect are much more subtle today than they were three decades ago, and yet still real enough to measure, is the solution simply to update the item on the theoretical ground? One dimension which emerged as salient was that of a *theological position*. A second significant dimension we shall call *conception of the legitimate church*. The third dimension which seems especially relevant we shall call *suspicion of the social pattern*. A final dimension that seems especially pertinent is

⁸³ Vanlalchhuanga, pp. 63-71; H. Lian Dawla, *Mizo Kohhran*, pp. 47-56.

called *orientation toward science and education*.⁸⁴ Whatsoever, one has to keep in mind that the missionaries who sought to convert 'heathen' peoples to Christian beliefs were undoubtedly truthful and sincere to preserve the ideological elements of proselytization, 'yet the effect of their teachings was to reinforce the destruction of traditional cultures and the imposition of white domination'⁸⁵.

Table 2. showing numbers of the Denomination or Sectarian Groups (Indigenised sects) with respect to time period (w.r.t. Appendix B)

Period	1894 – 1966 (72yrs)	1966 – 1986 (20yrs)	1986 – 1996 (10yrs)
Number(s)	15	20	4

AREA OF STUDY

The study mainly focussed on the territory of Mizoram state.

OBJECTIVES OF THE STUDY

1. To examine the origin, development, and dynamism of Christianity in Mizoram.
2. To make an analysis of the varieties of Christianity in Mizoram.
3. To trace the historical background of the origins and development of Christian sects.
4. To make a case study of selected sects-their socio-economic, religious and cultural backgrounds, theological foundations and beliefs, structure, activities, attitudes, gender representation, successes, and failures.
5. To examine the past and present status of the sects within the larger picture of Christianity in Mizoram.

⁸⁴ John Scanzoni, 'A Note on Method for the Church-Sect Typology, in *Sociological Analysis*, Vol. 26, No. 4 (Winter, 1965), pp. 189-191. Available from: Jstor, (accessed 15 August 2018).

⁸⁵ Anthony Giddens, p. 684.

METHODOLOGY

The study utilized qualitative sociological analysis of religion taking into consideration the classical theorists as well as contemporary trends. Such new directions on research as spirituality and sectarianism⁸⁶ were explored in order to situate the existence of sects in Mizoram from a wider perspective.

Archival sources, both official and non-official were consulted from Mizoram State Archives, Aizawl. The non-official archival sources available at the Mission Archives such as Theological College Library, Aizawl, and Baptist Church Library, Aizawl were also incorporated. Additional sources included private diaries, records of NGOs, newspapers, records of the Economics and Statistics Department, and so on.

Oral sources were collected by conducting unstructured and informal interviews⁸⁷, and telephone correspondence of persons involved in the sects and prominent citizens of various localities.

Secondary sources - of writings on the subject by local authors, published and unpublished works of researchers and theological students from Aizawl Theological College and Academy of Integrated Christian Studies were read and incorporated into the thesis.

CHAPTERISATION

Chapter 1: Introduction discussed various theories of religion particularly of the sects.

Chapter 2: The history of Christianity –its background, initiation, growth, and establishments with society, material culture, and historical background of Mizos in Mizoram.

⁸⁶ Bryan S. Turner (ed.), *The New Blackwell Companion to the Sociology of Religion*, West Sussex, Wiley-Blackwell, 2010, p.62-63

⁸⁷ See Appendix A for details.

Chapter 3: The course of development of various strands in Christianity – the growth of theological frames and its impact to the masses, revivals and physical manifestations of revivals, arrival, and growth of various churches with respect to political and economic changes in the society of Mizos in Mizoram.

Chapter 4: The history of the origins, growth, consolidation measures, secularisation, formalisation, and dissipation of sects within Mizo Christianity.

Chapter 5: Case studies of selected sects – Vanawia, *Nunna Lal Hnam*, *Kohhran Thianghlim*, and *Pawlchhuak*.

Chapter 6: Gender with respect to the sects in Mizoram.

Chapter 6: The final chapter presents the major findings of the thesis.

CHAPTER 2

THE HISTORY OF CHRISTIANITY IN MIZORAM

The study area covers the present state of Mizoram. But the history of Christianity in Mizoram begins from the colonial period and this chapter would highlight important events and its entailing consequences that were connected with the history of Christianity. As the study deals with the belief system of the society, the people inhabited in the particular area of interest would be generalized into 'Mizo'¹ irrespective of the claims and search for distinct traits within the society in the contemporary times.

The Mizoram state lies in the southern part of North-East India, between 92° 16'E - 93° 26'E longitude and 21° 56' N - 24° 31' N latitude², having an international boundary with Myanmar in the eastern side and Bangladesh in the western side; and

¹ 'The old peoples who had already been adults before and during the operations of 1889-90 said that Mizo was the name commonly used for the common identity of the people inhabiting the region.' *Mizoram District Gazetteers*, Aizawl, Govt. of Mizoram, 1989, p.2

'The term Lushai, as we now understand it, covers a great many clans; it is the result of incorrect transliteration of the word Lushai,...', J. Shakespear, *The Lushei Kuki Clan*, Aizawl, Tribal Research Institute, year, p..

The Mizos have been Mizos since time immemorial. But the entire Colonial officialdom and the missionary records and reports before Indian independence and up to the 1960s represented the Mizos as *Lushais*. The most prominent ruling clan at the time of the Colonial regime was *Lusei*, which was incorrectly referred to as *Lushai*. It was the time when the *Lusei* rulers had extended their influence over the whole of the present Mizoram. Their prominence, perhaps, led the British elites to misrepresent the whole nation as *Lushai*. As various names were adopted by the British for political or anthropological purposes, they contributed to a division among the people who accepted such classifications at face value. Lawmsanga, *A critical study on Christian mission with Special reference to Presbyterian Church of Mizoram*, PhD Thesis, University of Birmingham, 2010, p. 22. Available from: University of Birmingham Research Archive: e-theses repository (accessed on 05/04/2016)

'At the outset of the British encounter with the Mizos, the former commonly used the terminology 'Lushai' to combine the whole tribes and this was also recorded by the colonial ethnographers accordingly. But with careful insight and study, some of the writings of the colonial Mizo's writing in the *Mizo Leh Vai Chanchin Bu*, there was no mention or reference to Lushai. However, the terminology 'Mizo' and 'Mizo Ram' was commonly used by most Mizo writers of the 1900s. The injustice done by the white colonial ethnographers and administration on the Mizos was done away in the 1940s when the Mizo Union party was organised and consequent upon the creation of a Mizo District in 1952 under free India. The term Mizo and Mizoram is now the essence of all the Mizo people and has been internationalised in the 1960s. Orestes Rosanga, 'Mizo Culture as perceived by the Colonial Ethnographers: A Critical Study' in *Historical Journal Mizoram*, Volume-XIII, 2012, pp. 62-63.

"It has been pointed out that Mizos were earlier known to the British and others under various nomenclatures such as Kuki, Chin, Lushai, and others. Therefore, it is apparently clear that these appellations were coined by the British but not by the people themselves. The people have, however, called themselves 'Mizo' from an early period. Hence, the term 'Mizo' is not non-existence but an existence which is, however, difficult to trace its origin of use". Sangkima, 'Origin of the Mizo - A Study' in *Historical Journal Mizoram*, Volume - VI, Issue - I, 2005, pp.88-89.

² Rintluanga Pachuau, *Mizoram - A Study in Comprehensive Geography*, New Delhi, Northern Book Centre, 2013, p.xviii.

state boundary with Tripura, Assam, and Manipur under the Republic of India, covering an area of 21,087 Sq. Km. The present population of Mizoram is 10,97,206.³

The present Mizoram (also known as Lushai Country in the colonial period⁴), earlier called Lushai Hills then, Mizo Hills District was annexed to British-India in 1891. The North Lushai Hills was under the Govt. of Assam while the South Lushai Hills was under the Govt. of Bengal.⁵ On April 1 1898 the tracts, formerly known as the North and South Lushai Hills, were amalgamated into the District of the Lushai Hills,⁶ administered as one of the districts of Assam. Lushai Hills District was changed into Mizo Hills District from 1 September 1954. The area remained the same with the territories added before it was named 'Mizoram' with a status of Union Territory on January 21, 1972. Mizoram became a full-fledged state on 20 February 1987. There were eight (8) administrative districts - Aizawl, Lunglei, Siaha, Champhai, Kolasib, Lawngtlai, Serchhip, and Mamit, three (3) autonomous district councils – *Lai, Mara* and *Chakma*, and 830 village unit.⁷

Mizoram is a mountainous region, a land of rolling hills, valleys, rivers, and lakes. As many as 21 major hill ranges or peaks of different heights run through the length and breadth of the state, with plains scattered here and there.⁸ The hills present a wide uninterrupted view of the low parallel ranges and run from north to south tending to be higher in the middle of the territory. The average height is around 3000 feet though several peaks are higher than 1000 meters.⁹ Based on the temperature and rainfall in Mizoram, the following season have been classified; the cold season or winter (Nov-

³ *Statistical Handbook, Mizoram 2014*, Aizawl, Directorate of Economics & Statistics, Govt. of Mizoram, pp. xxi-xxii.

⁴ 'The Lushai Country is bounded on the north by Cachar and the state Manipur; on the west by the Chittagong Hill Tracts; on the east by Burma, and on the south by Arakan.' Capt. O.A. Chambers, *Handbook of the Lushai Country*, Kolkata, Firma KLM, 1899, p.64.

⁵ *Mizoram District Gazetteers*, Aizawl, Govt. of Mizoram, 1989, p. 3.

⁶ *The Lushai Hills District Cover*, Aizawl, Tribal Research Institute, 2008, p. 1.

⁷ *Statistical Handbook*, p. Xxi.

⁸ Available from Mizoram.gov.in (accessed 24/02/2020)

⁹ Lalrimawia, *Mizoram – History and Cultural Identity (1890-1947)*, Guwahati, Spectrum Publications, 1995, p. 1.

Feb), the warm season or spring (March-May), the rainy season or summer (June-Sept); 'at Aizawl, the average rainfall is 2320mm/year and at Lunglei, it is no less than 3327mm/year.'¹⁰ The soil is poor in potash and phosphorous. Due to heavy rainfall, the soil is mostly weathered and leached. Being low in humus content, their colour is yellow, reddish and extremely porous. The soil of Mizoram can be grouped into high-hills soil, mid-hills soil, low-hills soil and valleys soil. The vegetation of Mizoram can be grouped under the following main heads: tropical forest, mountain sub-tropical forest and mountain temperate forest.¹¹

Physiography has a great impact on the isolationary trend in Mizoram. The landlocked region, surrounded by mountains with steep ridges and dense forest has made communication bottleneck in Mizoram. Free access to other parts of the country by other means of communication is also restricted. Thus, different tribes have been localized in the isolated pockets of Mizoram.¹² Inter-village conflict and enmity arose with 'natural constraint', 'communication gap', inaccessibility and independent economy. 'Shortage of jhumming land frequently led to inter-tribal rivalries but there were no evidence of external interference in their political life. In his social life a Lushai enjoyed absolute freedom.'¹³

1. History of Mizos in the pre-colonial period

1.1. Origin (Myth)

The Mizo believed that the Earth rested on a giant floating-tortoise. In the beginning, there was no soil. The Earth was full of rocks and pebbles through which flowed *Tuihriam* river which was freezing-cold and strong-current. There was soil on the other side of *Tuihriam*, but no one had dared to swim across. At last, porcupine took the risk and succeeded. The soil was then multiplied by earthworm which was instantly levelled to the surface of the Earth by *Chultenu*. Then the Earth was plain. There was a

¹⁰ Lalrimawia, *Mizoram*, p.2.

¹¹ Singh, *Mizoram*, p. 19, 21

¹² Singh, p. 25.

¹³ Suhas Chatterjee, *Mizoram Under the British Rule*, Delhi, Mittal Publication, 1985, p. 181.

big tree in the centre of the Earth which was decided to cut down by the inhabitants. As the surface was yet not condensed, the force of falling tree formed rugged-terrain, and thus, mountains and rivers were evolved.¹⁴

Animals and humans multiplied with time; there often arose quarrel among them. So they elected *Vanhrikpa* (or *Thlanrawkpa*¹⁵) as their ruler who carefully ruled for the community; curing their physical ailments and advising them for better survival means, and showing them better food to the animals and human respectively.¹⁶ Again, traditional Mizo literature asserts that animals were at par with human beings at the beginning of creation and that both species could communicate freely. Two explanations are given for the animals' subsequent loss of speech- a) that of the legendary event of '*Thimzing*' where many humans were transformed into animals thus losing their power of speech, and b) the request made to God by his daughter who had married a human.¹⁷ The folktales told by the Mizo people were mostly believed both by the teller and the audience and in their appearance, they all probably sprang from real accounts and incidents which have gained elements of the fantastic over time and repeated performances. Although we find few tales that are completely free of unbelievable or

¹⁴ Lallianzuali Chhangte, 'Mizo Myth Origin', in Rohmingmawii and Malsawmdawngliana, *Mizo Narratives: Accounts from Mizoram*, Malsawmdawngliana & Rohmingmawii (ed.), Guwahati, Scientific Book Centre, 2013, p.2.

¹⁵ *Mizo Thawnthu*, Aizawl, Tribal Research Institute, 2008, p.5

¹⁶ Lalrammawia Ngente, *Thil Bul Thawnthu (Creation Myth)*, Aizawl, Zorin Compugraphics, 2010, pp. 23-28.

¹⁷ Lalrinmawii Tochwang, 'Introducing And Classifying Mizo Folktales', *Traditions of Folk in Literature*. Available from: SCRIBD (accessed on 11 January 2017).

"Here in the new country, there was a great scarcity of food for at that time men did not eat flesh; but at last, by reason of great hunger, they began to kill and eat the animals. Then the creatures spoke and begged for mercy in such pitiful words that it was hard to slay them until at last Pathian's daughter besought her father, and he took from the animals their power of speech". Thomas H. Lewin, *A Fly on the Wheel or How I helped to Govern India*, Reprinted, Aizawl, Tribal Research Institute, 2005, p. 242. 'Thlanrawkpa married the daughter of Sabereka. After the war of birds and animals – *chungleng leh hnuaileng indo* – and animals won, Sabereka's wife did not have the authority to kill animals anymore, so she pleaded to her father to solve the problem. Sabereka thus removed communication among all living creatures.' *Mizo Thawnthu*, p.16

improbable incidents, the basic storyline of many of these tales corresponds to what is called the realistic tale.¹⁸

Traditionally, Mizos believed that they came out of a very big cave called *Chhinlung*¹⁹ (which was) believed to be located somewhere in China²⁰. The tradition is attested by folksongs and legends that have been handed down to the generations.²¹

2.2 Migration

Most of the Mizo historians accepted that Mizos were migrated westward from China through the sequence of migration, the causes²² and time period differed from one author to another. Mizos arrival to the present region from Chin hills of Burma is not disputed.²³

Malsawmdawngliana wrote, “Drawing on the writings of Sing Kho Khai and Lalthangliana, the Chin did not leave the Kale-Kabaw valley as soon as the Shan conquered the region; they live side by side with the Shan. The Shans who were now

¹⁸ Tochwawng, ‘Introducing And Classifying’.

¹⁹ Lusei, Hmar and other clans in Mizoram called it “*Chhinlung*”, Thadous, Paites, Gangtes, Vaipheis and others called it “*Khul*” or “*Khulpi*” but the way they locate is different from one another. Malsawmdawngliana, *Negotiating the Past: Memory, History and Culture of Mizo*, Guwahati, 2015, Scientific Book Centre, p. 57.

“Hranglien Songate, a Hmar historian, understands it to be the present Tailing or Silung in South-west of China. Thangnghinga 52, a prominent leader of Siallam village in the Chin Hills of Burma (Myanmar) authoritatively said that Seinlung Kaba is the same Chhinlung, an ancient abode of the Mizos. Taking different versions on Chhinlung such as (1) The Cave or Hole version (2) Village or dwelling place version (3) Name of King version (4) Dynasty version, into consideration the most acceptable version, must have been the Village version”, H.L. Malsawma, *Sociology of the Mizos*, Guwahati, Spectrum Publication, 2002, p. 2, 9.

²⁰ Sangkima exacted the geographical region of the Sze-chwan, Yunnan, Kwei-chow province of China (entire fringe of eastern perimeter of the plateau between Kansu and Burma) in his *Essays on the History of the Mizos*, Guwahati, Spectrum Publication, 2004, p. 24.

B Lalthangliana wrote that ‘Mizo who came down the Chindwin in about the 8th century A.D were effectively stopped from further progress...’ in his *A brief History and Culture of Mizo*, Aizawl, Gilzom Offset Press, 2014, p. 2.

²¹ Sangkima, *History of the Mizos*, p. 2.

²² ‘Causes of mass migration could be escaped from epidemics, tyranny or oppression, attack, persecution, and could be a better economy.’ RL Thanzawna and CG Verghese, *A History of the Mizos*, Volume- I, New Delhi, Vikas Publishing House, 1997, p. 82.

²³ Thanzawna and Verghese, *History of the Mizos*, p. 80.

building the Fortress started to ask a forced labour from the Chin. Prof. D.G.E Hall believed that the Shans were the ones who drove the Chin out of Chindwin valley into the western hills of Mizoram.”²⁴

RL Thanzawna accounted that from the mid 9th century to late 13th century A.D., Mizos had occupied the Kabaw valley²⁵ around Khampat (situated on the right bank of river Kaabaw about 30 miles south-east from the south-east corner of Manipur state). Around 1277 A.D. – 1283 A.D., ancestors of Mizos were forced to leave Kabaw valley in a hurry and move southward to Chin hills. During the 14th century to the middle of the 15th century A.D. Mizos settled on the Thang range (*Letha Tlang*), *Seiphei Mual*, and the Manipur (*Run*) river. During the late 15th century A.D., the Mizos were forced by stronger tribes to move to Len Range (west of *Run* – Manipur river) and hill ranges east of Tyao (*Tiau*) river.²⁶ Sangkima supplemented the account stating that the migration of the Mongoloid²⁷ tribes to Assam took place through the North-eastern and Southern routes of Assam from Burma. They entered Assam through the courses of the river Brahmaputra, Chindwin, Irrawaddy, Salween, Mekong, and Menam.²⁸

Three waves of migration were noted by Sangkima²⁹ (and supplemented by Malsawmdawngliana) which they classified as ‘Old Kukis’, ‘New Kukis’, and ‘Lushai’ according to the sequence of westward migration. The ‘Old Kukis’ included Hrangkhawl, Biate, Langrawng, Pangkhua, and Mug (Mawk).³⁰ The ‘New Kukis’ were believed to have come from the same route followed by the Old Kukis and were assumed to have arrived in the period between 14th and 15th century A.D. After spending

²⁴ Malsawmdawngliana, *Negotiating the Past*, p. 80.

²⁵ B. Lalthangliana assumed that Mizos escaped the Shan atrocity from Kabaw valley around 1200A.D. in his book *India, Burma leh Bangladesh-a Mizo Chanchin*, Aizawl, Gilzom Offset, 2014, p. 91.

²⁶ Thanzawna and Verghese, p. 81.

²⁷ Mongoloid includes (A) North Mongols: Mongols, Tungus, Korean, Japanese, Turki, Finnougrian, (B) Southern Mongols: Chinese, Giao-shi, Bod-pa, Mon-Khmer, Tibeto-Burmese, Tai-Chinese (C) Mongols-Malays. Mizos were under the Tibeto-Burman groups. Thanzawna and Verghese, p. 71.

²⁸ Sangkima, p. 51.

²⁹ Sangkima, *Essays*, p. 52.

³⁰ K. Zawla mentioned the first batch were Meiteis, Rallengs, Mirawngs, Thahdos, Paites, and Zos. K. Zawla, *Mizo Pipu te leh an Thlahte Chanchin*, Aizawl, Lengchhawn Press, 2011, p. 11.

several years in *Than Tlang* (Tiddim Area), they moved across the Manipur River (which they called ‘Meitei Run’ in contrast to the Chindwin River which they claimed to be their *Run*) and settled themselves in *Len Tlang* (Len Ranges), K. Zawla dated this around 1460 A.D.³¹ According to K Zawla, these ‘Lushai’ batch included Lusei, Kawlni, Chawngthu, Khiangte, Hauhnar, Chuaungo, Chuauhang, Ngente, Parte and Punte³² while Liangkhaia mentioned Raltes in addition to the above clans.³³ Lalthangliana assumed that the period of their settlement in *Len Tlang* (Len ranges) was 1450 – 1700 A.D.³⁴ and thus, they crossed *Tiau* river and settled on the present region of Mizoram.³⁵

Before the arrival of Mizos, Mizoram had been occupied by various clan groups, and the most possible sequence was Meiteis, Mirawng, Bawng, Mualthuam, Kaihpeng, Bawm, Pang, Tlanglau, Khiang, Chawrai, Biate, Darlawng, Hrangkhawl, Hmar, Dawn, Hualngo, Reng and Pawi.³⁶ According to Lalthangliana, the sequence of westward migration among the Lusei was Palian chiefs and their villagers, Zadeng chiefs and their villagers, Thangluah chiefs and their villagers, Rivung chiefs and their villagers, and lastly, Sailo chiefs and their villagers.³⁷

2.3 Society

Mizos were by nature gentle and affectionate and have a cheerful disposition; industrious, persistent to endurance, polite and friendly, impatient but selfless, and truthful. Almost every Mizo is independent. He is a cultivator, hunter, singer, sportsman, traveller, and builder. From boyhood, theoretically and practically, he learns bravery, the art of fighting and warfare from their seniors. The words of parents and senior friends

³¹ Malsawmdawngliana, p. 82.

³² Zawla, *Mizo Pipu te*, p. 12.

³³ Liangkhaia, *Mizo Chanchin*, Mission Veng, Aizawl, LTL Publications, 2002, p. 21.

³⁴ B. Lalthangliana, *India, Burma leh Bangladesh-a Mizo Chanchin*, Gilzom Offset, Aizawl, 2014, p. 131

³⁵ B Lalthangliana, *Pi Pu Chhuahtlang (Studies in Mizo Culture and Folktales)*, RTM Press & Computer, Aizawl, 1998, p.22

³⁶ Lalthangliana, *India, Burma leh Bangladesh-a*, pp. 245-251; R.K. Lalhluna, *Mizo History Kamkeuna (An introduction to Mizo History)*, Aizawl, JP Offset Printers, 2013, pp.22-26.

³⁷ Lalthangliana, pp. 256-264. The author also wrote the westward migration adopted by *Lais* (four waves) and *Mara*.

are, by customs and practices, obeyed. The Mizos advocate the theory of rational free individualism which easily conforms to the norms of life and new conditions as the society and individual demand it.³⁸

2.3.1 Political Setting

Mizo village situated at the top of the hill³⁹ where perennial water springs were present. They moved to a new village and re-settle after five to seven years; this frequent relocation was due to inter-tribal war⁴⁰, exploited cultivable land, unhygienic condition, bad omens, famine⁴¹ and other natural phenomena. The houses were laid out close to each other with some sense of irregularity, arranged usually in two lines, the front of the houses all facing in towards each other, and separated by a space treated as a village street.⁴² The framework of the house is of rough-hewn timber uprights, supporting sides of split bamboo, and roofs of the same material or thatch grass.⁴³ There were usually no partitions and windows, floors and walls were plaited with split-bamboos, and hearth was placed inside the house. The size of the Mizo village varied from 300 to 3000 houses.⁴⁴

Mizos were headed by *Lal* (chiefs) on and before they arrived in Mizoram. The first known clan which introduced the chieftainship was the Hnamte clan of the Lusei sub-tribe while they were in Khawrua and Tlangkhua in the Chin Hills of Burma. It was originally not a hereditary one but voluntary to be the head of the clan. It is said that the people adopted the Chief system so that they could be guided and governed in all activities of life. In course of time, the eldest son of the former chief became a Chief. He

³⁸ H.L. Malsawma, *Sociology of the Mizos*, Guwahati, 2002, Spectrum Publication, pp. 113-115.

³⁹ 'The chief reason for this was the good defensive position it commanded in the days of tribal war. Every village was surrounded by a line or more of stockades made of wood, with several rows of bamboo spikes outside it.' Lalrimawia, p.22.

⁴⁰ 'His migratory habits disinclining him to make the elaborate defenses over which the Chins, Nagas and other dwellers in permanent villages took so many pains, he, therefore, sought for a site which was difficult of approach.' Shakespear, *Lushai Kuki*, p.19.

⁴¹ James Dokhuma, *Hmanlai Mizo Kalphung*, Aizawl, Gilzom Offset, 2008, p. 20.

⁴² McCall, p. 166.

⁴³ McCall, p. 167.

⁴⁴ Lalrimawia, p.22.

administered the village as advised by the *Upa* or *Khawnbawl Upa* (Elders) in the Council who were appointed by him from the common citizen of his village⁴⁵ and *Upa Min* was the closest counsellor to the Chief who gave legal advice, acted as ambassador, hosting the guests and help in administrative conduct to the chief.⁴⁶ *Tlangau* (village crier), who was appointed by the chief, also helped the chief in relaying necessary information to *Zawlbuk* (bachelors dormitory), to the entire village regarding the societal needs and to the chief's court arrangements (menial works); he received remuneration from the entire village householders which the Elders did not. The Elders (*Upa*), *Zalen* (relatives of the chiefs), and *Ramhual* (chief's favourites), on the other hand, chose cultivable lands before the general public every year. *Thirideng* (village blacksmith⁴⁷) and *Puithiam* (*Bawlpu* – clan priest and *Sadawt* – communal priest)⁴⁸, also received a certain amount of grain (unhusked-rice) as remuneration from every householder⁴⁹ as their special skill was required in the smooth functioning of the social life.

The chief regulated the law, protected his people, ensure justice, declared war, punished and favoured his people, announced communal festivals and sacrifices, and community work (constructing *Zawlbuk* and cleaning village water holes)⁵⁰ according to the customs and traditions with the assistance and advice of the mentioned Elders. In return, the entire villagers privileged the Chief with *Fathang* (paddy due), *Sa-chhiah*

⁴⁵ Malsawma, *Mizos*, p. 14

⁴⁶ Lalthmingliani Ralte, 'The Mizo Chief and his Administration before 1980', in Sangkima (ed.), *A Modern History of Mizoram*, Guwahati, Spectrum Publication, 2004, p. 2.

⁴⁷ 'A rough but ingenious forge is found in all their villages. The forge consists of a couple of wooden cylinders, each furnished with wooden piston, feathers fastened to the circumference of the latter as a stuffing to prevent the escape of air. The cylinders are placed upright in the ground, being buried to a certain depth. A small fire-place of stones is constructed in front, and two thin bamboos communicate under-ground between this and the cylinders. The fuel used is charcoal.' R.G. Woodthorpe, *The Lushai Expedition 1871-1872*, Aizawl, Tribal Research Institute, 1978, p. 87.

⁴⁸ "The *Bawlpu* had nothing to do with the religious worship. They were like medical practitioners and their fortune depended upon the success of their sacrifices made on behalf of sick people. The *Sadawt* was the priest who made an offer of sacrifice to god for the public and individuals. In every village, there was an official priest appointed by the chief and occupied a high place in the public". Lalthangfala Sailo, 'Traditional Social Institutions of the Mizos' in Tribal Research Institute, *Seminar & Important Papers*, Aizawl, Art & Culture Department, Government of Mizoram, 2008, p. 257.

⁴⁹ Malsawma, p. 16.

⁵⁰ Dokhuma, *Hmanlai Mizo*, p. 157.

(animal due or tax – left shoulder of the animal from the hunt⁵¹), *Chi-chhiah* (salt due or tax, one portion of the total salt obtained from salt-spring), *Khuai-chhiah* (bee due, one portion from the total bee-hive and honey), *Salam* (fine imposed to the villagers on judicial proceedings)⁵², *Se-chhiah* (paying young pig if bison was sold to other villages), and *Lal Insak* (voluntary⁵³ or obligatory work to build the chief's house).⁵⁴ Chief owned the land and had absolute power, but this unlimited power image had been checked by the freedom of a householder to move to another village without the consent of the Chief. Though the Chief had undisputable command whether to oust a householder from his village, to remain powerful the Chief rarely dictate his villagers to leave as the number of householders provide strength and dignity to the other chief. Thus, the power of the Chief was balanced by the survival instinct.

In addition to the above privileges, only the Chief could keep *Bawi*,⁵⁵ individual who was dependent upon the Chief's protection: *Inpuichhung Bawi* – who took refuge due to poverty, *Chemsen Bawi* – criminals who received sanctuary, and *Tukluh Bawi* – an enemy who surrendered.⁵⁶ In the meantime, villagers could keep *Sal*⁵⁷, the enemy captured alive and brought home to help them in their economic production. *Sal* was the personal property of their captors.⁵⁸

2.3.2 Communal Life

⁵¹ Lianhmingthanga, *Material Culture of the Mizo*, Aizawl, Tribal Research Institute, 1998, p. 37.

⁵² Ralte, 'The Mizo Chief', p. 4.

⁵³ 'The chief's house also is built for him by the voluntary labour of his people.' T.H. Lewin, *The Hill Tracts of Chittagong and the Dwellers Therein*, Reprinted, Aizawl, Tribal Research Institute, 2004, p. 141.

⁵⁴ Vanlalringa, 'Socio-Economic History of the Mizos with special reference to the Chiefs', in Sangkima (ed.), *A Modern History of Mizoram*, Guwahati, Spectrum Publication, 2004, p. 10.

⁵⁵ Sangkima, '*Bawi* and *Sal* as an important economic factor in early Mizo Society with special reference to the Chief', in Sangkima (ed.), *A Modern History of Mizoram*, Guwahati, Spectrum Publication, 2004, p. 14.

Dokhuma, pp. 273-274.

⁵⁶ Sangkima, pp. 78-83.

⁵⁷ 'Persons captured in raids are called *Sal*. They are the personal property of their captors.' Shakespear, p. 49.

⁵⁸ Malsawma, p. 39.

Mizo society was patriarchal in nature. The oldest male member of the family dominated the whole family (*Chhungkua*) system. Age did matter in communal life. The earnings of all the family members were put in a common fund out of which the family expenses were met. Although things were kept in common the father or head of the family is the owner of the properties and funds until distributed to his sons in case of death. According to custom and practice, a couple of the joint family move out to establish their own home only after their children reached marriageable age. The Mizo family served as an economic unit. The members of the family were engaged in the family jhum work. They laboured hard to make the family self-sufficient.⁵⁹ Marriage was accomplished with the consent of male and female parties through mediators from the male side (*Palai*), usually preceded by affection between lovers. After *Palai* could make agreement⁶⁰ for the date and bride price (made up of main price and subsidiary price⁶¹), the marriage was solemnised by *Sadawt* with joyful ceremony lasting two days (*Lawichhiat Zan*- the first night when bride price was paid, and the bride-to-be visit groom's house, and *Lawithat Zan*- the second day when the bride enters with full dowry at night).⁶² A bride would instantly be permeated to the groom's clan and join his husband ritualised activities. All these family arrangements were conducted under male control.

All the *Tlangval* (young men) of the Mizos slept together in a separate big house called *Zawlbuk*, situated near the Chief's house. It was the centre of village life and the most useful institution in teaching, learning, and safeguarding the customs and practices. No women and girls were allowed to enter the *Zawlbuk*, they were also exempted in the construction of the house where all the able-men (from 11 years old boy to 70-year-old men) must work.⁶³ As young men gathered in the house, it was very useful in case of any emergency that happened in their village lives and properties. *Thingnawifawm*

⁵⁹ Malsawma, *Sociology*, pp. 52-54.

⁶⁰ Dokhuma, p. 184.

⁶¹ McCall, p. 102.

⁶² Dokhuma, pp. 189-193; Malsawma, p. 92.

⁶³ Zatlunga, *Mizo Chanchin*, Mizoram, Directorate of Art & Culture, 1996, p. 111.

naupang (young boys above 11 years of age) collected the wood to be used at night, did odd jobs for the grown-up, and carry water for them.⁶⁴ *Tlangvals* were disciplined and trained under the guidance of *Val-Upa* (most respected men): the art of hunting, war tactics, handicrafts, obedience, modes of festivities and dancing, wrestling,⁶⁵ and in short, social obligations were taught. It can be said that all the young boys were trained to become reliable using various means of trials and hardships.

Village community life was constantly in alert to protect itself from enemies, wild animals, and natural phenomena like fire outbreak.⁶⁶ For quick response to any event and any time of the day, *Zawlbuk* provides the required response⁶⁷ through the voluntary service rendered by *Tlangvals*. *Tlangvals* competed to become the best and the chivalry was named *Tlawmngaihna*.⁶⁸ Social morale, individual behaviour, social nuisance, misconduct, and social worldview were directly and indirectly monitored and controlled from the *Zawlbuk*. It also acted as a centre of communication, an institution to teach good manners, the art of warfare, wrestling for the youths; a place for elder people to transmit history (stories, legends, and myths), and traditions.⁶⁹

Lewin wrote, “What struck me most among them (*the Mizos*) was the contentment and well-being of their lives, as compared with the feverish anxieties of civilised life. Involuntarily I contrasted their ignorant happiness with our own laboured learning, and their simplicity with the vices which are to be found in even the most

⁶⁴ Shakespear, p. 21.

⁶⁵ Malsawma, p. 57; K. Thanzauva, *Reports of the Foreign Mission of the Presbyterian Church of Wales on Mizoram 1894-1957*, Aizawl, Synod Literature and Publication Board, 1997, p. 7.

⁶⁶ ‘Note on the Lushai Hills - Inhabitants and its administration since 1888’, G-79 (7), MSA

⁶⁷ Thanzawna and Verghese, p. 21.

⁶⁸ *Tlawmngaihna* is considered to be the finest trait of a Mizo. It cannot be easily explained in a theory; it is a practical Mizo life character. As it is the life of the Mizos, every Mizo tries to show the finest character in social life and activities. It can best be explained in terms of activities and actions. Malsawma, p. 63.

The quality of rendering service for the benefit of society; chivalry, courtesy, bravery, etc.: ‘to practice self-service, unselfishness, self-denial’. James Herbert Lorrain, *Dictionary of the Lushai Language (Pu Buanga Dictionary)*, Reprinted, Kolkata, The Asiatic Society, 2008, pp. 513-514.

‘Sympathy, compassion, fellow-feeling, decent and courteous behaviour with others...’, R.L. Thanmawia, *The Mizo Values*, Aizawl, Gilzom Offset, 2011, p. 15,17.

⁶⁹ Thanmawia, *Mizo Values*, pp. 94-95.

polished European society. They occupy a country of wood and dale, having an almost Italian climate. Every man is equal; the chiefs only having rule in matters relating to the general good. They cultivate the Earth sufficiently for their wants. Bound are they by no code of laws, for the chief end of law is to secure property, and they have none which they fear to lose, nor do they desire more; for them, therefore, to submit to laws would be to undergo an obligation with no prospect of reward. They require no knowledge other than what they have; they know how to sow and when to reap; they have their own pharmacopoeia of simples, herbs and roots; their women weave warm cloth. In a word, they know what is necessary for their happiness and well-being; to know more than this would make them unhappy”.⁷⁰

2.3.3 Festivities

It is possible to state that all the Mizo festivals revolved around the agricultural practice and were associated with harvest time. ‘Apart from providing fun and frolic, community feast and dancing, the festivals help in maintaining social solidarity’.⁷¹ Festivals often serve to fulfil specific communal purposes, especially concerning commemoration or thanksgiving. The celebrations offer a sense of belonging for religious, social, or geographical groups, contributing to group cohesiveness. *Chapchar Kut*, *Pawl Kut*, and *Mim Kut* were community-based mass participation which this paper sorted as festivals.

Village Chief and his council decided the time for *Chapchar Kut* festival and announced. ‘The festival was held to invoke the blessings of *Pathian* or God for the future cultivation and is also a thanks-giving to *Pathian* for he saved the people from injuries and the like’.⁷² Around 5 (five) days before the *Kut*, *Kawngpui Siam* ritual was performed, conducted by *Sadawt*. Here, piglet and cock (domestic male-fowl) were

⁷⁰ Lewin, *A Fly on the Wheel*, pp. 286-287.

⁷¹ Malsawma, p. 125.

⁷² Malsawma, p. 125.

sacrificed alternatively for a year. *Sadawt* was accompanied by *Zalen* and *Ramhual*⁷³, did the sacrifice in the separated place usually outside the village. Sacred incantations, sacred meal, solemn return – *Sadawt* and his friends were welcomed home. *Kut Sa Zawn* – all the means of procuring meat was used (huntings, fishings, traps, etc.) before the occasion. *Lusei Vawk Talh Ni* – Two days before the Kut, Lusei clans killed pigs (*Vawkpa sut nghak* – male sacrificial pig) late in the evening. *Ralte Vawk Talh Ni/Lutawi Vawk Talh Ni* – all the other clans killed pigs on the next day. In all ritualised killing, the *Sadawt* made sacred incantations for the blessings, pricked the pig for little blood, and thus killed. *Chhawngnhawh Ni* – adults enjoyed ‘zu’⁷⁴ (locally fermented rice beer), in the evening the entire public gathered at *kawtchhuah lungdawh* (erected mound of stones in the outskirt of the village), best dresses worn, the best meals provided, and surprise-stuffing was enjoyed, *Chai* dance followed at the same spot, and they prepared for the following day. *Zupui Ni* - all the unmarried male and female participated in *Chai* and *Chheih Lam* the whole day, at the centre of Chief’s courtyard *zupui* (especially fermented rice beer, differ from normal *Zu*) was served, it was the main day. *Thailungi zai*, *Mangkhaia Zai*, *Lalvunga Zai*, and *Zopui Zai* were sung, *khuang bengtu* (drum-beater) and *seki khawngtu* (horn-beater) seated in the centre, and children served *Zu*. Singing and drinking, they awoke all night; and for unmarried adults it was compulsory to participate. *Zu Thing Ni* – *Chai* dance was played again in the evening (according to the wealth and enthusiasm of the participants, the celebration was extended.)⁷⁵

The time for *Pawl Kut* festival was decided by the village chief and his council (usually after all the jhum work finished and crops brought) and announced. *Kut Sa Zawn / Zu Sak* - all the means of procuring meat were used (hunting, fishing, traps, etc.); and, all the family brewed rice for the festival. In *Lusei Vawk Talh Ni* – The preparation

⁷³ C. Lianthanga, *Hmanlai Mizo Nun*, Aizawl, Mizoram Publication Board, 1999, p. 110.

⁷⁴ ‘Zu is a very important article with these people. It is required for the due observance of every ceremony’. Shakespear, p. 37.

Edwin Rolands wrote in his report; ‘I was struck by the way the Lushais are addicted to drinking; everything is made the occasion for drinking – the return from a journey, a death, a marriage, a piece of work completed etc’. Thanzauva, *Reports of the Foreign Mission*, p. 7.

⁷⁵ Lalthangliana, p. 378; Dokhuma, p. 104.

finished, in the evening, *Sadawt* visited and chanted sacred incantations for blessings, pigs were killed by the Lusei clan. In *Ralte Vawk Talh Ni* – the next day, all the other clans performed ritualised killing of the pig. In the *Kut Ni / Chhawngnawh* – adults enjoyed with drinking ‘zu’, the evening was filled with *Chhawngnawh* (surprised-stuffing at the *Kawtchhuah Lungdawh*).⁷⁶

*Mim Kut*⁷⁷ festival was dedicated to the deaths, ‘a festival of agony and cry’,⁷⁸ so it was intrinsically connected with the afterlife of the Mizo belief system. Every household prepared *Chhangban* (crushed sticky-rice, kneaded and sized) and *Chhangpai* (small-sized *Chhangban* with cord), dedicated for the deaths, and crops were placed upon the graveyard on the day of observance. Mournful songs were sung; rice beer ‘zu’ which was prepared for the day was consumed. Observation periods differ from place to place and village to village, usually observed one to three days; ‘zu’, crops, guns, treasures, and *Chhangpai* which were segregated for the deaths would not be touched by anybody. It was believed that the spirit of the deaths devoured the segregated food items, and after the ‘*Kut*’ was over, all the spirits returned to the *Mitthi Khua* (the spiritual abode).⁷⁹

Festivals often served to fulfil specific communal purposes, especially in regard to commemoration or thanksgiving. The celebrations offered a sense of belonging for religious, social, or geographical groups, contributing to group cohesiveness.

2.3.4 Arts

Dances, songs, and music were deeply connected to their way of life. Personal or social achievements, natural and unnatural deaths, sentiments, and woe were followed

⁷⁶ Zairema, *Pi Pute Biak Hi*, New Delhi, Zorun Community, Hebron Press, 2009, p. 180; Lalthangliana, pp. 381-382; Lianthanga, *Hmanlai Mizo*; R. Chaldailova, *Mizo Pi Pute Lenlai*, Aizawl, Gilzom Offset, 2012; Dokhuma, p. 112; V. L. Siana, *Mizo History*, Reprint, Aizawl, Lengchhawn Press, 1991, p. 47

⁷⁷ *Savunga Mim Kut* – August, & *Rolura Mim Kut* – September: Dokhuma, p. 112; Zatlounga, *Mizo Chanchin*, Mizoram, Directorate of Art & Culture, 1996, p. 21.

‘The time of *Mim Kut* for north and south of the Mizos were different’, Zairema, *Pi Pute*, p. 182.

⁷⁸ Malsawma, p. 127.

⁷⁹ Lalthangliana, pp. 381-382; C. Lianthanga, *Hmanlai Mizo Nun*, 2nd Edition, Lunglei, Mizoram Publication Board, 2000; Chaldailova, *Mizo Pi Pute*, 2012; Dokhuma, p. 112; Siana, *Mizo History*, p.51

by songs and dances where traditional musical instruments provided their relevant sounds. Songs were segregated for a certain period, occasions or events as well as dances and musical instruments. *Chai* dance was performed during *Chapchar Kut* (festival) where all the unmarried men and women stood next to each other (men shouldering the women and the women resting their hands on the waist of men standing in their sides), singing and drinking where drum-beater and horn-beater were encircled; *Chai* songs included *Thailungi Zai*, *Lalvunga Zai*, *Mangkhai Zai* and *Zopui Zai*.⁸⁰ *Khual Lam* (also known formerly as *Thingdim*⁸¹) is the most outstanding dance and was connected to certain ceremonies like *Khuangchawi*, *Thangchhuah*, *Kut* etc. *Cheraw Kan* was another beautiful dance performed by men and women to wish a departed soul for safe passage and victorious entry into the abode of the dead called *Pialral*.⁸² In *Solakia* (prevalent among the *Maras* and *Lais*⁸³) dance, men and women participated forming a big circle with drums and gongs, celebrating the success of the hunt (of human and animal, especially tiger⁸⁴). *Chheih Lam* entailed drinking traditional beer *Zu*, and only adults enjoyed the rhythm of drums, songs, and inebriation in their circular sitting.⁸⁵ Dances performed by warriors only were *Rallu Lam* and *Sar Lam* (or *Hrang Lam*); in the rhythmic beat of drums and gongs, with the attire of weapons, warriors displayed their virility and pride, despise their enemies whom they would be their servants in the afterlife.⁸⁶ Interestingly, *Chawnglaizawn* dance was enjoyed by the ruling clan where all the participants were led by drumbeater and certain clothes hung around their shoulders.⁸⁷

“Whenever they sang they had to include music; even when they performed the *Chheih Lam*, they used the drums, etc. Of these different musical instruments, gongs that

⁸⁰ Dokhuma, p.110; Zatluanga, *Mizo Chanchin*, pp. 33-44 (*Kawlai Chai Hla*, *Thailungi Zai*, *Mangkhaia Zai*, *Lallula Zai*, *Neihlaia Zai*, *Lera Zai*, *Chhim Zai*, *Darlung Zai*, & *Lalvunga Zai*).

⁸¹ Malsawma, p. 130.

⁸² Sangkima, p. 73.

⁸³ Malsawma, p. 132.

⁸⁴ Malsawma, p. 132.

⁸⁵ Sangkima, p. 74.

⁸⁶ Malsawma, p. 133.

⁸⁷ Lalthangliana, *Pi Pu Chhuahtlang*, p. 95.

were imported from Burma but adopted as indigenous resources occupied an important and significant place in the Mizo society. They are of different sizes. The larger gong is called *Darkhuang* and the smaller ones are known as *Darmang*. These gongs were commonly used in the occasions of feasts known collectively as *Khuangchawi* or *Thangchhuah* feasts. Another instrument that is equally significant in the social life of the Mizos is the *Khuang* (drum). At a dance, there was a regular beating of gongs and drums. *Khuang* is a barrel-shaped drum made of wood hollowed out with an axe. They used animal skin to cover both the faces and held them uniformly with twisted cane string. Besides these gongs and drums, there are six indigenous Mizo musical instruments. They are – *Mizo Tingtang*, *Phenglawng*, *Rawchhem*, *Bengbung*, *Lemlawi*, and *Tuium Dar*.⁸⁸ Besides these instruments, Lianhmingthanga mentioned *Darbu* (a set of medium brass gongs, having three different notes of sound), *Darbenthek* (a pair of a brass gong), *Tawtawrawt* (bamboo trumpet), *Talhkhuang* (a kind of dulcimer without string), *Tumphit* (tied and plaited three bamboos in a row with canes or strings), *Seki* (hollow horn of bison) and *Hnahtum* (blowing tender leaf).⁸⁹ The indigenous compositions reflect a deep attachment to the soil and sentiments of the people. In war and peace, they must sing of the event. Their true character, soul and inner feeling can, perhaps, be seen in their various verses composed and sung through the ages.⁹⁰

Handicraft was not commoditised; rather their daily requirements were met with the available cotton, bamboos, and timber. Using cotton from their field, they (women; as the household work was allotted to females) prepared clothes for both the sexes which includes *Puandum*, *Tawlhloh Puan*, *Mangpuan*, *Thangchhuah Puantial*, *Fenngo*, *Hmaram*, *Kawrlaisen*, *Hnathawh Kawr*, *Puanngo*, *Ngotekherh*, *Iptepui*, *Iptechei*, *Tualkawr*, *Naupuakpuan*, and *Puanropui*; and their indigenous material for the production of any type of clothes were *Herawt*, *Lasai*, *Hmui*, *Ladinlek*, *Lazar*, *Lakhuiah*, *Suvel*, *Themkawl*, *Kawngvawn*, *Themtlang*, *Themhrui*, *Thembupui*, *Themtang*,

⁸⁸ Sangkima, p. 74; Lianthanga, p. 216.

⁸⁹ Lianhmingthanga, *Material Culture*, p. 25.

⁹⁰ Malsawma, p. 135.

*Hnahchawi, Themper, Tukrek, Sahthlau, Dawhkilh, and Puanphei.*⁹¹ The weaving is excellent and is done on (using the mentioned materials and instruments) complicated indigenous looms and gins, and home-grown cotton.⁹²

Domestic baskets, ‘numerous patterns’⁹³, were all made of plaited bamboo, usually by the menfolk. And these are reinforced by a stout cane, which is very hard and durable.⁹⁴ *Dawrawn* (tall closely woven bamboo basket), *Paikawng* (open-work bamboo basket for carrying wood), *Emping* (a closely woven bamboo basket for carrying rice and vegetables), *Tlamem* (very big kind of *Emping*), *Pate* (small bamboo basket), *Papui* (big bamboo basket), *Pher* (bamboo mat for drying unhusked rice above the hearth), *Chhihri* (sieve), *Thlangra* (circular bamboo tray for winnowing), *Sisep* (square-shaped winnowing fan), *Paihper* (a small basket for sowing seeds), *Benvawn* (smaller basket used to keep seeds while sowing), *Thul* (a special basket for Mizo women in which their treasures were kept), *Kho* (a bamboo basket for measuring rice), *Hnam* (a rope of cane for carrying a load), *Lukhum* (or *Khumbew*; bamboo hat), *Chingal Thlawrna* (a bamboo funnel), *Arbawm* (chicken basket), *Bawmrang* (‘an open-work basket with an oval mouth, 15 inches by 12, used for carrying goods on long journey’⁹⁵), etc. were kinds of bamboo implements used in their daily lives and agricultural fields.⁹⁶ In addition to the plaited bamboo material, there were also bamboo and wooden material which help them in their daily chores like *Buhtlei* (bamboo or wooden spoon, used for stirring cooking and to ladle out rice from the pot), *Vaibel* (bamboo smoking pipe for man), *Tuibur* (female pipe made from bamboo, and baked-container), *Tuium* (a bamboo tube for carrying water in or for keeping water in the house), *Dumbur* (a small wooden tobacco container), *Nghawngkawl* (wooden yoke), *Thlengpui* (big wooden bowl for serving food), *Fianpui* (a spoon of bamboo), *Tungchaw* (the hollowed-container in the bed-post

⁹¹ Lianhmingthanga, p. 64.

⁹² McCall, p. 182.

⁹³ Shakespear, p. 27.

⁹⁴ McCall, p. 182.

⁹⁵ Shakespear, p. 27.

⁹⁶ Lianhmingthanga, p. 13.

of Mizo bed), *Suk* (large wooden pestle), *Sum* (large wooden mortar) etc.⁹⁷ *Tuithawl* (water bottle made from a gourd) and *Fenthlir* (gourd ladle or dipper) were also very useful in their daily lives.⁹⁸ ‘It is difficult to over-estimate the importance of the bamboo in the domestic economy of the hills; it is the veritable staff of the hillman’.⁹⁹

‘Mizo made and used some clay pots, the task of which was mainly undertaken by the women with their own hands. They used the pots (*Bel*) for cooking rice, pig’s food, brewing rice beer, and lids to cover the cooking pots.’¹⁰⁰ *Chaw Chhum Bel*, *Khuhhriang*, *Vawkchaw Bel*, *Hranden Zubel*, *Ngan Bel*, and *Khawn Bel*¹⁰¹ were different types of Mizo pottery.

The mode of shifting village after a certain period necessitated them to make their wooden and bamboo implements useable for a considerable period. ‘There has, therefore, never been any deep urge to accumulate household possessions on any extensive scale.’¹⁰²

2.3.5 Economy and Weapons

In the indigenous Mizo society, there was no commercial idea of cultivation, and the money economy came only after the British rule, though the use of money was known before. The barter system was the medium of exchange and the wealth of a person was counted in terms of bison, rice, gongs, and guns.¹⁰³ Jhumming was the backbone of society, the sole source of survival, and around this activity were

⁹⁷ Lianhmingthanga, pp. 104-115.

⁹⁸ Lianhmingthanga, p. 111.

⁹⁹ Lewin, p. 235.

¹⁰⁰ Lianhmingthanga, p. 33.

¹⁰¹ Lianhmingthanga, pp. 34-35.

¹⁰² McCall, p. 182.

¹⁰³ Zochungnunga, ‘Survey of the Pre-Colonial Mizo Economy’ in Sangkima (ed.), *A Modern History of Mizoram*, Guwahati, Spectrum Publications, 2004, p. 55.

intertwined with their customs, culture, measures of time, quantities, and distances. The agricultural work was also closely interwoven with their traditional belief system.¹⁰⁴

‘Money was naturally very rare, the village economy based on cattle and crops and the number of family members’.¹⁰⁵ Mizo depended upon shifting cultivation for their existence. The land was cultivated only for one year after which it was allowed to go back to the jungle again for a cycle of years which varies according to the amount of land available. Paddy (rice, *Buh*) was the main crop; maize and variety of cash crops were also grown.¹⁰⁶ The form of cultivation is known as *Lo Neih* (Jhuming¹⁰⁷) and comprises of various stages. There was the *Lo Vah* (original cutting down of bamboo or tree jungle), *Lo Hal* (it’s burning), *Thlai Chi Thlak* (the sowing of seeds), *Hlo Thlawh* (weeding), and eventually *Buh Seng* (harvesting).¹⁰⁸ ‘The Lushais have explored with intelligence the economic potential of their land, which is visible from their ingenious utilisation of cane, bamboo, leaves, herbs, and other accessories for their needs’.¹⁰⁹

Jhum cutting was done solely by men in January and February. The fallen forest was left scorched in the summer Sun and burnt in April–May (before the monsoon rain arrived) with carefully preventing unnecessary conflagration.¹¹⁰ *Thlam* (Jhum hut) was built, seeds were sown in May.¹¹¹ Between June and October, the fields of growing rice were carefully weeded three or four times; the first weeding was called *Hnuhpui* (*Hnuhlak* or *Hnukhawih*¹¹²), the second was called *Hnuhhram*, and the final weeding was called *Pawhchhiat* (*A thual*¹¹³). ‘Weeding is hard, back-aching work’.¹¹⁴ Mix

¹⁰⁴ Lalngurliana Sailo, ‘Some Reflections on the Mizo Economy (1870-1947)’ in *Historical Journal Mizoram*, Volume-VII, 2006, p. 58.

¹⁰⁵ McCall, p. 98.

¹⁰⁶ Malsawma, p. 106.

¹⁰⁷ Lewin, p. 233.

¹⁰⁸ McCall, p. 167.

¹⁰⁹ McCall, p.165; Lewin, p. 233.; *Dated the 6 th March, 1900*, ‘A list of Villages visited showing the number of guns extracted from each with remarks’, G-76 (7), MSA

¹¹⁰ Dokhuma, p. 30; H.S. Luaia, *Hmanlai Mizo Khawsak Dan & Mizoram Buai Lai Thu*, Aizawl, Lengchhawn Press, 2004, p. 25.

¹¹¹ Lianthanga, p. 52; Dokhuma, pp. 31-34; Lewin, p. 234.

¹¹² Lianthanga, p. 52.

¹¹³ Dokhuma, p. 35.

cropping of rice, maize, and millet; vegetables like pumpkins, beans, cucumbers, gourds (bitter-gourds), ladyfinger, melon, brinjals, arum, chillies, cotton, sesame and tobacco had been practiced.¹¹⁵ The weeding period, the most arduous work, ended in September.¹¹⁶ Harvesting was done by all of the available persons from the family and worked from dawn to dusk to reap during the best condition of the grain (heads).¹¹⁷ Sheaves were collected and threshed to a certain flat ground called *Hruih* or *Hruihzawl* (or collected heads were sieved from an elevated platform called *Fasuar*¹¹⁸) and collected to a temporary barn, *Buhzem*. In all this cultivation work, the Mizo community never turn away from the poor and the disabled if the case of disadvantage was genuine.

Gun¹¹⁹ was used by Mizos after 1777 A.D¹²⁰, their different types¹²¹ were *Muhpuah* (matchlock gun, imported muzzle-loading gun), *Olan* (made by Holland), *Tukuli* (made by Turkey), *Ulhbun* (breech-loading gun), and *Pheicheh Silai* (muzzle-loading gun).¹²² Gunpowder was prepared locally¹²³ but the potential energy of which

¹¹⁴ McCall, p. 169.

¹¹⁵ Malsawma, p. 107.

¹¹⁶ Dokhuma, p. 35.

¹¹⁷ Dokhuma, p. 38.

¹¹⁸ Dokhuma, p. 39.

¹¹⁹ 'Among Mizo, firearm was highly regarded and was the best assets of the households. Firearms serve as the most important asset for both economic and social standing in the Mizo community. Firearm was commonly used to protect the village from external dangers or aggressors – to protect themselves from the attack of the enemies and to protect the 'Lo' or agricultural lands from wild animals.' O. Rosanga, 'The Consolidation of Mizoram with Special Reference to the Disarmament of the Hills', *History Journal Mizoram*, Volume-VIII, 2007, p. 98.

'It can be presumed that the Mizo had started using guns from or after the First Anglo-Burmese War 1824-26.' Guns possessed by Mizos were of three types; English barrels, Gun barrel of the Old French, and Cheap barrels of Calcutta. Zochungnunga, 'Survey of the Pre-Colonial Mizo Economy', in Sangkima (ed.), *A Modern History of Mizoram*, Guwahati, Spectrum Publications, 2004, p. 57,64

¹²⁰ N.E. Parry, *The Lakhers*, Aizawl, Tribal Research Institute, 2009, p. 45.

¹²¹ These weapons were flint-lock bearing the names of many European makers; many are tower muskets, and guns bearing the marks of the French Customs Department are not at all rare. These guns came into the country in the first instance chiefly through Burmah, though no doubt some came through Chittagong and much money must have been made, for the demand was large. Shakespear, p. 14.

¹²² Lianhmingthanga, pp. 44-45.

¹²³ 'Sulphur, they get from Burmah; the saltpetre they obtain from heaps of manure collected in large funnel-shaped baskets which hang up outside the houses. This manure is strongly impregnated with urine, and the liquid, draining trough into receptacles beneath, and crystals of saltpetre are obtained.' Woodthorpe, *Lushai Expedition*, pp. 74-75.

'The method of manufacturing gunpowder was simple. They collected the saturated soil out of animals' urine and dung which were mixed with soil in a large baskets poured with water. The water,

was required to put in a larger amount to make a successful shot at a time. *Fei* (spear) were of two kinds – for hunting and ceremonial¹²⁴ purposes: *Muzukfei* was used for hunting, *Feikibar* was for killing animals, and *Sai Fei* was used for hunting elephant, while *Feitluan* and *Se Fei* were used to kill bison (gayal) at the ceremony of *Khuangchawi*. *Phaw* (shields) were of two kinds, decorated round-shaped shield and undecorated¹²⁵ and were used in times of war as well as in times of fighting wild animals. Also, helmet of copper or brass¹²⁶ (*Darlukhum*), sword (*Kawlhnam*), and bows and arrows (*Sairawkherh* or *Thal* and *Thalfang* respectively)¹²⁷ were used by Mizos. Every man possessed *Chem* (Daos¹²⁸) and carry with him wherever he went to the forests. It was about one and a half feet long¹²⁹ sharp edge was used and effective for most of all production levels as well as defensive material. *Lulak Chem* (for chopping off a human head in war and battle) and *Kingkawt* (bent dao) were categorised dao.¹³⁰

2.4 Belief System

The Mizo belief system was complicated, complex, and intrinsically fabricated to their social settings. AG McCall wrote, “Ceremonies are performed at birth and death, in illness, associations with the hunt, calamity, crops, and unnatural deaths in the forests or, in the case of women, at childbirth. Also when at war, and in fact, in connection with every possible phase of life. It is this constant association of every situation in life with

of a red colour, was boiled for two or three hours and then left to cool. The nitrate crystals dried in the sun was mixed with charcoal. The mixture was pounded in a mortar and a little water and spirit were added. When it had been sufficiently pounded and dried in the sun it became ready for use as gunpowder. The powder made by this process was said to be quite powerful, but produce a good deal of smoke.’ The powder for loading is carried in a large horn made from that of the bison (*Fungki*) and highly ornamented. C Lalthlengliana, ‘Mizo Warfare and its Development up to Colonial Period’ in *Historical Journal Mizoram*, Volume-VIII, 2007, p.53; A.S. Reid, *Chin-Lushai Land*, Aizawl, Tribal Research Institute, 2008, p. 232.; F. Lalremsiama, *Milu Lak leh Vai Run Chanchin*, Aizawl, MCL Publications, 1997, p. 48.

¹²⁴ Shakespear, p. 14; Lalremsiama, *Milu Lak leh Vai Run*, p. 44-45.

¹²⁵ Lianhmingthanga, p. 49; Lalremsiama, p. 46.

¹²⁶ Lianhmingthanga, p. 49.

¹²⁷ Lalremsiama, p. 45; Lianhmingthanga, p. 48.

¹²⁸ ‘The *Dao* is a triangular blade of about twelve inches long, fitted into a wooden handle. The edge is sharpened for cutting, and the broad end is employed for digging’. Woodthorpe, p. 74; Lewin, p. 234.

¹²⁹ Lianhmingthanga, p. 43.

¹³⁰ Lianhmingthanga, p. 47.

the presence of the supernatural that made these people so orderly, so religious, and so great.”¹³¹

‘The traditional religion of the Mizo can be described distinctly of as a primitive type of beliefs or superstitions based on fear and dread not wholly animistic in character but more or less polytheistic in nature.’¹³² Instead of writing the indigenous metaphysical perception as ‘religion’, the ‘belief system’ would be used in this study.¹³³

¹³¹ McCall, p. 118

¹³² O. Rosanga, ‘Aspects of Mizo Traditional Beliefs of some Ethnic Groups (A Familiarization of Mizo Religion)’ in *Historical Journal Mizoram*, Volume-VI, Issue-I, 2005, p. 65.

¹³³ Contemporary translation of Mizo belief system ‘*Sakhua*’ into ‘religion’ did not possess full comprehension of the least of *Sa*, *Khua*, *Huai*, *Lasi*, etc. thus, instead of using the word ‘religion’, a set of destiny, fate, taboos, omens, ceremonial activities, rituals, and social understanding of the afterlife of Mizos would be rendered as ‘belief system’. The perception of Mizo credo was dichotomised by the inception of Christianity which concluded faith-based entities into binary opposite where Mizos full consciences could not be labelled. In fact, if quotations were made, it would not be changed.

“The dichotomy of the spirits into two diametric opposite categories seems to be influenced by the Christian theology of the confrontation between the ‘force of light’ and the ‘force of darkness’ over human affairs. However, in the belief system of Mizos, we do not notice such kind of rivalry amongst the spirits concerning human affairs. On rare occasion, *Huai* spirits were known as contesting against each other for their own advantage over their spheres of influence, although humankind remained intact.” “The pioneer Christian missionaries and the other missionaries following them had begun initiating to transform the belief system of Mizos having its heritage well into the contemporary thoughts. They ‘deconstructed’ and newly ‘constructed’ the alternative culture through the shadow of western Christian values and beliefs. Not even the concept of knowledge can be value free, which was governed by language and ‘power’. The western epistemic legacy cannot be completely escaped in producing ‘knowledge’ from the standpoint of the local scholars.” Albert Vanlalruata, ‘Rethinking Mizo Belief System’ in *Historical Journal Mizoram*, Volume- XVII, 2016, pp. 3-4.

Insightful knowledge of Mizo history clearly projected that *Sakhua* could not equate ‘religion’ in Mizo belief system. Though religious writers like Liangkhaia, V.L. Siama, and Saiithanga, used the term *Sakhua* equivalent to religion, *Sakhua* in pre-colonial Mizo life could not be contained in western-constructed ‘religion’.

K. Zawla states that the etymological base of *sakhua* is *Sa* and *Khua*, both of whom were regarded as deities (*Pathian*). Zairema affirms that *Sakhua*, according to the Mizo was the spiritual sentinel of the clan...and was the guardian of clan and family. Again, James Dokhuma wrote that *Sakhua* is a merger of two words: *Sa* meaning creator, the creator of all human clans and *Khua*, who was the sentinel, the guardian, and the one who bless. Liangkhaia also points out as to whom (being/personal) and what (entity/impersonal) the belief system of Mizos centred around and states that *Sa* and *Khua* were the main entities whom Mizos revered. Liangkhaia, *Mizo Awmdan Hlui & Mizo Mi Leh Thil Hmingthangte leh Mizo Sakhua*, Aizawl, LTL Publications, 2008.

P.L. Lianzuala mentioned that in 1893 when Thangzika, prisoner of Silchar (Hringchar) Jail was baptised in Tuiruang River, he (Thangzika) said that he would worshiped Jesus’s *Sa* (creator). – “*Jisua sa chu ka bia ang*”. This clearly verified that there was a clearcut distinction between *Sa* and *Khua*. P.L. Lianzuala, *Zofate Chanchin Tha Rawn Hlantute*, 2nd Edition, Lunglei, Joseph Lalhlimpua, 2013.

Mizos believed in the existence of unseen beings ‘without having the full knowledge of its form and appearance’,¹³⁴ residing in the terrestrial, celestial,¹³⁵ aquatic, and layers of the Earth crust; and believed in the existence of human spirits. Simply, the Mizo belief system can include obligations for individual path and community though the socially-accepted metaphysical beings were conceived as permeating every aspect of their temporal existence. The corporeal activities reverberated to the afterlife and the highest level of spiritual abode attainable after performing elaborate ceremonies was called *Pialral* whereas all the spirits of ordinary men rested on *Mitthi Khua*. An individual started his worship of *Sa* after he performed the *Sakung* ceremony and if his wealth and circumstances permitted him he could reach the coveted status by performing a series of ceremonies for reaching the stage of *Khuangchawi* which would endear his spiritual life to the bosom of *Pialral*. He would become *Thangchhuah*.

There were specific rituals carried out for the entire community in trying to agree with the unseen yet terrifying forces, in seeking blessings and protection from the possible hazards out of the enemy, in the form of gratification rendered by these forces

There was also distinct ritual incantations in the sacrifice performed by Mizos that *Sakung* was done for *Sa* and *Sedawi* for *Khua*. Zaliana, *Mizo Sakhua (Kumpinu Rorel Hma)*, 2nd Edition, Aizawl, Tribal Research Institute, 2013.

By looking into the common axiom sparingly used in their belief system, it is not difficult to grasp the multiplicity of ‘beings’ in the Mizo belief system. *Bia* - invocation to reside within, *Hrilh* - imperative rest for work due to taboo, *Serh* - extremities of animals sacrificed / segregated parts of animals not to be disturbed by anybody, *Siam* - bless / agreement / smoothening the interaction between corporeal and ethereal, *Zawl* - spiritual connection; etymologically poetic language to refer to the bond between lovers, *Inthawi* - ritualised healing through propitiating sacrifice, *Hual* - ritual to claim a place or person from the clutch of any possible attachment or obstruction, *Ai* - ceremony or ritualised action to subdue spirit of animals and the spirit of enemy slain during hunts, and *Lam* - ceremony to control spirits of slain enemy or wild beasts. (Zairema, pp.2-9). *Chibai* – greeting gesture or word to put oneself under the aura of ‘ethereal beings’ spoken by *Bawlpu* and *Sadawt* during divination. Z.T. Sangkhuma, ‘Mizote Hi Ramhuai Bia Kan Ni’, in Tribal Research Institute, *Seminar & Important Papers*, Aizawl, Art & Culture Department, Government of Mizoram, 2008, p. 110.

Thus, *Sakhua* would not be used as equal to ‘religion’ and pre-colonial Mizo spiritual phenomenon would be written as ‘*Mizo belief system*’ rather than using the word of ‘Mizo Religion’ in the following study.

¹³⁴ Rosanga, ‘Aspects of Mizo Traditional Beliefs’, p. 68.

¹³⁵ ‘They believe that in every tree resides a deity, that the sun and the moon are gods, and that the worship rendered by them to those deities of secondary importance is agreeable to Patyen, the Great Creator.’ T.H. Lewin, *The Hill Tracts of Chittagong and the Dwellers Therein*, Reprinted, Aizawl, Tribal Research Institute, 2004, p. 153.

in providing food and keeping them away from starving. *Pathian, Khua, Khawzing, Khuavang, Sa, Sumtawng, Khaltu, Tlang Lal, Lasi, Pheichham,* and *Maimi* were believed to create¹³⁶, to protect, to bless human in their respective fields or encounters while *Huai, Phung, Chawm, Khawhring, Khawmu, Tulum, Maimi, Tau, Chhawihfa, Thlahrang, Hmuithla, Dengsur, Tuihuai, Tlanghuai, Sihhuai,* and *In-Thum-Kar* were fearful, causing them illness and trouble, and terrifying in appearance.¹³⁷ They believed that these unseen forces could see them, even the spirits of the ancestors are believed to be watching over the welfare of their children while humans could not see them. A person could feel or could sense the existence of spiritual forces in certain places but not see them with naked eyes

It is believed that when a person died¹³⁸, his spirit come out from his head, climbing to *Tungchaw* (the hollowed-container in the bed-post of the Mizo bed) and passing himself to the rear of the house through the *Khanchhuk* (the upper beam of the house). He was met by the forefathers and he stayed with his corpse until buried. After that he brought all the animals and food from the *Thlaichhiah* (ritualised ceremony, killing animals right after the death) ceremony to *Mitthi Khua* (spiritual abode for all the ordinary people), and there, his ancestors claimed his spirit by performing *Thlahual*

¹³⁶ Liangkhaia held that *Khuanu* and *Pathian* are one like God who dwells in heavens with *Vanhrika* and *Vanchungnula*. He (*Pathian*) was, in their idea, a Great God who creates all things in the universe. But his existence was extremely nebulous idea, and 'to all intents and purposes did not function in their real lives and thoughts, nor they worship this remote being, yet they invoked his presence and blessings in times of hardship and calamities'. F. Lalremsiana, 'The Traditional Religious Belief of the Mizo' in Sangkima (ed.), *A Modern History of Mizoram*, Guwahati, Spectrum Publications, 2004, p. 23; Lianhmingthanga, 'The Past and Present Concept of Mizo' in Tribal Research Institute, *Seminar & Important Papers*, Aizawl, Art & Culture Department, Government of Mizoram, 2008, p. 281.

¹³⁷ Zairema, *Pi Pute Biak Hi*, Zorun Community, Hebron Press, New Delhi, 2009, p. 3, 207-210; Dokhuma, pp. 70-74; Lalthangliana, pp. 161-169; C. Chawngkunga, *Sakhua*, Department of Art & Culture, Aizawl, 1997, p.8,77

¹³⁸ "On the death of a father of a family, notice is sent to all his friends and relatives. The corpse is then dressed in its finest clothes, and seated in the centre of the house in a sitting posture. At the right hand is laid the dead man's gun and weapons; on the left sits the wife weeping. All the friends assemble; there is a big feast. Food is placed before the dead man, who sits upright and silent among them; and they address him, saying, 'You are going a long journey, eat.' They also filled his pipe with tobacco, and place it between his lips. These ceremonies occupy 24 hours, and on the second day after death they bury the corpse." T.H. Lewin, *The Hill Tracts of Chittagong and the Dwellers Therein*, Tribal Research Institute, Reprinted, Aizawl, 2004, p.152

ritual. He, then, returned to his original place living with his family in spirit for three months. His family would treat his spirit as a living companion for these immediate three months, still serving him food and a place within their confinement. Then, he was sent back to the forefathers by observing *inthian* ritual, in which they offered the best material to be fetched to the afterlife and ritualised sweeping towards the rear of the house, thus ended their mournful stay. He should pass through *Rih Dil* (Rih Lake presently in the border area of Myanmar and Mizoram State, in the south-west direction from Champhai) and reached the mountain of *Hringlang Tlang*, here he stood reviewing his earthly life longingly with tears. Slowly he went on, seeing and plucking the beautiful flower of *Hawilopar* and thus his anguishes were ended by the drink from *Lunglohtui* (the fountain of elixir). Then he had to pass through *Pu Pawla* to enter *Mitthi Khua* where the only punishment in the afterlife awaited. Depending on his conduct in his lifetime, *Pu Pawla* would shoot him with his big pellet; *Thangchhuah*, heroes, and infants would not be harmed while virgin male and the not-virgin lady would be hurt by the pellet for three consecutive years.¹³⁹ The spirit realm, for common people, was believed to be the place where the human spirit still works but without rivalries.

Thangchhuah was the highest possible status for a person which ensured the best treatment in the afterlife, it also carried a dignified position in the society: *In Lama Thangchhuah*, the highest possible status for the afterlife attainable for an individual (or couple) started from *Sakung*, followed by *Chawng/Vawkpa Thiang Talh*, *Dawino Chhui* (*Hnuaita*, *Lasi*, *Chung*, *Vansen*, *Hnuaipui*), *Sedawi* (*Sethlachhuah*, *Pathian Sa*, *Selulawh*, *Sethlakhung*)¹⁴⁰, *Zankhuang*, *Sekhuan*, *Mitthi Rawp Lam*, and *Khuangchawi*¹⁴¹. *Zaudawh* (if a man did *Khuangchawi* for three times), *Nau Awm Hrai* (feeding the public), and *Zuva Hrai* (leaving the ripe crops for wild animals) were

¹³⁹ Dokhuma, pp.54-55; Zaliana, *Mizo Sakhua*, TRI, Aizawl, 2013, pp.15-17; Lianthanga, pp.29-30

¹⁴⁰ Zaliana, *Mizo Sakhua*, TRI, Aizawl, 2013, p.50

¹⁴¹ Zairema, *Pi Pute*, p. 38; Liangkhaia, *Mizo Awmdan Hlui*, p. 154; Lalthangliana, p. 195; Zatluanga, p. 70.

exceptional steps beyond *Khuangchawi* ceremony.¹⁴² A *Thangchhuah* would enter the gate of *Pialral* with grandeur, where all his sacrificial killings (of pigs, goats, dogs, and bison) would follow him and *Pu Pawla* (the gatekeeper of *Mitthi Khua*) also approved his escape from his lethal weapon, instead of watching the grand march contentedly¹⁴³; and *Ram Lama Thangchhuah*, the most desirable status of the afterlife could also be achieved by killing specified animals which were *Sakhi* (Barking Deer), *Savawm* (Bear), *Sele/Tumpang* (Wild Bison), *Sanghal* (Wild Boar), *Sazuk* (Sambhur), King Cobra (*Rulngan*), *Vahluk* or *Biang* (Flying Squirrel, Pteromyini), and *Muvanlai* (Eagle)¹⁴⁴; *Sai* (Elephant) and *Mihring* (Human) were also included in some areas.¹⁴⁵ “After death, the dead man holds the horns of the *Sambhur* while sitting on his head, the *Rulngan* will wind itself around him and the horns, the *Muvanlai* will try to seize the *Rulngan*, but the *Thangchhuah* could drive them off. The *Vahluk* shaded him by flying above him and also hid him from *Pu Pawla*¹⁴⁶, and thus, the *Thangchhuah* is carried to *Pialral*”¹⁴⁷ *Thangchhuah* lived on the *Pialral*, on the other side of *Mitthi Khua*, resting eternally without any work (eating the husked rice). Their imagination for the afterlife was simply arrested by their mode of living in which they did not elaborate for the place of gold and emeralds; again, the deities who disturb their peace on Earth did not exist anymore even the creator of spirits and their guardian deity.

Sacrificial ceremonies could be categorised as community-oriented sacrifice (*Kawngpui Siam*, *Fano Dawi*, and *Khawkheng Thawi*), while ritualised ceremonies were home-based as well as individual-centred (*Vawkte Khal*, *Kel Khal*, and *Ar Khal*) performed in the house and village surroundings (*Daibawl* and *Bawlpui*)¹⁴⁸ done for the well-being of their lives in respect of health issues or showering of blessing from the stipulated ‘beings’ or ‘deities’ governing the ambiance. Here, the appeasements or the

¹⁴² Liangkhaia, p. 172; Lalthangliana, p. 225.

¹⁴³ Dokhuma, p. 69; C. Chawngkunga, *Sakhua*, p. 24.

¹⁴⁴ Shakespear, p. 63.

¹⁴⁵ Shakespear, p. 63; Dokhuma, p. 56; Zairema, p. 60.

¹⁴⁶ ‘All (*Pu*) *Pawla* could do, therefore, was to squint ignominiously through a small hole in his wall.’
McCall, p. 82.

¹⁴⁷ Shakespear, p. 63.

¹⁴⁸ Lalthangliana, p. 171.

propitiations were directed through the medium of incantations, chanting or words of invocations by the *Sadawt* (in sacrificial ceremonies with the help of the associate called *Tlahpawi*) and *Bawlpui* (in the ritualised ceremonies) avowing the sacred ‘*serh*’ to be devoured by the directed ‘beings’ or ‘deities’. ‘Beings’ or ‘deities’ were perceived to be fearful, boastful, arrogant and watchful to human, yet impressed them with a small token of reverence (which implied that the gifts they had offered to them were merely a tiny portion of any material kind) which again suggested that all ceremonies were conducted to pacify the blind assumption, on the part of human nature, of what cause any problems and what brings blessing to their lives.

Illness and hygienic-related problems were believed to be caused by unseen forces that they called *Ramhuai*¹⁴⁹. They tried to appease them by following certain rituals with the incantations under the expert guidance and consultation of *Puithiam*¹⁵⁰ (*Bawlpui*). There were many sacrifices offered to make amends, to appease, and to propitiate the incidental offense and accidental conduct as there were diseases and encounters. *Daibawl*, *Bawlkhat*, *Ramnupui*, *Zunthiang*, *Vawkpuihurh*, and *Tui Hritlang* were performed to relieve a person from illness at a segregated place called *Bawlhmun*,

¹⁴⁹ The *Ramhuais* were believed by man to be of queer varying shapes, some resembling humans, others grotesque and huge in stature above the ordinary humans. Some had curly hair, or eyes set in a vertical line down the centre of the brow. Some were believed to have massive bosoms hanging ludicrously downwards or to have only one leg. But as the *Ramhuais* had the faculty of taking on any shape, no constancy has ever been attached to their form. Besides no one has ever really seen a *Ramhuai* in its supernatural setting, at least that is belief and, if anyone alleges he has, his story is usually discounted and he himself considered not too nice to know. Such conceptions as there have been emanate from the experiences of dreams or from the furtive disclosures made by those who claim that they have had unusual contact with a *Ramhuai*. The usual places where *Ramhuais* lived included high mountains, caves, under water, cracks in precipices, large rocks, holes in the Earth, water springs (alkaline springs) or waterfalls, and sometimes large trees. McCall, p. 69.

“They have a local habitation, not a name. They are anonymous beings collectively called ‘*Huai*’. They were given propitiatory offerings out of fear and not due to reverence”. Sacrificial offerings were placed near these objects of the Spirits but not for the objects themselves. *Dil Huai*, *Tlang Huai*, *Sih Huai*, *Kham Huai*, *Bung Huai*, *Tui Huai* and *Puk Huai* were placate and propitiated with offerings at their respective place of Pond, Mountain, alkaline spring, precipice, Banyan, deep River and cave. Lalremsiama, ‘Traditional Religious Belief’, p. 22.

Propitiating ritual to *Ramhuai* were *Khal*, *Bulthluk*, *Daibawl*, and *Bawlpui*. Hrangthiauva and Lal Chungnunga, *Mizo Chanchin (History & Culture of the Mizo)*, Aizawl, Gilzom Offset, 2011, p. 35.

¹⁵⁰ The ‘*Puithiam*’ is supposed to know what demon is causing the trouble and what form of sacrifice will appease him. Shakespear, p. 61.

outside the village; *Ui-Ha Awrh*, *Chhim*, *Nau Hri*, *Arte Pumphel*, *Hring*, *Khuavang Hring*, *Khawhring*, and *Hrilawn* were done inside the house.¹⁵¹

It was believed that *Khaltu* watches over a person's spirit. To make vigilant of the deity to be more active, *Khal* sacrifices were performed, which were *Ar Khal*, *Ui Khal*, *Kel Khal*, *Ar Luilam*, *Ui Luilam*, *Vawkte Luilam*, *Hmar Khal*, *Khal Chuang*, *Lasi Khal*, *Vanchung Khal*, *Dawino Chhui* (*Hnuaita*, *Chung*, *Lasi*, *Hnuaipui*, and *Vansen*), *Vawkte Khal*, and *Kung Khal*.¹⁵² There were also certain rituals to be followed to get good health for a person. *Arte Hring Ban*, *Bawrhkeu*, *Ar-Luilam*, *Ui-Luilam*, *Zun Hnawm*, *Sava Dawpsen*, *Tawn*, and *Nau Lai Hrilh* were done for the newborn baby; *Lo Thiang Hman* and *Thiang Lo Hman* were done for the pacification of jhum, and *Sih Hung* was done to appease the *Huai* at the *Sih* (alkaline spring). *Khangpuizam*, *Mubuvial*, and *Chungbawl* were done to set a person free from black magic.¹⁵³

2. Mizos and British

In the olden days, almost all the villages of Mizoram consisted of many divisions – clans, family, or sub-divisions of Mizo sub-tribes in matters of dialect or language, and cohesiveness varied considerably. Each village was quite independent of each other and generally more or less at feud. Mostly it was through economic necessity that the various sub-tribes of Mizoram had communicated with each other.¹⁵⁴

“The British East India Company established itself in Bengal after the Battle of Plassey, 1757 and in 1760, Mir Kasim, the Nawab of Bengal, ceded Chittagong to Lord Clive of the East India Company. The Company consolidated its rule in 1764 with the Battle of Buxar in North India and firmly established its base thereafter by defeating and conquering the Indian chiefs one after another. It then invaded Assam and the Surma Valley by driving out the Burmese who had occupied the area in 1824 during the Anglo-

¹⁵¹ Zairema, p. 98; Dokhuma, p. 86; Zawla, p. 77.

¹⁵² Zairema, pp. 11-22; Liangkhaia, *Mizo Awmdan Hlui*, p. 173-174.

¹⁵³ Dokhuma, p. 87; Zatluanga, *Mizo Chanchin*, p. 106; Liangkhaia, p. 38.

¹⁵⁴ O. Rosanga, ‘Inter Sub-Tribal Relations among the Early Mizo’ in Sangkima (ed.), *A Modern History of Mizoram*, Guwahati, Spectrum Publications, 2004, p. 44, 46.

Burmese War of 1824-26. The districts of Cachar and Sylhet were also conquered in the name of the East India Company. The Treaty of Yandaboo became a turning point in the British dealings with the Indian tribes in the North East for their presence was gradually and increasingly felt in the interior which eventually led to the annexation of the hills one after the other.”¹⁵⁵

In 1760, Chittagong was ceded to the East India Company by the Mahomedans.¹⁵⁶ The earliest record of British dealings with the hill tribes was given in a letter from the Chief of Chittagong, dated April 10, 1777. The English Chief Administrator of Chittagong had appealed to the Governor-General Warren Hastings, for a detachment of sepoys to protect the inhabitants of Chittagong Hills against the Kukis.¹⁵⁷ On May 6, 1784, the British India Government wrote to Mr. Irwin, the Chief Commissioner of Chittagong, desiring to have his views whether by lenient measure the hill people could be induced to become the peace-loving subjects and cultivators of low lands. No information was available about his response.¹⁵⁸ During the winter months of 1792-93, Captain Welsh, on order from Lord Cornwallis entered Assam with a small force and completely routed the Mao-Mariahs and other rebellion chiefs and captured Gauhati, the capital of the Ahoms. In 1800, the first visit of an English official to the borders of South Lushai Hills was made by Mr. Rennel, the Chief engineer of Bengal, who published the earliest account of people in those parts of the country.¹⁵⁹ In 1826, Lalrihua, Palian Chief, raided the plain of Sylhet, killing and capturing a number of them.¹⁶⁰ Cachar was annexed on August 14, 1832,¹⁶¹ after the death of its legitimate rajah, Gobind Chundra.¹⁶² Under the British rule, normalcy was soon established and settlement of

¹⁵⁵ H. Thangtungnung, *Anglo-Lushai Relations, 1890-1947*, Phd Thesis, Manipur University, 2013, p. 33.

¹⁵⁶ Bertram S. Carey & H.N. Tuck, *The Chin Hills*, Volume- I, Reprinted, Aizawl, Tribal Research Institute, 2008, p. 12.

¹⁵⁷ Vanlalremsiama, p. 63; Thanzawna and Verghese, p. 163.

¹⁵⁸ Vanlalremsiama, p. 63; Thanzawna and Verghese, p. 164.

¹⁵⁹ Thanzawna and Verghese, p. 166.

¹⁶⁰ Vanlalremsiama, p. 64.

¹⁶¹ Thanzawna and Verghese, p. 164.

¹⁶² Woodthorpe, *Lushai Expedition*, p. 7.

Manipuris and other cultivators fast spread southward. Tea gardens¹⁶³ also started coming up in the area. However, the southern boundary of Cachar had been till then never defined.¹⁶⁴ ‘From the first decade of the 19th century, imperialism showed its ugly influence in the northeast of India devouring the traditional economy and introducing the exploitative nature of colonialism.’¹⁶⁵

“It was the unrestrained expansion of tea-plantation on the foot-hill bordering the Lushai Hills which threatened the very existence of the Lushais and this was wrongly or rightly considered as direct encroachment of their lands. To check such expansion, the Lushais, therefore, launched several raids into the tea-gardens.”¹⁶⁶

3.1. Mizos and their neighbours

¹⁶³ ‘In India, tea was first discovered between 1821 and 1824. The discovery of indigenous tea in the north east is generally considered to be the originator of tea enterprise in India and this had led to the belief that tea would grow in this country.’

‘In fact, the birth of tea industry was marked by the discovery of indigenous tea plants in the north east in 1823 by Robert Bruce. Robert Bruce with the help of a Singpho chief first discovered the plant in Upper Assam. Robert Bruce who first came into the north east with a large consortment of goods, was also the first British merchant who had proceeded so far beyond the eastern frontier of India. The north east was then occupied by the Burmese. After the Anglo-Burmese War (1824-1826) more concentration was given on the indigenous tea growing wild in the north eastern region of India. By 1832, the subject of tea was brought to the notice of the Governor-General of Bengal by Bruce. Lord William Bentinck, the then Governor-General immediately deputed Captain Jenkins to report upon the resources of the country. Two years later, a committee was appointed by the Governor-General for affecting the tea plant in the company’s gardens and Gordon was appointed as its Secretary, and he was to enquire into the possibility of ‘profitable cultivation’ of tea in the North East. The Tea Committee soon received communications from Captain Jenkins and Lieutenant Charlton, proving beyond all doubts that the tea shrub is indigenous in Assam. As a result, the first tea estate was started and established at Chabua in 1837.’

‘The Tea Empire soon had a significant effect on the border areas of Mizoram. Due to the White planters more lands were cultivated to further invest in their capital. In the Cachar, the first tea plantation was started in May 1856 at Burrahangur (Barsangare), south Cachar... Between 1862-1867, the cultivation of tea were started in the Chittagong and Chutianagar. Ultimately the tea cultivation was extended in many areas. The industry was now placed in a firmer foundation. It was therefore evident that the cultivation of the ea plant could surely have attracted tribes in whose land the extension of tea cultivation had been undertaken.’

‘The discovery of the tea plant and the protracted development in its plantation caused the penetration of European capitalists into the North eastern region. By the end of 1846, the tea plantation covered nearly 200 acres; in 1848 it was further extended reaching to an extent of 1000 acres.’

Dr. Orestes Rosanga, ‘The Empire of Tea and its Globalisation of the North East: Mizoram’ in *Historical Journal Mizoram*, Volume-VII, Mizo History Association, 2006, pp.72,73,74,75

¹⁶⁴ Thanzawna and Verghese, p. 165.

¹⁶⁵ Rosanga, ‘The Empire of Tea’, p. 70.

¹⁶⁶ Lal Dena, *Christian Missions and Colonialism*, Delhi, Vendrame Institute, 1988, p. 41-42.

‘After the British occupation of Cachar, Sylhet and the plains of Bengal, the Lusei, who inhabited the bordering mountain ranges, began to have unpleasant contacts with the new administrators. The Lusei had driven away the Hmars, the Tiperra, and Saks, and by 1810 had consolidated themselves in the hilly regions between Cachar in the north and the Arakan hills in the South. The Lusei had also found that the Bengalis were easy prey. The Bengalis however had become British subjects, and the British regarded the Lusei as intruding into their territory when the Lusei resumed their raids against the Bengalis. Matters were made worse when the Raja of Tipperah claimed that all the outlying hills bordering Tiperra belonged to him. The Thado, Lusei, and other Zo clans had regarded the hills as their own-since about 1790. Their claim was reinforced by the fact that they received yearly payments from Tipperah’s frontier police for bringing their forest products down to the plains, and Tipperah woodcutters had to pay a fee for protection from the Zo. Failure to observe this procedure easily led to bloodshed.’¹⁶⁷

The Kukis, Lushais, Shendus (Lakhers), and Chins occupying the hill ranges east and north of Hill Tipperah, prior to 1800 had been carrying out raids on plain’s people, but no authentic records giving details of such raids and atrocities are available. From 1824 to 1854, there had been 19 raids by the hill tribes, in which 107 plains people had been killed, 15 wounded and 186 persons captured for slavery.¹⁶⁸ On April 16, 1844, Lalsuthlaha, son of Lalrihua, raided Manipur villages, killing 29 persons, and capturing 6 persons alive. Capt. Blackwood retaliated for the punishment and arresting the chief in December 1844, and arrested Lalsuthlaha in his village.¹⁶⁹ In 1847-48, the Shendus (Lakhers) started raiding some of the villages of Hill Tipperah. Immediate action was taken by the British to send an expeditionary force under Lt. Hopkinson and Lt. Sanders from Arakan side with an escort of Native Infantry up the Kaladans.¹⁷⁰ The raids on the

¹⁶⁷ Vumson, *Zo History*, Aizawl, 1986, pp. 107-108.

¹⁶⁸ Thanzawna and Verghese, p. 166.

¹⁶⁹ Lalremsiamia, p. 74; Lalthanliana, *Zalen Nana British Do*, Aizawl, Mizoram Publication Board, 2000, p. 18.

¹⁷⁰ Thanzawna and Verghese, p. 173.

border villages of Syhlet and Tipperah were said to have been the work of Lushai Chief Mullah or Morah (Ngura, son of Lallianvunga). According to Col. McCulloch, the Political Agent in Manipur, a series of raids had also been carried out in the southern border villages of Manipur by the Lushai raiders and 200 to 300 persons had been captured or killed. Maj. Lister, Commandant of the Syhlet Light Infantry, was ordered to conduct an expedition against certain villages located along with the Chatta Chura Hill ranges; they started from Silchar on January 4, 1850.¹⁷¹ Except to show the Lushais that the British were capable of penetrating deep into their hill areas, the expedition under Lister had very little effect on them.¹⁷²

In 1854, the Superintendent of Police at Chittagong, reviewing the history of the (Chittagong Hill) tract for the previous 20 years, so far as it appeared in the local records, stated that there had been 19 raids in which 107 persons had been slain, 15 wounded and 186 carried into slavery.¹⁷³

After the revolt of 1857, Queen Victoria proclaimed in 1858 bringing the Government of India under the Crown of England, the East India Company was compelled to surrender all its possessions and the Queen became the Empress of India and the Viceroy of India became her representative. No attempts had been made so far by the British to bring any part of the hill areas of Bengal and Burma under their control. In 1862, the Government of India sanctioned the take-over of the entire area known as the Hill Tracts and placed it under a British officer designated as Hill Superintendent, with headquarters at Chandragona. Capt. Thomas Herbert Lewin was appointed as the Superintendent of Hill Tribes from 15 April 1866, and was deputed to conduct a boundary settlement between Chittagong and Arakan Districts and 'to prepare a scheme for better administration of the hills'.¹⁷⁴

3.2. Mizos and their hunts

¹⁷¹ Lalthanliana, *Zalen Nana* p. 18; Thanzawna and Verghese, p. 174; Zatluanga, p. 175.

¹⁷² Thanzawna and Verghese, p. 176.

¹⁷³ Carey and Tuck, *The Chin Hills*, p. 12.

¹⁷⁴ Thanzawna and Verghese, p. 180; Lewin, p. 186.

T.H. Lewin remarked; “These Lushais were the standing problem which embarrassed all local administration; they continually raided into the Hill tracts, attacking and plundering the inhabitants, burning the villages, slaying the men, and carrying off the women and children into slavery”.¹⁷⁵

In 1860, Rothangpuia, a Thangluah Chief, living in the areas of Demagiri, with 500 of his followers organised a raid on 15 villages in the area of Caugalnayar (now in Bangladesh), then under the Rajah of Tripura State. The raiders killed 186 British subjects and carried away approximately 100 captives.¹⁷⁶ Internal conflicts did arise among Mizo Chiefs leading to war between the northern chiefs and the southern chiefs in 1860¹⁷⁷. Lalpuiliana, Lallianvunga, Mangpawrha, and Vuttaia, the four sons of Lallula fought together on the northern side and Khawsaia, Lalpuithanga, Thangduta, and Thuama, the four sons of Lalrivunga were joining hands on the southern side¹⁷⁸; the main reason of dispute was land (Buanhmun) between Vuttaia and Lalpuithanga. Raids and attacks were organised on either side, and the most famous of which was ‘*Khawnglung Run*’ – raid upon Khawnglung village (of Thuama) by the northern side.

On January 1862, the Lushais raided three small villages – Ramdulal’s Bari, Ram Mohan’s Bari and Chand Rai Para – under the Rajnagar Thana, on the south-east corner of Syhlet. This raid is known as “Adampore Massacre”.¹⁷⁹ Capt. TH Lewin’s book *Wild Races of South-Eastern India* mentions, “During the month of April 1863, four women captives who had been carried away from Chandrapara on January 22, 1862, made their escape to Cachar. From their statement it was revealed that the Adampore massacre of January 22, 1862, had been led by four Lushai chiefs viz., (1) Ngursailova (son of Lalsuktla of Palian tribe), (2) Suakpuilala (son of Mangpawrha and grandson of Sailo chief Lallula), (3) Runphunga (younger brother of Suakpuilala), and (4) Lalhuliana (a

¹⁷⁵ Lewin, p. 190.

¹⁷⁶ Thanzawna and Verghese, p. 181.

¹⁷⁷ Liangkhaia wrote that it was 1856; Liangkhaia, *Mizo Chanchin* p. 106.

¹⁷⁸ Zatuanga, *Mizo Chanchin*, p. 152.

¹⁷⁹ E.B. Elly, *Military Report on the Chin-Lushai Country*, Aizawl, Tribal Research Institute, 1978, p. 3; Thanzawna and Verghese, p. 183.

Poitu chief) and that many captives were still living as 'slaves' in the villages of these chiefs."¹⁸⁰ In November 1868, Lushais attacked certain Naga villages belonging to the Manipur State. In December 1868, a village near Adampore was again attacked by the Kukis (Lushais).¹⁸¹ On January 10, 1869, the Lushais under a Sailo chief named Lalruma (presumably a son of Lalphunga and younger brother of Pawibawia) brother-in-law of Vanpuilala burnt down the tea garden of Nowerbund and killed some of the coolies. A few days later, another party under Deouti (Dothiauva, son of Vanhnuailiana) attacked the Monierkhal tea garden.¹⁸² The 'Tea House' of Loharband tea estate was burnt down ('on the 15th January',¹⁸³) by the Lushais.

The Government of India viewed these raids and outrages very seriously especially the raids on the tea estates and decided to send a large punitive expedition to the Lushai Hills, composed of army and military police under the command of Brig. Gen. Nuthall. The expedition of two columns started on 20th February 1869¹⁸⁴ but failed to achieve its objective of punishing the tribes involved in the outrages of 1868-69 and rescuing the captives. J.W. Edgar, Deputy Commissioner of Cachar, made an extensive tour of the Lushai country in the cold season of 1869-70 (December 20, 1869 - March 25, 1870) and submitted an elaborate report, the geography, and location of principal villages of the Lushai chiefs, to the Government of Bengal.¹⁸⁵

The Lushai raids in 1870-71 were both extensively organised and determined in character than any of the previous raids. On the Cachar side, Alexandrapore and Ainierkhal were raided in 23rd January¹⁸⁶ (23 persons killed and 37 taken prisoners), Katlachara (on 24th January), Monierkhal (on 26th January), Nundigram (on 27th January, 11 killed and 3 carried off¹⁸⁷), and Jhalnacherra tea garden (on 23rd February) and on the

¹⁸⁰ Thanzawna and Verghese, p. 183.

¹⁸¹ Elly, *Military Report*, p. 4; Thanzawna and Verghese, p. 185.

¹⁸² Woodthorpe, p. 22.

¹⁸³ Elly, p. 4.

¹⁸⁴ Elly, p. 4.

¹⁸⁵ Suhas Chatterjee, *Mizoram Under The British Rule*, Delhi, Mittal Publications, 1985, p. 60; Elly, p. 5.

¹⁸⁶ Elly, p.6

¹⁸⁷ Elly, p.7

Syhlet side, Darmiakhal, Cacharbari, Chargola (23rd January), and Alinagar (27th February) were raided by Lushais in 1871. Many lost their lives on both sides and many were taken as a captive by the Mizos; Mary Winchester (6 years old daughter of James Winchester) was captured by the people of Bengkhuaia.¹⁸⁸

“At Alexandrapur, early in the morning, the Lushais emerged suddenly on the garden from the surrounding jungle, taking the people so much by surprise that no attempt at defense could be made. Mr. Winchester, who, with his daughter, was on a visit to a friend at his garden, and some coolies, were killed at once, the manager of the garden affecting his escape, and a little Mary Winchester and several others being carried off as prisoners.”¹⁸⁹

3.3. Lushai Expedition

On 11 July 1871, the Governor-General in Council decided on sending an Expedition against the Lushai.¹⁹⁰ The object was neither annexation nor mere retaliation but to strengthen the previous policy of conciliation.¹⁹¹ “The expedition must not be looked upon as a campaign, for no formidable resistance is anticipated; it should be looked upon more as military occupation and visitation of as large a portion of the Lushai districts as possible for punishing the guilty where they can be traced, but more particularly for showing these savages that there is no part of their hills to which our armed forces cannot penetrate”.¹⁹² Restoration of the captives, infliction of fines to certain villages who took part in the raids, the surrender of leading chiefs who took part in the raids, destruction of any villages who made difficulties on the expedition, to make

¹⁸⁸ Elly, p.6-7; Thanzawna and Verghese, p. 197.

¹⁸⁹ Woodthorpe, p. 33.

¹⁹⁰ Woodthorpe, p. 37.

¹⁹¹ “Hence it was evident that the Expedition could not merely march into Lushai-land to plunder and to ravish, careless of what its blows might fall, and eager only to burn and slay. If during its progress guilt were with certainty brought home to any particular villages, the General’s orders were to punish without scruple”. Reid, p. 16.

¹⁹² Lewin, p. 256.

the relations lasting permanent, and to show them means of trade and commerce¹⁹³; the expeditionary parties were directed.

A military expedition consisting of two columns entered into the hills in the cold season of 1871 ('by the end of November').¹⁹⁴ The right or Chittagong Column was under Gen. Brownlow and the left or Cachar Column under Gen. Bouchier. The Cachar Column, after reaching Champhai, subdued the tribes of Vanpuilala, Pawibawia, Vanhnuailiana, and dictated terms upon Vanhnuailiana's widow. The Chittagong Column compelled the powerful Mizo Haulawng Chiefs Bengkhuaia, Savunga, and others to tender their submission. Several Sailo chiefs representing the Sailo tribe also submitted on the same terms as the Haulawng under which the Sailo would allow free access to British agents to their villages, surrender the guns taken, release the captives including Mary Winchester, and pay a large number of fines in kind. As a result, the Lushais were forced to acknowledge the existence of superior power.¹⁹⁵ 'It was hoped that the Lushais would not misbehave again'¹⁹⁶.

T.H. Lewin wrote, "The results of those four months may be summed up very briefly: we had recovered Mary Winchester, and released from captivity upwards of one hundred British subjects; two powerful tribes had been effectually subjugated, and twenty of their villages which had offered resistance had been destroyed, while the principal chiefs of those tribes had personally tendered their submission, and entered into solemn engagements with us for future good behaviour".¹⁹⁷

3.4. British in Mizoram (The Chin-Lushai Expedition 1889-1890)

Trading posts at Changsil, Sonai, and Tipaimukh acted as a point of interaction where Mizos brought rubber in exchange for money and salts. Some chiefs even visited

¹⁹³ Lewin, p. 256.

¹⁹⁴ Reid, p. 14.

¹⁹⁵ Lalrimawia, p. 37.

¹⁹⁶ Carey and Tuck, p. 13.

¹⁹⁷ Lewin, p. 288.

Cachar in 1873-1874¹⁹⁸. 'In January 1877, Mr. H. Luttmann-Johnson, then Chief Commissioner of Cachar, accompanied by Extra Assistant Commissioner Hari Charan Sarmah, Rai Bahadur, and by Mr. Savi, Assistant Superintendent of Police, in command of 50 men of the Frontier Police Force, entered Lushai territory at Changsil bazaar, on the Dullesury River'¹⁹⁹. They spent three weeks in the Lushai Hills, visiting different chiefs including Sailianpuia.

Internal feuds arose among the Mizo chiefs in 1863 between the eastern chief (Khawtindala, a *Fanai* clan) and the western chief (Savunga); and later among the Sailo chiefs of the eastern side (Vanhnuailiana's descendants) and western side (descendants of Mangpawrha and Vuttaia) arose dispute which lasted till 1880.²⁰⁰ These wars on the part of Mizos had weakened the chiefs so much so that when a wave of colonial power surged to the hills with sophisticated preparations, they could not afford a considerable opposition.

Famines strikes Lushai Hills in 1881-82, the Mizo Chiefs asked for assistance and a considerable amount of rice and paddy were sent up²⁰¹. But the famines (*Thing Tam*) occurred again in 1887 with more drastic consequences. 'On the first February 1886, six Chakmans were attacked by a party of about twenty Shendus; two were killed and three wounded, the heads of the dead men taken.'²⁰² In 1888, with the consent and approval of Chief Commissioner of Chittagong, a survey party of Lt. J.F. Stewards, Leincester Regiment, and Lt. Bair, Derbyshire Regiment and a small group of the army were dispatched to Lushai Hills. They were attacked and Mr. Stewards was killed by Hausata

¹⁹⁸ *The Lushais* (1878-1889), Reprint, Aizawl, Tribal Research Institute, 2008, p. 41; Alexander Mackenzie, *The North-East Frontier of India*, New Delhi, Mittal Publications, 2013, pp. 317-318; Twenty seven of southern Mizo chiefs visited Calcutta with the invitation of TH Lewin. Lalhruaitluanga Ralte, *Zoram Vartian*, Aizawl, Fineprints, 2008, p. 109.

¹⁹⁹ Mackenzie, *North-East Frontier*, p. 320; Elly, p. 15.

²⁰⁰ Zatlouanga, pp. 160-174; The reason of dispute, according to Liangkhaia, were (a) breaking a promise to help one another, and (b) unpopular move of snatching one's betrothed. Liangkhaia, p. 127; Mackenzie, p. 321; The period of conflict according to Chaltuakhuma was 1876 to 1877. Chaltuakhuma, *Political History of Mizoram*, Aizawl, Mizoram Publication Board, 2001, p. 16; *The Lushais* (1878-1889), pp. 22-28.

²⁰¹ Mackenzie, p. 327; Chaltuakhuma, *Political History*, p. 18.

²⁰² Elly, p. 16.

on 3rd February. To avenge and to punish Hausata and Zahuata who were responsible for the death of Mr. Stewards, an expedition was sent in the southern hills of the Lushai Hills in 1889²⁰³. Col. Tregear commanded the expedition and was assisted by Mr. Lyall, Capt. J. Shakespear and Mr. C.S. Murray, with a force of 1000 army, 1000 coolies, and 2500 peoples for road construction. They succeeded in punishing the targets, exhume Stewards's Rifle from the grave of Hausata, and convened a durbar in which southern chiefs agreed on peaceful interactions in future endeavours. The expedition left Fort Lungleh before April of the same year, but the fort was retained by Chittagong Frontier Police since then.²⁰⁴

The Chin-Lushai Expedition of 1889-1890 aimed to relieved trade problems; to punish the sons of Vuttaia for raiding Pakuma Rani in December 1888, killing 42 persons and capturing 16 persons²⁰⁵; to punish Lianphunga and Zahrawka for raiding the valley of Chengri in 8th February 1888, in which 24 villages were sacked, 101 persons killed and 91 persons captured for a slave,²⁰⁶ and to punished other chiefs involved in the raids of Prankyne Raja on 15th February 1888.²⁰⁷ These raids were accomplished after the British had shown them their imperial strength which accentuated the anger and thus, the expedition was not only meant to subdue the raiding parties but also to perpetuate the submission of the Lushai chiefs which was expected to pacify the undesired threats and internal conflicts (which Lushai chiefs could not evade and eventually disturbing the neighbouring areas). 'The policy hitherto followed i.e. merely sending punitive expeditions, was abandoned, and a new "*policy of pacification through permanent occupation*" was adopted. The expedition entrusted with the implementation of the new policy advanced from three directions, involving the governments of Bengal, Assam, and Burma.'²⁰⁸ The expedition was carried out under three Army columns -

²⁰³ *Mizo leh Vai Chanchin Bu*, Lekha XI, April 1907, p. 62.

²⁰⁴ Lalthanliana, p. 96.

²⁰⁵ Elly, p. 17; Chaltuahkhuma, *Political*, p. 19.

²⁰⁶ Lalthanliana, p. 106.

²⁰⁷ Vanlalremsiama, pp. 158-159.

²⁰⁸ The military preparation was such that the Indian side was divided into two columns- Southern Column and Northern Column. Both of them were placed under the command of Brigadier General F.V. W.

Northern Column under Colonel G. T. Skinner DSO (1,622 troops), to subdue Vuta descendants and Lianphunga; Southern Column under Brig-Gen W. P. Symons (1,859 troops), to advance from Burma, and Chittagong Column under Col V. W. Tregear (3,369 troops), to advance up to Hakka.²⁰⁹

‘Having occupied the whole of Burma (Myanmar) by this time, the British had been dealing with the Chins and thought of penetrating and conquering the Hills between and beyond the Myittha and Chindwin valleys, as they thought, they were frequently disturbed by these tribes.’ Though they appeared to be quite concerned with stopping raids and plunders, their real motive was more than stopping raids or restoring order. With conquest and colonisation, they mobilised every resource to attain their hidden object. In Assam, their real purpose was that of commerce. When they penetrated the hills, their main concern was trade and profit from forest products such as rubber, cotton, timber, etc.²¹⁰

Mizo chiefs confronted the surge of foreign forces with their weapons. Their knowledge of the forests, hill ranges, and rivers did help them to retain their position in the attacks and counter-attacks. The differences in their respective interests on the part of Mizo chiefs, inferior weapons, and numerical strength favoured the intruders.

Tregear, whose force consisted of 3,380 men. Gen. Tregear personally commanded the Southern Column from Rangamati while the Northern or Cachar Column was under the command of Col. Skinner with 700 fighting men. Similarly, the Burma side was also divided into two columns-Southern Chin Column at Pakokku and Northern or Fort White Column at Fort White. Colonel W.P. Symons of the South Wales Borderers was promoted to the temporary rank of Brigadier-General and was given supreme political as well as military authority of both the Columns by the Governor-General in Council with a force consisting of 1,869 rifle men. Col. Skene took the immediate command of the Northern or Fort White column with 1,622 fighting force.

The operations of the Northern Lushai Column successfully ceased on the 17th March, 1890, the day Lianphunga's village was totally burnt. Only three lives were lost on the British side during the operation. On the other hand, Capt. Hall of the Southern Lushai Column commenced his returned journey on the 6 March, 1890 and the force, joined by Gen. Tregear proceeded to Haka on the 13 April. The work assigned to the force for eight months, including the defence of Fort Lunglei and Fort Tregear having ended, the task was finally accomplished on the 2nd and 3rd of May. Thangtungnung, *Anglo-Lushai Relations*, pp.60-61

Also see <http://www.zogam.org/chin-lushai-expedition-1889-1890>, (accessed on 15 August, 2015).

²⁰⁹ Vumson, *Zo History*, pp. 121-125; Lalthanliana, p. 109.

²¹⁰ Thangtungnung, pp. 38-39.

Casualties on the side of alien forces were retaliated with the burning of the whole village and destruction of rice-granaries in the jhum²¹¹ which shattered the viability to maintain considerable forces. ‘The Chin-Lushai Expedition ended with the establishment of a road connecting Chittagong and Kale. Aizawl was selected as the North Lushai outpost, and the other outposts established were at South Vanlaiphai (Fort Tregear), Paletwa, Fort White, Haka, Falam, Zokhua, and Lunglei. At the end of the Chin-Lushai Expedition, most of the chiefs in the Falam, Haka, and Lusei areas had submitted to the British.’²¹²

North Lushai Hills and South Lushai Hills, two new districts were constituted in May 1890 and April 1891 respectively, in which Capt. H.R. Browne appointed as Political Officer in the north and C.S. Murray in the south. Both of them did not stay in their post for long; Browne was shot dead on 9 September 1890, Murray was humiliated by the defeat of *Fanai* chief Zakapa. McCabe replaced Browne, and John Shakespear replaced Murray. Internal unrest was finally pacified with the arrest of Chief Kairuma in December 1895. These initial years of settlement faced a series of fights and hardships on both sides, the Mizo on the whole and the British in general. But, better equipment and arsenal with the coordinated-plans surpassed the divided chieftainship within a few years. In an official report dated 6 May 1896, A. Porteous, the successor to McCabe and Davis, stated that “With the close of operations against Kairuma it may, I think, safely prophesied that the long series of Lushai Expeditions had now ended.”²¹³

The imposition of forced labour, collection of land revenue and the house tax, the subordination of the chiefs, and its inherent power by the British greatly burdened the Mizos in the initial period of colonisation. On the other hand, Vumson wrote that “British rule had created peace among the Zo people, and therefore the people concentrated their energy on land cultivation, trade, and, in the latter part of the rule, on Western education. The introduction of police, administration, army, schools, and

²¹¹ Reid, p. 219.

²¹² Vumson, p. 125.

²¹³ Kipgen, pp. 139.

medical treatment brought new horizons to the life of the people.”²¹⁴ In the meantime, The Bengal Eastern Frontier Regulation of 1873 defined the area under *Inner Line* which prohibited all British subjects from entering the region without a pass from Deputy Commissioner of Cachar. This Inner Line Regulation was revised in 1896, 1911, and 1933 to include Mizoram²¹⁵, which barred free entering and exiting for non-indigenous personnel. The North and South Lushai Hills was amalgamated on 1 April 1898, and renamed Lushai Hills to be headed by Superintendent situated at Aizawl.²¹⁶

Guns were confiscated from all who possessed; impressed labour was introduced to ascertain control of the people. Most of the administrative work in the village level was done through the chiefs and a new form of administration was introduced under the name of Circle Administration in 1901-02 in which the entire district was divided into 18 circles and Circle Interpreters were appointed in each circle who collected information for the government. They acted as ‘a channel between the superintendent, the sub-divisional officer, the chiefs, and the people in general.’²¹⁷

4. Christianity²¹⁸

Christianity, a monotheistic tradition of faith, started with the teachings of Jesus of Nazareth, the Jew, ‘born on 11 September, B.C. 3’²¹⁹ and died on April 3, A.D. 33²²⁰;

²¹⁴ Vumson, p. 138.

²¹⁵ Vanlalchhuanawma, 2006, p. 87; Kipgen, p. 144.

²¹⁶ Kipgen, p. 143.

²¹⁷ Kipgen, p. 149.

²¹⁸ ‘Christianity is more than a system of religious belief. It also has generated a culture, a set of ideas and ways of life, practices, and artefacts that have been handed down from generation to generation since Jesus first became the object of faith. Christianity is thus both a living tradition of faith and the culture that the faith leaves behind. The agent of Christianity is the church, the community of people who make up the body of believers.... That complexity is revealed by the thousands of separate churches, sects, and denominations that make up the modern Christian tradition.’
<https://www.britannica.com/topic/Christianity>, (accessed on 19 August 2017).

²¹⁹ *Pathian Lehkhabu Thianghlim* (Mizo-English Parallel), First Edition, New Delhi, Thomson Press, 2015, p.1991; <http://www.bibleinfo.com/en/questions/when-was-jesus-born>, (accessed on 19 August 2017); <https://www.ucg.org/the-good-news/biblical-evidence-shows-jesus-christ-wasnt-born-on-dec-25> (accessed on 19 Aug. 2017).

believed to be resurrected from the dead on the third day. It has become the largest of the world's religions. Geographically the most widely diffused of all faiths; it has a constituency of more than 2 billion believers. Its largest groups were the Roman Catholic Church, the Eastern Orthodox churches, and the Protestant churches; in addition to these churches, there were several independent churches of Eastern Christianity as well as numerous sects throughout the world.²²¹ Much of what was known of Jesus is found in the Gospel (Mathew, Mark, Luke, and John), the first four books of the New Testament. These are central to the Christian Scripture (the Bible), the authority of which is accepted by all the principal Christian traditions.²²²

Jesus taught that he was Son of God (Christians believe that God took human form as Jesus Christ and that God is present today through the work of the Holy Spirit and evident in the actions of believers. *Luke 22:70; John 5:25, 6:27, 10:36, 11:27, 13:31, 20:31; Mathew 4:3-6, 14:33, 16:16, 27:43; Mark 3:11, 5:7*). His teachings can be summarised, briefly as the love of God and love of one's neighbour (*Mathew 19:19, 29:39; Mark 12:31; Luke 10:27; Romans 13:9; Galatians 5:14; James 2:8*). Jesus said that he had come to fulfil God's law rather than teach it (*Mathew 5:17; Acts 13:33*). Christians believe in justification by faith - that through their belief in Jesus as the Son of God, and in his death and resurrection, they can have a right relationship with God whose forgiveness was made once and for all through the death of Jesus Christ (*Mathew 28:6; Acts 13:39; Romans 4:25, 5:16, 5:18*). Christians believe that there is a life after earthly death (*Mathew 27:53; John 11:25; Acts 1:22, 4:2, 4:33, 23:6, 24:15; Romans 1:4, 6:5; 1Corinthians 15:12-13, 21, 29, 35, 42; Philippians 3:10-11; Hebrew 11:35; 1 Peter 1:3, 3:21; Revelation 20:5-6*). Prayer is the means by which Christians

Diarmaid MacCulloch concludes that Jesus was born in 4BCE in *A History of Christianity*, New Delhi, Penguin Books, 2010, p. 82. Everett Ferguson also wrote that it was 4 BC in *Church History*, Volume 1, 2nd Edition, Michigan, Zondervan, 2013, p. 32.

²²⁰ <http://www.ncregister.com/blog/jimmy-akin/when-precisely-did-jesus-die-the-year-month-day-and-hour-revealed>, (accessed on 19 August 2017); <http://biblicalfoundations.org/when-was-jesus-born-and-when-did-he-die/>, (accessed on 19 August 2017).

²²¹ <https://www.britannica.com/topic/Christianity>, (accessed on 19 August 2017).

²²² Christopher Partridge, 'Christianity', in Christopher Partridge (ed.), *Encyclopedia of Religions*, Oxford, Lion Publishing plc, 2004, p.26

communicate with their God (*Mathew 6:5, 21:22; Mark 9:29, 11:24; Luke 1:13, 11:1, 22:45; John 17:20; Acts 1:14, 2:42, 3:1, 4:24, 10:4,31, 14:23, 16:13, 16:16, 28:8; Romans 10:1, 12:12; 1Corinthians 7:5; 2Corinthians 9:14, 13:9; Philippians 4:6; Colossians 4:2; 2Thessalonians 3:1; 1Timothy 2:1, 4:5; Hebrews 5:7; James 5:13-16; 1Peter 3:12; Revelation 8:4*). The Christian church is fundamental to believers (*Mathew 16:18; John 10, 15:1; Acts 12:5, 15:3-4, 20:28; 1Corinthians 7:17, 12:12-13,28, 14:26, 15:22; 2Corinthians 8:18-19; Ephesians 2:19-22, 3:10, 5:24; Colossians 1:18, 24; Hebrews 5:1-10; Revelations 1:20, 19:7-8*). The Christian church believes in one *baptism* into the Christian church, whether this is as an infant or as an adult, as an outward sign of an inward commitment to the teachings of Jesus (*Mathew 28:18-20; Mark 1:9; Luke 3:21; Acts 19:3-5, Romans 6:4; Colossians 2:12; 1Peter 3:21*). *Eucharist* is a Greek word for thanksgiving. Its celebration is to commemorate the final meal that Jesus took with his disciples before his death (the Last Supper; *Mathew 26:26-29; Mark 14:22-25; Luke 22:14-20; 1Corinthians 11:23-26*).²²³ 'Jesus preached a radical reinterpretation of Jewish tradition. His message centred on belief in the coming of the kingdom of God on Earth'.²²⁴

The work of Jesus Christ and the impact of his death and resurrection would not have made any lasting impact on the world were it not for the missionary work of Apostle Paul of Tarsus. Before his conversion, Paul had been known as Saul and had been violently opposed to the Christian faith as taught by Jesus and after his death, by his disciples (*Acts 9:1-2, 22:3-5, 26:11*). Saul experienced a dramatic conversion, known as the Damascus Road conversion when he was temporarily blinded (*Acts 9:3-9, 22:6-13, 26:12-18*). He found himself filled with the Holy Spirit and immediately began preaching the Christian gospel (*Acts 9:20-30, 26:23*). Paul's teaching centred on understanding the death and resurrection of Jesus Christ as a central turning point in history (*Romans 1:2-6*). He understood the resurrection to signal the end of the need to

²²³ http://www.bbc.co.uk/religion/religions/christianity/beliefs/basics_1.shtml, (accessed on 19 August 2017).

²²⁴ Roger W. Stump, *The Geography of Religion*, Jaipur, Rowman & Littlefield Publishers, Inc., 2015, p.56

live under Jewish law (Romans 1:4, 6:5; 1 Corinthians 15:12-13, 21, 29, 35, 42; Philippians 3:10-11; Hebrews 11:35; 1 Peter 1:3, 3:21; Revelation 20:5-6). Instead, Paul taught of living in *the Spirit* in which the power of God was made to work through human flesh (Romans 8:11, 12:1-2; Hebrews 9:14; 1 Peter 2:4-5). Some of his letters to fledgling churches throughout the Roman Empire were contained in the New Testament and outline Paul's theology. He insisted that Gentiles had as much access to the faith as Jews and that freedom from the Law set everyone free (Galatians 3:8). It was this teaching which was essential for the development and success of the early church which would otherwise have remained nothing more than another Jewish sect.²²⁵

Paul and the Apostles established Christian churches throughout the Roman Empire, including Europe, and beyond - even into Africa. However, in all cases, the church remained small, segregated and more like a secret society²²⁶, and was persecuted, particularly under tyrannical Roman emperors like Nero (54-68), Domitian (81-96), under whom being a Christian was an illegal act, Decius who arrested higher clergy (died in 251), and Diocletian (284-305). Many Christian believers died for their faith and became martyrs for the church (early victims were leaders like Peter, Paul, Ignatius of Antioch, Cyprian, Origen, Bishop Polycarp, and St Alban amongst other believers). When Constantine, won the victory over his rival in battle to become the Roman emperor, he attributed his success to the Christian God and immediately proclaimed his conversion to Christianity. Christianity became the official religion of the Roman Empire. Constantine then needed to establish exactly what the Christian faith was and

²²⁵ MacCulloch, *History of Christianity*, pp. 97-100; Ferguson *Church History*, pp. 34-38; http://www.bbc.co.uk/religion/religions/christianity/history/history_1.shtml, (accessed on 19 August 2017).

²²⁶ Such separation was inevitable, given their sense of the falsity of all other religions; ancient life was saturated with observances of traditional religion, and to play any part in ordinary life was to risk pollution. Christians also jealously guarded their ceremonies of Baptism and Eucharist from the uninitiated. These ceremonies were thoroughly misunderstood by intelligent and sensitive Roman observers. There arose reports of incest from their talk of love-feast, of cannibalism from the language of eating and drinking holy blood. When Christians spread the message to Jews, they were not welcomed and riots were frequent. MacCulloch, pp. 157-159.

called the First Council of Nicea (oneness of God) in 325 AD²²⁷ which formulated and codified the faith. Over the next few centuries, there were debates and controversies about the precise interpretation of the faith, as ideas were formulated and discussed. The Council of Chalcedon held in 451 was the last council held whilst the Roman Empire was intact. It gave rise to the Nicene Creed which Christians still pronounced today to affirm their belief in God, Christ, and his church.²²⁸

When Rome fell in 476, it meant that Western and Eastern Christians were no longer under the same political rule and differences in belief and practice arose between them. The differences between Eastern and Western Christianity culminated in what has been called the Great Schism, in 1054²²⁹ when the patriarchs of the Eastern and Western division (of Constantinople and Rome respectively) were unable to resolve their differences. The split, over the issue of iconoclasm (destruction of images) and filioque case in addition to the political reason, led to the formation of the Orthodox church and the Roman Catholic church.²³⁰ The Orthodox Church does not recognise the authority of the Roman papacy and claims a Christian heritage in direct descent from the Christian church of Christ's believers.²³¹ In the 6th century, the western Church had slightly modified the Nicene Creed to clarify the doctrine of the Trinity (the *filioque* clause – ‘double procession in the Trinity of the Spirit from Father and Son’²³²), but the eastern

²²⁷ Nicaeno-Constantinopolitan Creed 381 (threeness of God, trinity); Ephesus Creed 431 (oneness of Jesus Christ); and Chalcedonian Creed 451 (two natures of Jesus Christ). Ferguson, p. 194, 255; MacCulloch, pp. 215, 228.

²²⁸ Christian persecutions were linked to the reasons of atheism, cannibalism and incest.(p.65) Two responses by Christians to the persecutions resulted in significant literary productions: apologetics and martyrdom. (p.69) With an emperor supporting and favouring instead of persecuting the church, competence of the church, nature of the church and definition of the doctrine were refined (p.185). Ferguson, p. 65, 69, 144, 160, 193; http://www.bbc.co.uk/religion/religions/christianity/history/history_1.shtml, (accessed on 19 August 2017).

²²⁹ The schism between the West and the East happened when papal delegation went to Hagia Sophia (Holy Wisdom) and laid on its high altar a bull of excommunication against Michael Cerularius and his associates, while declaring the emperor and people of Constantinople orthodox. Ferguson, p. 402.

²³⁰ MacCulloch, p. 350; Stump wrote that ‘the dispute over the leavening of the Eucharistic bread’ was one of the reason. Stump, *Geography of Religion*, p.163

²³¹ http://www.bbc.co.uk/religion/religions/christianity/history/history_1.shtml, (accessed on 19 August 2017).

²³² MacCulloch, p. 350.

Church was not involved in this revision, did not add the same language to the Creed, and protested the western Church's unilateral action. In the 8th and 9th centuries, the entire Church was deeply upset by a serious controversy over the use of icons in the Byzantine Church. Finally, when Pope Leo III crowned Charlemagne, king of the Franks, the Holy Roman Emperor in 800, the Eastern Church perceived this as an apparent challenge to the authority of the Emperor in Constantinople. The two branches of the Christian church grew increasingly distant. The two churches also developed different positions on a variety of leadership issues. The western Church discouraged marriage of priests and bishops, while the Eastern Church allowed it. The western Church insisted that the pope was the first among bishops and the supreme authority, while the Eastern Church encouraged more autonomy for local churches and their leaders, including the patriarch at Constantinople, and attributed supreme authority to the councils of bishops. At the local and regional level, there was varying awareness of these differences, but the Crusades²³³ made the differences apparent on all levels.²³⁴

Efforts to heal the schism and reunify the two churches continued throughout the 13th and 14th centuries (and within the Western church, schism happened²³⁵), but when the Ottomans, led by Muhammad II, conquered Constantinople in 1453 and renamed the city Istanbul, all possibility of a reunion was lost. From this point forward, Christianity would be divided into an Eastern Church and a western Church. Less than a century passed before a teacher and monk named Martin Luther famously nailed his list of ninety-five propositions or "*Ninety-five Theses on the Power and Efficacy of*

²³³ The Crusades: First/1096-99, Second/1147-49, Third/1187-92, Fourth/1202-4, Fifth/1217-21, Sixth/1228-29, Seventh/1248-54, Eighth/1270-71. Ferguson, p. 423.

'During the thirteenth century, the idea of crusade reached its most strained interpretation when successive popes proclaimed crusades against their political opponents in Italy- chiefly the Holy Roman Emperor and his dynasty- and in the end, when the papacy itself splintered, even between rival claimants to the papal throne. Such campaigns dragged on intermittently until the 1370s.' Thus, even though the differences were lessened by common cause, the perceived wall hardly crumble. MacCulloch, p. 388.

²³⁴ <http://www.patheos.com/library/christianity/historical-development/schisms-sects>, (accessed on 19 August 2017).

²³⁵ The Great Schism of 1378 lasted till 1417 where Rome and Geneva were seats of Papacy. John D. Woodbridge and Frank A. James III, *Church History*, Volume 2, 2nd Edition, Michigan, Zondervan, 2013, p. 43.

Indulgences" to the castle-church door at Wittenberg in Saxony on October 31, 1517²³⁶. Luther's list addressed Church practices and the nature of faith. Luther believed passionately that truth should be sought in scripture, and that Church teaching is to be based on and accountable to scripture. His ideas echoed those of John Hus and John of Wycliffe, two 14th-century theologians who protested Church corruption and the abuse of authority²³⁷. Although Luther intended his propositions as an invitation to debate within the Church, the theses prompted the second great split in Christianity, the Protestant Reformation.²³⁸ Luther acted at a time when the recently-invented printing press made it possible to reprint his theses. In six short years, 1300 copies were printed with the three treatises in 1520 – *Address to the Christian Nobility of the German Nation*, *The Babylonian Captivity of the Church*, and *The Freedom of a Christian*, which fanned the flame of reformation.²³⁹ The widespread dissemination of Luther's ideas made it difficult for the Church to simply reprimand him²⁴⁰ and sweep the problem under the carpet. Northern Europeans and their leaders, weary of Church corruption and yearning for independence from Rome, embraced Luther's criticisms. An airing of controversial tenets on a church door culminated in catastrophic violence and persecution, and a permanent splintering of the western Church. Reformation ideas infiltrated England, and in 1533, King Henry VIII severed the English Church from

²³⁶ MacCulloch, p. 604.

²³⁷ On July 5 1415, the Council of Constance ruled that John Hus was not a disciple of Christ, 'veritable and manifest heretic and that his errors and heresies have long ago been condemned by the Church of God'. And he was executed on the next day. Woodbridge and James III, *Church History*, p. 49,50; MacCulloch, pp. 571-572.

²³⁸ "Even though Luther may have differed in some respects from other Protestant theologians of his day, on the core distinctives he was in full accord with the other members of his theological fraternity, such as Martin Bucer, John Calvin, Heinrich Bullinger, Pietro Martire Vermigli (Peter Martyr), John Oecolampadius, and Ulrich Zwingli. The crucial distinction between Roman Catholics and Protestants was that the latter saw the exclusive ground of justification as the imputed righteousness of Christ. This was the one thing all Protestants held in common and the thing that distinguished them from Rome (p.111)". What Luther intended to address as a matter of the abuse of indulgences quickly became a matter of the authority of the Pope (p.115). Woodbridge and James III, p. 111,115.

²³⁹ MacCulloch, p. 610.

²⁴⁰ The Diet of Worms (1521) discussed the fate of Luther for nearly a month and proclaimed him a criminal and prohibited anyone to assist him in any way on penalty of death; his books were also banned. He was declared heretic of the Church and an outlaw of the state for the rest of his life by the imperial edict of May 25, 1521. Woodbridge and James III, p. 127.

Rome's authority, thus creating the Church of England²⁴¹. In 1555, the Treaty of Augsburg created Lutheranism, permanently breaking this group away from Roman authority. More schisms followed. Ulrich Zwingli, the Anabaptists, and John Calvin all led reformation movements in Switzerland. Calvinists in England were known as the Puritans, proclaiming their desire to purify the Church of any reminders of Roman Catholicism. In response to this tide of schisms, the Catholic Church tacitly accepted Protestant criticisms of corruption and undertook its reformation. It initiated steps to bring increased integrity and accountability to seminaries, dioceses, and monasteries.²⁴² Christianity, emerging from the violent expression of reformation is ready to make great progress in mission, global exploration, and conquest.²⁴³

In the seventeenth century, religious conviction and political designs became indistinguishable to the European countries. The French wars of religion (1562-98), the Dutch revolt against Phillip II of Spain (1572-1609), the attempted invasion of England by the Spanish Armada in 1588, the thirty years war in Germany (1618-1648) and the Puritan Revolution in England (1640-60) were a fierce escalation of differential views among the communions of Roman Catholics, Lutheran, and the Reformed.²⁴⁴ The authority of the vernacular versions of the Bible was contested and debated nonetheless the interpretative license also received a severe blow of scrutiny – semantic analysis and infallibility, tradition, and change.²⁴⁵

²⁴¹ 'The break with Rome was formalised with the passage of the Act of Supremacy in November 1534, declaring the king to be the "only supreme head in the earth of the Church of England" without any qualifiers, as had been the case in the Convocation of 1532.' Woodbridge and James III, p. 224.

²⁴² 'By the dawn of the seventeenth century, the Catholic Church had restored in large measure its moral authority and spiritual prestige. It had weathered the storm of sixteenth century Protestantism, but the challenge of the modern world would prove even more formidable.' Woodbridge and James III, p. 216.

²⁴³ <http://www.patheos.com/library/christianity/historical-development/schisms-sects.aspx?p=2>, (accessed 19 August 2017).

²⁴⁴ Woodbridge and James III, p. 253; For Roman Catholics, 'the story was partly of war, high diplomacy, official persecution and coercion; but was also the result of much patient missionary work, preaching, rebuilding of a devotional life part traditional and part innovative as anything Protestants did.' MacCulloch, p. 688.

²⁴⁵ Woodbridge and James III, p. 329-334; http://www.truthnet.org/Bible-Origins/12_History-of-the-English-Bible/, (accessed on 21 August 2017); <https://www.bibleodyssey.org/en/tools/bible-basics/what-are-the-earliest-versions-and-translations-of-the-bible>, (accessed on 21 August 2017);

The eighteenth-century religious life was disturbed by new philosophies (Locke, Descartes, Kant, Voltaire, Rousseau, Diderot, Montesquieu, etc. in Reason and Deism where Christian apologists from Anglicans, Dissenters, Evangelicals, and Roman Catholics, though having internal differences, wrote for the defense of the faith) and revolutions (like French Revolution); the capacity to shape the general culture and customs through faith had been greatly reduced.²⁴⁶ In the 19th and 20th centuries, Christians were divided over colonialism. While many European Christians believed in the civilizing mission of their cultures, others were uncomfortable with the injustices that accompanied the establishment and maintenance of colonies.²⁴⁷ British and French colonial policies were not always supportive of missionaries, who were occasionally instrumental in documenting atrocities and speaking out on behalf of the rights of the colonized.²⁴⁸ In the 19th century, a greater consciousness of cultural imperialism grew among missionaries and ‘scientific knowledge to the masses’²⁴⁹, who gained a new

<http://www.mb-soft.com/believe/txc/septuagi.htm>, (accessed on 21 August 2017); <https://archive.org/details/johnwycliflastof00serguoft>, (accessed on 21 August 2017); <http://www.holy-trinity.org/liturgics/nrsv.html>, (accessed on 21 August 2017); <http://archive.org/details/generalviewofhis00westrich/>, (accessed 21 August 2017); <http://www.bible-researcher.com/kjvhist.html>, (accessed on 21 August 2017).

²⁴⁶ Woodbridge and James III, p. 417,420,443,487,494.

²⁴⁷ Utopian political and socialist radicals and union organisers joined international parties and complained bitterly about indisputable inequities of the distribution of wealth in the society and the government’s alleged callous attitude toward the poor and colonials. Various ‘secular forces’ and the distractions of ‘modern’ society were blamed for loosening the grip of the Christian faith on the British people. Woodbridge and James III, p. 615.

²⁴⁸ In the years of ‘Scrambles for Colonies’, foreign policy of the European countries were mandated with civilising mission. President McKinley stated that it was the United States responsibility ‘to uplift and civilised and Christianised, and by God’s grace, did the very best they could’. French Catholic missionaries (2/3 of the worldwide catholic missionaries) simultaneously promoted colonialism with the spreading of the Catholic Faith. Work of Cardinal Charles Lavigerie (transferred in Algeria in 1867) had strengthened ties between African colonies and France. Woodbridge and James III, p. 646. ‘Almost everywhere missionaries of whatever denominations preceded Crown colonial interventions by several decades, and Anglican as much as others might resent official interference threatening the delicate web of local relationships which they had built up. Yet the fact remains that almost everywhere where British missions flourished, British official hegemony eventually followed.’ MacCulloch, p. 875.

²⁴⁹ ‘They extolled the authority of ‘natural knowledge’ as opposed to ‘revealed knowledge’ and metaphysics. They hailed ‘modern science’ for producing multiple benefits for humanity. They wanted to pursue ‘objective’, empirical scientific research untethered from religious strictures. They cited ‘reason’ as a final authority in asserting what is ‘truthful’, what is ‘right’, and what is ‘useful’. They frequently touted utilitarian values, especially the value that what brings happiness to the greatest

appreciation for the contributions that the evangelised were making to a renewed vitality in Christianity. In the meantime, modernisation, secularisation, agnosticism, eugenics, and evolution in the form of coercive arguments and critical subjects arrived in the scene of European society generating phenomenal psychological unrest; but fruitful for refining the faithful.²⁵⁰ By the 20th century, Christian missionaries had spread throughout the world, and Christianity was thriving on every continent. The effects of Enlightenment humanism and the scientific revolution had secularised much of the world and had challenged Biblical authority²⁵¹ that had seemed unimpeachable since the biblical canon and key doctrinal beliefs were first created. Christian morality would be sorely tested by the violence of the 20th century (the World Wars), but the liveliness of Christian communities everywhere seemed undiminished.²⁵² New movements emerged in the 20th century: ecumenism, liberation theology, Pentecostalism, and fundamentalism. Each in their way represented a thoughtful response to the question of the role of Christians in the world.²⁵³

The sub-continent of India was known to the outside world for many reasons. In the eighteenth century, European politicians and generals began to realise that the

number should be sought and esteemed. They rather naively believed that the mastery of nature through scientific research would bring happiness and well-being to humankind.’ Woodbridge and James III, p. 531.

²⁵⁰ Woodbridge and James III, p. 529-537.

‘There is thus a deep contradiction in the period. The nineteenth century has usually been seen as principally the time of these ‘masters of suspicion’ in Europe: a century of disenchantment with Christianity and the supernatural in an age of science, the period of ebbing of European faith. Yet it was crowded with visionaries both Catholics and Protestants, full of excitement about the End Times, noisy in the sound of building for new churches and monasteries and the voices of furious quarrels about the best way forward for Christian renewal. It saw the beginning of a move towards virtual extinction for ancient non-Chalcedonian Christian Churches in their homelands, and the posing of profound questions for the authority of Western Christianity.’ MacCulloch, p. 864-865.

²⁵¹ ‘By 1914, then, Western Christianity was caught between two extremes of proclamation: stark and selective affirmations of traditional beliefs and, at the other end of the spectrum, a denial of any authority or reality behind Christian truth-claims. Beyond the materialism of Feuerbach and Marx was a vigorous hostility to Christianity developed by the son of a Lutheran pastor, Friedrich Nietzsche.’ MacCulloch, p. 863.

²⁵² <http://www.patheos.com/library/christianity/historical-development/exploration-conquest-empire.aspx?p=2>, (accessed on 19 August 2017).

²⁵³ www.patheos.com/library/christianity/historical-development/modern-age, (accessed on 19 August 2017).

Moghul Empire in India, which had been so formidable to Catholic European powers in the sixteenth and seventeenth centuries, was beginning to fail. By contrast, their government and military organisations were growing ever more efficient and effectively financed, tested by the century of European confessional wars from 1618 onwards. India was only the centrepiece: everywhere, Spanish and Portuguese power was looking far more vulnerable. In the mid-eighteenth century, Great Britain and France contended for supremacy: a ‘Seven Years War’ drew in all the major European powers, the first war to be fought in continents circling the globe. When the British fought the French to a standstill and concluded a peace treaty in Paris in 1763, they found themselves in charge of a land empire that needed defending across the world, and their armies were now carried by a navy with a near-universal range. Their victory was sealed in 1799 when British armies defeated Tipu Sultan, the last Indian ruler capable of seriously challenging them.²⁵⁴

The East India Company (who governed until 1858) was initially extremely wary of disturbing Hindu and Islamic sensibilities. The Company went out of its way to respect Hindu practice with certain exceptions (such as Sati, widow-burning). In 1813, the British Parliament granted missionaries to enter India (by the pressure of an evangelical campaign led by William Wilberforce). Evangelicals gradually gained influence within the Company government as in other colonial territories of the British Crown’s empire. Company policy steadily moved towards favouring Christianity at the expense of the existing Indian religion. Protestant missionaries were very willing to fund the provision of higher education, which both they and the prominent members of the Indian Company administration increasingly saw as the way to produce cooperative Westernised elite. The First War of Independence in 1857 by Indians against foreign yoke led to the change of administrative seat from the Company to the Crown which eventually stripped the official support of missionaries. The British-run school continued to flourish, but they did not deliver many converts or enough native Christian leadership

²⁵⁴ MacCulloch, p. 737.

to stimulate mass conversion. The education that the British fed to Indians turned to the unexpected course; self-examination, self-confidence, and pride to Indian heritage. 'Hindu Renaissance', promoted by Ram Mohan Roy, fuelled reconversion among Christian converts. 'It was among Protestants in India that the impulse first arose to forget old historic differences between denominations which meant little in new settings and to seek a new unity. This was the chief origin of the twentieth-century ecumenical movement'.²⁵⁵

Christianity was not known to Mizos before the British came to Lushai Hills. Though the administrative machinery was mostly manned by Christians by faith, the colonisers were not categorised as 'missionary' in the discipline of church history. In fact, they had conducted and observed a ceremony of Christmas and New Year Celebrations while they expedition the Lushai Hills. Their songs were listened and heard²⁵⁶; as long as they did not propagate the gospel, their arrival on the soils of Lushai Hills could not be equated with the arrival of Christianity in the region. So the study would be narrowed down to missionaries and their arrival to the scene of the Mizo community.

4.1 Early Missionaries

Mr. A. Porteous, the Superintendent of the Lushai Hills, granted the permission of entry for the missionaries in 1894.²⁵⁷ "The government permitted missionaries to enter and work in tribal areas of the North East, including Mizoram, for the following reasons. First, despite the harm that they might do they also contributed much that was of

²⁵⁵ MacCulloch, p. 892-895.

²⁵⁶ At the outskirts of Vanbawng, in the 25th December of 1871, in which 44th Assam Light Infantry of the Cachar Column were confronted by the warriors of Lalhleia: Lalthanliana, pp. 53-54.

"Christmas Day was observed in camp in true English fashion. General Brownlow invited all the officers of the advanced column to dine with him, and to our great astonishment, among other good things, a miraculous plum-pudding grace the board." Lewin, p. 271.

²⁵⁷ The permission, on the side of Lushai hills, was given by A.W. Davies, Political Officer, in the end month of 1893. This permission was delayed for a considerable period due to internal disturbances; and the pioneer missionaries waited for it from Silchar where they could collect prior information of Lushai Hills and met some of the prisoners. They even baptised Thangzika (in 1893). Lianzuala, *Zofate Chanchin*, p. 91-95.

‘material and economic value’ to the people. Secondly, their medical and educational work relieved the government of a major financial burden. Thirdly, the missionaries were expected to make a positive contribution towards the development of the society and character of the tribes, that most important – from the government’s point of view – being their pacification.”²⁵⁸

The first missionary was Rev. W. Williams, a young Presbyterian missionary of Khasi and Jaintia hills. He came to Mizoram on 15 March 1891, he met Mizos for the first time; reached Changsil in the following afternoon, and lodged to Aizawl on 20 March; he left Aizawl on 17 April and reached Silchar on 23 April.²⁵⁹ In 1893, Robert Arthington of the Arthington Aborigines Mission financed two missionaries to Aizawl, F. W Savidge, and J H. Lorrain who arrived at Sairang on January 11, 1894, and camped at Aizawl on 13 January.²⁶⁰ After four years, they were recalled to England because Arthington believed that the main job was to teach a few people to read so that those individuals might teach and evangelize other individuals or tribes,²⁶¹ and thus, the two pioneer missionaries left on December 31, 1897.²⁶² A Welsh Presbyterian Missionary, Rev. D. E. Jones arrived on August 31, 1897.²⁶³ Rev. Edwin Rowlands joined him at the end of 1897.²⁶⁴

²⁵⁸ Kipgen, p. 147.

²⁵⁹ Lloyd, 1991, p. 20-22; Lianzuala, p. 209-220.

²⁶⁰ Lloyd, p. 26; Lalhrualtuanga Ralte, *Zoram Vartian*, Aizawl, Fineprints, 2008, p. 214.

²⁶¹ Dena, *Christian Missions*, p. 44.

²⁶² ‘Before engaging in this Abors work we had been the pioneer missionaries to the Lushais, (first landing in the country at Sairang on 11th Jan 1894) had reduced the language to writing, taught some of the people to read and write, translating the Gospels of Luke and John and the Acts of the Apostles, and compiled a Lushai Grammar and Dictionary which was printed by the Assam Government. This work was done at Aijal in the northern Lushai Hills. We were not connected with any organised Society, so when the Welsh Mission made overtures with a view to the occupation of the Lushai, we willingly, but regretfully, stepped aside and allowed the Welsh Calvinistic Methodists to take over our field and work.’ *The Annual Report of BMS on Mizoram 1901-1938*, Serkawn, Mizoram Gospel Centenary Committee, Baptist Church of Mizoram, p. 6-7.

²⁶³ Sailing from Liverpool on the 25th of June, rev. D.E. Jones arrived in Calcutta on the 25th of July. From Silchar he was accompanied by T.J. Jones, together with the Khasi Evangelist, Rai Bhadur and his wife, who had come from Khasi to take part with him in the work. After a journey of 19 days from Silchar, They reached Aizawl on the 30th of August. They were welcomed by Savidge and Lorrain who help, guide, advised and remained with them till the end of the year. Thanzauva, *Reports of the Foreign Mission*, p. 2.

“While welcoming the missionaries in the Lushai Hills, the officials were afraid that a full-scale assault which Christian missionaries might let loose was bound to undermine the social values, particularly the tribal customs. It is from this perspective that the local officials looked at the missionary movement with mixed feelings. The weight of the argument, however, lay in the fact that Christian missionaries contributed directly or indirectly to the pacification of the people. The government aimed at securing stable political condition, while the missionaries aimed at converting the people from their animist beliefs to those of the Christian religion.”²⁶⁵

4.2. Settlement

Since the country was still a disturbed state in 1884, it was considered unsafe for the missionaries (Savidge and Lorrain) to live more than a mile away from Fort Aizawl. So, Major G.H. Loch, the superintendent gave them a site to settle on the Thingpui Huan Tlang (Tea Garden Hill).²⁶⁶ On 14 February 1894, they began to sleep in the newly constructed house.²⁶⁷ Their site was flanked by two Mizo village - Thangphunga’s Veng (now MacDonald Hill) and Lalhginga’s Veng,²⁶⁸ which benefited the two pioneers in the collection of knowledge of traditional norms, customs, and languages. But their camp was shifted to the southern side of Aizawl in 1987 by the order of government.

After they managed to form an acceptable alphabet of Mizo (using Roman lettering and based on Hunterian system, which they started from their Silchar days was revised, modified and based substantially on the dialect of the Lusei/Duhlian which was known to all clans), an academic school though informal was started on 2 April 1894

His date of arrival, according to Lloyd and C.L Hminga, was 31st August, 1897. C.L. Hminga, *The Life and Witness of the Churches in Mizoram*, Lunglei, The Literature Committee, BCM, p. 52; Lloyd, p. 39.

²⁶⁴ He sailed from Liverpool on the 30th of October, and arrived at the Lushai Hills on the last day of the year. Thanzauva, p. 3.

²⁶⁵ Dena, p. 42.

²⁶⁶ Lloyd, p. 27.

²⁶⁷ Lianzuala, p. 113.

²⁶⁸ The British Fort was also not far from their site. Their first impression towards the Lushais as wandering white men was reversed by the requirements of their signatures to buy salt from the shops. Dena, p. 43.

and the first two students were Suaka and Thangphunga.²⁶⁹ The first sermon was delivered at Khamliana's village, Lungleng (Vawkzawn) on 16 September 1895, and devotional service was started on 16 October 1895; they built a church on October 6, 1896, where their message of the gospel was regularly delivered on Sunday.²⁷⁰ They had finished the translation of the Gospels of Luke and John, and the Acts, and before they leave Aizawl (on December 1897); also, they finished preparing Lushai-English and English-Lushai Dictionary which were printed by the Bible Society.²⁷¹ The school primer, catechism, and grammar (which were the primary instruments of imparting education) were published by the Assam government in 1895 as the state did monitor education in these initial years.²⁷² No one was baptized during their four years stay, but their works and conduct provided a meaningful and fruitful result for their succeeding missionaries to resume in the North Lushai Hills.

Initial years for D.E. Jones and Edwin Rowlands were utilized for visitations and almost all important villages were covered with twenty converts by 1899.²⁷³ As the education was meant mainly for the Chiefs or their representatives, few students attended, although this process was revised soon after to reach more. They rebuilt the school in February 1898 and gathered a few students from the surrounding village. Sunday services were meaningfully used for the Khasi workers and Lushais to spread the Gospel.²⁷⁴ By 1899, the first printed copies of the Gospels of Luke and John, and the book of Acts arrived at them. Students were taught to read and write Lushai, Arithmetic, Geography, English, and the Scriptures; they were examined at the end of the year. The medicines which they constantly brought with them in their itinerary activities were very influential in coercing the stubborn Lushais to modernity.²⁷⁵ Among Mizos, Khuma and

²⁶⁹ T.H. Lewin's *Progressive Colloquial Exercises in the Lushai Dialect* in 1874 and Brojo Nath Shaha's *Grammar of the Lushai Language* in 1884 were helpful but not adequate and did not furnished suitable alphabet. Lianzuala, p. 116; Lloyd, p. 29.

²⁷⁰ Lianzuala, p. 108-109.

²⁷¹ Lloyd, p. 30; Thanzauva, p. 2.

²⁷² Lloyd, p. 29-30; Dena, p. 44.

²⁷³ Vumson, p. 142.

²⁷⁴ Thanzauva, p. 3.

²⁷⁵ Thanzauva, p. 5-9.

Khara were baptised first on June 25, 1899.²⁷⁶ By 1901, the number of Christian rose to forty-five (45) and by 1903, it increased to one hundred and sixty-one (161).²⁷⁷ In 1903, nine schools were opened in rural areas; in July at Khandaih and in October at Khawrihnim, Phulpui, Zukbual, Lungtan, Biate, Khawreng, Hmunpui and Maite.²⁷⁸ Under the Baptist Missionary Society, Savidge and Lorrain started working in the South Lushai Hills, stationed themselves in Fort Lungleh from March 13, 1903. They started a school and their previous visitations proved worthy in using medicines to reach deeper to the society; they could gather as much as 31(thirty one) additions to the Christian community in the same year.²⁷⁹

Gradually schools were attended by more and more children. The attendance in schools was greatly affected by the work culture of the Mizos where few attended during weeding season and the harvesting time. Missionaries and native workers frequently travelled to rural areas in propagating the Gospel. The entire management of the school was hand over to the missionaries by amalgamation proposed by Shakespear after the visit of the Chief Commissioner of Assam in 1904.²⁸⁰ The census report stating twelve people out of one thousand (12 per 1000) Lushais could read and write, was remarkable and encouraging for the missionaries.²⁸¹ The number of Christian in the entire Lushai Hills in 1904 was increased to 259.²⁸²

²⁷⁶ Lloyd, p. 55; Hminga, *The Life and Witness*, p.5 8.

Baptism would be equated with religious conversion; an adoption of new faith, renouncing the traditional belief system. For missionaries, there were three kinds of conversion- religious, psychological and spiritual. Religious conversion is an outward sign of attachment to new religion, psychological conversion shows appreciation of the doctrines or teachings of one religion over another, and spiritual conversion arose from mental anguish with the conviction of sinfulness leading to the submission and acceptance of Jesus Christ as Lord and Saviour. The scale of intensity of conversion was expected to permeate a person's emotional, intellect, social, economic and pervasive enough to be eternal and distinct. Dena, p. 86.

²⁷⁷ Hminga, p. 61.

²⁷⁸ Thanzauva, p. 20.

²⁷⁹ *The Annual Report of BMS on Mizoram 1901-1938*, Calcutta, Mizoram Gospel Centenary Committee, Baptist Church of Mizoram, Serkawn, 1993, p.6,9; Lianzuala, p.303

²⁸⁰ *Report of BMS*, p. 12; Thanzauva, p.22; Hminga, p. 96.

²⁸¹ *Report of BMS*, p. 12.

²⁸² Hminga, p. 83; *Report of BMS*, p. 13.

The first native evangelists appointed to begin their work from January 1 1905 were Parima, Thankunga, Lengkaia, and Zathanga who received wages of Rs. 60/- per year from the local church²⁸³ through the tithes (which was collected since 1902²⁸⁴).

Conclusion

The sequential events of mythical history, the order of migration and settlements, and the organs of politics in branching out to the area were minimalized while the social structures, belief systems, and economy of Mizos were broadly outlined. As the period under the chapter contains a millennium to the history of Christianity and more than a century to the history of Mizos, one could not fully narrate all the events and its contents. Thus, the writing aimed at the course of picking some epoch-making events and their impacts.

Many Mizo writers wrote the history of Mizo. The extent of their knowledge was bounded mostly to the oral sources they could recollect. They differed to the time they had retraced and the events they had narrated. Also, the narration they provided to a particular period or events detailed or sparse with the writer's knowledge. With the increasing volumes of Mizo history books, the knowledge conveyed to the public became 'disturbing ideas' and the tendency of welcoming new books especially in Mizo History could be stated 'declining'. In conversing with the available history of Mizo, one could easily understand that the colonisers (the Britishers) directed the traditional pride and the traditional knowledge to their advantage. For dehumanizing the nature of society and its entailing character as 'the most evil way of life', barbaric and moral-less, they perpetuated a new set of rules, control, and persuasion by using their weapons, knowledge, and encouragement.

Vumson wrote, 'The British administration completely ignored education for their subjects so that educating the people was wholly in the hands of the missionaries. They

²⁸³ Hminga, p. 82.

²⁸⁴ Thanzauva, p. 18.

used this to their advantage by teaching the *Duhlian* dialect in the schools, although the official language was Bengali. The schools included courses in evangelism so that in a short time the missionaries had Christians trained as teachers, evangelists, and pastors. To yield even more success the missionaries introduced medicines and hygiene. These new methods could cure more sick people than the Zo traditional methods of sacrifice and many families converted to Christianity to cure their sick ones. Christianity spread with increasing speed and in the 1940s there were villages in which all the people were Christians. There were even some villages founded where only Christians were allowed to dwell'.²⁸⁵ "Technical advancement accompanied colonialism. Telegraph communication, postal services, the use of nails for building houses, the use of bricks, and most importantly the use of Western medicine was introduced. The introduction of money altered the value of wealth from the forms of paddy, slave, bison, and teak planks. The introduction of Christianity and education affected the life of the Zo people in the highest degree."²⁸⁶

The Mizo belief system was intrinsically attached to the Mizos. But a new set of administration, rules and regulations, formalities and set of civic conduct which emerged from the colonialist led to gradual dilution and increasing negation of traditionally uphold values and customs. This in turn invalidated the necessity to uphold communal memories. With the introduction of foreign materials in the sight of the Mizos, the inherent nature of adventure attracts the Mizos to observe more and more materials, to inquire as possible as they could and shifted their minds from monotonous daily life to modernity and its paraphernalia. Culture is not static, it changes with the material. As the materials were changed not modified, a new concept of instructions followed; rather than adopting a system, this abrupt introduction was followed by incomplete information or knowledge inversely suggesting an imbalance in social thought equilibrium.

²⁸⁵ Vumson, p. 143.

²⁸⁶ Vumson, p. 141.

As the language was reduced to writing, there was a filtering ground leading to promotion and omission of a certain language (syntax) which inevitably enhanced and reduced its meaning and its significance. The oral transmission of traditional customs was replaced by literary forms; symbols and signs marked the flow of knowledge in such a fashion that those who possessed the ability to read and write were elevated to a higher status. The repercussions were observed in the degradation of pre-colonial political and social settings where the muscular ability was reduced to a level of the potential of the animal. The thought process was escalated to the availability of symbols and signs. Thus, confined was the mode of transmission of knowledge and conveyance of the message. The term '*Khuavang*' was suppressed, and '*Pathian*' was promoted. Likewise, many spoken languages were categorised into 'accepted' and 'rejected' as well as 'vulgar'. The written form restructured the process of thought which inevitably inclined to westernised (colonial) directives. Again, pre-colonial social structures and its language was directly split into the binary process of thoughts; 'good' or 'bad', 'uncivilised' to 'civilised', 'heathen or animistic' to 'proper religion or Christianity'. The societal thought process inhabited by the Mizos never confined itself into a dichotomous entity; it was multiple and diverse yet converged into the practicality of their day to day activities. By looking deeper into the belief system of Mizos, their subscription into the existence of so-called 'evils' was not beyond the reality of human perceptions and faculty. The '*ramhuais*' were actively disturbing the normal lives of a person yet were professed to be easily propitiated and deceived through the elements of sacrificial items which the '*huais*' devoured. Those inactive and dormant entities of the Mizo spiritual beings received the most of relegation in the traditional knowledge continuity.

Colonialists successfully steered the philanthropic energy of the missionaries in achieving the desired goal of obtaining 'peaceful and loyal subjects' which indirectly portrait the colonial occupation as beneficial to the minds of the subjects. They refrained themselves from the syllabus, nor interfere in the mode of operation exploited by the missionaries as long as the system did not stain the imperial dignity. The schools were a

strategic place to win the hearts of immature minds, enticed them with a more promising future provided by the capitalist agenda. Lal Dena argued that the direct intervention of supreme beings in the new religion of Christianity attracted the Mizos. In addition to this point, he put forth the possibility of material comforts provided by education and the depiction of an eternal resting place for the souls in Christian theology in which every Mizos could be the same as those *Thangchhuah* were worthy to be noted.²⁸⁷

Better means of livelihood, with the faculty of non-instinctive rationality in the course of human development, were baited through more advanced medicinal supplies. The aura of primitiveness and its omens were negated with the outward invocation of the divine intervention through prayers. In reality, Christianisation of the natives had indirectly met with scientific inventions and that transformation was conveyed without the use of external force. The missionaries were tolerant sufficiently enough to wait for internalising the methods of scientific means to the indigenous people especially in the southern part of Mizoram where they wait for complete three years (3).²⁸⁸ Religious indoctrination, on the other hand, completely exalted to the mighty work of the divine, how all these conversation with the civilisation took place. In the meantime, the hard work and endurance, the dedication, and generous help offered to the natives would not need to be left aside.

²⁸⁷ Dena, p. 86-90.

²⁸⁸ Among the Mizos, Khuma and Khara got baptised (25th July 1899) after four years past since the missionaries entered. The first convert among the Lakhers was Thytu who decided to register himself on 16th September 1910 while R.A. Lorrain (the pioneer missionary) entered Lakher region on September 26th 1907. Reginald A. Lorrain, *Five Years in Unknown Jungles*, Reprinted, Aizawl, Tribal Research Institute, 2012, p. 161,172.

CHAPTER 3

**THE COURSE OF DEVELOPMENT OF VARIOUS STRANDS
IN CHRISTIANITY IN MIZORAM**

3.1. *Background*

Mizos do not have difficulty in the understanding of the ‘new faith’ (Christianity). They used to discuss it. They needed time to renounce their reliance upon *Khua*, *Sa* and *Khaltu*. They understood that their temptations to accept the *Sa* of Jesus required them to abandon their *sakhua*. They hesitated; not ready nor dare quickly. They afraid that Jesus’s *Sa* might not be powerful than their *Sa* to defeat the *Huai*. But gradually, their hearts inclined to the new faith as the medicines healed their physical pain and the story told by the missionaries, of Jesus in performing exorcism becoming more credible. Early Christians removed the totems of *Kelmei*¹ from their ornaments and *Vawk Lu Ro*² from their homes after conversion. They needed to see that the removal of totems was not harmful. Among the early believers, the clutch of the old faith - of *Khua*, *Sa*, and *Khaltu*, was relieved after the first revival and after 1920 they acquired a sense of ownership in the new faith.³ Despite the firm fight by the chiefs to safeguard tradition, they were repeatedly brought to suppression, political and cultural, under the British rule. It was through many hardships and fighting, and the realisation on the part of the chiefs that they were combating a losing battle as they resist Christianity because the domineering power of the British government was on the other side, perhaps won the Mizos over to the new faith.⁴

“The frequency of their slave-raids and headhunting forays resulted in the Chin being ‘universally hated’ by their neighbors, and numerous abortive expeditions were launched against the Chin from Manipur and Burma before the British annexation of

¹ Tuft of hair from goat’s tail, wore by a person, usually after a sacrifice for health was done. The name of the sacrifice was *Kel Khal* or *Khalpui*. Dokhuma, p.64

² A dry skull of pig which was consecrated and preserved in the house of the Mizo; the pig was killed for the commencement of ‘*sa*’ for a new family, and the sacrifice was called ‘*Sakung*’.Dokhuma, p.28

³ “*Pathian chungchang an sawi kha awih harsa an ti lo. An buaipui thin, Khua, Sa leh Khaltu an thlirna sut tur chuan hun a duh deuh. Isua ring tura an sawmna chu an sakhua kalsana Isua chu pawm tur a ni tih an hrehiam a, mahse Isua chu sakhuaa han pawm mai chu an ngam mai lo. Sa angin huai a ngam ve an ring hreh hle a ni. Amaherawhchu an natna te chu damdawi hmanga tihdam a lo nih takah leh Isua chanchina rmhuai a hnawhchhuah chanin an sawi te khan an thinlung a hneh tial tial a....*” Zairema, pp.228-229

⁴ Rohmingmawii, ‘Facing the Giant: A case study of Khandaih village’, *Historical Journal of Mizoram*, Vol.-XVI, Aizawl, Mizo History Association, 2015, p.89

these countries. Conquest of Upper Burma finally gave the British access to the Chin's mountainous homeland at the end of the 1880s,⁵ and substantial expeditions mounted in 1889-90 and 1892-3 eventually brought them to heel. They were progressively disarmed after 1893, and the Chin Hills became a province of British Burma in 1895.”⁶ The British occupation of the area from 1891 brought about significant changes in the socio-political and religious orientation of the people, and it becomes a serious threat to the traditional polity. The land was divided into two districts – North Lushai Hills under Chief Commissioner of Assam in 1890 and South Lushai Hills under Commissioner of Chittagong in 1891, and later in 1898, it was amalgamated into Lushai Hills District under Assam. In 1901, Circle Administration was introduced which stationed Circle Interpreter in respective 18 circles. According to R Thanhlira, with the institution of ‘excluded area’⁷, Mizoram was not only represented directly or indirectly in the Assam Legislative Assembly but also “was entirely excluded from the jurisdiction of the legislative assembly and the government itself”.⁸

Joy Pachuau wrote, “Christianity has been experienced, apprehended in ‘native’ terms, outside of institutions that authorise it, to show that there can be ‘subtle variations in the apprehension of truth’. Closely associated with such a concept that seeks to understand local forms of adoption of world religion is the idea of syncretism, generally regarded as the outcome of the interaction between two forms of belief”.⁹ The breaking down of traditional structure and the introduction of British administration showed the inefficacy of the pre-colonial system that acknowledged the superiority of the latter. In

⁵ Pol-1, Administration Report of the Lushai Hills, 1899, CB-1 (6), MSA

⁶ Ian Heath & Michael Perry, *The North-East Frontier 1837-1901*, Men-at-Arm Series 324, Oxford, Osprey Publishing Ltd, 1999, p.17

⁷ <https://www.constitutionofindia.net/historical-constitutions/government-of-india-act-1935-2nd-august-201935> (accessed on 02/02/2020)

⁸ R Thanhlira, ‘Evolution of Legislative Assembly system in Mizoram – Inter-relation between the Legislature, Executive and Judiciary’ in *Discovery of North- East India – Geography, History, Culture, Religion, Politics, Sociology Science, Education and Economy*, SK Sharma & Usha Sharma (ed.), Delhi, Mittal Publication, 2005, p.198

⁹ Joy Pari Pachuau, ‘Conversion to Christianity among the Mizos: A review of the Sociological and Historical Circumstances’, *Historical Journal Mizoram*, Vol.-VII, Aizawl, Mizo History Association, 2006, p.112

simple words, the religion of the dominant is stronger and meaningful for survival or in her words ‘colonial occupation initiated a process of reformulation of an identity in which adoption of a new religion seemed only natural’.¹⁰ In continuation of the statement, the ingenuity of missionaries in making the gospel relevant and integrating the local leadership to church hierarchy for the ‘identification with religion’ was outlined.

The arrival of Christianity and its subsequent records showed ‘division’ on religious ground. The existing ‘belief system’ and the new ‘Christianity’ were confronting each other. The ‘old’ set of belief system stressed ‘propitiatory sacrifices and rituals’ which was necessitated on the ground of personal well-being as well as the community. The continuous actualisation processes were performed mostly out of ‘fear of the evil spirits’ which caused bodily harm and diseases. The ‘new’ set of beliefs contrasted the ‘old’ by saying that ‘Jesus defeated the *Huais*’. Rev Zathanga, (95 years old) who became a Christian in 1902, said that he first heard the gospel from DE Jones at Lungmawi village in 1899; and the message he could recall was, “Believe in Jehovah (*Pathian*) and worship him, then you don’t need to sacrifice to the demons anymore. Even when you die, you shall go to *Pialral*.”¹¹ It is also to be noted that “the concept of Hell¹²,” was not told by the ‘new’ to the early Mizo believers as long as there was no

¹⁰ Pachuau, *Historical Journal Mizoram*, p.118

¹¹ C.L. Hminga, *The Life and Witness of the Churches in Mizoram*, Bombay, The Literature Committee BCM, 1987, p.62

¹² The early Christians proclaimed that Christ had conquered death, opening the door to resurrection and heavenly immortality. The defeat of death does not necessarily mean the immediate abolition of hell, however. Gehenna appears in the New Testament 12 times, where its terrors for the wicked, as a place “where the worm never dies, and their fire is never quenched” (Mark 9:48, quoting Isaiah 66:24), are stressed. In the great eschatological discourse of Matthew 25, Jesus announces that the Son of Man will come in glory to judge the nations, to separate the sheep from the goats, and to consign sinners to everlasting fire. This separation is stark, with no explicit provision made for fine gradations of merit or guilt. While the poor man Lazarus enjoys a blissful repose in the bosom of Abraham, the rich man who failed to help him in life is tormented in eternal fire without hope of respite, the two realms being separated by a great chasm (Luke 16:26). The standard of judgment is right relationship to Christ, as expressed by deeds of mercy. Theological reflection on hell is intimately connected to conceptions of the nature and moral psychology of human beings, in particular their status as free beings created in the image and likeness of God, the extent of their corruption by the Fall (the fall of humanity from innocence to sinfulness as a result of the sin of Adam and Eve), the particular weight attached to specific sins and evil dispositions, and the efficacy of the various means of reconciliation to God. The physical

spiritual punishment in the afterlife of the 'old'; attempts were made to let them know the existence of 'Hell' but it was meaningless as the Mizos could not believe the full meaning of such teaching., Such was evidenced only after the second revival where Tlira¹³ had had his vision in 1913.

The only notion of suffering in the afterlife that they really bothered was with regards to *Pu Pawla*, who stands at the gate of the *Mitthi khua* (spiritual abode – a place for the dead). It was believed that this had caused the *thlarau* (spirit) to fade away in three years. However, if one has conducted himself in an exemplary manner during his lifetime (becoming *Thangchhuah*, a person who accomplished traditionally stipulated sacrificial rituals) it was believed that he goes to the *Pialral* (spiritual abode of eternal rest) and will be served by the *Thlarau* of all that he has killed.¹⁴ So they were willing to adopt a belief system that preaches suffering in the afterlife for a one that did not. The main reason behind this, it seems was the fact that Christianity offers a solution to many of their immediate problems that were directly related to their traditional belief system like their fear and reverence for the *Huai*.

The next visible division of the early Mizo Christians was 'varieties of European Protestantism - Calvinist Presbyterian and Baptist'¹⁵ in which differences were visible on church rites and rituals, traditions, and misunderstanding on theological grounds. "The vague idea of a supreme being '*Pathian*' who was remote and unconcerned with men has been transformed by Christianity into a deep personal faith in a loving, almighty, all-knowing, and forgiving God, and His son Jesus Christ who came to seek

location of hell is similarly ambiguous. Some ancient and medieval Christian texts describe places of postmortem torment and demonic mischief in the upper atmosphere, while others locate hell in the centre of the earth, finding entrances in caves, moors, bogs, and volcanic fissures. Such entrances to hell appear frequently in folk traditions, along with lore about the fairy underworlds in which the unwary may be trapped.

Also available from <https://www.britannica.com/topic/hell/Christianity> (accessed on 18/02/2020)

¹³ The first person to form Sect in Mizo Christianity.

¹⁴ Zairema, *Pi Pute Biak*, pp. 137-139

¹⁵ Joy LK Pachuau and Willem van Schendel, *The Camera as Witness*, New Delhi, Cambridge University Press, 2016, p.66

and save the lost.”¹⁶ According to Rev Zairema, the *Pathian* was responsible for all the sickness and health and they referred to it as *Khua* when it attended to these matters, it, on the other hand, is referred to as *Sa* in its role as that which kept over families, kins and clans, and referred to it as *Khaltu* in its responsibility for individuals.¹⁷ *S*, *Khaltu*, *Khua*, and *Pathian* were the four big entities that the early Mizo community was most engaged with. It is important to note that they never had one word that summed up or clamped together all their belief system. Prof. Joy Pachuau wrote:

*“The grafting of new concepts onto familiar ones took place in many other ways as well and often because Mizos rejected European forms. They soon stopped the word Jihova for the God of Christianity and began to refer him as Pathian, the name of the most exalted deity in the hill region’s pantheon. They tried to equate Mizo ethic of self-sacrifice for the good of the community (tlawmngaihna) with the Christian concept of charity.”*¹⁸

The institution of *Zawlbuk* was replaced by schools, churches, and other voluntary organisations. Some of the barbaric practices were no longer needed in modern ways of lifestyle. On the other hand, modern institutions could not replace the importance of traditional institutions. L. Keivom holds the same opinion and stated, ‘the teaching and disciplines of church and schools could not take the important place of *Zawlbuk* Institution’¹⁹. H Lalrinthanga wrote, “When Christianity came into Mizoram, ‘*Zu* drinking was condemned by the missionaries from the very beginning, and those who wanted to become Christian have to give it up’, observes Zaithanga. The Presbytery meeting of 1910 resolved that *Zu* should not be drunk, as practiced in the past. The next Presbytery Meeting in 1911 again confirmed the resolution passed by the previous Presbytery Meeting viz. ‘Christian should not drink *zu*’. During this period, some

¹⁶ C.L. Hminga, *The Life and Witness of the Churches in Mizoram*, Bombay, The Literature Committee, BCM, 1987, p.301.

¹⁷ Zairema, p.209

¹⁸ Pachuau and Schendel, *The Camera as Witness*, p.64

¹⁹ L Keivom, *Zoram Khawvel 4*, Aizawl, MCL Publications, 1997, p.307

persons used *zu* as medicine. Again, the Presbytery Standing Committee of 1937 discussed the issue and resolved that if anyone consumes *zu* without any medical certificate, that person should be excommunicated from the church. Zairema wrote, ‘if you as much as lick your fingers dipped in rice-beer, you are liable to excommunication. Those who are against the church’s rule were removed from the church membership.’²⁰

Further, the missionaries restricted the use of musical instruments in the church. Joy Pachuau and Schendel remarked:

“Initially they banned local musical instruments and Mizo melodies from Church services because ‘they were considered appealing to the emotions and the senses, and not to reason and the intellect’. Later on they gave in and allowed drums and local harmonies to take a prominent place in church. After 1919, drums were introduced in churches all over Mizoram except in the two main missionary churches in Mission Veng, Aizawl (Presbyterian) and Serkawn (Baptist).”²¹

A semantic shift was found in connection with the ‘new’ belief system. While some survive, many relevant common parlances in the early Mizo language have now disappeared. Even the ones that do survive have undergone drastic changes with regards to the ‘signs’ they convey. For example, words like *Bi*, ‘*Hrilh*’, ‘*Thawi*’, ‘*D wi*’, ‘*Hmang*’, ‘*Siam*’, ‘*Zawl*’, ‘*Huai*’, ‘*Ai*’, ‘*L m*’, ‘*Thiang*’²² are still very much in use today but have all undergone drastic changes, changes that are on par with the Christian belief. Words like *thlaichhiah*, *thlâ hual*, *thla serh*, *Lawi r*, *L wichal* are also still in use today significantly have lost all the sacred meanings that they used to convey in the past. New words like *Lallukhum* (crown), *vantirhkoh* (angels), *hmangaihna* (love), *rawngbawl*

²⁰ H Lalrinthanga, *Church and State*, Delhi, ISPCK, 2013, p.35

²¹ Pachuau and Schendel, p.65

²² *Bi*, *Hrilh*, *Thawi*, *D wi*, *Hmang*, *Siam*, *Zawl*, *Huai*, *Ai*, *L m*, *Thiang*, *Thlaichhiah*, *Thlâ hual*, *Thla serh*, all were invocative terms in Mizo belief system.

(working in church ministry), *tirhkoh* (apostle) have also been coined to accommodate the new Christian belief. Rev. Zairema points out that the translation of the word religion as *Sakhua* to accommodate the Christian faith does not do justice to the word *Sakhua*. *Khua*, *Pathian*, *Pu Vana*, *Vanhrika*, *Vanchungnula*, *Lasi*, and *Huai* all had profound effects on the everyday lives of the people.²³ Zairema further lamented: “The coalescence of the words *Sa* and *khua* is not inclusive enough to accommodate the diverse meanings and effects that this words convey. As such, using the word *sakhua* to describe the early Mizo belief system does not do justice to the dynamics of the early Mizo belief system. The word *Bia* was indicative of bonds and agreements between people and *Sa* for perpetuity.”²⁴ Nowadays, the early Mizo belief system is often described as *ramhuai bia*, which was never the case. *Hirilh* denoted an imperative observance of resting from any sort of work, while *Siam* indicated either a showering of blessing. The meaning of the word *Thiang* has no negative connotation.²⁵ When understood through the lenses of these contemporary parlances early Mizo belief system appears in a completely different light than it was. The word *Dawi* was indicative of positivity, but now it has become associated with witchcraft, etc. And *Zawlnei* thus connotates ‘prophets’ irrespective of the channel or medium they had had been with the *Huai*.

3.2. *The Dispersal of the Christian Faiths*

On 1 March 1966, the Mizo National Front (MNF) declared independence and formed the Government of Mizoram, and the MNF flag was hoisted in place of the Indian National Flag at the Assam Rifles Headquarters, Aizawl. The objective was to sever its ties with India and declare itself sovereign. In response to such actions, on 6 March 1966, the MNF was declared unlawful.²⁶ The church activities were halted,

²³ Zatluanga, *Mizo Chanchin*, Aizawl, Directorate of Art & Culture, 1996, p.105

²⁴ Zairema, *Bible Hi*, p. 182

²⁵ Zairema, p.141

²⁶ The Extra Ordinary Gazette Notification of the Government of India published on 6 March 1966 declared the activities of MNF “prejudicial to the security of the Mizo district in the state of Assam and

discords and tensions prevailed, and chaos engulfed the entire region. The leaders of the church also worked as intermediaries and mediator; they had to prevent the non-insurgents as having a common identity and the terrified lay members needed comforts, they dedicated themselves for the cause of church ministry which was thwarted politically, and society needed them to uphold its normal life as far as possible. Circumstances and situations were constantly changing which endanger everyone's life. Lalngurauva mention his troubled experience of 1967 when he met a group of youths trying to retaliate the MNF volunteers in the vicinity of the Aizawl streets using their kitchen knife and firewood-sticks.²⁷

Before the Mizo National Front (MNF) movement started in 1966, Churches like the Presbyterian Church of India, Baptist Church, Roman Catholic, Salvation Army, United Pentecostal Church, and Seventh Day Adventist already stood a firm ground. Before this, Khawliantlira (in 1913)²⁸, *Zakaia Pawl* (1933)²⁹, *Thiangzau* (locating themselves mostly around the present-day Sialsuk, Aizawl District emerged in 1934)³⁰,

the adjoining parts of the territory of India." Dr. J. V. Hluna and Rini Tochhawng, *The Mizo Uprising: Assam Assembly Debates on the Mizo Movement, (1966-1971)*, p – (ix).

²⁷ Rev Dr Lalngurauva, *Mizoram Buai leh Kohhran*, Aizawl, Lalngurauva, 2008, p.141

²⁸ Khawliantlira preached that Jesus had already come to the world and the present day belonged to the New kingdom of a thousand year. One should not expect for rapture as the Spirit did finish doing it unknowingly. There should be no resurrection; the acceptance of Jesus in a person's life is a resurrected life. All the words written in the Bible is an allegory; the death and crucifixion of Jesus had had been totally delusive and wrong. There was no sin, sacred and profane in human life, one did not need to observe Sunday, Eucharist, and baptism. Vanlalchhuanga, *An Zirtirrate leh an Chanchin*, Fourth Edition, Aizawl, Gosen Home, 2010, pp. 34-36

²⁹ Zakaithanga of Aiduzawl heralded that all men were saved since the sin of Adam was cleansed by the blood of Jesus Christ. The temporal iniquities did not have repercussion in the spiritual condition of a person. Vanthuama commented that Zakaithanga gradually distanced himself from the Church and joined UPC (United Pentecostal Church) which employed him as minister, he did not remain long and joined Thiangzau and his story diminished. Lalruali, *Zoram Hmarchhak Harhna Chanchin*, Aizawl, Synod Literature & Publication Board, 1997, p.106

³⁰ They denied the authority of the Holy Bible and considered it as a kind of moral teaching book, and the complete knowledge of spiritual life was being transformed into their temporal sensual life. They did not perform nor celebrate Baptism, Good Friday, and Christmas. This life according to their sects was the New Earth Life written in the Bible and there was nothing to expect from the transcendental Being; the formality followed in the churches did not affect their spiritual life which rendered them annulment even morally sinful acts. (James Dokhuma, *Zoram Tual o Kohhran Chanchin*, 2nd Edition, Kulikawn, JD Press, 1997, pp. 29-51; H Lian Dawla, *Mizo Kohhran hrang hrangte Chanchin*, First Edition, Shillong, UPC Press, 1989, pp. 172-174)

and Khuangtuaha (in 1943³¹ - *Lalpa Kohhran Thar*) already formed sect in Mizoram. During the MNF movement (1966 - 1986), several sects emerged. On 5 October 1971, *Isua Krista Kohhran* (IKK) was formed by a group of spiritual persons in Aizawl³². They claimed that the name of our saviour, Jesus Christ should be the name of the Church. They emphasised visions and spiritual gifts like prophesizing, dancing, glossolalia, and good conduct. The already existing church could not satisfy the spiritual thirst of the people and thus led to the formation of the indigenous Church (at present, the IKK has been recognised as a formal church although its inception received a severe blow as it has been designated as 'sect' - *Pawlchhuak*).

Vanawia Pawl, a new sect began to organise a structural dimension from 1974. Vanawia had a vision and henceforth made himself a god and received a new name of Lal Zahabar through stigmata in the hands of Siamzingi (Laldiheli), the spirit. The spiritual triumviration was completed by Zauka (Lal Zahaba), the son. They considered themselves 'God', to rule and to judge. They called for a new kingdom supposed to begin from Thaltlang (near Phawngpui Mountain, Siaha district, Mizoram), the 'New Heaven', and 'The Earth'. This call received a considerable response and the so-called spiritualists gathered around the region.³³

Russell Heddendorf stated: "Migration to the new environment is a defensive move which allows the sect to keep its system of knowledge and control intact. The autonomy of the sect is maintained not only as a physical structure but also as a religious and social entity. New residence in an established social environment again may cause problems of adjustment. For this reason, the sect often finds it most desirable to settle in

³¹ The belief system depended mainly on millenarianism and revolved around the visions of sect-prophets. The spiritual vision, seen by the charismatic leader which visualised the New Kingdom of God became the daily conceptualisation of the doctrine in adaptation and sustenance of the group. They actively involved in state politics and local administration but marriage mostly occur within the sect. They did read Bible but it had been containing a few comments to the millenarianism and felt inadequate for them; this might be the reason why they emphasised visions. James Dokhuma, *Tual o Kohhran*, p. 54; Vanlalchhuanga, *An Zirtirnate leh an Chanchin*, Fourth Edition, Aizawl, Gosen Home, 2010, p. 39

³² *Maicham, Ruby Jubilee Souvenir*, Isua Krista Kohhran, TM Offset Printing Press, 2011, p.14

³³ VL Zaikima, *Vanawia*, p.35.: Vanlalchhuanga, *An Zirtirnate*, pp. 34-36

an uninhabited area.”³⁴ But the immediate expectations were not happening that conveyed a matter of despair to much of the peoples and renounced the commitment; still few faithful committed adventurous pilgrimage to the west. “The hidden motive was political reason. They wanted to help the MNF volunteers”, VL Zaikima said.³⁵

Rinna Kohhran (Church of Faith) was formed on 30th May 1977 at Thingsai (Lunglei district, Mizoram)³⁶ from the Baptist church. They claimed that man’s iniquity could not be redeemed, man’s knowledge on good and evil is sinful, faith could only be received from God, and disease is God’s punishment.³⁷ One could suggest that the inadequate manpower and institutional regulations from the established-church during the MNF movement had compelled them to look for new insights and this could be regarded as ‘thirst for faith’.

In 1978, Mizoram Evangelist Association heralded a localised theology which led to the creation of undenominated church called *Lalchhungkua* - ‘Divine family’ in 1985.³⁸ This sect conspicuously contrasted the dominant teachings and doctrines of the church (*kohhran*); non-existence of eternal torture (Hell), non-validity of supplication to God, non-requirement of church (*kohhran*) institution, not using the name of Christian (*Kristian*) as they considered themselves ‘divine family’, and a new set of biblical interpretation. They did not observe Sunday, believed in Jehovah (the true and only God), no performance of any kind of sacrament, and acceptance of the idea of equality of all religion and its validity. The sect organised into the established-sect with certain responsibility attached to its members. The sect was divided into two groups in 1986; *Nunna Lalchhungkua* under Rorelliana, and Thangluaia headed the other *Lalchhungkua* - *Unity*.³⁹

³⁴ Russell Heddendorf, , p. 47

³⁵ VL Zaikima, interviewed by Lalthasanga, Aizawl, on 22nd May, 2015 at his residence; Khatla.

³⁶ Lalthangliana Hnamte & Nghaksanga, *Rinna Kohhran (Church of Faith) Lo Pian Chhuah Dan leh a Chhan*, 2nd Edition, Aizawl, Royal Press, 1998, p. 11

³⁷ Lalthangliana Hnamte and Nghaksanga, *Rinna Kohhran*, p.3

³⁸ *Silver Jubilee Souvenir*, Aizawl, Lalchhungkaw-Unity, 2003, p.11

³⁹ Vanlalchhuanga, p.64; H. Lian Dawla, p. 48

Lalzawna and his followers migrated to Mauchar in 1980 for safety and security reasons against the impending doom from the East. They relocated themselves to Tlangsam, near Champhai in 1985.⁴⁰ Lalzawna was enrolled in the MNF volunteer and returned to Mizoram in 1978 and declared that the Mizos were the descendant of Ephraim.⁴¹

Lalbiakmawia Sailo and his teachings formed *Kohhran Thianghlim* (literally the Holy Church) in 1984. His main message constituted a slight reformulation of the fundamental Christian dogma, namely the idea that ‘Christ died for you and I on the cross, and then rose from the grave on the third day, and that salvation rested upon accepting and believing this truth’. His re-formulation of this dogma was put forth in such a way that the death of Christ becomes a symbol of the death and redemption of every single sinner on earth; ‘The person that died on the cross was not Christ, but rather sinners like you and I who are in desperate need of redemption. The person that rose from the grave was also not Christ but rather you and I, fully redeemed in the eyes of the Father’. There was little to no semantic between the two formulations but Dr. L.B Sailo had managed to personalize the message to the level of every individual. In December 1983, he started preaching against the dominant Churches and their apostasy. He preached for the necessity to leave the Churches that had lost their way and had been abandoned by God.

Also, Lalrempuia (*Enoka*) and his teachings (*Enoka Pawl* which circulated prophesy received by Lalremmawia and exaggerating the dominance of Israel from the Old Testament of the Bible - 1982)⁴²; Rohmingliana and his teachings (now TMEF – Truth Mission Evangelical Fellowship); *Jehova Jire* (1974); *Abrahama Thuthlung Pawl* (1981); and various *Thuthlung* (covenanted-sectarian) groups – *Mizo Israel*⁴³ (strands of

⁴⁰ VL Zaikima, p.198

⁴¹ Vanlalchhuanga, p.79

⁴² Hrangliana, interviewed by Lalthasanga, Salem Veng, Aizawl, 2015; an Elder of this sect, on 6th July at his residence.

⁴³ Mizo Israelism; ‘the weakness of this movement lies in the fact that it is based on historical assumptions about the origins and history of both the Israelites and the *Zos* that have no basis in scientific study. They

faith were formulated and *Israelism* became an umbrella term) emerged during the insurgency period.

The amalgamation of theology which provided a novel form of *Pawlchhuak* could also be found in the village of Vankal, near Kawlkulh (Champhai District). This type of faith combined all the dominating faith and shared their sacred place in accepting and in erasing their differences before the insurgency period. In the second phase of village grouping (New Grouping Centre, 1967)⁴⁴, the whole village was forced to move to Kawlkulh village. After they returned into their homes in 1972, instead of rebuilding separate Church and its administrative structures, they (villagers) formed a new church called *Pathian Kohhran*.⁴⁵ The church did not have any influence or inclinations to join other dominating church outside their village. As stated their form of sect-ness is starkly dissociated with the theology where all the other *Pawlchhuak* immersed. Thus, a new strand of faith as well as sect-ness was perceived in the period of insurgency.⁴⁶

In Mizo society, the belief system itself was culturally intertwined to the social status of a person. The ability to attain the highest status of *Thangchhuah* required economic prosperity and stability in livestock and physical health of the owner and the assets, Christianity offered a medium to reach the optimum pleasure of the afterlife, as they believed that soul is inherent to man, to a simple poor person regardless of economic opulence. The luxury of the afterlife was made easier in the 'new' set of faith

simply refer to what they imagined to be similarities between the *Zos* and the Israelites, similarities based upon 'revelation' rather than any real historical developments.' (Mangkhosat Kipgen, Christianity, p. 310); Israelism could mean urge for political affiliation through emigration, spiritual inheritance of identity, and a base for declaration of faith.

⁴⁴ C Nunthara, *Impact of the Introduction of grouping of Villages in Mizoram*, First Edition, New Delhi, Omsons Publication, 1989, pp. 61-66

⁴⁵ *Pathian Kohhran* at present (May, 2016) have 54 adults and 27 minors, Local Elders constituting administrative structures performing its total maintenance. The sect involved in society in as much as other Church members are performed, its most outstanding character has been its independent nature, not acquiring any connections with the other neighbouring denominations. The only connection viable was using Presbyterian Sunday School textbook in teaching their children. The sect membership has been declined since its beginning.

⁴⁶ R. Lalramdinggheta, interviewed by Lalthasanga, Kawlkulh, 6th May 2016: Primary School Teacher at Vankal village, Presbyterian Church of India adherent.

where 'faith alone could give man eternal peaceful life'. Thus, the stranger became a new-found companion with lots of blessings.

The growth in the number of Christians, the zeal and earnestness for the spread of Christianity was infused through various means. Revivals occurred, and changes in the perception of Christianity and the missionaries from the side of Mizos gathered a momentum of willingness to accept the new faith. The living example of early converts and enthusiasm of the native workers played a significant role in transforming the mindset of non-believers which indeed was more influential than the speeches of the missionaries. The administrative machinery also encouraged the conversion in a way that social psychology would bend towards the fuller appreciation of the alien government; coolie (impressed labour) was exempted from a certain person who worked in the church. As long as the missionaries could help running the administration smooth, it always welcome the conversion. As the people of Mizoram were giving up their social and traditional responsibilities, there was a space which only the missions could fill up; and 'as an instrument of change in the society the mission was more active than the administration'.⁴⁷

Remain in the traditional belief system could be interpreted as a resistance to colonial rule. The social life was simply divided into those who contented with acquired economic resources and those who did not possess certain affluence to compete for a set of rituals in traditional faith. To those satisfied with the traditional belief system, new converts were disruptors of social harmony while for the new converts it's the way that they could attain betterment in the afterlife.

The missionaries in the northern side adopted Presbyterian doctrine while that in the south attached to Baptist doctrine. The two dominant churches had administrative systems apart from each other besides the structures of worship and doctrines were minimally differed. The mutual recognition was observed for quite a decade by sending

⁴⁷ Sangkima, Impact of Christianity on Mizo Culture: A Critical Evaluation', *Historical Journal of Mizoram*, Vol.-XVI, Aizawl, Mizo History Association, 2015, p.194

ambassadors to each Assembly or Synod, the same hymn book was used and the same Bible was read. But certain issues crept in to pull the cordial status apart and that difference was fostered to widen the gap with the absence of mutual trust.

Inner Line Regulations, Excluded Areas policy⁴⁸ barred many non-indigenous people to enter into the region which directly helps the Welsh Mission and Baptist Mission to safeguard their theology, and prevent them from necessary adjustments which clearly shown itself after the arrival of the other theology. Even after 1947, these regulations were not lifted⁴⁹ and political party interest also aligned itself with the dominant church. Mizo Union party publicly declared that they did not favor the establishment of another church inside Mizoram state other than the existing church.

3.3. *Mizo Christian Revivals*

Revival in a religious study is a time when interest in faith or religion starts again in a stronger way than before or a meeting or series of meetings organized to encourage this to happen. In short, revival is an awakening, in a church or community, of interest in and care for matters relating to personal religion.⁵⁰

“The decade of the Christianising movement before the revival movement in Mizoram was marked by cultural clashes, transition, and assimilation. The Missions on their part challenged the people with their Good News, ‘Believe that you may be saved’.

⁴⁸ The Constitution Act of 1935 – neither the Assam Government nor any other authorities who dealt with the matter had any difficulty in agreeing that the Lushai hills should be excluded from the purview of the New Constitution, and they were accordingly classed as an “Excluded Area” in term of the Government of India (Excluded and Partially Excluded Areas) Order 1936.

Robert Reid, *The Lushai Hills*, Reprinted, Aizawl, Firma KLM Pvt Ltd, TRI, 1978, p.66

⁴⁹ ‘When the Mizo District was formed under Assam after India got independence from the British, the Inner Line Regulation (ILR) continued to exist in the Mizo District and the ILR continued when Mizoram attained Union Territory in 1972. When Mizoram was uplifted into the statehood after the signing of the agreement between the Mizo National front and the Government of India on 30th June 1986, it was agreed that the ILR that has been in practice in the state should be continued in the state’. Paul Songhaulal Songate, ‘Inner Line Regulation (ILR) in Mizoram: A Legacy of Colonialism’, *Historical Journal of Mizoram*, Vol.- XVI, Aizawl, Mizo History Association, 2015, p.140

⁵⁰ Available from <https://dictionary.cambridge.org/dictionary/english/revival> (accessed on 14/02/2020); <https://www.dictionary.com/browse/revival> (accessed on 14/02/2020)

The people were left to accept, reject or seek some ways of adapting themselves to the new situation and message. Indifference, at best, and opposition at large, characterized the response to the early Christianising movement. The decade saw conflict between traditional culture and Christianity.”⁵¹

Christianity, itself, was hybridised into Mizo ethos and worldview by revivals. Mizo *Lengkhawm zai*, recovery of traditional music instruments and dresses, etc was its instrumental effects. Reaffirmations arrived with the revivals; reawakening, renewal, and spiritual anointments did exist mainly for the believer of God’s works. An upsurge of emotional frenzy fused with the passion of the gospel swept the entire region for several times. The popular theology of each of the revival differed from one revival to another. There were certain areas where it began and the means of its propagation differed from time to time. It acted like a contagious epidemic swiftly moving from village to villages and the way of carrying the revival messages mostly entertained individual acceptance which happened willingly or unwillingly. Its longevity signifies its intensity and coverage while the main character of revival was, nonetheless, repetition of enthusiasm for not less than three months. ZT Sangkhuma divided the revival of Mizos into two characteristics – *Hlimna* (of relating to spiritual happiness) and *Piantharna* (of relating to spiritual transformation).⁵² The spiritual transformation had been subjective and it was directed mostly through a campaign where sermons, exhortations, discussions, and sharing were beneficial and effective, whereas an upsurge of mass happiness came abruptly and engulfed the whole region. Spiritual growth manifested to a person improved the behaviour, lifestyle, and worldview; a revival of mass participation always had been the outcome of believers’ supplication.⁵³

⁵¹ Catherine Lalruatfeli Ralte, *Dynamics of Indigenous Culture on Christianity pertaining to Kelkang Revival Movement in 1937*, Master of Philosophy Dissertation Work, Mizoram University, 2017, p.27, <http://14.139.116.8:8080/jspui/bitstream/123456789/607/1/CATHERINE%20LALRUATFELI%20RALTE%20English.pdf> (accessed on 01/02/2020)

⁵² Rev ZT Sangkhuma, *Harhna Hi Le*, Aizawl, ZT Sangkhuma, 2006, p.11

⁵³ Sangkhuma, *Harhna Hi Le*, p.26

In 1906, the deep conviction of sin was manifested in the form of praying, weeping, confessing, shouting, crying, panting or swooning, the joy of forgiveness was expressed in the form of enthusiastic singing, thumping the floor, hand-clapping, dancing or body swaying, hand-waving, and musical instruments were not used while singing. It did not last long. The persecution of revivalists was the first and direct reaction; the *Puma Zai* Movement followed which acted as a counter-movement; the third development was a famine which too served to prepare the ground for the next revivals. Spivak and Bhabha argued that nativist reconstructions were inevitable to the processes of cultural inter-mixing that colonialism promoted from which no simple and easy retreat is possible. This is manifested in the case of early Mizo Christians who had revealed the aspiration to return to indigenous and cultural practices yet concocted with the western form of worship which they had accepted before.⁵⁴

The first revival of 1906 was more or less contaminated by the imitation of Khasi Revival when those few Christian who went to witness revival tried hard to relay what they were expected by their local church. It could be interpreted that the emotional indebtedness provided pangs of pain which led those travellers to cry publicly; this was interpreted by the bystander that it was the holy works of the God, thus leading the entire company around the incidents were filled with an aura of so-called Divine Love.

In 1913, the main theme of the revival was the second coming of Jesus Christ; lasting for two years with the manifestation of dancing, crying, shouting, jumping, somersaulting, acting symbolically, swooning or falling.⁵⁵ It started from Hmunhmeltha of Champhai which was followed by Aizawl and Durtlang.⁵⁶

“The persisting tension between the revival movement and the church was dealt with by adjustment and expurgation. This means that the Church tolerated certain cultural traits, such as music,

⁵⁴ Ralte, *Revival Movement*, p.28

⁵⁵ Rohmingmawii, ‘Welsh Missionaries and the Revival Movement in Mizoram’, *Historical Journal Mizoram*, Vol- XV, Aizawl, Mizo History Association, 2014, p.160

⁵⁶ Sangkhuma, *Harhna Hi Le*, p.13

dancing, and *lengkhawm* in the revival movement while banning certain others such as drinking zu or beer, participation in feasts and festivals, and other practices directly associated with traditional religion. Hence, out of the underlying tensions evolved the unique nature of the Mizo Church.”⁵⁷

The second revival arrived; better equipped with the ethos of Mizo sentiments yet lacking the rhythm of the Mizo heartbeat. Christians were a minority in the community; they felt a sense of humiliation and repression even from their co-inhabitants. Villages were dotted with believers (of Christianity) and even a sense of physical security was sensitive. Tradition and customs fought with the way of Christian living and its entailing beliefs. It was a time when rational thinking and dogmatic taboos faced each other by means of claiming for providing more truth than the other. The traditional way of living with its ensuing material items received a discerned look from the new faith while the new faith was carefully examined from every corner.

The theme of revival in 1919 was Jesus Christ’s sufferings on the Cross⁵⁸ for mankind's salvation. It started on a Sunday night, 26 July 1919, simultaneously in three villages- Nisapui in the north, and Zotlang and Thingsai in the south. Mizo traditional *Khuang* or drum was introduced in the church.⁵⁹ It went on for more than four years. “Christianity ventured into the realm of traditional culture and custom. In other words, the revival movement in virtual tension with the Church adapted itself to the indigenous culture and experience. Certain aspects of the movement made it appear to be a cultural movement. In its extreme form, it appeared to be an autonomy movement and an assertion of Mizo identity.”⁶⁰

The tidings of the World War reached even to the ears of the most corner of hearths. The fear instilled the minds of ignorant man and impending doom overwhelmed

⁵⁷ Ralte, p.34.

⁵⁸ Sangkhuma, p.15

⁵⁹ Rohmingmawii, *Historical Journal Mizoram*, p.161

⁶⁰ Ralte, p.36

the frailty of hearts. The book of the gospel that Christian could reach during this time was enough to make earnest for the urgent call of repentance to gain Heaven's gate. Contrition filled new converts not only for themselves also for the ignorance of the ancestors. Earnest zeal to make more converts was harnessed by introducing 'Fangrual'⁶¹.

Revival in 1935, Robert Reid wrote in his *The Lushai Hills*, "In 1937-38, a certain amount of anxiety was caused to the authorities by a 'revivalist' outbreak which contained dangerous possibilities. The matter became so serious that the Superintendent had to go himself with an armed escort to one village, Kelkang, and compel the people to give up their hysterical doings. Such hysteria is a thing to which Lushais are always prone and it has to be carefully watched."⁶² The common features of revival like repeated singing, drum-beating, trembling, dancing, and shaking were reappeared; and the main theme was the Holy Spirit.⁶³

"The issues surrounding historic-cultural legacies in this Revival Movement included denial of the practice of indigenous culture in modes of worshipping, for instance, seizure of *Khuang* (traditional drum) which is an 'indispensable instrument' for Mizo society through the ages. The Superintendent seemed to believe that *Khuang* were the prime factor of high revival frenzy. This eventually led him to issue an order to seize all the drums used in the Church and gatherings in the name of Christ. After a year, it was delivered back to them again. This action was carried out with the hope that

⁶¹ *Harhna tum thumna kum 1919-a a lo thlen atang phei kha chuan ring lo mite hnena Chachintha hril thuai thuai tul tihna Harhna changtuten an nei nasa a, nula leh tlangval te fangrualin an zin nasa hle a ni. A chang chuan sawmhnih sawmthum te an ni thin. Heng khaw fanga zin kual ho hi Fangrual pawl emaw Zin rual pawl emaw an ti. Pastor-in emaw Tirhkoh in emaw, upaten emaw a chang chuan an ho bawk thin. Heng Fangrual te rawngbawlina hi Kristiante tipumkhattu pawimawh tak a ni a. Heng fangrualte hian ringlote Kristiana siamna kawngah an thawhhlawk thin hle a, Rev. H. S. Luaia chuan, Vawi khat fanrual tum pawhin mi tam tak Pathian lamah an hruai thin a ni, a ti. <https://docsplayer.com/126653837-Periodicals.html> (accessed on 01/02/20)*

⁶² Reid, *Lushai Hills*, p.65-66

⁶³ Sangkhuma, p.17

revival excitement would cease if it was not used, but the stirring continued with the same intensity.”⁶⁴

Let us look into the *Guideline for Revival (Harhna Hruaina)* prepared by Presbyterian Church for the Northern Churches in 1949. The *Harhna Hruaina*⁶⁵ lists seventeen major features together with some minor manifestations that characterized the revival movement from its inception. It seeks to analyze and explain those features from the established Church’s perspective and to suggest some ways to deal with each of them. ‘This guideline was not popular among the people’.⁶⁶ The following is the Guideline’s contents in summary:

- 1) Dance: Dance is a feature of the Church in the Old Testament whereas no mention of dance is made in the New Testament Church. Mature people would express their joy, not in dancing, but their life and manner since dance is a primitive trait, as the Standing Committee had stated.
- 2) Dispensation of the Spirit: The Spirit is God and works like wind according to His own will; He is not something that human beings can disperse. A person is advised to control himself/herself although one may feel the urge to disperse the Spirit.
- 3) Symbolic Action or Dramatizing: Acting like a baby to show spiritual immaturity, hopping, or somersaulting to demonstrate disunity in the Church must be done away with. It does no good whatsoever.
- 4) Ministration: The ‘*hlimsang*’ (high-spirited) often needs to be taken care of physically and mentally. They must be given Biblical teaching

⁶⁴ Ralte, p.52

⁶⁵ Vanlalchhuanawma, p.452

⁶⁶ Rohmingmawii, p. 166

according to their understanding. Certain modes of ministration are wrong: i) Preparation- the tendency to stroke people to wake them from a state of swoon or to urge them to dance should be averted since it usually stimulates attraction between opposite sexes. ii) Spiritual Sickness- in this case, there was a sensation of pain on a particular spot of the spiritualistic, while another felt the pain on that similar spot in his or her body. The spiritual ministration again led two persons to be attracted to each other. But the strangeness of the feature or the experience of healing does not make it the work of God's Spirit since Satan also has the power to do so as is evidenced in the Bible. iii) Babysitting- Although there are spiritual babes who need nurturing by milk, it is unbiblical for grown-up persons to act like babies with someone else babysitting him or her. Those people involved in the symbolic babysitting are often already married. In the revival atmosphere, it becomes difficult for the partners to relate to each other.

5) Perception of 'Voice': When one has a deeply spiritual experience one may feel that one hears a voice. It is said that the true voice of God first convinces the will and conscience and leads to action whereas the evil spirit's voice comes, often audibly, from outside and compels the person irresistibly with the threat of some evil to come if it is not obeyed.

6) *Tawnghriatloh* (speaking in tongues): The Bible no doubt mentions '*tawnghriatloh*' but does not regard it as edifying, so that it is better not to use it much. Some knowledgeable people say that Satan can work the same way. It happened in Germany and France that certain persons who got defeated by Satan spoke in all the European languages including Latin and Arabic. It is a feature distinctive to the Pentecostal Church.

7) Vision: A vision may be right or wrong. The vision truly given by God may be identified as follows: i) it has a distinct purpose ii) it positively bears fruit iii) it is perceived with a clear conscience and a clear state of mind. The vision Satan gives is identified by the following features: i) it demands one just to receive it without doing anything ii) human imagination interspersed the vision iii) it is incongruent with the general truth iv) it has no fruit to utilize and does not hold faith in God in any way. Even when Satan tempted Jesus he showed Him visions.

8) God's companionship: i) a true sense of God's companionship or presence is felt in the mind. The mental aspects such as conscience and will all agree with each other. God's will and man's will in complete agreement produce joy and peace of mind. ii) the evil spirit's revelation of God's companionship is perceived in the body- by heating up, or blowing like the wind or a numbing human sensation and produces uncontrolled body movements. But there is no joy or peace of mind.

9) Prediction: There are people in the revival who claimed to be full of the spirit, even to understand the minds and actions of others. The criterion for authenticity in such cases should be its contribution to the edification of the Christian community.

10) Spirit's freedom: There is freedom where the Spirit of God is. It removes fears and superstitious restrictions due to ignorance. But those under revival influence want to do without sacred religious ceremonies since they regard themselves to be beyond the realm of the Church's rules and regulations. The Church leaders may tell them what is right or wrong.

11) Revival born Idiocy: There are two types: i) Idiocy may be a natural occurrence. It usually reflects the pre-dominant social-cultural. ii) Evil spirits can make a person an idiot to mislead. It first strongly attracts the recipient, gradually blinds his conscience, and misleads him to accept every aspect of its guidance.

12) *Khurbing* (high- revivalists acting as lovers): Properly and modestly managed it entails edification. But it often turns out to be a tempter's snare to trap the adherents. So the Standing Committee can no longer accept it and has required everybody not to be involved in it. Violation of the order will call for the Church's action.

13) *Thlarau dung bawh leh vang bawh*: It is shameful even to name it. Were there some among the revivalists known to perform the act the Church would not be agreeable to them. Intentional violation of the Church's warning to them shall be duly taken into the Church's consideration.

14) Threats: Pronouncing warnings of threat is not the work of God's spirit. People who claim to possess the spirit and threaten people with possible death or suffering are bad. The Bible contains a number of threats and warning against those who would not heed to God's will and propose. The role of the prophets was largely pronouncing the coming evils provided that the people of God fail to obey Him. Some of the revivalists claimed to carry on the biblical prophetic role in their context.

15) Knowledge of the Verses in the Word of God: God's spirit reveals the word of God. i) In a clear conscience and agreement with the general teaching of the whole. ii) In the mind with a definite purpose. Satan's way of revealing the word of God is to show in an instant a

vast expanse of land as happened in Jesus' Temptation. He takes a single verse to confirm the asserted vision and does not consider the compatibility of the interpretation with the general ethos of the whole biblical teaching.

16) Quaking, Swooning, and Freezing: The body follows the tendency of the mind. Out of extreme fear, joy, or exhaustion, some people may quake, swoon, or freeze. But quaking, swooning, uncontrolled shaking or shouting, and exhaustion in the absence of such extreme feelings should not be considered healthy. The spirit of worship can be badly disturbed. People involved in such emotional phenomena need help and must be either held in hand or taken to an isolated place.

17) Disregard for the Church and its leaders: People who receive a sudden awakening during revival may disregard normal Church proceedings and the leaders, of whom some in turn fearing they may be unspiritual, decide to follow their people instead of guiding them. Our Church is 'the Church of God bought by Him with blood', and the leaders thereof are generally those 'made by the Holy Spirit to the leaders over the Church'. They are led to the longest way by the Spirit and are equipped with the best spiritual understanding, spiritually, mature enough to guide the Church through trying times of difficulties and depression. They know far better the way of the Gospel than the newly awakened people who like the enthusiastic youth need guidance and maybe led to misunderstanding in the Church and its leaders.

18) True and False works of the Spirit during Revival: The manifestations are too much to enumerate in their entirety. To summarize: i) the true work of the Spirit convince the mind and the body of the Gospel and put them in enmity with the carnal mind. It

helps one to grow in the likeness of God, to appreciate the Church, produces more of the fruits of the Spirit...to aim at unity and no separation in the Church, to be modest in the sight of both God and man. It also helps to desire to know God's word and to appreciate Sunday School and creates firm and lasting Christian minds. ii) The falsehood, on the other hand, creates a superiority complex, confidence to be able to do anything, passion to be powerful and peculiarly different, pride, and even fantasy to kill others or one's self. To associate with the Spirit beyond what is credible means to defile the Spirit, demanding payment for prayer and using an awful device to test spiritually, are not the works of the Spirit. A belief that nothing can defile one is a terrible apostasy.

Revival in 1960⁶⁷ main theme was the propagation of the Gospel. MNF movement of independence (1966-1986) created turbulence to social peace. Suspicion, threats, kidnapping, starvation, epidemics, and even death engulfed the region. People longed for a respite provided by the sanctuary of the church, and with the return of expected calmness of the violence in the latter period, a jubilant gaiety was fondled deeply to grab it to remain provided a ground of revival stirrings.

Revival in 1984⁶⁸ started from Kulikawn, Aizawl and it spread to other locality. It did not last long. The main theme was Repentance⁶⁹, Obedience, and Submission.

⁶⁷ *Kum 1964 velah Pianthar Harhna in par a chhuang hman a, Pathian hnathawh ropui tak chu Rambuai 1966 lo thlen hmain Thalai rual zingah thleng lose, rambuai pawh kha kan tuar nasa lovang tih a sawi theih loh a ni.*

Kum 1960 vel lai a pianthar harhna thleng kha tam takin kan hriatphak a rinawm a, Kohhranhoah rah tha tam tak a chhuah laiin thenkhatin an hrethiam chiah lo deuh va, mahse hun kal zel in Ringtu nunah nghehna a siamin tunah phei chuan Kohhranho in zirtirna pui ber a lo ni ta a ni.

<https://www.mizoramsynod.org/page/250> (accessed on 01/01/2020)

⁶⁸ *Kum 1984 ah Harhna Mizoram-ah thlengin a hnu kum ah El-Bethel harhna kan chang leh a. He Harhna hian mi tam tak nun a khawihin a ti danglam nasa hle. Mi lian leh mite a fun kim hle a ni.* (In 1984, revival happened in Mioram anda was followed by El-bethel Revival which touched many believers.) mizoramsynod.org (accessed on 01/01/2020)

Harhna tum ngana chu kum 1984-ah Aizawl veng pakhat Kulikawn atanga intanin, Mizoram pumpui a fan chhuak a. He Harhna hian a daih rei lo va, kum hnih khat hnuah chuan a reh ve leh ta a ni. Kum

Vanlalchhuanga wrote that it was the culmination of the work of K Liantluanga and his evangelist team, ‘Aizawl Saturated Evangelism’ although the churches fervently prayed for the arrival of another revival from January 1984.⁷⁰ It was followed by El-Bethel Movement in which praying in seclusion was popular.

Revival in 2000 revolved around the ministry of H Lalfakawma (Faktea) and T Lalmachhuani (Mimi), *Khawihthluk theihna* (Spiritual anointment – *Thlarau Hriakthih*) was witnessed for renewal and healing of the body. “God renewed our spirits, the spirit of the people of the land, through the works of Mr. H Lalfakawma; revival did sweep the entire region. We used to pray (bethel) to various houses and sing in fellowship almost every night.”⁷¹

Revival in 2015 started from Kelkang. “On May 7, 2012, fourteen years old boy, Zairemmawia was touched by the Holy Spirit and he loudly shouted to the public for repentance. Then, 12 June 2012 was the beginning of continuous Church service. The theme resided on the trinity. The revival was started with quaking, then unknown tongues and dancing, then spiritual humility, a strict form of worship in gesture and stuff. The revival was started with teenagers and the fire moved on to youths. Youths and teenagers mimicked the behaviour of drunkard, drug addict and perverts which had been done with the urge of the Spirit.”⁷² People began to visit and experience the Holy

1984 Harhna hnuah chuan Zoram pumhuap Harhna thawm hriattur a dai ta deuh a. El-Bethel Camping tih te, Thlarau Thianglim hriak thih tih te a lo chhuak a. A hun lai chuan an lar hle na a, an daih rei lem lo. (The fifth revival occurred in 1984 which originated from Kulikawn covering the entire state. This revival did not last long. It was followed by El-Bethel Camping and spiritual anointment quickly sweeping the region for a short period.) <https://docsplayer.com/126653837-Periodicals.html> (accessed on 01/02/2020)

⁶⁹ Sangkhuma, p.23

⁷⁰ Vanlalchhuanga, *An Zirtirmate*, Aizawl, Gosen publication Press, 1984, p.34

⁷¹ “*Pu H. Lalfakawma (Faktea) hmangin Lalpan zoram mipuite Thlarau lamah min thanharhtir a, Zoram pumpui chhim leh hmar, chhak leh thlang leh Tawngkawlang khaw lama kan unaute thlengin a ni ang, harhna chuan min tuam vel vek niin ka hria. Keini pawh thiante ho nen chuan zantin deuh thaw mai khan, kan Bethel a, kan zaikhawm a, mi Inah te lutin an inchungah Pathian hla sa in, tawngtain hun kan hmang thin a.*” Available from <https://www.facebook.com/notes/tui-nung-lui/keimahah-chuan-hetiang-hian-krista-chu-a-lo-nung-ta-a/332472846883691/> accessed on 3/3/2020

⁷² H Lalthamuana, interviewed by Lalthasanga, Kelkang on August 11, 2018. He was one of the active members of the Church.

Spirit since 2013.⁷³ Members of Thakthing Damveng Presbyterian Church were the first bigger group who visited and witnessed the Revival⁷⁴. Thousands of believers from all kinds of denominations gathered to the site till 2018 to have spiritual renewal and reassurance.

Sack-cloth wearing and supplications (*sai-ip sina sual thupa chawi tawngtai rual*), mass prayer inside the church (*Biak In lamtuala bawkkhupa tawngtai rual*), mass declarations of God's sovereignty (*khawlai dung zawha hnehna puan*), delivery of infant Holy Spirit (*thlarau thianghlim fahrin*), symbolic display of God's love by opposite sexes (*Nula leh tlangval inhnungpuak*), Indian classical dance and Pop dance (*Vai lam leh sap lam*), perversion (*zat ruai ruai*), imitation of drug addict behaviour (*Ruihhlo ngaite awmdan zir*), self-denial (*inngaihtlawmna nun leh hawihhawmna*), lifting cravings and urges by using spiritual means (*dam lo leh ngawlveite natna chhawk sak*), exorcisms (*ramhuai hnawhchhuah*), sommersault (*bingbilet/inbin/bingbilaillet*) – were the physically observable character of the Kelkang revival.⁷⁵ Bethel, *Hmun Thianghlim* (Sacred Ground), Peniel, Moriah, Gilgal, Gilead, Gethsemane, - were the places of prayer and healing points with certain claimed-meanings to the persons (KTP Members, Mrs. Dingsailovi, Mr. Laldikkima, Mr. Chawngkhuma & Mr. Lalchawichhana, Mr. Kapruma, Kelkang Church Committee) who respectively received from God.⁷⁶

Rohmingmawii, who did doctoral research on the Mizo revival movement of the colonial period asserted that the Mizos were carving out space for themselves; despite the repeated attempts, the missionaries failed to direct the movement to their course, rather they were compelled to tolerate, or even follow it at times. In continuation, she wrote, “Though the picture may be ‘dark’ for the missionaries, many Mizos who

⁷³ <http://kelkang.simplesite.com/> (accessed on 01/02/2020)

⁷⁴ H Lalthlamuana, 2018

⁷⁵ <http://kelkang.simplesite.com/> (accessed on 01/02/2020)

⁷⁶ H Lalthlamuana

experienced the revival did not seem to feel the same; they rather enjoyed the movement and made it to a movement of their own”.⁷⁷

3.4. *Dances*

Dances as an expression and practice of relations of power and protest, resistance and complicity, has been the subject of a number of historical and ethnographic analyses in recent years. Desmond makes a powerful case for attending to movement as a primary social text, polysemous (the co-existence of many possible meanings for a word), and constantly changing, signalling group affiliation and difference.⁷⁸ The suppression, prohibition, and regulation of indigenous dances under colonial rule is an index of the significance of dance as a site of considerable political and moral anxiety. Colonial administrations often perceived indigenous dance practice as both a political and moral threat to colonial regimes. Local dances were often viewed as excessively erotic - colonial agents and missionaries encouraged and sometimes enforced the ban or reform of dance practice.⁷⁹ Traditional dances were a mixture of group activities and personal, accompanied by joyous merriments and moods. The forms and characteristics of dances in Mizo Christianity was a blend of traditional and modernity in the sense that it was motivated by the beating of drums and a new set of worship patterns; an entire novelty in the sense that it was deeply connected to the personal state of mind which again could not evade the metaphysical thinking process of the traditional set of beliefs.

Worship service at the beginning of the Christian era among the Mizos was not formal at all. And the Sunday school was also full of shouting, and laughter where it was utilised for teaching reading and writing to those who eager to learn. Dance, in the ways of traditional knowledge, was confined to the unbelievers. Ecstatic dances were never witnessed in the community. Those dances seen in the communal festivities were mostly fused to inebriation of local drinks (*zu*), and thus dance was psychologically

⁷⁷ Rohmingmawii, p.168

⁷⁸ Susan A. ‘The Politics and Poetics of Dance’, *Annual Review of Anthropology*, Vol. 27 (1998), p.505; available from Jstor (accessed on 24-02-2020)

⁷⁹ Reed, Dance, p.506

compartmentalised to worldly pleasures. But, with revivals and its emotional outbursts, dance gladly intoxicated with the love of God; as a means of showing personal happiness and satisfaction, as a direct working of the holy spirit in visible forms, as the ordination of Spiritual workings in the midst of the faithful, and as a space for mutual enjoyment to the spiritual blessings showered by God. Varieties of dance were seen in the church and sometimes (especially during revivals) it could not be contained in the church compound. The way of dancing differed from clapping to jumping, swaying to shivering and even running could be labelled as a form of dancing as long as it was claimed by a person who did it.

Believers could be categorised; those who danced during and after revivals (continuous dancer), those who did not dance after revival (inspired dancer), those advocate dancing even if one refrains from it (supporter), those stood against dancing and labelled the works of evil (resister), and those without opinion (neutral). Till 1989 there existed friction between ‘continuous dancer’ and ‘resister’ group.⁸⁰

Waving Hands⁸¹ (Ban Vai/ Ban Then):- People who come to the church sat together in a row, and sing songs composed and translated by the missionaries. While singing, they started waving their hands in the air – up down or sideways. This represented their level of interest and dedication to the new faith. Also, this form of dance silently indicated compliance with the worship service thereby submitting themselves to the form of control provided by the new pioneers. It appeared after 1906.

Clapping Hands (*Kut Ben*):- Sounds used to be the means of acceptance. Joy was expressed through the popping sound of clapping hands together with the rhythm of the song they sing. This form of dance could be witnessed by sitting or standing, with the swaying of the whole body or standing rigid. The whole congregation clapped their

⁸⁰ Lalruali concluded that the Conference of the Presbyterian Women at Biatae in 1989 and the Bethel Camping broke down the wall of misunderstanding. Lalruali, *Zoram Hmarchhak Harhna Chanchin*, Aizawl, Synod Literature & Publication Board, 1997, p.133

⁸¹ Sangkhuma called it *Lawm Lam*, as the dance originated out of happiness and satisfaction. Sangkhuma, p.30

hands together to show their enthusiasm and dedication to their cause; with the increasing boldness, the sound they accompanied to their form of worship also increased. This form of dance was done while sitting or standing, it did not require space, and the level of intensity on the part of dedication bore a considerable extent and thus, also the meaning it entailed.

Shaking Hands and Body⁸² (*Khurh Lam*):- The whole body shook willingly or unwillingly - creating a focal point among the worshippers claiming to possess more spiritual gifts than the others if willingly and a display of spiritual control and anointment if it happened unwillingly. It could also be generated out of contrition seeking general approval of personal status arising out of emotional or psychological insecurity from the daily events of social life. Generally, this form of dancing was interpreted as a sign conveying a wake-up call from the slumber of sinful life or breaking down of the existing system prevailing in that particular time frame. It appeared after the 1919 revival.

Somersault (*Bingbilet*):- Tumbling head over the heels (the whole body turned forward to full revolution along the ground) as dance types, arrived at the scenes of dancing during the revival. It required more spaces than the usual way of previous dances, traversing the whole area or a certain area while singing. It was supposed to signify disunity and disagreement in the church.

Back-slide Dance (*Hnungtawlh Lam*):- Moving a person's body backward among the crowds who also danced inside the church. The person who was moving backward did not necessarily involve among the dancers, and he or she walked in the church or the streets. It was supposed to indicate the degradation or worsening of spiritual life.⁸³

⁸² Sangkhuma called *Khurh Lam*, as the involuntary convulsion or shaking appeared mostly. Sangkhuma, p.31

⁸³ Sangkhuma, p.37

Bending Knee Dance (*Khupsuk Lam*):- It appeared after 1935; the dancer suddenly bend the knee as of stumbling into something; it was involuntary and almost like a spasm of the ligaments around the knee.⁸⁴

Three-step dance (*Pen Thum Lam*):- A mix of man and women stood together making two lines, facing each other and with the beatings of the drum they stepped three to and fro; it appeared after 1940.⁸⁵

Rock Dance:- Rock songs were used to partake in the inebriated mood for worldly pleasures. Those dances of shaking one's body to the rhythm of rock songs were seen inside the sacred space of church especially in the form of dancing. It was witnessed after 1966.⁸⁶

Disco Dance:- It appeared during the revival of 1984. Violent shaking of the head, convulsive jumping, sensational swing of buttock, limping, and shrieking were popular.⁸⁷

Shouting (*Ring Taka Au*): Chanting aloud - 'Halleluiah', 'Halleluiah Amen', 'Amen' among the crowds or alone. "*Hnehna chu Lalpa ta a ni*" (Victory belongs to God), *Khawvel a tawp dawn* (The end of the world is near), *Inpeih rawh* (be ready), *Tun hi hun hnuhnung a ni* (This is last chance to repent), etc., were heard while a person was in the state of deep trances or ecstasy due to the anointment of the Holy Spirit. It was prevalent after 1994.

Circular dance (*Lam kual*): The most visible manifestation of spiritual upheaval in a church till today is circular dance. All the dancers moved anti-clockwise making a circle and the centre space was mostly occupied by ecstatic dancers and trances. It appeared after 1950.⁸⁸ As they were circling, the dancer could wave hands, clapped,

⁸⁴ Sangkhuma, p.32

⁸⁵ Sangkhuma, p.33

⁸⁶ Sangkhuma, p.35

⁸⁷ Sangkhuma, p.36

⁸⁸ Sangkhuma, p.34

turned, or jumped depending on his enthusiasm; but more movements usually indicated the depth of a person's submission and dedication.

Rolling (*Lum*), Quaking (*Khur*) or Trembling, and Stripper dance or belly dance (it appeared in the last revival mentioned i.e., 2015; the dancers claimed that they were encouraging the drum-beaters) were also known and prevalent. Unknown tongues and swooning were seen from the fourth revival till today.

For the Mizos, dances and singing songs were inseparable. Traditionally, singing was accompanied by a beating drum and horns which was completed by drinking *zu*, local beer. The rhythmic beat and loudness of the singing and the number of repetitions of a certain song indicated the intensity of spiritual satisfaction which was mostly contained inside the church building. The dancing space, reserved in the churches of Mizo lies in the centre of the church surrounded by pews. Most of the dancers were women and undergraduate and it could imply an intention to get recognition and approval from the community where it was acted.⁸⁹

3.5. *Theological Growth*

The traditional belief system and its paraphernalia, situated in the crux of the socio-political and cultural life of Mizos were challenged, and let down to the side. Colonialism was felt and opposed. The 'new' faith needs to be resilient, durable, and rooted. Mizo converts were expected to be able to carry their candle of faith into the 'darkness'. Growth in theology was smooth and fast. It helped the growth in number, it enriched and strengthened the spirituality, it provided the required confirmation while it also generated a deeper sense of personal faith which eventually culminated in the stage

⁸⁹ 'Hmun serh thianghlina lamchhuah hi midang pawmpuina beiseina atanga chhuak a ni thei a, Chunglam tirhchhuah ni ngei sela tih erawh duhawm ber a ni fo ang. A ruka thalai leh tleirawlte lam chak satliah ten remchang an lakna pawh a ni thei tho bawk.' Lalthasanga, 'Lamtual Ka Thlir A', *Vanglaini* (Mizo Daily Newspaper), May 14 2015, p.6

of ‘unacceptable’ by other believers or the institution of the church. Theological growth was accelerated by the availability of biblical text in Mizo vernacular.

The British and Foreign Bible Society, London printed the first books of the Mizo/Lushai Bible such as *The Gospel According to Luke*, *The Gospel According to John* in 1898, and *The Acts of the Apostles* in 1899. *The Gospel of Luke* arrived first by post in June 1899 followed by *The Gospel of John* and *The Acts of the Apostles*. According to the Bible Society records, the first complete Mizo New Testament was published by the Calcutta Auxiliary of the British and Foreign Bible Society in June 1916 in which 1000 copies were printed at Calcutta. It was reprinted in July the same year, in December 1917 and also in 1919 which was title *Kan Lalpa Leh Chhandamtu Isua Krista Thuthlung Thar* with the English title below which reads, *The New Testament of our Lord and Saviour Jesus Christ*.⁹⁰ The second edition with few references was published in 1926, the third edition in 1931, and the fourth edition in 1937. The fifth edition was probably published in 1941, and the sixth edition in 1950 with 10,000 copies. In the earlier editions, the translators found it difficult to find the proper Mizo renderings for some keywords. For instance, “God” was translated as “*Jihova*,” and “circumcision” as “*peritem*” which were later more conveniently changed to “*Pathian*” and “*serhtan*” respectively. There were also some misspelled Mizo words that were rectified in the later editions. For example, in all the earlier editions, the letters “sh” were used instead of the more appropriate “s” usage, and the letter “h” was almost always omitted in the middle and at the end of the words even where it was supposed to be there.

The Bible Society compiled the Mizo Old Testament and the sixth edition of the Mizo New Testament (1950) into a single volume and printed the first Mizo Bible in 1959. This Bible measures 21 cms in thickness. The Old Testament comprised of 913 pages and the New Testament 419 pages. In the beginning, 5,000 copies were printed and a single copy cost Rs 5/- (five rupees). One had to procure permits from the

⁹⁰ <https://mizo.bible/history-of-the-translation/> (Accessed on 02/02/2020)

missionaries and church officials for the purchase of the translated Holy Bible.⁹¹ When the BMS missionaries in the South, such as Rev. Carter and Rev. Raper returned to England they also printed some copies there, and in 1963 additional 5,000 copies were printed in India. In preparing the first Mizo Bible, the translators based their translation mainly on the Revised Version (1885), and even the verse, chapter, and paragraph divisions were based on this English version. However, for the English text, the translators were given freedom even to make use of the King James Version (1611). It appears that as a method of translation basically, the translators were trying their level best to maintain “literal (word to word) translation,” however, it is most probable that the translators in the North emphasized on faithfulness to the English text whereas the translators in the South were concerned more on how the text is rendered into a fine Mizo language.⁹² This Mizo Bible is known as ‘Old Version’ and it had been revised in 1979, 2011, 2013, and 2017⁹³ to be called ‘Mizo Common Language’ version. Meanwhile, in 2015, PC Biaksiana published his translation called ‘Parallel Bible’.⁹⁴

Rinna (Faith): At the beginning of Mizo Christianity, everyone was saved from the evil spirits in a very simple way – just by giving their names to the missionaries or local Christian workers. Name is concomitant to personal identity and a distinct trait of a person. Enrolments to the Christian record showed affiliation and subscription which directed to the commencement of a new way of life entailing protection from evil spirits and status in recognition. Thus, ‘faith’ was enough in the early part of Mizo Christian history to be atoned.

Rinna Avanga Chhandamna (Salvation): Mizo belief system did not contain punishment for eternity like ‘Hell’ in the Christian religion. With the introduction of Christianity, the metaphysical thinking of Mizo began to transform. They did not hear Jesus Christ, nor the need for salvation. When few of the Mizos got baptised to the ‘sa’

⁹¹ Hniarvunga, an interview, at Ramthar Lunglei, 12 September 2016

⁹² <https://mizo.bible/history-of-the-translation/> (Accessed on 02/02/2020)

⁹³ <https://mizoramimages.com/mizo-bible-lehlin-chanchin-laltanpuia-ngente/> (Accessed on 02/02/2020)

⁹⁴ *Pathian Lehkhabu*, (Mizo-English Parallel), New Delhi, F Kapsanga & Sons with Bible for the World, 2015

of Jesus, the reason said was that Jesus defeated the ‘*Huai(s)*’ and *Huai* did not dare to disturb Jesus's followers. As the first revival came, Mizos who already baptised into Christian religion discussed salvation through the blood of Jesus Christ.⁹⁵ But soon after, ‘salvation’ by faith arrived in the midst of early believers that they did not understand what and why ‘salvation’ was needed. They heard and accepted that Jesus Christ saved them from the hands of ‘*Huai*’. But the necessity of being ‘saved’ and how to acquire it confused the minds of early converts. This problem was solved by means of explanations and discussions using and learning the available Biblical texts which the missionaries and local workers diligently helped.

Baptisma (Baptism): The outward manifestation of acceptance was ritualised by doing full immersion of a ‘believers’ body or a sprinkling of water to the parts of a person’s body. The authenticity of the act, the method of representation for the realisation of certainty was questioned in the domain of ‘new’ religion.

Khawngaihna avanga Chhandam (Salvation by grace): Being saved through faith alone was questioned again after the scripture was mentioning that ‘grace’ was the main reason for atonement for man’s sinful ways.

Chhandam nih inhriatna⁹⁶ (Self-assurance of being ‘saved’): If a person could not confidently assure himself that he or she was ‘saved’, his spiritual condition was not safe in the hands of God.

⁹⁵ Rev Lalsawma wrote that after Hlmpui of 1919 (third revival), Chhunga, Dengkawnga and Zova decided to search happiness and contentment lasting for a lifetime in 1925 at the cave of Dardah in NE Khawdungsei. After they received assurance through the faith, it was popularised in the eastern parts of the region. Lalsawma, ‘Khawdungsei Theology’, *Zirna Centenary Souvenir* (1908-2008), Aizawl, NE Khawdungsei YMA, 2008, p.203

⁹⁶ “2000 vel atangin Rohmingliana zirtirna TMEF hi heng lai velah a rawn lar chho va. Ani zirtirna hi chu thuthlung dang vak a ni lo va. Bible thu hmang ve tho va zirtirna a nih avangin kan Kohhran mi pangngai pawhin tui pui an tam mai. Kohhran chhuahsan lem lova tui pui theih tak mai a ni a. Sual thu-ah kan Kohhran Thurin nen a inhne rem chiah si lo va. Kohhrana mi rinawm tak ni chungin an pawm tho va. A lo chhuah tirh chuan Kohhran atanga inhnawhchhuah hialte pawh a awm a. Tunah chuan chutiang em chu a awm ta lo. Eng pawh ni se, he zirtirna hi Pathian thu a nih loh chuan engtikah emaw chuan a rem hun a awm mai dawn a. Pathian thu a nih chuan dodal a sawt chuang lo vang (TT 5: 38,39). (RUANTLANG KOHHRAN CHANCHIN: R Sangkhuma, Ruantlang (Saturday, 9

Simna (Repentance): ‘Repentance must be originated from the Holy Spirit and be accomplished with the Holy Spirit and applied to daily lives for the good of others’. Social moral degradations and moral corruptions were the main reason for popularising this topic.

Chaw nghei Tawngtai (Fasting): It was applied to get more spiritual accompaniment, to have more assurance, to seek divine ordination, to find reality in a certain situation, to express dedications and sacrifice, to have a spiritual quest and many other trivial matters in relation to a person’s faith. It was done alone, with friends, or in groups and the duration and place differed to personal choice. It was also done for the preparation of individual spirit for certain spiritually-connected activities.

Piantharna⁹⁷ (Born Again): ‘A person must be born again’ to gain access to Heaven. Faith, grace, and salvation: acceptance, renunciation, and an act of believing were belied by this theology so far that none of it must be rejected while keeping all did not suffice for the Heaven’s Gate. Jesus told Nicodemus (Gospel of John 3:3,5,7) to be born again in water and spirit. This theology created confusion for many believers.⁹⁸

September 2017, <http://ruantlang.blogspot.com/2017/09/ruantlang-kohhran-chanchin.html> accessed on 04/02/2020 1400 Hrs) ”

⁹⁷ Kum 1964 velah Pianthar Harhna in par a chhuang hman a, Pathian hnathawh ropui tak chu Rambuai 1966 lo thlen hmam Thalai rual zingah thleng lose, rambuai pawh kha kan tuar nasa lovang tih a sawi theih loh a ni. Kum 1960 vel lai a pianthar harhna thleng kha tam takin kan hriatphak a rinawm a, Kohhranhoah rah tha tam tak a chhuah lain thenkhatin an hrethiam chiah lo deuh va, mahse hun kal zel in Ringtu nunah nghehna a siamin tunah phei chuan Kohhranho in zirtirna pui ber a lo ni ta a ni. (Pianthar Harhna – the theology of born again had full blossom in 1964, it transformed drastically the mindset of the youths which greatly reduced the possibility of insurgency-related violence in the society. The theology was not accepted in the early period of its inception but had been proven useful to strengthen the foundation of the church.)

Also available from mizoramsynod.org (accessed on 01/01/2020)

⁹⁸ Dengkawnga, Darneihzova (Zova) and Zachhunga (Chhunga) were the celebrated believers to find answer of how to have ‘Pianthar Harhna’ from the long prayers and meditation through studying the available books and scripture at Dardah cave of NE Khawdungsei in 1924. It thus spread to others. Justification by faith was known to Lamzawl in 1927; to the Hmarchhak Presbytery of 1939 and 1940 at Ngopa, Khawlek and Vanbawng; to Phullen in 1945; to Luangpawng in 1946; to Saitual and Sihfa in 1949; to Lungpher and Buhban in 1953; and by 1975, all believers accepted. Lalruali, *Zoram Hmarchhak Harhna Chanchin*, Aizawl, Synod Literature & Publication Board, 1997, p.35, 37, 42, 44, 47, 50, 54, 64, 107.

Khurbing⁹⁹ (Spiritual intimacy): It happened to high revivalists when spiritual nurturing and complacency for a person – male or female, married or unmarried had to be done with proximity for a considerable period. It usually occurred between the opposite sex. The duration required to fulfil the need or thirst could not be specified. In the north-eastern region, it was considered the work of evil.¹⁰⁰

Zawlnei (Prophet or Prophetess): A person who claimed to possess psychic ability to know the future of a person, certain events, and circumstances. It was known from the second revival. The literal word ‘*zawlnei*’ was known to the Mizos before Christianity, they were a ‘medium’ for the *Huai(s)*.

Thlaraumi (Spiritualist): A ‘believer’ was said to be ‘spiritualist’ if he or she was immensely participating in the church activities, dancing in trances, fasting numerous times, observes spirit-oriented regimentations and follow strict Christian ethics and morality. Having all the mentioned traits did not necessarily mean the state of being ‘*thlaraumi*’ and a single line of traits could label a person for acquiring it, as the meaning could differ from spaces and time, conditions and expectation about the depth of theological knowledge and the participation of the community.

Tawngtai dam theihna: Healing through prayer was known to Mizos in which any kind of disease was prayed for its cure. Divine interference for the remedy of sickness and pain through fervent prayers was witnessed. A person who possessed this ability claimed it was a gift from God and claimed to be able to know the medicinal treatment for the sickness which may require using of medically-inappropriate items like giving away personal belongings. Not only confining to the power of healing, these persons were also consulted for any kind of trivial matters concerning human life even to find lost animals or persons.

⁹⁹ *Khurbing* was also known as ‘*Mihlim Inhmangaih*’, an intimate relationship (as happen upon lovers) but to the high spiritualists. Vanlalchhuanga, *An Zirtirrate*, p.148

¹⁰⁰ Lalruali, *Zoram Hmarchhak Harhna Chanchin*, Aizawl, Synod Literature & Publication Board, 1997, p.130

Hrilhlawkna: Prophecy had been known to happen to Saikhuma, Chawngkhupa, and Pastor Chhawna till now. There was a time when prophecy, other than biblical text, was not welcomed. But with the enthusiasm grew, especially during the revival period, the person claimed to have prophecy, visions and messages from God grew.

Tawngtaia thil hriat theihna: Certain persons claimed to know and find through prayer, with the help of the Divine, the difficult matters concerning daily lives of a person and community.

Sum leh pai, leh ran talha Pathian Chawimawi (Feasting for Glorification): When a person joyfully eager to glorify God by feasting or contributing a certain amount of money or other resources, he did honour it by fulfilling the desired action. His conscience to do the deeds was supposedly aroused by Holy Spirit and thus enjoyed by the public directly (by food) or indirectly (by money contributed).

Bethel tawngtai (Praying in seclusion): It was known after 1989¹⁰¹ where prayer was done in seclusion by a person or group. It was mostly done under organised programmes for the group while personal routines and opportunities were not.

Chanchintha puandarh (Propagation of the Gospel): Dissemination of the gospel throughout the lands and sea had been the last command of Jesus before he ascends to heaven. This message and the responsibility had been sincerely bore by the Mizos and led every believer to roam about to every place they could, propagating and showing to men and women of different tribes and clans.

3.6. *New Denominations*

Roman Catholic: Thangphunga was known as the prominent man behind the formation of this church and it started in Mizoram since 1925.¹⁰² In 1922, Aichhunga

¹⁰¹ Lalhmingliana and his friends who had ministry in Burma arrived to Aizawl in 1989. Their message was submission and obedience to God (*Tlawmna nun*), they prepared Bethel camp in the forest and prayed. Lalruali, *Zoram Hmarchak Harhna*, p.121

who studied in Shillong brought the catechism and canonical books of Roman Catholic. Interested, Thangphunga, Laltura, and Chhunruma prepared the ground to start a new church. Rev. Fr. Baulay CSC came to Aizawl on 28 November 1925 and initiated the beginning of Roman Catholicism. JF Laldailova and Mary Teresa Lalbiakthangi were the first to receive the blessings of baptism. The first building for worship was erected at Kulikawn in 1926. The existing missions hindered the growth and administration till 1947 and after that with the permission of Assam Governor, Fr. George Breen CSC and Bro. Gilbert CSC arrived to become the first missionaries of Roman Catholic. Rev Alex Sanglura SDB became the first Mizo to attain and ordained for priesthood in 1966.¹⁰³

“The Diocese of Silchar was made up of the district of Cachar, Hailkandi and Karimganj of Assam State, the entire states of Tripura and Mizoram. The Diocese was bounded on the west by Bangladesh while the Northern extremity wedges into the segment of a circle which touches from the east Khasi Hills of Meghalaya to the Northern Cachar State, on the Southern section the Chin Hills of Myanmar; on the South, the northern extremity of Arakan district of Myanmar. This ecclesiastical unit was established as the Prefecture Apostolic of Haflong by an Apostolic Brief *'Fit Numquam'*, dated January 17, 1952, and entrusted to the Holy Cross Fathers of the Canadian Province. By an Apostolic Constitution of Pope Paul VI *'Omnium Sollicitudo'* dated June 26, 1969, the Prefecture of Haflong was raised to the status of Diocese with the Episcopal See at Silchar. In December 1983, the northern Cachar Hills district was detached from the Diocese of Silchar and joined to the new Diocese of Diphu. On 7th February 1996, the entire state of Tripura was cut off from the Diocese of Silchar thereby forming the new diocese of Agartala, in which Rev Fr Lumen Monteiro CSC was appointed as its first bishop. His Episcopal Ordination and Installation took place at Agartala on May 26, 1996. The remaining portion of Silchar Diocese comprises at present the districts of Cachar, Hailakandi, and Karimganj of Assam and the entire

¹⁰² https://archive.org/stream/in.ernet.dli.2015.467466/2015.467466.Mizo-Kohhran_djvu.txt (accessed on 31/01/20)

¹⁰³ Major Lalramliana, *Tute Nge Kan Nih?*, Aizawl, Territorial Headquarters, The Salvation Army, 2005, pp.77-78

state of Mizoram. By the division of Silchar Diocese on Feb. 7, 1996, the See of Silchar was transferred to Aizawl. On May 26, 2000, Apostolic See, by Decree No. 2520/00, suspended Bishop Denzil's canonical faculties because of ill health and appointed Bishop Lumen Monteiro CSC, the Bishop of Agartala as Apostolic Administrator *Sede Plena et ad nutum Sancte Sedis*. On November 7, 2001, the Holy See appointed Very Rev Fr Stephen Rotluanga CSC, as Bishop of Aizawl; and his Episcopal Ordination took place on February 2, 2002. His is the first Mizo to be raised to the dignity of Episcopal.”¹⁰⁴ Roman Catholic church invested its resources for the public in different ways.¹⁰⁵

Salvation Army: Kawlkhuma¹⁰⁶ started Salvation Army on 26 April 1917¹⁰⁷ On 7 February 1915, Kawlkhuma and his 13 radical adherents had their first meeting; after they were compelled to leave the church on account of having a different opinion (no intoxication of any kind and stipulated apparel, disciplined life) for the living standard of

¹⁰⁴ <https://www.apostolicnunciatureindia.com/DiocesesofIndiaDispFull.aspx?DID=193> (accessed on 31/01/2020); <http://www.aizawldioocese.org/DioocesePage.php?id=2&title=Brief-History-of-Aizawl-Dioocese> (accessed on 31/01/20)

¹⁰⁵ Orphanages : 02
 Social Centres : 04
 Religious Formation Houses : 02
 Dispensaries / Clinics / Health Centres : 07
 De-addiction Centre : 03
 Presses & Media Centres : 02
 Professional Colleges : 02
 Parallel Colleges : 05
 Higher Secondary / Junior Colleges : 03
 High Schools : 20
 Upper Primary Schools : 16
 Lower Primary Schools : 06
 Nurseries / Pre-Primary Schools : 28

(Source: <https://www.apostolicnunciatureindia.com/DiocesesofIndiaDispFull.aspx?DID=193> accessed on 31/01/20)

¹⁰⁶ He was the son of Chhimthangvunga and Kawlchhingpuii of Lungtian village, born on November 1889. Passed Middle English in 1908 and studied compounder; worked under Dr Peter Fraser who informed him of Salvation Army, and later went to meet the officials at Simla with the sponsor of Vanhlira (of Sairang). He died on 16 April 1971. VL Hruaia, *Lalkaithanga leh Zoram Sipai Pawl*, Aizawl, Lengchhawn Press, 1997, p.46-48, 250

¹⁰⁷ https://archive.org/stream/in.ernet.dli.2015.467466/2015.467466.Mizo-Kohhran_djvu.txt (accessed on 31/01/20)

a Christians.¹⁰⁸ “Back in the early twentieth century Kawlkhuma and a few close associates started a movement in their peculiar fashion which is much like The Salvation Army. On 16 May 1916, Kawlkhuma and Chalchhuna went in search of The Salvation Army, which they heard from one Mizo gentleman. They reached Simla, the summer headquarters of Commissioner Frederick de Latour Tucker, the leader of The Army in India in those days. On 15 June 1916, Chalchhuna died there, but Kawlkhuma entered Officers Training College and went back to Aizawl as a full-fledged officer. He reached Aizawl on 26th April 1917, the very same day hundreds of young Mizos, recruited to fight alongside the British in the First World War, were to depart from Aizawl. At the time young Mizos are being sent to fight in the World War, an officer of God’s Army commence his mission of recruiting soldiers to fight for the Lord of lords and King of kings. The day is marked as the Salvation Army Anniversary in Mizoram. He was then joined by his former associates who share his beliefs and practical Christian lifestyles. The Salvation Army India Eastern became a separate command on 1st June 1991 and became a territory in 1993.”¹⁰⁹ Sawleng village was the headquarters of Salvation in the initial period whose chief Thuamluaia permitted them to settle while other chiefs (Rohrenga, Khawzadala, and Lalsavunga of Sihphir, Khawruhlian, and Phaileng villages respectively) with the acquiescence of the Superintendent and the Welsh mission refrained from them on account of their new-found faith.¹¹⁰ The first meeting and rally were also held at Sawleng on 18-19 April 1919, having 52 members.¹¹¹ The General revoked the ministry of Salvation Army and were advised to return to the Presbyterian Church on 25 April 1923, but annual rally continued to be convened; negotiations followed on 3 September 1923, and on 5 October 1924, without success to any party.¹¹² It was re-affiliated to the outside authority on 13 January 1929.¹¹³

¹⁰⁸ Major Sangzuala, *A Century’s Voyage*, Vol.-I, Aizawl, L Ramkinlova, 2013, p. 1-2

¹⁰⁹ https://www.salvationarmy.org/iet/about_history (accessed on 31/01/20)

¹¹⁰ VL Hruaia, *Sipai Pawl*, p.49; Sangzuala, *A Century’s Voyage*, p.5

¹¹¹ VL Hruaia, p.59; Sangzuala, p. 8

¹¹² Sangzuala, p. 27, 29, 38

¹¹³ Sangzuala, p.45

Activities incorporated by the Salvation Army included serving the public domain through material means. Orphanages were set up and maintained; presently social service centres¹¹⁴ and educational institutions¹¹⁵ were under the Eastern Territorial Command.

¹¹⁴ SOCIAL SERVICE CENTRES (https://www.salvationarmy.org/iet/about_inst: accessed on 31/01/2020):-

Boys Home Mualvaiphei Manipur; Officer-in-Charge: Captain KH David Lalnunsanga
Boys Home, Silchar; Officer-in-Charge: Captain Emanuel Mahapatra, Captain Sunita Smith
Enna In (Boys Home) Kolasib; Officer-in-Charge: Major Chhuanliana; Assistant: Major H. Lalbiaksangi
Home for the Blind, Kolasib; Officer-in-Charge: Lieut. Melony V.L. Rinchhani
Hlimna In (Girls Home) Saitual; Officer-in-Charge: Lieut. Linda Lalrinawmi
Home for the Deaf & Dumb, Darjeeling; Officer-in-Charge: Captain Jerry Lalrozama, Captain J.K. Zarzosangi
Kawlkhuma Home (Boys Home) Lunglei; Officer-in-Charge: Major TC Thanga, Assistant : Major P.C. Lalmuanpuii
Mary Scott Home for the Blind, Kalimpong; Officer-in-Charge: Captain K. Vanlalsawmthanga, Assistant: Captain Zorammuani
Motherless Babies Home Tuikual 'S' Aizawl; Officer-in-Charge: Captain Lalmuanpuii Sailo
Motherless Babies Home Mualvaiphei, Manipur; Officer-in-Charge: Captain Rashi Naorem Chanu
Muanna In (Boys Home) Mualpui; Officer-in-Charge: Major Lalhriatpui, Assistant i/c; Major Lalhchuanmawii
Orphanage (Boys Home) Saiha; Officer-in-Charge: Captain Vanlalhlanga, Assistant : Captain Lalsangpuii Sailo
Beiseina In (Old Age Home) Serchhip; Officer-in-Charge : Major Lalzawmliana, Assistant : Major Zaihnnunpuii
Hmangaihna In (A.R.C) Chhiahtlang; Superintendent: Capt. Lalbiakzauva, Assistant: Capt. Dorothy Laldingzeli, Assistant: Major Laltlanlawmi
Community Health & Education Programme Guwahati; Project Coordinator: Major Lalthlamuani
Community Health Action Network (CHAN) Tuikual 'S' Aizawl; Prog. Director: Maj. Vanlaltluanga
Community Caring Programme (Manipur); Under the supervision of D.C
Mizoram Prayer Mountain Hangi Lunglen Tlang Zuangtui; Under THQ

¹¹⁵ EDUCATIONAL INSTITUTIONS (https://www.salvationarmy.org/iet/about_inst: accessed on 31/01/2020):-

Blue Mount English School, Tripura; Major F Rothanga (C.O Behliangchhip Corps)
Booth Tucker School, Thingkangphai; Under supervision of DHQ
C.T.H.S. School, Lamka – Manipur; Mrs. Lalthakungi, Principal
Catherine Booth Memorial School, Siliguri; Under supervision of C.O.
Integrated School, Kolasib; Headmaster: Lieut. Ronald V.L. Ruata,
Home for the Blind I/C Officer::Lieut. Melony V.L. Rinchhani
Hermon Junior School, Moreh; Capt. Ngurthangvunga (C.O Moreh Corps)
Modern English Higher Secondary School, Aizawl; Mr. F. Hmingthanauva, Principal
Saikot Middle School, Manipur; Capt. Laldinmawii (C.O Saikawt)
Willow Mount School, Durtlang; Capt. Ngurthansanga Sailo (C.O Durtlang Corps)

Seventh-Day Adventist: Miss Georgia Burrus arrived in Calcutta (India) on January 23, 1895,¹¹⁶ to be the first missionary of the Adventist. She married Luther J Burgess around 1903 and they worked fervently for their propaganda and arrived at Shillong (of the Assam area) in 1934¹¹⁷. They were replaced by American missionary couples, Pastor J.F. Ashlock and Pastor O.W. Lange arriving in 1935 and 1937 respectively.¹¹⁸ Lallianzuala Sailo, son of Lalhlinga, Hualtu Chief,¹¹⁹ was the first Mizo man who contacted the Seventh Day Adventist Church (and joined in 1941¹²⁰). He went to Shillong for study, from January to March 1942, he returned and taught the people of his new religion. While in Class X in 1942, he translated a book called *Kristian Thurinte* (Christian Doctrine) for Mizos, 500 copies were printed in Shillong and sold to Mizoram in the next vacation. He was accompanied by 25 Mizo students in the next year for study, including one girl, Ngurkungi Sailo, for the boarding school. Seven of them were baptized in 1944 at Assam Training School¹²¹ which was multiplied by hundreds in the following years. Pastor WG Lowry and his family arrived at Aizawl on December 13, 1949, which consolidated the church.¹²² With the permission of Mr. SN Barkataki, MA, ICS, District Superintendent during 1949-1951, the pastor's family began to settle at *Nisarih Tlang* (now known as Seventh-day Tlang), Aizawl, where Mrs. Lowry started English Medium School.¹²³

United Pentecostal Church: Zakamlova, an elder of Presbyterian Church,¹²⁴ felt that he could not contain himself with the Presbyterian Church norms and

¹¹⁶ Hrangsothe Darrikhuma, *Mizorama Adventist Kohhran Tobul*, Aizawl, Offset Art Printers, Mizo Conference of Seventh-day Adventist, 2008, p.17 (This book was translated from 'Origin of Adventism in Mizoram' by the author, and it was written in 1969)

¹¹⁷ Darrikhuma, *Adventist*, p.18

¹¹⁸ Darrikhuma, p.19-21

¹¹⁹ Darrikhuma, p.23

¹²⁰ Major Lalramliana, *Tute Nge Kan Nih?*, p.81

¹²¹ http://webcache.googleusercontent.com/search?q=cache:XgM1IWKjEK8J:shodhganga.inflibnet.ac.in/bitstream/10603/68379/8/08_chapter%25204.pdf+%&cd=22&hl=en&ct=clnk&gl=in (Accessed on 20/02/2020)

¹²² Darrikhuma, p.52

¹²³ Zaihmingthanga, p. 118

¹²⁴ Major Lalramliana, *Tute Nge Kan Nih?*, Aizawl, Territorial Headquarters, The Salvation Army, 2005, p. 84

disciplines; he left the church and was seeking to find a Pentecostal type of people. He met them and got baptised on January 26, 1949.¹²⁵ On February 19, 1950¹²⁶, “United Pentecostal Church (UPC) emerged as an offshoot of the great spiritual revival in the 1930s, which resulted in many highly Spiritualised Mizos seeking a more flexible church, particularly unsatisfied with the strictly Welsh-influenced system. Led by Zakamlova, a separate congregation was organised in Aizawl, but they lacked any denominational support. After several attempts to contact international missions, they established an "Apostolic Church" in 1948 with moral support from the Apostolic Church of Pentecost in the United States. The first church was opened at Lungleng (Vawkzawn) village in October. However, Zakamlova knew the need to get full affiliation, so that he contacted Pentecostal Assemblies of the World worker Roxie A.R. Telie Dover, who was stationed at Bhagalpur. Upon invitation Dover visited Aizawl on 16 January 1949. Learning their enthusiasm and doctrinal inclination, Dover suggested them to join UPC. After getting government permission Rev E.L. Scism inaugurated UPC on 19 February 1950. This day is officially accepted as the day of the United Pentecostal Church originated in Mizoram.”¹²⁷ “The United Pentecostal Church of North East India (UPC-NEI) is a religious denomination of Christian belief based on the doctrine of the Oneness of God and salvation through the Baptism of Water and the Holy Spirit (John 3:3, Acts 2:38). It is a North East India unit of the global United Pentecostal Church International (UPCI). It came into existence with its own organizational and administrative structure following its registration as United Pentecostal Church of North East India under "The Society Registration Act XXI of 1860" with the Registrar of Firms & Societies, Government of Assam through Registration No. 100 dated 26th March 1969.”¹²⁸ “Years and years by the grace of God, United Pentecostal Church of North East India was moving on. Unfortunately, the

¹²⁵ Zaihmingthanga, p.63

¹²⁶ https://archive.org/stream/in.ernet.dli.2015.467466/2015.467466.Mizo-Kohhran_djvu.txt (Accessed on 31/01/20), <http://www.upcmizoram.org/> (Accessed on 31/01/2020), <http://upcnei.org/> (Accessed on 31/01/2020)

¹²⁷ <http://www.upcmizoram.org/> (Accessed on 31/01/2020)

¹²⁸ <http://upcnei.org/> (Accessed on 31/01/2020)

system starts leaning towards the world which cannot be tolerated by masses. This led to the re-establishment of the **United Pentecostal Church of Mizoram** (UPC- Mizoram) opening its office on April 1, 1995, back to the previous rules and regulations as on 1950 followed by the foremost Apostles.”¹²⁹ The court case was filed by UPC (NEI) against UPC (Mizoram); after UPC (Mizoram) registered herself into Societies Registration Act 1860 on December 22, 1995, leading to the irreconcilable bifurcation of the Church.¹³⁰ The main features of UPC in Mizoram were Unitarian godhood, immersion on Baptism, and unknown tongues.¹³¹

Fundamental Baptist Church: A combination of the northern Fundamental Baptist Church and southern Fundamental Independent Baptist Church led to a structured and well-functioned church since 1994 under the co-ordination of Assembly Chairman, Assembly Chairman (Elect), two Executive Secretary (one dealing with administration and other dealing with Education and Mission) Assembly Treasurer, Assembly Finance Secretary, and Assembly Statistician. It has headquarters at Ramthar Veng, Aizawl.

Since 1974, salvation by the grace of God was known by believers and it created confusion for many believers. Those who accepted the holy work of grace in achieving salvation happily spread the message to others while the same joyful news saddened the general masses. Friction did occur and gradually intensified. On March 10, 1982, four ordained elders¹³² with 120 lay members were expelled by Khawzawl Presbyterian Church Committee not to participate in worship activities. They implored to retain their membership at the church which abruptly escalated to the full termination of membership. New ‘Evangelical Church’ was formed under the leadership of Rev. Chanchinmawia who championed salvation by grace.

¹²⁹ <http://www.upcmizoram.org/> (Accessed on 31/01/20)

¹³⁰ <http://zozamweeklynews.blogspot.com/2011/08/upc-nei-vrs-upc-mizoram.html> (Accessed on 31/01/2020): *Zozam Weekly*, August 16 2011,

¹³¹ Lalramliana, *Tute Nge Kan Nih?*, p.85

¹³² “They were Upa Sawivela, Upa Saikhuma, Upa Rokima, and Upa Vawmdenga,” Rev. R Lalsawmliana, *Unpublished Office Document*, Ramthar Veng, Aizawl, Fundamental Baptist Churches Association of Mizoram,

A convention was held at Khawzawl in the next year i.e., January 28-30, 1983 where all the believers of grace for salvation were gathered including three persons from Ramthar Veng, Presbyterian Church, Aizawl¹³³. These persons were immediately noticed by the local Church committee and a penalty was given by removing their names from membership lists of the Church. The repercussion was seen in the formation of 'Evangelical Baptist Church' on 8 February 1983 which was readily merged with the main root church under the name of the latter. Later in the year, a new church was set up in Kolasib where the second convention was held – the Assembly – which renamed the church into 'Fundamental Baptist Church' for the sake of convenience and partnership to other denominations. Before it was known to the northern churches, salvation by grace was talked in the southern churches of Baptist area. F Lalhrima, the son of Cherhlun Chief, heralded that man's righteousness alone could not fulfil salvation; it comes through the grace of God. People listened to him and they formed 'Independent Church of India' in 1960 at Lunglei, Zotlang and it was started as a separate church in Cherhlun in the next year. The new church employed Mr. F Lalhrima, as Pastor since their inception. The new church was renamed twice, first into 'Fundamental Baptist Church' in 1972 and 'Fundamental Independent Baptist Church' which remain used till the merge in 1994.

The new church retained the registration¹³⁴ of the northern church. A local church is the smallest unit of the congregation under a local committee consisting of elders '*Puipate*'¹³⁵ and elected members. Pastors looked after several churches, and churches under a Pastorate convene yearly. The district consisted of more than three pastorates under the supervision of District Superintendent, whose tenure was three years. District convention is held once a year. 'General Assembly' was the highest court

¹³³ "K. Zaluta, C Lalbuanga, and PC Thanchhunga" Lalsawmliana, *Office Document*

¹³⁴ "Regd. No. SR 16 of 1984 under Societies Acts. XXI of 1860 in 1984". Mizoram Fundamental Baptist Kohhran, *Inkaihhruaina Dan leh Thurin 2012*, Aizawl, Mizoram Fundamental Baptist Churches Association of Mizoram, 2012, p.1

¹³⁵ *Puipa* is a term of five years; *Puipate* is plural form of *Puipa*. Baptist Kohhran, *Dan leh Thurin*, p.9

of the church having separate 8 Committees and 4 Boards.¹³⁶ The church was strengthened by *Central Thalai Pawl* (the top in the structure of a combination of local youth fellowship which was formed in every pastorate) and *Central Hmeichhe Pawl* (the apex of the structure of women fellowship likes that of the Youth Fellowship). The church could have join ministry with any denomination of Christianity which was registered and constitutionally administered¹³⁷. Interestingly, the constitution dictated sponsorship rules for any theologian students¹³⁸ where almost all necessities were burdened to the Church. Every local church communed at Saturday night, Sunday morning, and Sunday night; any other worship services had been called according to need and conveniences. 'KERUGMA',¹³⁹ a monthly magazine was officially published, to consolidate and to spread any kind of information required for the local members.

Lairam Isua Krista Baptist Kohhran (LIKBK): Before the coming of a Christian missionary to Mizoram, the natives, especially southernmost tribes of Mizoram known as Lai tribes inhabited the area where they had their belief system; a form of belief system in which they believe to receive blessing and well-being of the people from it. J.H Lorrain and F.W Savidge travelled to study the Lai tribes witnessed the sacrificial practice of *Khuahrum* where they were not allowed to cross the place nor allowing them to halt at the village; and the place is said to be present Lungtian. It was said that *Sangau* is the name taken from the head of the evil spirit of Phawngpui Tlang (Blue Mountain). Pu Buanga said 'The Lais believed in their traditional belief system without fear and they love their god, if we could convert them into Christian they would become a true believer'. Later on, Lushai workers and pastors tried to convert them to Christianity among the Lais and failed. They remarked, "It will be easier to hollowed-out the entire *Phawngpui Tlang* than converting them". On 26 September 1907, Mr & Mrs. R.A. Lorrain reached Serkawr and launched Lakher Pioneer Mission to spread

¹³⁶ Baptist Kohhran, p.28

¹³⁷ Baptist Kohhran, p.67

¹³⁸ Baptist Kohhran, p.50

¹³⁹ Postal Regd. No. MZR/47/2009-2011. RNI 40815/84; kerugma2013@gmail.com:
infofbcamizoram@gmail.com

Christianity among the Mara tribes. While most of the villages around Phawngpui Area were under the supervision of Baptist mission, Lai villages of Lungzarhtum and Niawhtlang were under their (Lakher Pioneer mission's) supervision. This created a lot of confusion and problem among the Lai villages where they could not understand Mara languages as all church activity was conducted in Mara dialect. At the same time, for these two villages, an additional Mizo book was made to understand for both parties. Whenever convention was conducted, the Lai representatives did not understand the speech delivered and which in turn intensified a feeling of identity and separation in which they would run their church activity and assemblies, in their dialect. In 1958, Presbytery was convened at Sebawngpui village and Lai delegates were Pastor Hengkung and Upa Cheuchina. In the meantime, Pawi-Lakher Regional Council was created which then boosted the Lai villages within Phawngpui range to establish their church, maintained by their people. A committee was called at RBT Latum of Bualpui 'NG' from the villages of Phawngpui range and the agenda was to discuss the creation of specific church for Lairam, land of the Lais. In May 1971, Lairam Baptist Church was started at Bualpui'NG'. Later, it was changed to Isua Krista Kohhran. In 1985, to extend their mission new office was set up and launched at Lawngtlai. In 1999, *Lairam Baptist Kohhran* and *Isua Krista Kohhran* were merged and came to be known as *Lairam Isua Krista Baptist Kohhran* (LIKBK).¹⁴⁰

Independent Church of India (ICI): In Mizoram, it was found inside the Sinlung Development Council, and sparsely distributed to other districts. The Independent Church of India was founded by Watkin R. Roberts, a Welsh Presbyterian missionary on February 5, 1910, at Senvon village in the southern part of Manipur state, India. Since its inception, it was an indigenous, self-supporting, self-propagating, and self-governing evangelical church. Its secretariat was located at Sielmat, Churachandpur, Manipur, India. The Independent Church of India was Presbyterian in form and organisation with reformed faith. The church statement of faith was incorporated in its constitution. The Independent Church of India was a member of the Evangelical

¹⁴⁰ Rev EF Sangchem, Interviewed by Lalchhuanpuia, L4 Lawngtlai, 20/02/2020

Fellowship of India (EFI) which is affiliated to the Evangelical Fellowship of Asia (EFA).¹⁴¹ Rev. D Roulngul wrote that it becomes fully independent from April 1930 where Lalnghinglova, Taisena, and Chawnga became the founding fathers who detached from North East India General Mission (NEIGM).¹⁴²

The General Assembly of the Independent Church of India was held annually and was the highest apex body of the church. The Assembly appoints a Moderator and Assembly Secretary for one year. Next to the General Assembly was the Executive Council of the Presbyteries and Mission Fields and met twice a year. The Secretariat Office was headed by the Executive Secretary assisted by a team of three full-time departmental Secretaries. The post of the Executive Secretary was three years and was elected by the General Assembly. The Executive Secretary was the administrator of the Church and consults with other Secretaries through the Secretariat Meetings. Each Presbytery Secretary was assisted by elected members of the Presbytery Standing Committee. The Independent Church of India has five main departments headed by one Secretary each as - the Department of Evangelism (Now Ministries), Department of Missions, Department of Christian Education, Department of Finance, and Department of Development.¹⁴³

Evangelical Free Church of India (EFCI): The church was dominated by Hmar tribe and existed mostly to the northern part of Mizoram, the history of EFCI runs as follows:- “We trace our roots to the year 1910 when the Welsh Missionary by the name of Watkin R. Roberts, visited the Hmar village of Senvon in the northeast Indian state of Manipur for only 5 days. The new Christian converts in Manipur were prohibited from building churches and taking collections for the pastors and preachers. Increasing restrictions imposed on them only increased the boldness they received from God to share their faith. Full freedom came with India’s Independence in 1947. Their

¹⁴¹ <https://www.ici.net.in/about.html> (Accessed on 18/02/2020)

¹⁴² Rev. D Roulngul, *The Advance of the Gospel (Part One)*, Churachandpur, Smarttech Offset Printers, 2009, p.120

¹⁴³ <https://www.ici.net.in/about.html> (Accessed on 18/02/2020)

leader, Mr. H. K. Bawichhuaka, was imprisoned in 1945 and 1946 for fighting for the freedom to worship God as Christians, and for his support of India's Freedom Movement. The Mission which Mr. Watkin Roberts founded was called the *Thado-Kuki Pioneer Mission*. This was later changed to *North East India General Mission (NEIGM)* to include all of northeast India in 1924. The NEIGM had its office in Lakhipur village, located in Cachar, Assam. Due to the early Christians' aspiration to spread the Gospel to Burma, it was renamed *Indo-Burma Pioneer Mission* in 1930. In 1958, under Rochunga Pudaite's leadership, the name of the Mission was changed to *Partnership Mission*. Then in 1972, with the fast growth in the number of local churches in India, the organization of these churches in its annual meeting adopted the name *Evangelical Free Church of India* to become a separate identity from the Mission, and Partnership Mission became the arm of the Church in India."¹⁴⁴

Congregational Church of India Maraland (CCIM): Lakher Pioneer Mission was started by RA Lorrain on September 27, 1907, became autonomous in 1961. In 1976, its name was changed from Mara Independent Evangelical Church into the Independent Church of Maraland to avoid the impression that church membership was restricted to Mara people. In 1989, the term "Independent" was removed and the administrative station was changed in the same year from Serkawr to Saiha. Controversy followed which eventually led to a split. The lesser group opposing the change of administrative station decided on June 9, 1989, to form the Congregational Church of India (Maraland).¹⁴⁵

¹⁴⁴ <http://efci.org.in/about/historical-background/> (accessed on 19/02/2020)

¹⁴⁵ **Statistical Data of Church (CCIM):**

Members total: 30327	Admitted to participate in the Lord's Supper: 17771	Baptised: 18295
Parishes(conventionally): 74	House Fellowships (Number of growing parishes): 4	
Ordained Clergy total: 29	Elders/Presbyters total: 567	Deacons total: 460
Missionaries total: 131		

Organizational structures -Local Church Committee, Pastorate Council, Presbytery Council, Assembly Council

<http://www.reformiert-online.net/adressen/detail.php?lg=eng&id=134> (accessed on 20/02/2020)

Evangelical Church of Maraland (ECM): The bigger section of the Independent Church of Maraland changed their name in 1989. The main reason for a shift from Serkawr to Saiha was the accessibility and growing importance of Saiha town.¹⁴⁶ Thus, the headquarters was located in Siaha. There was consensus to organised joined events between the Mara churches which indicate a sense of brotherhood since they traced their history to the same focal point. In 2018, Sunday School Children had join convention on 2 October.¹⁴⁷

Conclusion

Vanlalchhuanawma wrote, "The basic motivation to start new Christian groups was normally a desire to break with the western structure of the Church which sought to purge Christianity of as many distinctively Mizo elements as possible. But the pressure of the official church was too strong to stand against, without outside help. In the end, those indigenous movements were left with an option either to ally themselves with the other foreign denominational structures or to remain as small pockets of unorganized defectors. Hence arose the Salvation Army and the Roman Catholic Church ".¹⁴⁸

Though the dominant Church tried to suppress the other church from its inception period, all the measures taken to uproot the ideas seemed to be the validation of its (newly introduced denomination's) authenticity. The revivals in the region expressed a sense of freedom that the traditional custom received. No one dared to stand against the command of God which a person claim possessed. Thus, the interpretation could vary from a simple expression of the word of God to a personal agenda. Various upcoming Church claimed their originality partially or substantially from the opposition they received from the local existing church; persecution increased the number of sympathisers as well as strengthened the believer. Also, the defensive propaganda

¹⁴⁶ Zaihmingthanga, *History of Christianity*, p.257

¹⁴⁷ <https://www.zonet.in/mararama-kohhran-lian-pahnih-evangelical-church-of-maraland-leh-congregational-church-of-india-maraland-naupangten-vawiin-khan-kristian-naupang-pawl-ni-krizypa-hawti-py-an-hmang/> (Accessed on 21/02/2020)

¹⁴⁸ Vanlalchhuanawma, p.283

attracted the not-involving believers to know more, hence paving way directly or indirectly for the so-called aggressive ‘intruders’.

“Attention should be given to the Mizo concept of *Saphun* to understand socio-cultural transformation. In the olden days, the Mizos had a practice known as *Saphun* connoting to converts. It was when one left one’s kinsfolk and became part of the other clan who were considered superior and advantageous. It has been conjectured that the Mizos who were Christians had developed such mind-set, rejecting their old culture and mimicked the western lifestyle. They were indeed frightened of not being anglicized.”¹⁴⁹

“It is to be noted that Western theology itself perpetuated by the Missionaries was based on binarism. It was the missionaries who advocated the dichotomization of Christianity and heathenism. Such polarization, therefore, affected the new converts to suppress everything that pertained to their old life including old songs, old tunes, drinks, festivals, social dances, and entertainments. Anything that is unchristian was immediately recognized as harmful to the individual and the whole community. The culture that was not western was seen as un-Christian. The missionaries inculcated in the mind of the Mizos that the natives are “irrational, depraved (fallen), childlike, different; thus the European is rational, virtuous, mature, normal” (Edward Said 40).”¹⁵⁰

Language, the means of communication, and relationships could also be a reason for starting a new organisation. Young Mizo Association, YMA, (June 15, 1935) was relevant to the Lusei speaking groups, but Young Lai Association (YLA) was formed on September 23, 1974,¹⁵¹ in the Lai region and Mara Thyutlia Py (MTP) for the Mara in 1954. Likewise, the initiation of *Lairam Isua Krista Baptist Kohhran* was the result of the language barrier. Rules and regulations in the dominant institution were felt unproductive and limited. Moreover, personal freedom under the constitution of India was valid for everyone to choose faith. Though certain cases might arise on account of

¹⁴⁹ Ralte, p.57

¹⁵⁰ Ralte, p.57

¹⁵¹ F Lalhulh, in Sangau

frequent change of church affiliation, it was effective to the local level at most. Close-knit ties in the tribal community could rarely hinder personal volition and conscious mind to satisfy his emotional needs.

Traditionally instructed knowledge system was replaced by modern book-based knowledge. Changes were known and experienced, information of the outside world was provided by local magazines (government - *Mizo leh Vai Chanchinbu* since 1902, and religious - *Kristian Tlangau* since 1911), increase in numbers of schools and sectarian theology were inter-related. The availability and access to other information were relatively connected to personal and community ability to transform and to change the orientation or outlook. By looking at the transformation and enrichment of 'theology', Mizo Christian as a whole was eager to learn and interested in any kind of Bible-related theology and it was reflected in the creation of other churches in the land. 'Knowledge' of the outside world was necessitated by their renunciation of traditional customs – though partial, and the colonial administration which bends their knees to the ground – impressed labour and new political set up in placing the chiefs only as a means of acquiring the colonial wants. The material advancement which destroyed the traditional pride and dignity was not possible to overthrow within a single day. The entities which were used to subdue the independent-related pride and to surrender the court of the chiefs was retaliated. In the following chapter, it would be seen how the other means of retaliation were utilised and advantages were exploited.

CHAPTER 4

**THE HISTORY OF THE ORIGINS AND GROWTH OF
DIFFERENT SECTS IN MIZO CHRISTIANITY**

4.1. *Introduction*

In 1972, Dean Kelly published a book titled ‘*Why Conservative Churches are growing?*’ He catalogued three traits of the ideal-typical strict church – absolutism, conformity, and fanaticism – and contrasted three traits of the more lenient church – relativism, diversity, and dialogue. The strict church proclaimed an exclusive truth – a closed, comprehensive, and eternal doctrine. They demanded adherence to a distinctive faith, morality, and lifestyle. They condemned deviance, shunned dissenters, and repudiated outside world. They frequently embraced ‘eccentric traits,’ such as distinctive diet, dress, or speech, that invite ridicule, isolation, and persecution. Church strength depended largely on a single characteristic like ‘seriousness,’ ‘strictness,’ ‘costliness,’ and ‘bindingness’.¹ Laurence R. Iannaccone argued that strict demands ‘strengthen’ a church in three ways: they raised overall levels of commitment, they increased average rates of participation, and they enhanced the net benefits of membership.² In this chapter, we would explore whether ‘strictness,’ ‘costliness,’ and ‘bindingness’ were valid for the established churches in Mizoram.

The period of the study covers more than a century (1909-2010). Mizos had witnessed a drastic transformation in the country – money economy, society, worldview, lifestyle, law, democratic form of government, dresses, material culture, etc. Knowledge arrival and its impact could be seen in the decades of revivals. Traditional knowledge, subsistence level of the economy to warfare had been moved sideways; and a new form of statecraft come to the front which entailed subjective ideas about metaphysical thoughts. Bible translation work had been in progress and few could read. An influx of other commentaries and biblical stories could not be barred as long as the missionaries also expediently harnessed these books. Literate Mizos started to encounter many of these books and thus, filtering all the Christian literature for layman become impossible. After the Independence, the power and influence of the Welsh Mission and Baptist Mission were becoming insignificant

¹ Laurence R. Iannaccone, ‘Why Strict Churches Are Strong’, *American Journal of Sociology*, Vol. 99, No. 5 (Mar., 1994), The University of Chicago Press, p. 1182: Available from Jstor (accessed on 15-02-2020)

² Iannaccone, *American Journal of Sociology*, p. 1183

with the secularisation of the constitution, Mizo District Council in 1954 replaced the Lushai Hill District, Mizo National Front vied for independence from 1966, society was disturbed politically, Mizoram got the status of Union Territory in 1972, becoming a state in 1986, and the dominant churches celebrated Gospel Centenary in 1994.

Sectarian theology and its movement started from Khawliantlira who started to proclaim his vision from the second revival (1913) that the second coming of Jesus Christ already happened and a great serpent had been swallowing all the believers. All of his theological arguments were bluntly rejected by the existing church i.e., Presbyterian Church of India. But his message could not be suppressed by means of public statements and pamphlets distributed to the various localities. He could not stop conveying the messages that he claimed arriving from God. His visions and notes (letters) were gossiped to places around him culminating to instigate more audiences. The Second Coming of Jesus; Tlira and his cult believed that the Second Coming had already happened. *“And we are living in the millennium of judgment! Christ has already come to us in the form of a spirit. The rapture too has already happened, spiritually of course. We are all born sinners as a consequence of the transgression committed by Adam and Eve. But Christ has died and risen on our behalf for our sins, so we have all risen from the dead. The dead, on the other hand, are those that do not accept this gospel. Everything in the Bible is a metaphor. God is a spirit but came to us in the flesh. This spirit cannot be touch or seen. Jesus Christ simply means ‘chosen beforehand’ so the idea that he was born like human beings and crucified is wrong.”*³ The moment one wakes up to this true gospel constitutes the end of the world for that particular person. In October 1914, Khawliantlira was expelled from the church by Presbytery Assembly.⁴

A man from Champhai Tlangsam, who heralded the doom of Mizoram since 1978, and urging people to detach themselves from Church, from society, and familial ties, was Lalzawna, one of the persons who joined MNF movement and returned. He wrote a book titled *Zoram Exodus* which contained the elaborations of

³ Zaikima, p.35

⁴ Zaikima, p.xvii & 36

Mizo-Israel especially the tribe of Ephraim. He toured the northern part of Mizoram and invite believers to realise their 'sacred identity'. He condemned the church by saying that it was secretly joined hands with the 'Beast', and the observance of Sabbath was an imperative duty.⁵ The dispensation of the Father had gone, the dispensation of the son followed, when this dispensation was done, the father's dispensation would begin again and life would be restored as it was in the Garden of Eden. They believed that they were the prophesied preachers in Revelation chapter 11. The denominational churches were the women that Revelation talks about. And to be part of such churches was corrupting oneself with harlots.

Presently situated in Baktawng village, the believing community flocked together since 1950⁶ claimed to witness the new millennium. They called themselves *Lalpa Kohhran Thar* (The New Church of God). Khuangtuaha, Challianchana, and his son Zionghaka were the leaders of the group till today. Khuangtuaha and his 19 coteries were expelled from the church on 12 June 1942⁷ letting them continue their theology. Khuangtuaha was incarcerated by the government twice (in 1942 and 1943) and the church (making a statement against him leading to his expulsion from the Presbyterian church) which he did not retaliate.⁸ They made things up as they go along. They were mainly concerned with the inheritance of the Earth in the flesh. They believed that the Israelites had been abandoned by God and they were now God's newly chosen Israel. They did not believe in Jesus Christ as their saviour. They did not read the Bible and they had their hymns and songs.

4.2. *Sects in Mizo Christianity*

The numbers of sects in Mizoram varied to time. The transformation and modification as organised group required time. Also, many reasons lead to the formation and dissolution of sects among the Mizos.

4.2.1. KHAWLIANTLIRA

⁵ Vanlalchhuanga, pp. 92-93

⁶ VL Zaikima, *Tualto Kohhran: Lalpa Kohhran Thar*, Aizawl, Lengchhawn Press, 2011, p.88

⁷ Zaikima, *Lalpa Kohhran Thar*, p.22

⁸ VL Zaikima, *Tlira's Teachings and other Indigenous Faiths in Mizoram*, Aizawl, Lengchhawn Press, 2014, p.193

Tlira was the first known person who proclaimed ‘indigenised theology’ which was different from the existing church teachings. Born in 1876, Tlira was a son of Tleithanga, his clan name was Pawi (Chhunthang Airawn).⁹ Tlira’s father, Tleithanga was the son of the chief of Vawmhalkhung village in Myanmar. Tlira knew the Bible very well and could speak in English. He was employed in an Army camp of Aizawl where he washed the vessels of soldiers. He attended the Lower Primary School and completed the course.¹⁰ After completing his school he began to work as a teacher at the Lower Primary School at Biate in 1906 where he stayed for about five years. While at Biate Tlira married Chawngthluaii in 1909¹¹ and had three sons and a daughter – Vanhauha, Tlangsawiveli, Vansiamia, and Biaknghina.¹² He migrated to Lawihmun from Biate. From Lawihmun, he again migrated to Phaipui (Manipur) in 1947 and he died on 1 September 1951 at Kawnpui (Manipur).¹³

Tlira saw a vision on 2 March 1913 at Butpawla Veng, Lawihmun Church service, before preaching the word of God and while singing the song chosen by him ‘The rich and the destitute’.¹⁴ In this vision, he saw a big python with its mouth wide open resting on the sand beside the Tiau river. In his vision, he was inside the belly of the python and he was very afraid and prayed to Jesus to rescue him. The Python was reluctant to open its mouth. When he was still inside the belly of the python he saw other people approaching the python and fearing that they would also be swallowed, he desperately warned them to retreat but no one listened to him and they were all eventually swallowed by the python. In the vision, when the Saviour arrived, he was spat out of the belly of the python.¹⁵ Tlira interpreted his vision himself. The whole dream was symbolic. The Python or the large serpent was symbolic of the European Church and its teachings. The Python opening its mouth wide and the Mizos entering it one by one symbolised the process of Mizos getting attracted to the teaching of these churches and being completely consumed by them.

⁹ Zaikima, *Faiths in Mizoram*, p.78

¹⁰ Zaikima, p.80

¹¹ Zaikima, p.82

¹² Zaikima, p.87

¹³ Zaikima, p.89

¹⁴ Lalsawma, p. 63.

¹⁵ Zaikima, p.35

He meant that the innocent Mizos were being misled by the Church using its incorrect doctrines.¹⁶

Soon after the vision, Tlira declared his prophethood. He said, ‘Brethren, I am appointed to speak about the visit to dark land and the words of God in conformity with it but while we were singing a song (mass prayer) I was in a trance in spirit’. Then he narrated his vision but the people felt that it was the work of the devil who was spreading false reports against their God and left the congregation in a hurry. Tlira began to write down his vision since then.¹⁷ Most of the ideas of Tlira were contained in his vision book where he wrote down the vision he had, its interpretation, and other ideas that he wanted to propagate to the Mizo people. Then he began to preach his new faith. He moved around the hills of Mizoram. The people disbelieved him and was generally scorned by both the Christian and non-Christian Mizos.¹⁸ His teachings resulted in his expulsion from the Church in the Presbytery Assembly of 1914.¹⁹

Tlira viewed and called the Bible as full of parables.²⁰ Tlira said the Biblical words and Jesus was not real.²¹ They were all just words.²² Tlira’s ‘indigenised’²³ teachings could be summed up as follows: *In words, Jesus had already come. His words were indicators of his coming. Jesus was not there to come again. He had already come to him (Tlira). Salvation was not affected by what people eat and drink. Drinking (alcohol) need not be prohibited. Gathering of the Saints had*

¹⁶ Zaikima, p.194

¹⁷ Zaikima, p.84

¹⁸ Zaikima, p.84

¹⁹ Zaikima, p.84

²⁰ Zaikima, p.144

²¹ Zaikima, p.162

²² Zaikima, p. 94.

²³ The International Labour Organization (ILO) Convention 107 (at Geneva, 1957) first introduced the term “indigenous” wherein the “tribal and semi-tribal populations were considered as a broad social category and indigenous populations as a sub-category of the former who are descendants of the original populations of the countries which were taken over by the colonizers”.

Various terms are used to describe Indian native churches like ‘Little Tradition in Indian Christianity’, ‘Churches of Indigenous Origin’, ‘Indian Instituted Churches’, ‘Indian Independent Churches’ etc. However, for this study, the term ‘Indigenous Churches’ will be used as it seems to communicate the concept more effectively.

Sajal Nag, ‘The Other ‘Gora’: Divine Knowledge, Millenarian Resistance and the Introduction of Indigenous Church in Mizo Hills (North East India)’. Available from: Academia.edu, (accessed 29 January 2020).

*already taken place. The Mizos were children of the risen one. God's words were parables. There was no need for rites and rituals and observances. There was no special Sunday. Men and women were equal. There was no difference. It was not good to have more than one wife.*²⁴

He believed in the existence of *Huais* (evil spirits) as commonly believed.²⁵ He asserted that the moment men understood and comprehended the words of God, the world ended, and eternal life started. To him, the biblical character of Adam represented the covenant of God. Eve represented human beings. Adam was born first and Eve was then born. Therefore God's covenant was older than man. Eve when deceived lost God's covenant. Then God saw that contrary to his planning Eve and Adam were lost due to their sin of ignorance and were cursed with mortality. The deceiver of Adam and Eve was (the so-called serpent) had no sound which appeared in the heart leading them to astray, leading them to sin. Sin, therefore, come silently, it come to the mind, the imagination, and the thoughts leading people to go astray. Man was led astray by his thoughts and imaginations from the sound of God's Covenants.²⁶

Earthy things with flesh had no part in God. A man may either drink, commit adultery, theft, or murder – any of his action did not affect his spiritual life. His spiritual life was in a different domain. Men must die to be born again. If they were not reborn they would not see the kingdom of God. They must be born again in water and spirit. He who was born of the flesh was flesh, and he who was born of spirit was spirit.²⁷

What Tlira taught was “it is necessary to know clearly about God's way. There is no means for man to know god for it is not possible for him to comprehend God.”²⁸ He agreed with the concept of heaven and said there is no dearth of space in heaven.²⁹ Only the people with knowledge of God would be permitted into heaven.

²⁴ Zaikima, p. 96.

²⁵ Zaikima, p. 115.

²⁶ Zaikima, p. 121

²⁷ Zaikima, p. 141-142.

²⁸ Zaikima, p. 143-144.

²⁹ Zaikima, p. 158.

In heaven, there was no difference between male and female or slave or free man. Everybody was equal. Heaven was the place where there was no congestion. It could accommodate any number of people. Since in heaven only hearts full of the knowledge of God would enter, everyone in the world would be accommodated there without any congestion. As against this, there was hell which was described as the lake of fire. There were open and hidden sins committed by men. Sin according to him was what God is at war against.³⁰ It was an external thing and God did not attach importance to it. For one who knows God, sin, and offenses of any kind were not significant enough to take notice of. But there were some kinds of sins which were injurious to the body. Those were not good for human beings. Therefore it was the responsibility of one to guard oneself against things which were bad because sinners head for hell for permanent confinement. He said adulterous women were not sinners but they are guilty of inflicting pain on their husbands.³¹

According to Tlira, the Ten Commandments were:-

1. Do not have any other god except me.
2. Do not worship Image.
3. Do not misuse the name of God: God is one.
4. Keep Sunday sacred.
5. Obey your parents.
6. Do not commit murder.
7. Do not commit adultery.
8. Do not steal.
9. Do not report against your neighbour.
10. Do not covet the clothing of your neighbours.³²

According to Zaikima, the crux of his religion was 'anti-colonialism'. He branded the missionaries as "white men" and called the mission church as white men's religion. He did not hold the missionaries in high esteem and held grudge against the white missionaries. He introduced teachings in opposing and rejecting the

³⁰ Zaikima, p. 174.

³¹ Zaikima, p. 179

³² Zaikima, p. 183-184.

European missionaries. He rejected the white men's religion and propagated that it should be rejected by the people too and instead carried on a religion which was 'Mizo' in character.³³ "His vision was confined to Mizoram and not beyond its border."³⁴

Tlira started writing down his vision and ideas from March 23, 1913, and wrote it for three and a half years. In his writings he used Mizo names for the characters in the Bible like Abraham was called Kairuma. The Angels too were called by Mizo names thereby indigenising European Christianity.³⁵ Tlira and his followers were few, they used rice beer as a sacrament and discarded the Holy Bible.³⁶

4.2.2. KHUANGTUAHA PAWL

The sect, popularly known as *Lalpa Kohhran Thar* – 'The New Church of God' was founded by Khuangtuaha. Now, they called themselves *Lalruat Chhuanthar Kohhran* which literally means 'Church of the New Chosen Generations'. For them, the Holy Bible was outdated and they did not read any more; but claimed that the message was practiced in their daily lives. They believed in the existence of Heaven and Hell. They had no baptism; instead, they dedicated their infants to God by organising a ritual with the solemn chants of priest and elders followed by killing available animal which was followed by a consecrated meal. Presently, they had seven elders and one priest, Engthangpuia who was 76 years old (in 2016). They did not observe Good Friday and Easter Sunday but pompously celebrating the birthdays of the leaders and founder. They did celebrated Christmas and New Year. They did not allow inter-marriages with other faiths but they could not forbid it. Also, they did not have dowry in intra-sectarian marriages. They had Sunday school in which they studied the works of their leader. Every family gave tithe to their sectarian church. They also had regular church meeting on Saturday night and Sunday in which Ziona assigned members to lead the service and delivered testimony and speeches. The night of Monday was separated for the 'military' – adult male members which were under the leadership of Parlina, the favoured son of

³³ Zaikima, p. 86.

³⁴ Zaikima, p. 66

³⁵ Zaikima, p. 66.

³⁶ Zaikima, p. 68

Ziona; Wednesday night was for the women, and all the children and adolescents (below 18 years of age) had regular prayer time called ‘*Zing Hun Hmang*’ continuously every morning since August 2006 and they were collectively called ‘G-Moon’.

In February, a big sports event was organised to commemorate the deaths which they called ‘*Kal ta te hun*’ – ‘time for the departed’. And February 27 was observed in honour of Challianchana who died on this day. To remember the incident of Hmawngkawn, *Bawkte Kut* (a festival of the tabernacle) was observed on 12 June. Again, June 30 was celebrated as *Chapchar Kut* to remember Khuangtuahthanga who died on this day. Also, July 21 was celebrated with community feasting as it was the birthday of Zionghaka. Besides, October 27 was celebrated every year as it was the birthday of Challianchana. The month of November was also spent in sporting celebration, dedicated to the entire creation of God. They also had secular schools using the MBSE³⁷ syllabus from elementary level to higher secondary level (arts stream) in which they confined their children. “*Chhuanthar Middle School was established on 1 April 1997 (presently Adhoc-aided status), High School in 2004 and Primary School in 2011 (presently lumpsum-aided). All the school teachers were receiving a salary from the accumulated salary of Adhoc and lumpsum school teachers.*”³⁸ As the sect families were grouped in a single area they were economically independent by practicing woodcraft, animal husbandry, metallurgical, jhum cultivation, and horticultural trades.³⁹ All the big events were held in their stadium ‘*Chhuanthar Stadium*’ which was managed and constructed completely by manual labour from 1988 to 2004.⁴⁰ They modified popular Mizo sentimental songs and folk songs, and it was sung energetically in their events with a ‘band-party’ which was started in 1997. The community of Chhuanthar Tlangnuam was given a separate governing Village Council/Court by the state government in July 2016, and the community was distributed to different political parties while responsibilities were taken up by talented members of the community. Zau puia, the grandson of

³⁷ MBSE – Mizoram Board of School Education

³⁸ Zau puia, the grandson of Ziona, interviewed on 21 July 2016, at Chhuanthar Tlangnuam

³⁹ Telephonic correspondence with Ramzawnga (69 yrs), Chhuanthar Tlangnuam (Baktawng) on 22 November 2019; Lianzama (55 years), interviewed on 21 July 2016, at Chhuanthar Tlangnuam.

⁴⁰ Zaikima, p.92

Ziona mentioned that all the development funds for the community were disbursed and utilised according to the consent of Ziona.

Khuangtuahthanga (Khuangtuaha) was born in 1891 at Diarkhai,⁴¹ and his parents were Tawngkhawthloha and Vanlutthangi. He was the second son. He had three brothers and one sister (Zothanga, Thangkima, Challianchana, and Rualkhumi).⁴² He was handsome, white complexion, and 5.4 inches tall. He went abroad twice – to help to subdue Abor (1912) and to help the British win in the First World War (1917) and he died on March 30, 1955.⁴³ According to VL Zaikima, he had six wives viz. Ngenziki, Hnunkawki, Chhingvungi, Chalkungi, Thangchuangi, and Thankhumi.⁴⁴ Khuangtuaha was having a leadership personality. He was touched by the Holy Spirit in the revival of 1936 and his devotion, dedication, and enthusiasm surpassed the practices of the existing churches which eventually resulted in the creation of a new sect. He claimed to have spiritual vision since 1937. Interpersonal attachment or longing for someone, which was claimed to be rooted in spirituality, overcame him with some of his friends. They called it '*rul*' (to be pronounced as 'rule').⁴⁵ This '*rul*' bore him illegitimate child against Ngenziki in 1939 whom he married subsequently. The Presbyterian Church issued a notification statement against the '*rul*' and the teachings of Khuangtuaha and labelled them as '*khurbing*'.⁴⁶ Khuangtuaha and his friend Chhunga fled the community and secluded themselves at Selesih Tlang (Zotlang) in February 1942 and they were later joined by ten families.⁴⁷ But they were let to disperse again in June 1942. They could not refrain from the spiritual meeting and furtively get together in the house of Thlama, in the outskirts of Hmawngkawn village.⁴⁸ This incident led the Church to remove the involving-persons from membership and thus, a sect was born on 12 June 1942.⁴⁹

⁴¹ Vanlalchhuanga wrote that he was born at Sialsuk. p.50

⁴² Zaikima, p.17

⁴³ Zaikima, p.36

⁴⁴ Zaikima, p.34

⁴⁵ Zaikima, p.19: Ramzawnga (69 yrs), who was a member of the sect, also approved the existence of the state of being '*rul*'. (Telephonic correspondence on 22 November 2019.)

⁴⁶ Ramzawnga said, '*khurbing*' is derogatory word against the '*rul*'. Vanlalchhuanga wrote that Khuangtuaha was believed to be the person who first practices '*Khurbing*'. p.50

⁴⁷ Zaikima, p.20

⁴⁸ Zaikima, p.21

⁴⁹ Zaikima, p.22

The new sect includes church elders, and Sunday school teachers of Presbyterian Church (PCI).⁵⁰

After this, Khuangtuaha moved to different villages – Lungrang, Lamchhip, Thenzawl, Kanghmun, Lungphun, and Khawrihnim.⁵¹ While he visited Hlimen, he was summoned to Aizawl to appear before AG McCall who sent him to prison for three months.⁵² After he was instructed to stay at Lakhipur (Assam), he was released. But on the way, he halted at N. Hlimen and his vision stopped him and his family from moving forward. And he was recaptured and imprisoned again for more than nine months which let him spent Christmas of 1943 inside the bar.⁵³ After he was released, he settled at Hmawngkawn which was not welcomed. Only after the District Court ruled in favour of the settlement of the sect in the village in 1953, conflicts from the church were known to them and many families joined the sect.⁵⁴ Khuangtuaha was revered as a ‘star’ who guide the lost soul. He died on 30 March 1955 and his position of guiding the sect was succeeded by his younger brother Challianchana.⁵⁵

Challianchana (Chana) was born in 1910 at Chawilung. He became Christian in 1919.⁵⁶ He studied up to Middle English till 1929 and this enhanced his personality and talents.⁵⁷ He had eight wives, viz. Chhingvungi, Lalhliri, Lalhmuaki, Nghakliani, Lalduhi, Thanthuami, Dingluaii, and Hualthangi.⁵⁸ He was said to have visions and predicted many events.⁵⁹ In 1967, Hmawngkawn village was relocated by the Indian Army to Baktawng as a part of protection from the MNF movement⁶⁰ and they resided to the Tlangnuam area which was renamed Chhuanthar Tlangnuam.

⁵⁰ They were Khuangtuaha, Upa Darzika, Chana, Chhonzika, R Dolura, Vungngaia, Laihnuna, Chauzinga, Chhungdula, Dokhama, Kawnga, Benga, Tlanglawma, Thanga, Sawnga, Lalauva Nu, Luaia Nu, Thangauva, Bawihthanga and Lallianzama. Twenty members were listed. VL Zaikima, p.22

⁵¹ Zaikima, p.24

⁵² Zaikima, p.25

⁵³ Zaikima, p.27

⁵⁴ Zaikima, p.32

⁵⁵ Zaikima, p.35: Vanlalchhuanga, p.51 & 53

⁵⁶ Zaikima, p.39

⁵⁷ Zaikima, p.40: Vanlalchhuanga, p.52

⁵⁸ Ramzawnga

⁵⁹ Zaikima, p.47: Vanlalchhuanga, p.53

⁶⁰ Zaikima, p.42

Ramzawnga said that they called themselves ‘people of *Chhuanthar*’ where ‘*chhuanthar*’ literally meant ‘new generation’. In 1971, the settlement area of the sect was on fire that burnt down most of the houses. This greatly weakened the strength of the sect.⁶¹ After Chana died on 27 February 1997, he was succeeded by his son, Zionnghaka.⁶²

Zionnghaka (Ziona) was born on 21 July 1944.⁶³ Ziona was known to the world as the head of the biggest family in the world. “The family lives in a four-storied building which is named as *Chhuanthar Run* (C.T.R) or the abode of the new generation, with his 39 wives (actually he had 40, unfortunately, one is dead), 94 children, 14 daughters-in-law and 33 grandchildren”.⁶⁴ “The Mizo (Chana) married his first wife in 1959 at the age of 15 and the last one in 2004 when he was 60.”⁶⁵ In responding to the inquisition of polygamy practiced by Ziona and his predecessors, Ramzawnga commented that they did not hear any complaint from the central and state legal authorities. Presently, Parliana, the favourite son of Ziona, lived with two wives. Ziona was industrious, he could be called addicted to work and the leisure he had were also occupied by his preparation of lessons for Sunday school.⁶⁶ “Ziona is not God, he is human, he was used by God, an instrument of God to his new children”.⁶⁷ Ziona said, “*We were practicing the teachings of the Holy Bible through love. We need to be steadfast in our faith. We have to love our fellow humans and the creations of God; not just reading the scriptures but to be inculcated in life. I married my wives with their consent as they loved me. They could stay together peacefully by practicing the love of God. I do not have any plans to get more wives. It depends on the will of God whether I marry more or not. My wives loved me dearly and so that I return the favour. We need to adjust with time through love, righteousness, and honesty. We could not live as dictated-instructions of the olden*

⁶¹ Zaikima, p.44

⁶² Zaikima, p.46

⁶³ Zaikima, p.83

⁶⁴ <https://www.hummingbirdstrail.com/2018/01/22/world-largest-family/> (accessed on 18 November 2018)

⁶⁵ <https://www.thehindu.com/news/national/Ziona-who-has-38-wives-and-89-children-turns-72/article14501045.ece> (accessed on 18 November 2018)

⁶⁶ Lianzama

⁶⁷ Lianzama

days, and we were trying to prove worthy adjustment which was rooted in divine love. The messages for Corinthians were useless for other cities, likewise, there were certain passages beneficial for all while some passages were not. Even the instructions of Jesus to his disciples were not fully applicable to us. Those passages were not needed for us, it does not mean that we reject it. We rather needed to know the relevant and useful passages for us. If those useful passages were known, then it must be applied and relayed for others so that they could do the same. That is how we followed the way.” In addition, he also said, “We did not face any trouble from other churches and the government for following our way of belief.”⁶⁸

Regarding the accounts given by VL Zaikima, Lianzama, one of the head of the family of the sect community said that it was fabricated to attract an audience and most of the accounts were unreliable.⁶⁹ On the other hand, Zau puia said that those local narratives and accounts given by local authors were outdated and obsolete, as the community constantly adapted to the changing world and modified certain rituals.⁷⁰ Lianzama also said that the community was in the process of training to get ready to enter ‘a thousand-year kingdom of God’ in which they were taught and guided by the ‘star’ (Ziona) through love, honesty, righteousness, and diligence. The sect also witnessed contempt and despise by being a member of a different set of faith, but it did not change the conviction they accepted.⁷¹ Zionghaka passed away on 14 June 2021.

4.2.3. LALZAWNA PAWL

Vanlalzawna was a fourth child of Biakliana and Satinmani. He was born on 1 January 1948 at Tlangsam, the west side of Champhai. He had five brothers and three sisters. He studied up to Class IV. He enlisted himself into the MNF Volunteer and returned in 1978. He travelled to popularise his teachings and attracted an audience. He claimed that the Mizos were the descendants of Ephraim. He died on 1 February 2015.

⁶⁸ Zionghaka (73 years), interviewed on 5 March 2017, at Chuanthar Tlangnuam

⁶⁹ Lianzama

⁷⁰ Zau puia

⁷¹ Lianzama

Lalzawna said in 1978 that a big stone from the East would tumble down and it would destroy Mizoram. He urged his followers to migrate and to hide for a short period at certain places where the stone would not hit.⁷² In 1980, some of his followers were migrated to Mauchar village to escape the predicted-approaching doom, and the prediction was not fulfilled.⁷³ VL Zaikima wrote: “Lalzawna’s reference to the big boulder that would roll down from the East also is said to be from China where they placed Chhinlung itself. That belief dragged him over to Tlamsam and being separated by an international boundary, and it was not convenient to move further than the boundary line.”⁷⁴ Rev Dr. Zaihmingthanga also wrote, “The stone is identified as China and hence, he secretly advised his followers to move to quiet corners of the land and remove all their names from the membership registration. That was around 1980, and some people panicked and moved from the towns to distant villages in the interior places in Mizoram during 1980-1984.”⁷⁵ They called themselves ‘*Pathian Kohhran*’ (Church of God). They observed Sabbath. They accepted the Holy Bible. They did not welcome the Mizo prophecy other than Lalzawna.⁷⁶ They did not have sacraments which were seen as a ritual observed to remember the shadow of the reality and they were claiming that they already entered the realisation.⁷⁷ Christmas was not sacredly celebrated as the day Christ was born but as an opportune moment of thanksgiving. They did not try to revive the traditional lore and tales but they seek to follow God’s command. They accepted Trinity who has respective time for immanence. They did not enrol in UID or *Aadhaar*. They collected tithe which was used to help needy members. After Lalzawna passed away, the seven elders looked after the sect.

Pu Lalkunga said, “*Tirhkoh Pawla’n Van Thumna meuhah khian lak chhohin ka awm a, a ti a. Pentikost ni thlarau thianglim lo thlen atanga Van Khatna intanah kan ngai a, Thupuana inziak angin ‘Sakawlh leh a lem chibai buk lova, an kut emaw an chal emawa chhinchhiahna nei lo te thlarau ka hmu a, chungho chu Krista nen*

⁷² Vanlalchhuanga, *An Zirtimate leh An Chanchin*, Aizawl, Gosen Home, 2010, p.80

⁷³ Vanlalchhuanga, *An zirtimate*, Aizawl, Gosen Press, 1984, p.91

⁷⁴ Zaikima, p.199

⁷⁵ Zaihmingthanga, *The History of Christianity in Mizoram*. Aizawl, Lengchhawn Press, 2016, p.264

⁷⁶ Telephone correspondence with Lalkunga on 6 October 2017.

⁷⁷ Lalkunga.

kum sangkhat chhung rorelin an awm a' chuan ziak dang kan en leh chuan 'Setana pawh kum sangkhat chhung phuar tur a ni a', tichuan Eden ram – Pathian ram, kung sang rorel khan a Van Hnihna boruakah, kan fate pawh chi tha fa kan nei ang, tin kut kawih malsawmna te, a te ber atanga a lian ber, naupang te leh sakeibakneite nena tuai chai zaa rulmuk te pawhin mi an tihnat theih lohna hun turah kum sangkhat hi tla turah kan ngai a ni. Ziak dang leh kan en chuan 'kan zain kan muhil kher lovang tih te, kan zain tih danglamin kan awm ang tih laiah khan a centre, vaivuta siam in ni-a vaivutah bawk in kir leh ang tih mai loh khan hun kha, he hringnun pathian mite chanvo ang kha la awm turah kan ngai a. Van Thumnaah erawh chuan mitthi zawng zawng lo tho tawh a, a lian a te-in khawvel mihring reng reng thiam changa tho tur leh thiam loh changa tho tur te thawhna ropui rapthlaka a lokal hun tura kha kum sangkhat a vei leh hma loh chuan lo lang turin kan ring lo tawp a ni. Hmangaihna leh bawhchhiatna leh suahsualna awm lohna karah khan Edenthah kha luah tur angin, Bible nena han hmehrem khan hun awm turah kan ngai a ni.' (As apostle Paul was lifted to the Third Heaven, the First Heaven was initiated by the arrival of Holy Spirit on the day of Pentecost. As written in the Revelation of the Holy Bible, there were spirits who did not mark themselves nor worshipped the Beast and reigned with Christ for a thousand years. And Satan would be chained for a thousand years, as written in the other verses of the Bible. And then come, a new Eden – God's kingdom where every creature live peacefully would be arriving, which was called the Second Heaven. All men would be transformed and they would live a prosperous life for another thousand years. And the Third Heaven would be the resurrection of the dead when the Christ descends with the divine glory for the Judgement Day for all spirits. We believed that we would inherit a thousand years of bountiful Earth between the interval of the First Heaven and the Third.)

Pu Lalkunga, 63 years old (in 2017), one of the seven elders in the sect who was settled in Tlangsam with Lalzawna mentioned that Lalzawna migrated to Rianglei in March 1979 and he preached his theology at various villages like Bungzung, Chalrang, Sialhawk, Biate, Aizawl, Vairengte, Lawngtlai, Lunglei, and

Saiha.⁷⁸ Pu Lalkunga also highlighted that Lalzawna did not force anyone to migrate to certain places, those religious-oriented relocations were done on a person's volition.⁷⁹ Pu Lalkunga and his family migrated to Tlangsam to join Lalzawna's sect in 1985. Previously, Lalkunga was a member of PCI and left it for UPC in 1958 and then entered the sect.

4.2.4. PATHIAN NUNG KOHHRAN (HNAHTHIAL)

Lalbiakzuala (53 yrs) and his wife, Lawmthangi were interviewed at Hnahthial, Kanan Veng on 1 September 2016. Lalbiakzuala's residence was used as the place of gathering and fellowship. They have a prayer meeting every night. Most of the members reverted to dominant churches and at the time of the interview, they were eight (8) adult members.⁸⁰ They were more than a hundred members during their high time. Lalbiakzuala was employed in Agriculture Department as a driver, and he applied for voluntary retirement in 2006. He had two daughters and one was married. His children were not following his theology. The history and theology of the sect were summarised as follows.

Lalbiakzuala said, "The house of Lalvulmawii used to be our meeting place. After she, her mother-in-law, and her father died, her brother returned to his original church (IKK) and we shifted the meeting place, with the group properties, to my house. Our house, our place of worship, is called 'Zion' and we were the *Zion Pa* (Father of Zion) and the *Zion Nu* (Mother of Zion). Our main aim is to look for parallel functions from the prophecy of Chawngkhupa,⁸¹ Pastor Chhawna,⁸²

⁷⁸ Lalkunga.

⁷⁹ Lalkunga.

⁸⁰ Lawmthangi commented that the remaining members were deeply devoted members, and she argued, we were like Daniel and his friends. (*Tuna la awm te hi chu kan nghet tang tang khawp mai, Daniaala te pawh pali chauh alawm an nih kan ti mai*).

⁸¹ Chawngkhupa, a fifth son of Kawldingpuia, was high spiritualist who hailed from Sailam village. He was born on 9 April 1909 and died on 24 June 1990. He gave his name to Christianity in 1914 and he travelled the length and breadth of Mizoram; he preached the gospel to man and animals, he prophesied, his encounters were popular among the Mizo Christians. He also composed a very popular song; 'Aw Khawngaihtu Pathianin' (*Kristian Hla Bu-2013*, Number 36) in 1936 at Aizawl Jail, and his song of 'Pathianin Mi duhsak bik a nei lo' is not popular. R Lalrawna, *Thlarau Mi Chawngkhupa Chanchin*, Selesih, Lalchhandami, 2014, p.37, 40, 125, 177

⁸² He was a son of Rova and Kawlchhingpuii, born in 1888. He saw visions since his childhood days. In 1920 he became 'Tirhkoh', and ordained for Pastor in 1934. He retired from Pastoral ministry in 1960 He died on 22 April 1977 at Tlungvel. His visions for Mizoram was collected and distributed

Saikhuma,⁸³ and others, to be absorbed for Mizoram through the word of God. We do not have specific tenets or doctrine.”

The framed memorial of Lalvulmawii, which was hanged on the wall of Lalbiakzuala’s house was written as below:

<i>LALVULMAWII, Kum-12</i>	(LALVULMAWII, Age-12)
<i>Pathian Zawlnei, 1980 a piang,</i>	(God’s Prophet, Spiritual Born - 1980)
<i>1983 June ni 6 thlenga thu puang,</i>	(Reveal visions till 6 June 1983)
<i>1983 June ni 10-ah Lalpa hnenah a chawl ta</i>	(Rest with the Lord on 10 June 1983)

Lalbiakzuala continued, “Lalvulmawii of Hnahthial prophesied so many things, her visions were written down on notebooks. She was young but she received the gift of prophecy. After she died, her mother-in-law, Hniarchini continued to receive the prophecy which was also noted down. Hniarchini passed away in 2004 at Hnahthial. Hniarchini’s husband, Thangzuala (also known as Sena) used to be our leader who did all the rituals; after he passed away we were disintegrated than his time. Some people called us *Sena Pawl*. It was Lalvulmawii who told us to name ourselves ‘*Pathian Nung Kohhran* or *Pathian Nung Pawl*’ (the Church of the Living God). Lalvulmawii instructed us to remain faithful to the church of the living God and we were committed to the message. Lalvulmawii did not have any teachings; she divulged the divine inspirations. Our sect was formed from this message⁸⁴, the

widely among the Mizo sects. He also composed popular indigenised songs; *Pialral ram nuam ka thlen ve hun chuan, Zan lungngaihthlak Zion pindan chungah, Lungngai hmel reng reng a awm lo, Lalpan a hmangaihthe ram a buatsaih chu, Aw Kalvari thing chungah chuan ka hreng ropui a au*. Available from <http://kanthulehla.blogspot.com/2015/06/pastor-chhawna.html> (accessed on 29 February 2020)

⁸³ Born at South Vanlaiphai in 1911, his father was Hrangsele and his mother Ngenthai. He opposed the ‘unknown tongues’ which arrived to the south in 1956 but he was spiritually transformed thereafter. He started to proclaim his vision of ‘*ZORAM THUTHLUNG*’ since 1962 and continued till 1965; he died on May 18 1965 at South Vanlaiphai. His prophecy was the most repeated prediction for Mizoram. Available from <http://saikhuma.blogspot.com/> (accessed 29 February 2020)

⁸⁴ “*Hnahthial khuaah kan riak a (28 April 1980), zanaah naupang (Lalvulmawii) inlarna nei, thu mak tak tak puanga an sawi chu kan tlawh a. A nu leh a pate chu Vanawia pawla lo tel ve tawh thin an ni a, an lo tuipui em em a. Khuma mu chungah thu a puang malh malh lai kan nang a. A thu puan chu an ziaak zel a. A puan tawh te, a puan tan tirh hun leh a intan dan te kan zawt a. Kan kal chhan a nih loh avangin ka ngaihsak zui ta lo a. Lalvulmawii hi June 10, 1983-ah a thi a, mahse a thu puan chu tuna Pathian Nung Kohhran lo pian chhuahna hi a ni.*” (We spent the night at Hnahthial where we visited Lalvulmawii who was said to see visions. Her parents used to join Vanawia’s sect. They were very interested in her visions. We witnessed her proclaiming her visions from her lying bed. They wrote down her sayings. We asked her history of visions. As she was not my real concern of

message of Lalvulmawii; like “*Come out from them and be separated*” 2 Corinthians 6:17. We also believed in salvation and grace.”

Lalbiakzuala added, “*Israel fate Pathianin Mosia hmanga a hruai chhuah ang deuh kha, khatiang kha kan kal dan chu a ni deuh mai*” (Like the Israelites were brought out by God using Moses, we are following the Lord). God used his prophets to lead us out from the land of the others. We followed the prophecy of Saikhuma, Chawngkhupa, and Pastor Chhawna; to lead us to *Zoramthar*, to the new kingdom of God. We do not denounce the Holy Bible and its messages. We observed Sabbath as the Bible dictated. Our meetings were simple, there is no formality as seen in the churches; we do not have appointed chairman and preacher, everyone could do such portfolios. There were no stipulated contributions like *Buhfaitham* (a handful of rice collected), *Thawhlawm Ip*⁸⁵, etc. We voluntarily gave tithe and named it ‘*Lal Pual*’ (the share of the Lord) and kept save for different purposes. We used to have a convention in Lungdar, Lunglei, Muallianpui, and Aizawl; we called our convention ‘*Hun a ko*’ (Calling of Lord’s Time). There was no specific schedule for the convention, it happened when one of us received a spiritual calling and the place was also not fixed to a particular place. There was always a theme in each convention that was received from the Lord.”

Lawmthangi also said, “We believed in the Trinity, but we accepted that they have their specific period of intervention. We did not register into *Aadhaar*; we did not observe Good Friday, Easter Sunday, and Christmas, we did not accept them as mandatory events to participate. If needed, we did the infant baptism by immersion.”

Commenting on their opinion of being *Pawlchhuak*, Lalbiakzuala said, “We did not feel bad by being *Pawlchhuak*, we were *Pawlchhuak*, we got out from the main churches; they just narrated our commitment. Our goal was to enter into the kingdom of thousand years reign; we might not receive it, who knows. Our body, mind, and spirit - full redemption to inherit the coming kingdom through the

travel and left it. Lalvulmawii died on 10 June 1983, but her visions were the foundation of *Pathian Nung Kohhran* – The Church of the Living God). VL Zaikima, p.3

⁸⁵ An envelope distributed to every house in which a family money contribution for the church were kept; and it was collected or brought to the church in specific time interval.

realisation of ‘being Mizo as the chosen nation’. Soon, our land would be cleansed from any impurities and the kingdom would begin. We speculated that one world and one currency of the Beast would begin from the initiation of the *Aadhaar*, and we did not do any registration for it. We would lose any benefit from the government, we would not be able to connect to the daily necessities; our electricity would be cancel as we could not pay through *Aadhaar*, our TV bills, our water connection bills, our ration cards, pension benefits, all links would require *Aadhaar* and we would be left alone.”

Regarding *Aadhaar* registration, Lalbiakzuala said, “They said that the meaning of ‘*Aadhaar*’⁸⁶ was ‘venomous snake’; they reported that they found the meaning to the dictionary. Even if it was correct or not, the warning of the Bible pointed to it; the time had come for us to hide from having a mark of the Beast on the forehead or other parts of the body to evade God’s fury. We were not afraid of *Aadhaar* as it is, but we want to avoid the fury of the Lord. We were not afraid of losing any of our possessions, even our house after we did not give tax through *Aadhaar* Card. We let our children study as long as it could be done without having an *Aadhaar* Card. Once a person was registered it could not be erased. We did not neglect our social obligations to maintain norms and customs, our traditions were not against the Lord.”

Regarding their conviction, Lalbiakthanga resumed, “From 1992, I (my family) joined this sect because of the spirituality, the limitations, and restrictions of the church. Before I joined them, I knew how badly other’s mockery would be. I accepted how they contemptuously behave to us. For those who did not receive the calling, we and our theology were not respectful. We did not have the enthusiasm to propagate our theology as we could hint how unfruitful it would be. Besides, our theology and its future applied for the chosen few – ‘*with him will be his called, chosen, and faithful followers*’ (Revelations 17:14) – who received inspiration from God. There were many faithful who remain in the church yet did not do *Aadhaar*.”

⁸⁶ Literal meaning of ‘*Aadhaar*’ - bed, base, foot, basis, field, ground, footing, fulcrum, standing, abutment, background, substratum, the breath of life. Available from <http://hindi-english.org/index.php?inp=Aadhaar&anz=yes> (accessed on 27 March 2020)

Lalbiakzuala concluded, “We accepted that we were the descendant of Ephraim; but we did not follow any rites and rituals, we did not have dietary restrictions, we ate pork though the Old Testament did not favour it. We also worked on Sabbath if needed; we were having worship service on Sabbath but we were not blinded by the sanctity of the day to refrain from doing our daily needs. We were claiming that we were the lost sheep of Israel which Jesus mentioned to Canaanite women (Mathew 15:24). The grace period for the Gentiles is almost over; the revolution of the period of the Father is arriving with a time of vengeance. As soon as the days of Gentiles is finished, we accepted that the salvation of the souls would not be entertained anymore; salvation by grace is to be followed by salvation by identity – the identity of being Israel. Many of the *Pawlchhuak* closed the door of Gentiles; they were saying that the source of energy of grace had been turned off, but it was continued to spin through the inertia of time only.”

4.2.5. LALRAM LAI MAICHAM

Lairam Lai Maicham literally means ‘An Altar in the Centre of the Kingdom of God’. K Lalvuana (80), the founder of the sect was interviewed on 5 May 2017 in his residence at Samlukhai. He hailed from Aithur (Hnahthial), at that time (1962) they were around 60 houses. He studied up to Class VII (7). He studied Class 7 at Lunglei. And he didn’t want to continue his study though he was not having any economic problems which could obstruct his way of pursuing. In Mizo National Volunteer (MNV), he was ranked to Captain. He was the first Elder in the ‘S’ Battalion; he remembered that most of the volunteers could not recite the Lord’s Prayer. He was arrested three times by the Indian Army. He was the son of a local church elder, his elder brother also become church elder. He married, lost a son, had a daughter (Laldinpuii, 30 years of age, followed her, and often spoke on behalf of him), and grandchildren. He contracted diabetes. He had an interest in the covenant theology since 1962 while he was staying at Lunglei. He was not listening to the speech of Laldenga which did not hinder his conviction to immerse in the Mizo Independence Movement. He already invested himself in faith-related works; he was ‘*thuhritu*’ (preacher) in a church and used to have a theological discussion with the local pastors. He also tried to study theology to become a pastor which was disturbed

by the MNF declaration of independence. He said he enjoyed talking about the covenant, and during his initial period of the covenant, he could continue for one week talking about the covenant. He claimed to be the one who was destined for heralding the covenant of Mizoram. He acted as founder and priest of the *Lalram Lai Maicham*. He also used to solemnise marriages among the *Pawlchhuak*. He ran for the covenant since 1972.

Lalvuana said, “*Pathian hian min lo chher min lo chher a, a tum hi a lo tum khawp mai a, tun hunah pheih hi chuan, indah sang lam ni lovin, ka ngaihdan reng reng hian kan ram, kan Zoram atan hian Pathianin min lo khek niin ka hria a. Tichuan Pu Laldenga thusawi pawh hre chuang lovin, heti ringawt kan nih hi chuan, kan independent loh chuan kan ram kalphunga hi eng ruai kan ni dawnin ka hre lo. Chuvangin independent phawt mai kha, Zoram bul, Zoram dinchhuahna tur kha nia ka hriat avang khan ka chhuak ve ta a (MNF-ah), 1966 atang khan. Tichuan 1967-ah khan khuate min halsak a, kan chhuak nghal a, Tiau kamah khian training kan nei a. Batch hmasa ber kan ni.*” (The Lord moulded and destined my life, for his beloved Zoram He preserved me. Without hearing the infamous speeches of Laldenga, I joined the insurgency movement in 1966 reminding myself that Mizoram needs to be independent. In 1967, the army burnt the villages; we were the first batch and had training at Tiau.)

He also said, “*Thim thuah sawm pawh lo thleng sela hlauh tur a awm lo titu Pastor te kha vai ringawt pawh hlauvin tumah an martyr ngam lo. Pathian kan rinnaah hian kan mualpho a ni. Thim thuah khat (MNF Movement)-ah pawh khati khawp khan kan hlau a, Thim Thuahhnih chu chhah tak a ni a ti a Pu Saikhuma khan, ringtu nih vangin hlauhawm lakah kha chuan Pathian hian min chhan hlek lo a ni tih a chiang a.*” (Those Pastors of the churches who said that there’s nothing to fear even the ten-fold darkness were frightened of the *Vais* and had no courage to become a martyr. We were humiliated in our test of faith. Mr Saikhuma prophesied that the MNF movement had been the first darkness; the second darkness would be more intense than before. No one was saved from dangers just by being a believer.)

Lalvuana narrated his life that “While we trained at Tiau river, I had a dream for two consecutive nights. On the first night, I saw 17-07-70 (seventeenth day, the seventh month, and seventy years), written in white; in the following night, I saw a number 14 written in scarlet. I don’t receive its interpretation, I request Major Zuia to help me remember my dreams by telling my numbered-dream. But he died drowning in the Tiau river and thus I kept it to myself. In the same year, 1967, there was Mangti-a at Khuangthing who prayed for me at our encampment. He said Laldenga and his group would seek for a guardian in the west but with no success. China is meant to save Mizoram. He told me at that time. And I kept it to myself. I did not immerse myself in the real covenant at that time. There was a prophetess Mrs. Dawngi at Khawbung; I entered into Khawbung with my volunteers, a Company, I went to him and asked her to pray upon me. She said, your present engagement is not your calling, your real duty and obligation would soon find you. By 1969, we entered into East Pakistan. There was a demand for seven evangelists to work among the MNF volunteers. I joined it and my team could not believe me choosing the lower rank. I was the chairman of the seven evangelists (*tirhkoh*). All the faith-related activities of volunteers were handled by Mizo Evangelical Committee which was headed by Malsawma Colney, Zohmangaiha was its Secretary. We had an Assembly in which I made a proposal to have a connection with the churches of Mizoram, a heated debate followed. Malsawma Colney did not approve a separate formal connection as there had been ongoing relationships. I requested to produce evidence to mark such a relationship and they could not provide; those graduates were on the other side and undergraduates on the opposite like the present-day church friction. We passed for creating a formal relationship with the churches of Mizoram which would necessitate arrangements to be materialised inside Mizoram. We came out to Mizoram from Dulsury with Thanzuala who was also Evangelist. We halted at Khawrihnmim to observe Sunday, I was arranged to preach followed by theological discussions at night. We resumed travel the following day and reached Aizawl around 3 o’clock; there was a gate at Kulikawn, strangely no CRP Duty at that time. We lodged to the house of Pastor Zairema for one whole week and summoned all the available Pastors for more than 4 times requesting them to join the volunteers for doing the spiritual ministration by which all their needs would be met – as none of

the *tirhkoh* (evangelist) could sanction (solemnised) marriage and formalised deaths. They were terrified. I reminded our dire need of an ordained minister to perform rites and rituals; they evaded by allowing us to segregate a person to do such activities in which any marriages of other things would be accepted as formal to the Mizoram church.”

He continued, “Then, I went to HS Luaia, who fondly knew me as I was studying Bible under him. I summoned the local pastor again which had the same decision as to the northern church. I also went to the office of Saihnuna, UPC Pastor, and went to the house of Mr. Ngura, one of the leaders of the Salvation Army, and did not meet Roman Catholic Official as he might not understand my message, he was not Mizo. My companion quitted on me while we stayed at Lunglei and surrendered to the Army. I was alone then. I almost got apprehended. During those times, I wonder how coward our church leaders were; no one dared to write a letter about our interactions, discussions, and dealings. During my stay at Aizawl, I was wanted to join the IKK which interest centred on the covenant of the creation of new kingdom (*ram thuthlungah an tui em em mai a*), they were guided by *Puithiam* (priest) at that time, and the group members continuously followed me so that I could join them and not returned to East Pakistan. I met one gentleman of Rulpuihlim who told me his inclination to join the volunteers and thus decided to return. On the way back, I was staying at Phuldungsei and reached Mahmuam in the next day. I had time to preach and later that night Zohmangaiha and his friends asked whether ‘dancing is the work of evil or not’. That defines our stage of theological knowledge. From Mahmuam I was instructed to go directly and thus, using speedboat I reached Rangamati. I preached at the Army Headquarters for three nights. Later I was invited to preach among the civil (family of the volunteers and officials).”

Regarding his spiritual life, Lalvuana said, “I realised that my interest in theology was already aligned with the covenant of new kingdom, God already loaded up my spirit for that; I don’t know whether I want it or not, but I know I was overwhelmed. I preached to the civil section saying this in the beginning; *Zanin chu MNF-ho, independence sual ho, mi lian hovin in duh loh Ram Thuthlung hi ka chang thlan a ni, Bible chhung ami ka chang thlan dawn lo, Ram Thuthlung thu hi ka sawi*

dawn a ni. (Tonight, I would talk about the covenant of new kingdom which you don't want to have it, I would not talk about biblical teachings). I continued to preach for three nights again. That period was overtaken by MNF inter-rivalries. MNF had to move out of Rangamati. We met so many hardships and difficulties on the way. After shoot out with enemies we spend the night in the nearby Takam (Chakma) village. The following day was used for rest and public meetings. But later in the evening, we faced another shooting with the Assam Rifles till 9 PM. And the next morning we move out again. After we reached Khawnuam our leaders asked for my decision to stay with them or not. I told them that If I had been given a choice, I want to continue my journey on the covenant to Mizoram as there was no possibility to preach for that. Thus, Mr. Biakchhunga wrote a recommendation letter for me and I left for Mizoram.”

His interpretation of his dreams was, “My dream of number 14 remained with me. I don't know it would happen to me. I used to think that it was meant for Mizoram. I came back in 1972, I further went to Shillong for one month and had a chance to preach among the college students. I came back and reached Hnahthial, I thought that I would stay for the night. But from the intervention of the spirit, I could attest to my immediate future. I could not escape the army which surrounded the house of my relatives. They arrested me and took me to Serchhip where my number 14 was realised. On June 14, both of my thigh bones were broken by the army. They tortured me but I felt no pain. It was like the chamber of Daniel with the Lion. The *Vai Sipai* (the Indian Army) beat me, but I was not hurt. I stayed for 21 days at Serchhip jail, but the Holy Spirit warmth my heart constantly comforting me. I was later sent to Aizawl Jail and put among the MNF inmates. I was aroused by the triplet song, which was popular at that time, the song goes like ‘*Laldenga'n Lal zawng a deng kim ngei, keini kan fawn Zion Lal leh chhandamtu, Zalenna kawl a eng ngei ang*’,⁸⁷ the inmates sang and I danced in the flow. I remember my enthusiasm in theology at that time, most of the inmates gathered around me and I talked about the covenant theology in every recess, and I enjoyed it. I was told by the Spirit at

⁸⁷ *Laldenga'n Lal zawng a deng kim ngei*, (Laldenga thus struck all the chiefs)
Keini kan fawn Zion Lal leh Chhandamtu (We rejoice in the shadow of Saviour)
Zalenna kawl zawng a eng ngei ang.” (Waiting for the dawn of freedom)

Serchhip Jail that I would be incarcerated for 30 days and 30 nights which was proven true. Lalhluna of Thakthing bailed me out. I continued to travel to Reiek for preaching. At that time, IKK members accompanied me thinking that I was a true member of them; the Lord blessed my ministry. At Phaileng, all the other churches closed their doors (*maybe, on account of the insurgency*), but we continually had worship service for one week. During those times, the covenant was only the 'covenant of the New Kingdom' (*Ram Thuthlung chauh a la ri*). Time passed; Mizoram Peace Accord was signed. There is no hope for Independence. Thus, Mangti-a prophecy, back in 1967 reappeared to me. In my preaching I dare not say the name of China, but I mentioned the name of Cyrus, 'our salvation would come from China' as told by Mangti-a was repeatedly reminded to me, I, therefore, used the word 'King Cyrus the Second' (*A hun kha a la khirh lutuk a, 'China China' kan ti ngam lo reng reng, Second Lal Kura tiin khatih lai kha chuan ka sawi thin*). Thus, the new covenant of the Lord appeared to me, the covenant of New Kingdom had been suspended; it was not fruitful and succeeded (*Lal Thuthlung ka sawi ta a, Hnam Thuthlung pawh ka sawi lo.*). I have to preach the new covenant, the kingdom of the daughter of Jerusalem, which is Mizoram, and that had been our reason of struggle for independence to be validated for this moment; even the MNFs (those who participated under the MNF movement) did not understand this (*MNF ho pawhin a hnuk an man tak tak lo reng reng*). I was the first to preach the Lord's covenant in this region; in the northern region like the Vairengte range, I was the forerunner. Vanawia, Lalzawna, Thangfala, and Chhanhima Sailo, all of them were after me, they appeared after I had preached 4 years, to some 10 years after; but all of them had a lot of followers. I was not known and not popular, I was hidden, till today no one recognised me. Chhanhima⁸⁸ even pleaded me (who came to me) to work together; I told him that their message of being Israel, the covenant of New Nation should be continued for them, but I had been delivering the covenant of the Lord and we could not stand on the same ground. I talked only about the arrival of the Lord's covenant. Before the arrival of the kingdom of the daughter of Zion (Jerusalem), there would be no 'kingdom of a thousand years' (*Zion fanu lalna a rawn thlen hma*

⁸⁸ Chhanhima was the founder President of Chhinlung-Israel Peoples' Convention (CIPC).

chuan kum sang lalram hi a ding dawn lo reng reng, chu chu Pathian thu a ni). The reign of the daughter of Zion must come before a thousand year's reign of the Lord. My philosophy ran alongside the poor and since the Accord (of Mizoram State), I did not mingle with the wealthy people anymore."

Lalvuana stated about 'the Beast', "Many of the Pawlchhuak surmised that UID (Unique Identification - Aadhar) be 'the Beast of Revelation' but I am confided that the government of non-believers would not be used by the Lord. It would be 'the Pope'. Pope would be the beast who boasts himself to the position of God, with all of his resources he could become what he wants. No one should believe that the Pope used this government, no one should be disturbed. Some of the people who had interested in 'God's Kingdom' urged to relieve themselves from the clutch of the Indian government by nullifying their names from Ration card, Voter ID, and any other connections. But I retaliated by reminding them that even if we were born in Mizo, we were Indian by citizenship which governed us through District Council, Union Territory, and Statehood till today. To know the works of God, one has to take heed of the local and international politics. The time 'for the Beast' has not come till now, it stealthily works continuously. He (*Dan Bawhchhepa* – the Evil, the Beast, 'the lawless one' - NIV) worked secretly as lewdness, thievery, corruption, murder since the time of Apostle Paul, all the theological elites had a consensus to the Pope for becoming 'the Beast'."

Lalvuana also argued, "Mizoram must be afraid of the Second Darkness. From the denominational viewpoint, Mizoram could not be appreciated as the Promised Land, a land that had had been prepared for a mighty nation. But it was prophesied by Pastor Chhawna; only a few believed. They could believe the prophecy of Isaiah, Jeremiah, Micah, and the lesser prophets who predict the future of Israel, Pastor Chhawna, Chawngkhupa, and Saikhuma must be believed for us. If they do not believe the prophecy of them, where should our nation go?"

He was convinced that "We (*the masses*) accepted that we (Mizos) were Mongolian, but we (Mizos) were not. We were the true descent of Israel who came to this place. We (Mizos) sprang from the true seed of Abraham. We have to realise that

conviction. If we stood up to preach this message, it was meant for all of us. *Zoramthar* (the new Zoram) is also meant for us all. During the time of Noah, anyone who did not want to build an ark must die, all the others died. The word of God always sharp, intended to kill everyone who did not obey. During the time of Jeroboam, as soon as the Israelites did not obey God he let Assyria punish them, he (God) kept Assyria ready. To demolish Judae, he put Babylon; whenever we read the Bible, the entire government changed for any transformation for the entire nation. So when the prophets said China would come, we believed into it while most people did not.”

He narrated how he formed a sect “I attended the ceremony of *Khuangchawi* at Serchhip organised by the *Thiangzau* sect. On the way home, I was invited to attend the ceremony of ‘victory over Satan’ (*Setana lu kan lam a*) at Chhiahtlang. Vanawia said they would commence the thousand year’s reign of the Lord; his intention was not true. Lalzawna said the Big Stone of the East would tumble down (*Khawchhak lungpui a lo lum dawn*). The Lord showed the land of Canaan to Abraham, He made a covenant with Abraham that all of the lands should be inherited by his descendants. Likewise, God made this land, and meant for the Mizos; we were confident about this from this covenant theology. Not because of being Mizo, but by his Divine plan to make us His children; Pastor Chhawna said, ‘Oh Zoram, do not lament, Joseph had the better share’ (*Zoram lungngai suh, Josefa’n chan tha a chang a ni*). That flying cross bounced and split into three, two of them intertwined, that two intertwined-cross fall into the middle of Zoram creating three altars to Samlukhai, Lamchhip, and Chhiahtlang. (*Kraws thlawk delh delh pawh kha; a va insu ta a, a phel phawk a, phel thumah a changa, phel hnih kha a inkherh leh a, khami inkherh leha kha Zoram lai-ah hian Maicham pathumah a rawn tla – Samlukhai, Lamchhip leh Chhiahtlang. Chu lo chu maicham a awm lo.*) We (the people of Mizos) did not believe our prophets, and we murdered them like the words of the Bible. I announced the creation of *Ramlai Maicham* (Altar of the Middle Land) at Chhiahtlang which was envied by Serchhip and Sailam, but it was done only through the covenant theology. If they could not bear the theology of covenant, and if they don’t desire for it earnestly, I could not lay down the foundation of a new

altar. So the three simultaneous altars at Samlukhai, Lamchhip, and Chhingchhip were the response and verification of the prophecy of Pastor Chhawna. From the covenant that the Lord gave me, it is only the covenant of the Lord that would work for our land. Thus, to carve out for our land, I set up three altars. We do not deny what other sects were dealing with; let them behave as they deemed fit. We, the three altars, were acting as one, not having any ceremonies without the mutual knowledge and consent of others. We told one another whatever events and ceremonies we should be performing and we constantly joined hands. It was done by the will of the Lord. We don't have a church building or a place of worship; we were not sanctioned to erect those kinds of buildings. How can we build a temple in the desert? We were under the Indian government; we would not dig for the foundation of the church under the Indian government. A house of any of our member becomes a sanctuary if we used it for worship. We would build a church only in the new land of the covenant; building a church in this situation is sacrilege.”

In 1975, at Vairengte, he claimed that he heralded ‘the Big Stone of the East coming down’ before Lalzawna. He also said, “Ch Chhunga, the then Chief Minister of Mizoram came and had a public meeting and pointed out his counter-argument against my message. He arrested me for saying this. My first arrest was signifying the covenant of the Land in which I bled out, the second arrest was signifying the covenant of the Lord – jailed even from the spiritual fight, which was happened at Vairengte.”

According to Lalvuana, “The first covenant was circumcision. For the new covenant, for the foundation of the new kingdom of heaven, Jesus called for the lowly men – Peter, Andrew, Simon, and other fishermen, not the Pharisees, Sadducees, the scribes, and the priests. He achieved it; all of them were transformed on the day of Pentecost. Israelites were circumcised till today but were not accepted from the Cross Theology. Likewise, the days of the Gentiles are numbered, it would end. After that, he would establish the kingdom of the daughter of Zion in Mizoram, and then our surrounding people would be ours; for this reason, God moulded us at this time. We are eagerly waiting for that. This would happen after the Second Darkness; those who remain after that would be equipped with heavenly power. No

nation would be fearful; it would be completely different from the endeavour of the MNFs; they were just like the hunting of Esau who was outwitted by Jacob who received blessings inside the tent. Our theology was derisively called ‘the gospel of the fool’ (*Zoram pel lo chanchintha an ti a*), but our message was like Jacob’s blessing inside the boundary which would be magnificent after the creation of *Zoramthar*. Most of us would miss the truth.”

In his words, “*Pastor Chalhmingliana’n chutia in inhmukkhawm chuan ‘pawl’ in ni mai alawm a ti a, Kan inhmukkhawm avang hian ‘Pawl’ kan ni ngawt lo, ‘Pawl’ chu denomination nei hi alawm, inhmukkhawm satliah hi Pawl an ni ngawt hleinem, ka ti a, Denomination chuan Upa pawh an mamawh, Pastor pawh an mamawh; kei chu Pastor ka duh lo, kan Bible-ah a chuang lo. Bible a chuang lo an hnuk lut a ni, ‘tirhkoh’ tih hi a tawk chiah. Pathian thu chu Pathian hriattir kha a tawk, chutah chuan kan ram pawh min nghak a ni. Keini chuan kan kohhran kan ti ve lo, Zoram hi Pathian thiltum a ni, Zoram kan ti mai chutah chuan tu pawh an tel vek. A ram pum hi chei a tum a, khuta Judate pawh khu kaitho turin min duh a, tunah pawh min thik lek lek tawh a ni. Engemaw a han che hlek ang a, chu eng nge ni an ti ang a, ‘i nau kha a thi a, a lo nung leh ta alawm’. Hosea bung 3-ah Ephraim chu a tichhe vek a, a ti a, mahse hetah ziak dangah chuan ‘ka fa tir a ni’ a ti leh tlai mai a. Reubena bawhchhiatna avanga Josefa’n fa u ber nihna a han chan khan, Josefa thlah Manasea leh Ephraim-a chu engtin nge Jacoba’n a ban kawkalhtir kha, khami thu kha a ni zawk a, kha’ng thu kal zel tur kha a lo buatsaih lawk zel a, a takin keinin tunah kan chang chho zel a ni.”* (Pastor Chalhmingliana retorted that we were a kind of church on account of our occasional meetings, I rebuked him saying that our meetings did not justify us for being a church, we have neither elders nor ministers, we do not want it as it was not written in the Bible. Being ‘Apostle’ is enough. The word of God must be inspired by God, not others. This Zoram is the main target of God which includes everyone. God tried to renovate this land and to awake the Jews in which they were jealous of us. Some sparks would let them know that the younger brother of Israel is resurrected. In Hosea chapter 3, it is written that he destroyed Ephraim, but in the other verse, we found that Ephraim is the firstborn. After Joseph was entitled to the firstborn instead of Reuben, the sons of Joseph were blessed by

Jacob with hands crossed. That message reverberated for the preparation till today and we were realising its materialisation.) He added. “We are not ‘*Pawl*’ (organised group) not ‘*kohhran*’ (church) but ‘*thuthlung mi*’ (people of the covenant): we would get together for a meeting after some of us got inspired or got news relating to our covenant. Those who received something from God handled the meetings.”

His inclination regarding the coming darkness for the Mizos was grounded on the prophecy of indigenous seers. He said, “The book of Pastor Chhawna’s Prophecy wrote that religion would be renovated; we take it for granted. Pastor Chhawna already wrote that we are going to have independence. We should be herded to one faith community by the Lord; we are fed up about different churches. As Jesus said we would be together with the Jews in the same area under the Lord; Jesus said (John 10:16) that he would gather another sheep from another pen under one shepherd. Then, we would be given the blessing of Joseph and we would be dealing together against the world. We would be fulfilling the seven bowls (of revelation). Before our land is mounted above the world, World War III would not happen. God made time for everything; we have to know which time we belong. Soon after we enter into the Lord’s dominion, we should be enjoying the wealth and luxury of the Lord. Other big denominations did not accept the prophecy, they thought that they could go on without it, but our faiths could not move further. Pastor Chhawna wrote even the political prophecy; how Ch Chhunga and Saprawnga would fight for political supremacy (*Sai a lo chhuaka, sai pahnih an in nger a, a ti a, a ziak vek alawm. Pu Ch Chhunga leh Pu Saprawnga in nger dan tur pawh kha a lo ziak vek alawm; Pu Chhawna lehkhabu hian*). If one understands the prophecy, he could understand the time. It was the prophecy that foretold the sufferings and salvation of Jesus Christ; it was acted upon as the prophets wrote. We murdered our prophets; Pastor Chhawna was a minister of Presbyterian, they did not welcome him, not his prophecy. We consult our rationality more often than the word of God.”

He added, “Our land is the treasure and the ‘seek out’ by the Lord. We are based upon this verse:

“In that day,” declares the Lord,

*“I will gather the lame;
 I will assemble the exiles
 and those I have brought to grief.
 I will make the lame my remnant,
 those driven away a strong nation.
 The Lord will rule over them in Mount Zion
 from that day and forever.
 As for you, watchtower of the flock,
 stronghold of Daughter Zion,
 the former dominion will be restored to you;
 kingship will come to Daughter Jerusalem.”* (Micah 4:6-8 NIV).

We had been struggling with the covenant, for the time to come. I also had three altars which I laid the foundation. I was not consented to make more. It is like the three stones in the hearth of Mizo, enough to prepare food for the family.”

He continued, “I have no hurt feeling if people called me ‘*Pawlchhuak*’; I would choose to be ‘*pawlchhuak*’ rather than becoming church minister. Pastors looked after their circle only; we were free in this land of Covenant. Pastors were salaried; in my 47 years of tending them, they did not contribute money for my well being. My conscience did not know when Jesus took his salary. The Levites did not have a salary; those who tend the Ark of the Covenant did not have a salary. Our church officials often proclaimed they were ready to face any situations and any condition and circumstances; they do not want to become poor, they were afraid of it. Those who served for the Christ these days were decorated and well-equipped; is it the way that Jesus Christ served? Without hardships and difficulties, what kind of reward would they receive? For the time of glorification of our land, we have to be renewed wholly by the Holy Spirit. It is not our capacity to reach the glorification; the Lord will open the time. We were always given an example of how great we could be among nations. Those who fear and trembling would not inherit the Promised Land as the Israelites under the command of Joshua before they enter Canaan. It is written in the Bible that those who did not believe the strength of the Lord were forbidden to enter the land of Canaan. It is written “*Israel sanna tlângah*

chuan ka phun ang a, Zârte a rawn chhuah ang a, a lo rah ang a, Sidar ropui tak a ni ang; A hnuaiah chuan chunglêng sava chi tinrêng an chêng ang a. A zâr hlimah te chuan an awm ang. Ezekiela 17:23” (On the mountain heights of Israel I will plant it; it will produce branches and bear fruit and become a splendid cedar. Birds of every kind will nest in it; they will find shelter in the shade of its branches. - NIV). “*Ka tlâng thianghlim, Israel sânnâ tlângah chuan, tah chuan Israel chhûngte zawng zawng chuan an zavaiin, chu ramah chuan ka rawng an bâwl ang; tah chuan anmahni ka lâwm tawh ang a, tah chuan in thilhlante, in thilpêk ha hate, in thil serh zawng zawngte ka duh tawh ang. Ezekiel 20:40*” (For on my holy mountain, the high mountain of Israel, declares the Sovereign Lord, there in the land all the people of Israel will serve me, and there I will accept them. There I will require your offerings and your choice gifts, along with all your holy sacrifices. -NIV). Mizoram is the heights of Israel (*Mizoram hi Israel sanna tlang a nih hi.*) He already put us into the height of Israel (*Israel sanna tlangah min phun daih tawh*). We were not the sinner who enter the promised land but betrayed him; we have not enter the land yet.”

Lalvuaana continued, “We were not blaming our state political movements and its politicians, they did what they had to do so that we could find the covenant. We have to be ‘in captivity’ for seventy years (70), we have to remain a slave under the Indian government for seventy years. It was Pastor Chhawna again who foretold about the number 70 to followed it rightly; there were only two persons in Mizoram who rightly put the numbers, he and his followers were given the power to rule Mizoram (*Mi pahnih chu number remdiktû chu Zoramah hian an lo piang; chumite maicham kil chuan Zoram hi thuneihna a pe a ti daih*). Their altar was alive though only two were them; it is not about quantity. We would go on, our covenant was looked after by the Lord and it is the place of Lord’s power. Our land is ‘the field the Lord has blessed’ (*Lalpa malsawm ram*). *Pawlchhuak-ah pawh chhuak lutuk, chhuak em em mai ka ni* (I am one of a kind among the sects; who ran out of the church, very far against the church). We do not bother anyone; we ran for our theology of how the Lord would work on this Land. We do not deny ‘being in the church’, the lord is making our land for his ‘holy land’, we consulted to the prophecy and become

warned ('Pawl' hi kan paih ringawt lo tunah hian. Lalpan kan ram hi ram tianghlimah min siamsak dawn a.) "Pu Chhawna lehkhabu te hian an lo sawi si a; chuvangin khawchhak diarkhim leh khawthlang diarkhim hnuaiah ram a lut a, chuta tang chuan Zoram chu a lo talchhuak ta a, a ti a. Khawchhak diarkhim chu China a ni a, khawthlang diarkhim chu America a ni leh mai a. Khami insikna (ran insual insi) kawng a kha keinin siam thiam lo mah ila Pathianin a siam thiam dawn tlat a. Chutah chuan no pali a rawn inhung chhuak leh a, ram a lo fel chuan – vai finna, Mizo finna, khawchhak finna, khawthlang finna, no pali-a kha Pathian dawhkana la ding tur an ni a, khami te siamfel tur kha a ni a, kan ram awmdan tur pawh, chu'ng an siamfel hnu-ah chuan tuman an tibuai leh tawh lovang a ti. Chuvang chuan kan ram chu kan sawi ang hian puithiam vek kan ni dawn alawm. Kan ramina kan vaia Pathian thua thiltihtheihna nena puithiam hna kan thawh chuan a chhandam tura te chu khawvel hneh hi a har lo reng reng. Peter-a te, zirtir 12 pawh a ring tawk a nih si chuan, keini chu a Hnamin min siam dawn a ni si a, Juda-ho a siam leh bawk ang a. Khami inkawp a kha Sele Chal ki a pek a khan khawvel hi sik tur a ni a, kan si mai dawn alawm. America-ho khu 11 tidam ta la, pakhat tihdam pawh a ropui teh reng nen, tihdamin haw thla hlawm ta sela, lawmman an sawi pawh a man kan chhiar seng lo mai ang, Zoram tanah hian hausak a har lo reng reng; a kawng kan hmuh chuan, kha kha kan ta tur vek a ni." (Pastor Chhawna foretold: the eastern army and the western army subdue the land. The eastern army is China and the western army is America. Though we could not make it happen the Lord know that way of subordination. After that four cups would appear – the wisdom of Vais, the wisdom of Mizo, the wisdom of the East, and the wisdom of the west, they would appear before the Lord and they would arrange our land so that no one would bother anymore. All of us would become 'priest' with the power of the Lord to have dominion over the nations. If he could rely on his twelve disciples, we are going to be a nation with the Jews to fight other nations like a bull piercing with its horns, with the 'divine power' we will fight. Suppose you healed eleven Americans, healing is amazing, suppose they went home, cured, the reward would be great. The future wealth of Zoram is not impossible and is not far; if we know the way, it is for us.)"

He said, “My theology confronted India, ‘being India’ which many Mizo was becoming. We could never be Indian; the Lord did not create us to be Indian. Our theology of the covenant is a long-lasting one, a program of eternity. Time changed and always will be. During the time of Noah, only eight persons survived, but the human population is high; for the descendants of eight persons. The covenant of the land is for us, the never-ending blessings for the entire generations. Esau has also specified a land, not the land He had blessed; He had given him a portion at the hill country of Seir. His brother Jacob, who smelled of the field, the Lord has blessed needed to reach Egypt, into captivity. His elder brother must serve the younger brother, it was the word of God; the mode of living of Esau was more tempting than Jacob who wandered in the desert. *Kan hnam a chawikan dan tur hi a chiang em em mai a Pu Chhawna Inlarna-ah hian, chu chu kan hre tlat si lo hi kan bo-na a ni ber mai. Chhiar chiang duh sela Zoramthar tih hi a awm lo thei lo, an kai lo thei lovang. Tunah hian leilungah thil min thlan tir dawn se, thlan tur dang pakhat mah ka hre lo, ka duh ber a ni mai hei hi. Pathianin min dahna hi a aia tha ka hre lo reng reng. Vawikhat mah thildang ka la awt lo.*” (Pastor Chhawna’s prophecy mapped out vividly how our nation would be exalted among nations, but we do not know, and that is where we were lost. Anyone who carefully read the book of prophecy could not escape the theology of *Zoramthar*, it is unavoidable. I desired this theology more than anything in the world and this is where the Lord situated me and I want nothing more). The British were tasked to run for reaping the souls, the Lord also equipped them tremendously and they did work fruitfully. But the Lord does not hand them the glory of the Zion Kingdom, the establishment of the kingdom of God is assigned to us. Knowing the virtue of being awarded, what else could we expect from the material world; he constantly provided us our daily needs. When I mentioned the oil deposit in Mizoram in 1975, no one believed me; now, it became the topic we cannot discuss anymore, it is the high ranking government officials who voraciously grabbed and utilised. That is how circumstances changed within a very short time”.

Rohnuna (32 years), an important member from Chhiahtlang village was interviewed on 10 April 2017. His statements run as follows. “Every Sunday, we met at our house; we sang all kinds of Mizo songs (even triplets). In Chhiahtlang we were

around 30 members and in Lamchhip around 20 members; Samlukhai has the least members. Our members do not increase nor decline. Whenever any event was organised, we have to inform other villages, a single altar could not make offerings and sacrifices on their own, and we accompany one another.”

Rohnuna added, “Lalram Lai Maicham was founded by K Lalvuana of Samlukhai, who said three altars must be erected at Samlukhai, Lamchhip, and Chhingchhip. He tried to establish at Serchhip but the *Thiangzau* groups at that time could not receive it. The name of the sect arrived before the people were engaged. Most of the *Pawlchhuak* at that time were *Thiangzau* and at Chhiahtlang his message was received by the *Thiangzau* group and IKK people welcomed him. Lalvuana used to be the *Tirhkoh* of the MNF. Our future, as a whole, was often dramatised by the spiritualists. When he formed the Altar, Lalvuana did not fully understand its meanings, he gradually realised its significances as Pastor Chhawna already prophesied the future of our land – social, religious, political, and cultural.”

Rohnuna continued, “I joined from 2007. There is no compulsion or persuasion to immerse in our fold; only the realisation of its meanings would gather. People mocked us that we would be abandoned soon, but we were not dissuaded as it was the work of the Divine. We were always the precursor to the spiritual endeavour; *Zoram Sunna* was initiated by us and many other things we did were picked-up again by other spiritualists and it became popularised. Any popular events in the Land were already dramatised and prophesied in our meetings; the return of the MNF and the change in the political crafts were already known to the spiritualists. Many dramatisations were materialised immediately, and many predictions had been staged in the platform of the sincere devout. Doctrines were not set for us, though we inclined to the *Zoramthar* Ideology basing on the prophecy. Any rites and rituals of the Church were not put in the spotlight; if anyone wants to get baptised, we performed. If certain insistence occurs to a person, we obliged. If a person wants to contribute (even as a *tithe*) for the group, he did it; there is no structured rules and regulation, even to the case of sacraments. *Zoram Sunna* (Mourning Zoram) programme was also held in 2015 to dramatised the impending darkness. *Zoram* means the state of Mizoram.”

Regarding the sect, Rohnuna said, “We were expected, from the spiritual ground, to be able to contain any kind of persons and situations. During the insurgency period, it also acted as a sacred post in the house of the chief; those who touched the post (*sutpui*) were not to be killed even if he committed the worst case of society. It (the Ground of *Lalram Lai Maicham*) acted as a sacred post of the chief (*Lal Sutpui*) in saving a life. We thought that all the incidents that happened to us display the future of Mizoram; it is not following the right faith, it is not knowing the right way; we have no elder nor pastors, anyone could solemnised the marriage, ritualised deaths, it depends on personal taste and capacity. We do not participate in Christmas, Easter, and Good Friday, not even observed Sabbath. We do not deny any church or sect; all of them had their usefulness for certain time and space. We were running for our destination, we were running on ‘words’ and ‘words’ cannot be ‘perfect’ until the time comes. The ‘rules’ and ‘law’ of the Bible also could not be fulfilled by the church as well; if one breaks a single law, he is guilty. If we tried to satisfy the law, it’s impossible; then the church partially gathered and selected a portion of the law and executed it. It is written in Hebrew 6: “Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and eternal judgment” (*Chutichuan, Krista thu bul hril tawh lovin puitlin lam i pan ang u; thiltih thi simna te, Pathian lama rinna te, baptisma te leh, kut nghah leh, mitthi thawhlehna leh, chatuana rorêlna kawng lam zirfîrnate lungphûm chu phûm leh tawh lovin.*) But all the Mizo churches were disturbed by ‘the dead works’; most of the church’s goal is repentance, but all of the capital theological ideas must be materialised in this world. Camping, Bethel and crusades in organised by the churches were becoming meaningless, it’s lost its validity, why can’t they see that the time has ended for that childish fun. If it lasted for two weeks we were saying ‘that much is still beneficial’; our root nature must be changed. The Ten Commandments is very good and effective for the old covenant, but it has been useless, meaningless and becoming venom; the word of God has its time to bloom, circumcision is enough for the Jews, but Paul taught us to have faith circumcision, and for now, doing circumcise is a death penalty in the new covenant. The churches

of Mizoram were anointed, but they were in the position of Saul, they were discarded. They were like Esau who would receive a blessing but Jacob snatched it.”

He also stated, “We are waiting for the Lord’s promise since the creation of man; *Zoramthar* (the New Zoram) is destined to be here and we were eagerly waiting for that; they use to read this ‘For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God’ (Ephesians 2:8), they don’t know that It is by the promise we have been saved. Israelites were chosen by God to be his children, but they narrowed down to the level of their community; now we were chosen to inherit *Zoramthar* so that all of the people could see the light of Jesus Christ so that the light of the world shine once more. *Zoramthar* Theology did not negate the importance of other nations; it also includes all the covenant theology – *Lal Thuthlung*, *Hnam Thuthlung*, and *Ram Thuthlung*. Pastor Chhawna foretold “*Hrui khat vuan ula, ka then kai ang che u*” (Be united and I would help you crossing). It amazed me that we stick together till today; Vanawia, Lalzawna and many other influential people came to us, but they could not disintegrate our solidarity, we were ignorant of worldly things, we barely expressed ourselves, but no other *Pawlchhuak* ideologies were rooted in our midst. We asked for revival but it really could not happen as we were expected. Synod has its version, likewise other churches also; their version could not include the entire people. In politics also, we do not want to continue other’s programmes; we tried to heal the land from our narrow version of principles, how could we call *Tualvungi*⁸⁹ to come home. Our land could not be healed from politics. Trying to do ‘right’, in politics and theology, from rational thinking always lead to failure; it must be inspired by the Holy Spirit. In the local political party, most of the *Pawlchhuak* inclined to MNF before. Because MNF was perceived as the political wing of the Covenant of Mizo races (the nation) – “*Hnam Thuthlung kengtu anga ngaih an ni deuh a*”. Now, *Pawlchhuak* would be neutral on politics; because the game of politics could not satisfy the visions and ideology of them. I am unmarried till today because I am *Pawlchhuak*. That is the

⁸⁹ In Mizo folktale, Tualvungi was a beautiful woman married to Zawlpala, they were separated by Phuntiha on account of Zawlpala’s jesting. Zawlpala died from the poison of Phuntiha. Crab, Crow, and Bulbul were tested whether they could call Tualvungi to come, to mourn her husband. They failed due to their inability to convey the desired message. At last, hornbill came and could produce the desired language and she flew to Tualvungi and she came.

price I've paid from the temporal world. I am waiting for the arrival of the *Zoramthar*. I am not perfect and sometimes, I could not completely dedicate to this cause. I falter and stumble. Many times, it pains me and I am burdened. But the Holy Spirit always directed my course of action.”

4.2.6. PATHIAN NUNG KOHHRAN (THALTLANG)

The sect was having chairman, ST Vanpenga,⁹⁰ and secretary, Lalremruata and it was located at Thaltlang. The chairman, the secretary, and important members of the sect were interviewed on 3 September 2016, at Pi Lalventhangi house which was used as a place of worship.

ST Vanpenga said, “We gathered and formed a committee, and decided to have a name for the sake of identification and adopted *Pathian Nung Kohhran* (Church of the Living God) in 2006. We were not having any branch or connections to outside. We were not less than 100 members. We emphasised the wellness of body, mind, and spirit. *Kum sang Lal ram* (a thousand years reign of Jesus) is recurrently stressed; we are hoping that it would inevitably arrive. It is in the hand of God that we enter it or not. Our time is still unwell; some of us would live through while others would fall. We believed the existence of the afterlife and resurrection of the human body (in the eternal kingdom of God) even though expecting to enter the ‘thousand-year kingdom’ while alive. If anyone of us was dead, we did all the burial ceremony from us, mostly by respected elders; sometimes let other guests to do the solemnisation. Bible wrote about the ‘Beast’ so that it was purely on personal faith. Aadhar, Ration Card, Voter ID, etc. were all under the decision of a person; and as a church, we do not make any statement to justify. There was no friction among the ‘yes’ and the ‘no’. “*Thuthlung Fa*” of Sangau was almost the same with us, we both observed Sabbath and Judaism festivals. But they have ‘worker’ (*tirhkoh*) which we did not. We observed Sabbath. We don’t have Good Friday, Easter, and Christmas. Festival of Tabernacle (*Bawkte Kut*), the Passover (*Kalhlen Kut*), *Remna Ni*, and Pentecost were observed. We were obeying what the Lord commanded us to do in

⁹⁰ ST VANPENGA: He was 52 years old. He migrated to Mizoram, Thaltlang in 1993. He joined Pathian Nung Kohhran in 2005. He was Baptist member in Hakha. He said he did not have any doubt in Pathian Nung Kohhran.

the Holy Bible. We also gave tithe which we used it for our maintenance, condolence money to any family with death in our locality amounting to Rs 500/- irrespective of their family background, charity to sick persons, and donations for gospel propagations. Sometimes we also pocketed our preachers. We did not have gender differentiation.”

Lalventhangi said, “Apostle Paul urged us to partake in the festival, ‘not with the old bread leavened with malice and wickedness, but with the unleavened bread of sincerity and truth’, he said (1 Corinthians 5:8); ‘For Christ, our Passover lamb, has been sacrificed’ (1 Corinthians 5:7). We partook at that festival. We don’t follow ‘literal exactitude’, but to the meaning of the new. The Lord instructed us and we followed it. We don’t want to observe fabricated lies like Sunday, Christmas, and others as they were fictitious and ungrounded; we did not find them in the Bible, also we were not instructed to observe it, thus, we did not have Good Friday as well. Instead, we observed the Festival of Tabernacles as directed in the Holy Bible by the Lord. We knew that our Lord Jesus was entombed for three days which was a reiteration of Jonah’s dramatisation. We could not accept that he (Jesus) died every Friday and risen again every Sunday; the message was incomplete and incredible even from common sense. We don’t despise it even though we didn’t observe it, we just deny its validity. This makes us unique. We do not observe Sunday; we were repeatedly reminded that we must observe Sabbath; like God rest on the seventh day of his creation.”⁹¹

⁹¹ Mizo transcription: “*Kut pawh Tirhkoh Pawla'n hawh u i kut ang u, a ti tiraw. Chhang dawidim hluia kut lovin; dikna te, takna te-in i kut zawk ang u. Kan kut-na tur beramno chu an talh tawh si a, a ti. Khami-ah khan kan kut zawk a ni. Tihdik ni lovin, a tihdik kan tum lova, Pathianin min lo pek tawh na na na chu kha kha kan hmang. Phuahchawp kha kan va hmang peih tawh lo. Thil awm lo, Pathian siam ni lo, rawn phuahchawp leh tawh Sunday te, Krismas te hi kan hmang lo. Bawkte Kut pawh krismas-in kan hmang lo. Pathian pek ang thlapin Bawkte kut-in kan hmang tawp. Bible-ah a awm lo, hmang rawh u pawh a ti lo. Good Friday pawh kan hre lova. Tin, Isua hi nithum leh zan thum lei kawrawngah a mu tih kan hriat tlat avang hian Bible-in a ti tlat a. Chhinchhiahna dang a awm lo Jona chhinchhiahna nithum leh zan thum a ti a. Zirtawp apianga thihtir a, Sunday apianga kaihtawh hi a kim lo, a dik lo kan ti hrim hrim. Mihring mihrinnaa chhut pawhin a ni thei lo alawm. Hei hi chu a dik lo kan ti. Mahse maw, kan hmusit a ni lova. Kan hmang ve lo. Chu chu midangte nena kan hranna a ni.” Sunday hman ai chuanin, ka mite nena kan kar chhinchhiahna thuthlung chu Sabbath a ni ti na na na chu, Pathian pawhin ni ruk chung Lei leh Van a siam a, thil engkim a siam a; ni sarih ni a chawlh angin Sabbath ni hi kan chawl ve a ni. Chu chu kan danglamna, thildangah (kohhran te nen) kan in-ang vek tho mai.*

They were led by Chairman and Secretary which they elected amongst themselves since 2016 for the term of three (3) years. They did not record (into documentation) their members. ST Vanpenga stated, “We didn’t segregate or prepare a schedule for the service; any person lead and had the speech in a meeting; the meeting was conducted by any interested person who also opens the floor for sharing. And anyone with spiritual inspirations could present a speech or lead the service. Mostly elders of the group lead the worship according to conveniences. Any infants to be ‘dedicated to God’ were also brought forth in the meeting and were consecrated to God by mass praying. We didn’t invite anyone to join us, likewise, no one invited us. No outside organisation took control of us. Anyone could share his spiritual speech to our service. There was a time we have high revivalists to dance or to do ‘trances’ and ‘unknown tongues’, making a loud and noisy sound; but most of us were not tempted to acquire; so, we were not against it and most of us were pacific. We migrated here and formed this group – from Saiha, from Hakha (Myanmar), from Champhai, and Sangau. But family reason, professional reason, and other necessary reasons are also to be noted for the cause of our migration. Our common interest mainly joined us together in our group. We did not have a building to worship as ‘church-type’. We gathered mostly to the house of Pi Lalventhangi. We were strengthening our faith as we had regular worship service. We believed that our human body is the house of God. There were frictions among the churches in Thaltlang regarding our respective doctrine. For us, ‘*thuthlung*’ means the Ten Commandments of Mount Sinai was connected to Jesus Christ, our core tenets for life. It was the command of God. We observed Sabbath. We did not have a dietary restriction and it was a personal choice. We let all our children study. Jesus Christ was our foundation. We don’t experience any exorcism or demon-related business. We used UPC Hymn Book (Mizo) in our service. In our service, Lai dialect and Lusei language were used. We have Sabbath School for children; two groups – a bigger class and lower class. They were taught Bible stories and commandments by educated members. In every meeting, they performed special items, singing and reciting Bible verses. We took great care of our children. We used Zira Hnamte calendar for any festivals.”

4.2.7. SUSANAH CHURCH

Vincent Hniarvunga, the leader of Susanah Church, started his preaching from his youth. He was a devoted believer during his youth. Presently he lived in his home at Lunglei, Farm Veng. He did not ask for followers nor preached to the public to gain numbers. The message he claimed to receive was not meant for all, thus constrained to a very limited audience. His theology runs deep to the Old Testament to the extent that Melchizedek (Heb. 7:1), the king of Salem was not connected to the God that Christians were worshiping. Though the Bible tried to blend the different stories into one, he claimed to discover the hidden message. There was another true God who spoke to him and infused him with the logic of nature where God (that he find more genuine) silently and wisely revealed to humans. In the high time of their group, they numbered up to 8 (eight) persons in observing the Full Moon and crescent. They utilised traditionally available edibles and honoured it in the name of the Holy One. The summary of the doctrine, prepared by Hniarvunga is given below:

***The Grand Charter of the Susanah Church
the Royal Utterance Table:***

- (1) We BELIEVE in and WORSHIP the ENGAGED singular deity of Vincent Gad Hniarvunga.
- (2) We DEVOTE to the SAME deity Meni- goddesses of the INTRANSFERABLE singular LOVE and BOONS.
- (3) So we are fully SATISFIED in her IDENTITY on whether she is a God or a deity (anti-god)
- (4) God or anti-god she might be, we INITIATE ourselves into the PARTICULARITY, all its PECULIARITIES, and PLAINESSES.
- (5) We VOW that our APPROACH to the EXTREME REALITY can any heavenly or earthly power neither hindered nor sidetracked until we meet her FACE TO FACE on the same boat in a calm ocean of tranquillity.⁹²

⁹² Mizo Version goes like this:
***“Susan Kohhran Thuthlung ropui ber
 Lal Kamchhuak Inenmilna Tur:***

(1) Vincent Gad Hniarvunga nena INSAWIREM SA DIAM mai Khuavang chiah kan RING a, Pathianah kan BIA a ni.

On his wall, this writing was visible to every visitor: *“Sympathy to another different from our family identified group is foul and foreign to us. Sympathy is but a love to the King as a lord of the body. A king is never supported with a charity. The most terrific war betwixt. The King and His rivals are ahead. Anyone who shifts to stand on the side of the King shall never regret his decision. Gods are the judges over all the terrestrial and temporal, celestial, and ephemeral beings in the whole limitless universe. They are in some form of heavenly standard, paid and employed by the Eternal Royal Presence through the channel of the State Administrative Establishment to do what the coming King in person is sure to please. Just the same as the general judgment for all mankind is according to the Bible, set to come, so much so, the time of the general judgment for all heavenly beings, including Gods, is set forth, and, if the King find faults with them He shall terminate and exterminate them as they deserve. The King is made but developed by Himself into the King under the good care of the Guardian, the heavenly Nymph, and then is supported by his well-wishers. This is the end of all the cults and religions of the world in the past, the present, and the future. Those daring converts who shift to us, I, King Melchizedek, admit them into my fold in the name of the King GAD and of the heavenly Nymph, MENI may her name be exalted above all. I do this in confidence swearing by the heavenly Nymph, the highest celestial Being, the essential God, God of Gods, and a Deity for Deities. So ends the seer’s writing on the wall”*.

Founder of Susanah Church, Wizard Vincent Hniarvunga⁹³ was born in 1945 at Lungpher near Phawngpui mountain, in the district of Lawngtlai. His father was

(2) CHUMI CHIAH NGEI Khuavang MENI, a hmangaih SAWH SAWN THEI TLAT LO HMANGAIHNA leh DUHTHISAMTE HLAHWTLINNA Pathianu hnenah chuan kan INPUMPEK a ni.

(3) Tichuan Pathian a ni emaw, Khuavang – pathian dodaltu a ni emaw, a NIHNA PIANKEN BIK HRIM HRIM hian kan LUNG A DUM kim zan thlarh chiah hrim hrim a ni.

(4) Pathian a ni emaw, pathian dodaltu a ni emaw, a nihdan ang ang chu NIHPUI ve-in, a DANGDAI BIKNA leh TLUANGTLAMNA ang zawng zawng te nen vek a hming kan INTAWM TIR ta a ni.

(5) Lungmuanna tuifinriat reh ruih dam duai chungah lawngleng him charh mai chungah INHMATAWNA amah chu kan tawh hma loh chuan van leh lei thuneihna reng reng te-in ENKIM PIAH LAMA A TAK TAKA AWMI kan HNAIHNA chu min dangin min kaipeng thei lo hrim hrim, tiin, CHHIA KAN CHHAM a ni.

⁹³ Interviewed Vincent Hniarvunga, by Lalthasanga, at Ramthar Lunglei, on 12 September 2016

Ralhulha and his mother was Mangthlai. His father passed away in 1952 (aged 51). He was deeply immersed in the Revival of 1957. He was spiritually empowered to have exhortations, and that revival lasted for 7 years. He was baptised in 1962 at Zotlang Baptist Church. But he was re-baptised by UPC Honorary Pastor Hrangmawia on October 6, 1963. In 1962, he went to Lunglei to study class 6. He involved in the campaign of Salvation which was popularised in 1961, but soon he was promoted to the 'Spiritual Growth' section in the Baptist Church. His dry mouth disturbed him while he studied class 9 which was healed through prayer by 'mihlim' (high revivalist) of UPC (UPC was already established in Lunglei in 1960). There was a time when he believed that the end of the world would be February 4 1960 as prophesised by high revivalist Pachhunga. His first epiphany occurred in 1960. Since 1971 he married and started jhum cultivation lasting for 5 years. These 5 years was marked in his life by visions and spiritual encounters. Especially in the year of 1975, he was sent to go to various places mostly at night. He passed class 10 in First Division from Saiha in 1979 after he faced a lot of trouble for continuation. He continued his study afterward to complete Pre-University in Second Division. But due to his wife's health condition, he could not finish his Bachelor degree. He worked as a headmaster in Sangau Middle school for one year after the invitation of the village authorities. He was already imbibed deeply with spiritual connections. His encounters in the spiritual world transform his life to find SUSANAH Church on July 10, 1983. His theology differed completely from the Christian proper, but connected and relied on the Bible as far as the deviation or enlightenment arrived from the re-interpretation of the Bible. They cherished the books of Esther, Daniel, and Song of Songs. Perfect Atonement was found in the full representation of self from any harm. For him, a reversal of harm, from the victim to the inducer, its perfect redemption.

According to Hniarvunga, "King Melchizedek, who is a God of human flesh, but who lived for eternity, was the real Highest, The Judge."⁹⁴ He was the elder

⁹⁴ Mizo transcription goes like this: "*Chu Melkisedeka, Salem lal, Pathian Chungnungbera Puithiam, Abrahamama, lalho that haw lo hmuaka malsawmtu, Abrahamama engkimah sawma pakhat a pek ve bawka kha, puithiamah a awm reng fo si a (Heb 7:1-2)*" a ti tlat mai a ni. Tunah hian puithiamah ala awm reng a ni, a dinmun pawmtu tan chuan, "A hming awmzia hrilhfiain a hmasa berah

brother of Christian God, Christian God tried to surpass him and to destroy him and to make him alone, he deceived all humankind by giving every person a soul.⁹⁵ Christian God didn't create humans nor nature. Christian God never fulfil his promise.⁹⁶ Christian god proclaimed his Love for humans but he let humans go to eternal punishment, which a Loving deity could not do.⁹⁷ Christian God created our

Felna Lal a ni a, a dawt lehah Salem Lal a ni bawk”.. felna, amah chu kan felna a ni kan tih ve theih tur-a a ni, kan rem tur a ni, amah nen remin kan awm tur a ni. A dawt lehah Salem Lal a ni bawk, chu chu remna lal a ni. ‘Ani chu pa nei lovin, nu nei lovin, chi thlahtute chanchin nei lovin, awm an ni nei lovin, nun tâwp pawh nei hek lovin, Pathian Fapa anga siam a ni zâwk (heb 7:3).’ ‘Fapa ang’ a nih chuan Pathian fapa a ni lo tih a lang reng, Melkisedeka anga chatuan puithiam tih a nih pawh khan Melkisedeka a ni lo tih a lang reng. Pathian fapa a nih loh chuan Pathian a ni lo. “Tichuan, chi thlahtu Abrahaman a râlîlâk ha apiang zînga mi sâwma pakhat a pêka chu, chu mihring ropuizia chu ngaihtuah teh u (Heb 7:4).” Mihring a nih chu, mihring a ti tlat, chu pathian ropui zia chu, chu pathian fapa ropui zia chu a ti lo, chu mihring ropuizia chu ngaihtuah teh u a ti a ni. Hei hi mihring a ni a, awm tan ni a nei lova, thlahtu pawh a nei lova, mihring ropui a ni, mihring tlawm a ni lo.”

⁹⁵ Mizo transcription goes like this: “Thlarau reng reng hi taksa a pian hmian thlarau a piang hmasa lo. Thlarau, a hlang pawhin, a lawng pawhin a piang lo. Engah nge mihring taksa a pian hnu kher khera thlarau a pian? A nau zawk a ni, thlarau dan chu – tisa dan chu a upa zawk, thlarau dan chu a naupang zawk a ti ta a ni. Chu chu a duhsak zawk nachhan chu amah Pathian anna a nih avangin, pathian a ‘ang’ tlat. Pathian hi thlarau a ni a, thlarau hi a hnunung zawk a ni. A aia u zawk a awm, Melkisedeka hi Pathian u a ni.”

⁹⁶ Mizo transcription goes like this: “Pathian hian a thuthlung zawm sela mihring misual kan awm lovang. ‘Thuthlung thar ka siam ang’ a ti a tiraw, Thuthlung tharah khan pathian hi a thuthlung zawm ni sela mihring hi misual kan awm lovang ka tih nachhan chu – helai hi ka’n en lawk ang a – “an thintlung lung anga sak chu ka la bo ang a, tisa anga nem ka pe tawh bawk ang. Ka dan siamah chuan ka lentir ang a, ka thu an awih ang” (Ezekiel 36:26-27) a ti a. Keini thu anih tawh loh chu; kan thintlung hi lung anga sak a lak bova, a dan siama min lentir chuan misual kan awm dawn a mi? Chu chu a thuthlung a nih chu. A thuthlung hi mihring chuan zawm kan tum tralh thin a mahsela kan zawm thei dawn ta maw tih hian a lo sawhsawn hman ziah lehngal a. Khatiang ang khan ‘a sawhsawn, kha chu a ni leh tawh lo’ a ti a, lo ni tak tak pawh ni se ama thuthlung tal kha chu zawm tur a ni a, amahin thu a thlung a, a zawm si lo.”

⁹⁷ Mizo transcription goes like this: “Engtin nge aiawh turin chatuan hremhmuna awm tur min tlan a ni a, chatuan hremhmuna a awm loh chuan kan ai a awh theih ang? A tlan tura te, a tuarna ai a awh dawn chuan a tuarsak tur-a te tuarna hmun turah, a tuar (sak) tura te tuar tur ang chen, a tuartir tura te, a aiawhsaka te tuarna tur ang tluka hrehawmah khan a zuk awm ang a, an ai a awh tur a ni. Tichuan an ai a awhsaka te chu an lo awm ang. Kum sang atan a nih chuan kum sang atan, ni thu leh a chnve a tuar dawn chu ni thu leh a chanve bawk; chatuana tuar tura te tuar ai a tuarsak dawn chuan chatuana tuar a inhuam tur a ni. Engah nge lak leh tura a tih leh, kan ai a awh zo em – a reng reng thu-ah, awh theih pawh lo ni sela. Ze khel a ni ringawt a, chu chu a tling em ni, a lemin a tak a thleng theih dawn em ni? Inkhelnaah, gambling-ah in inkhel a, a ho em tiin ‘card kan pharh mai mai alawm’ - i ta an man dawn veleh ti la – mi ta i man dawn veleh ‘khawi, dan alawm’ tiin mi ta kha chu man tak tak si la, i ta miin an man dawnin ‘fiamthu mai mai alawm’ ti la, tu nge awih ang, pistol in phawi rap mai ang. Ani a nih veleha chuti a nih a, keini a nih ve a nithum leh a chanve lek thih awm si lo, ai awh te hi a tling reng reng em ni? Isua hnathawh hi a tling lo. A awmzia chu, fraud a ni ringawt. Isua thawhlehna hi ka ring lova, Isua hi pathian fapa a nih erawh ka ring, Pathian a nih chu ka ring. Amaherawh chu Pathian hi min siamtu a nih erawh chu ka ring lo. Tin, Pathian hi mihring hian kan mamawh ka ring lo. Mihring te min chhandam tu pawh kha Pathian a nih a tul lo, hmelma a ni zawk. Anchhia min lawhtu hi amah a ni. Isua Krista a rawn tirh te pawh hi awmzia a awm lo; awmzia a awmna chu mi zawng zawng a thangah a awh vek theihna atan a ni, hei chu, mi zawng zawng a huap theih nan, a thanga a awh nan.”

soul for the sake of his vindictive motive against the possibility of immortality through King Melchizedek.⁹⁸ “*Anchhia min lawhtu chu Pathian a ni, thihna anchhia min lawh a ni*” (God cursed human to die). Christian God is like a sick lion in a den who ate all the animals visiting him.⁹⁹ Baptism and any other rites and rituals were like a scaffold for constructing a building; it helped achieve the result.¹⁰⁰ The sect is small, having 20 members in its highest time. They worshipped according to the rises and wanes of the moon – they gathered in the day of a full moon and observed it.¹⁰¹

⁹⁸ Mizo transcription goes like this: “*A hmelma thlahte a kha an boral mai mai kha a ui ta tlat mai a. chumi atan chuan thlarau hi kan lo nei a lo ni a, Amah Pathian hi thu tawp neitu leh engkima engkim a ni ti-a innghat te chuan thlarau an nei zel a ni. Thlarau hi Pa atanga chhuak a ni. Kan thlarau hringtu hi chu Melkisedeka chu a ni hauh lo mai a, Pathian hi kan thlarau hringtu a ni. Amah lawm apiang te chu Pathian fate nih theihna a pe a: Pathian fate nih theihna chu a ‘piang’ apiang hi a pe hauh lo a ni. Pathian thlah te kan nih loh zia chu. A ‘lawm’, ‘Pa a ni a, ani chu’ ti apiang, ‘Isua Krista hi ka unaupa ang, a fapa mal neihchhun a ni’ ti apiang te kha ‘Pathian fate’ nih theihna a pe ta chauh a ni. Chumi awmzia chu, thlarau chu keimahni-ah hian min hrinsak ta a ni. Kan taksa atangin ‘amah-in’ a rawn hring ta a ni, kan taksa nena thawk tlangin - i ti mai ang – a in collaborate ve a nih chu. Tichuan khawl a lo ni a kan taksa hi, ‘a thlarau’ siamna khawl; ‘keimahni rilru chiah chiah, keimahni chiah chiah tur’ khan duang thiam tlat a ni. Chu chu a tuar pawh a, ani pawhina a diriam, a rilru-a a lungawina ‘satisfied’ theihna tur, satisfactory punishment a thlen theihna tur a kha, kha kha a duh a ni. Chumi avangin thlarau chu a lo awm a ni.”*
 “*Thlarau avangin taksa hi a nung tih hi ka awih lo, nung ni sela, chukchu te hi thlarau vangin an nun ang, rul te, ar te, sava te, ramsa te – thlarau nunna hi chu Pathian atanga pek an ni zawk, a peka pek. Pathian ring lotu chu a pe lo reng reng, chuvangin kan ramah hian thlarau nei lo an awm meuh lovang, thlarau an nei deuh vek ang, an nei vek ang – thlarau nei lo nih hi har tak a ni. ‘Thlarau nei lo’ ni tur chuan ka rin dan anga rin hi a ngai, Pathian rin loh a ngai. Pathian ring tawh – Pathian hi a thu awih tha lo hi ring lo te kan han ti a, a ni lo, a bul leh a tawp leh engkim hi Pathian atanga chhuak leh Pathian hnena kir leh tur ang a ngai theitu tawh phawt chu Pathian ring an ni, an awmdan lam a dik emaw, zu an heh emaw heh lo emaw, ngawl an vei emaw vei lo emaw, Pathian an ring vek. Mi zawng zawng hian Pathian an ring vek: kei leh ka chhungte hian Pathian kan ring lo a ni. Pathian ring lo chuan thlarau a nei lo. Thlarau nei lo chu Hremhmunah a kal thei lo, Pathian kutah a awm lo, Pathianin a hrem thei lo hrim hrim.”*

⁹⁹ Mizo transcription goes like this: “*Esopa thawnthu kan hriat hnu – Sakeibaknei a dam lova, ramsa tinrengten an kan a, sihal chu ava kal ve a, ‘e thiana i va lo lang khat ve, engti zia nge it hian dam lo hi min rawn kan loh le’.. sihal chuan ‘a ka pu, i pukah hian hnu a lut hnem hle tawh a, a chhuak leh lam hnu reng reng ka hmu lo mai a, chuvangin ka ringhlel rum tawh mai che a ni’ a ti a, alut duh ta hlek lo mai ang hian Pathian thu hian min seh, a pukah hian hnu a lut hnem hle tawh a, mahse hei van atangin kan lo chhuka hei kan awmna nawmzia tia, a tak tak rawn sawi reng reng, a kirtir leh phal hi an awm tawh si lova, a rehin a reh hmak tawh mai a, chutiang ang chu a ni.”*

¹⁰⁰ Mizo transcription goes like this: “*Kohhran baptisma, serh leh sang hrang hrang hi ‘building scaffold’ ang a ni. Chumi awmzia chu in kan sak chuan a in sak zawh hun atana kan la thriah leh tur si kha frame, khan leh tun kan ngah mai a ni. Kha kha a tangkai, a hunlai chuan a trul vek a ni, of necessity a ni tlat a ni kha kha. Mahsela kan han zawh meuh chuan kha’ng khan leh tun, uaina zawng zawng kha kan paih leh vek si a.”*

¹⁰¹ Mizo transcription goes like this: “*Thla bial dawn zanah kan inkhawm hmasa phawt a, a tuk zan, thla bial zanah pawh kan inkhawm, chhuna inkhawm bakah khan. Chhuna kan inkhawm chhan pawh hnadang thawka relhruk bo mai mai hi a awl em mai a, kan inkhawm tlan chuan kan serh tlanga, kan inhmue vek mai a, kan serh chhan chu a chhinchhiahna a nih ve vang a ni; a chhinchhiahna atana kan hman ve vang a ni, tin, miin min hriat hran theihna tur atan kan hmang a ni bawk. Taksaah lang theia chhinchhiahna dang reng reng kan nei lo. Mi 20 vel ang chuan rei*

In his own words, “*Who is God and what is his position?: Godhood is nothing but the struggling conscience for freedom from the natural constitution of its existence. Who is the King and what is his positive estate?: Kingship is but the essence of existence and order automatically incarnated into a real being and become the King. What is the sign for this?: The sign of the true blood of kingship is manifested in the true authenticity of the authority. The one who requires the authority of the power of public seal of establishment is not the true king while the other who require no authority but his seal of ownership is the real king. No qualifying or disqualifying authority can validate or invalidate the crown. This is the decisive point – be it known even this that the first person who stands upon all Gods as the King is the real king – this is the conclusive point. God is building a palace with stolen material from the King. The building of the palace stopped unfinished and the foundation of the real throne stands sure as the root of all existence takes His seat again. So, the new era for all eternities dawns.*”¹⁰²

Hniarvunga also said, “*Pawl Thuthlung anga kal lovin Hnam Hmangaihna-ah kan lut zawk a ni. Pawl aiin hnam a hi, Pathian aiin Hnam hi kan hmangaih zawk a ni. Hnam hi kan thlahtute kal zel a nih avangin a chhun dik a ni; a bo thei lo reng reng*” (Our sect run for the patriotic ideals rather than the denominational course. Our divinity directs to nation which was the genealogical confluence of our forefathers to the destiny; it was immutable.) “*Chi thianghlim chu, a bul awm lo awm renga chu, Melkisedeka, awm renga kha, chu chi thianghlim hretu a kha, chumi ka hriatna chu Hnam Thuthlung ka tiha chu a ni*” (The living memory of Melchizedek, the remembering of the sacred and holy seed is the real covenant for me). Also, he said, “*Susan Kohhran inkaihhruai kawng chu ‘mi zalen’ a ni*” (The path for Susannah Church is ‘free thinker’).

4.2.8. PATHIAN NUNG KOHHRAN – EPHRAIM TLANGRAM (SAIHA)

tawkfang chu kan inkhawm, kan upa 2 an thi a, ka fapa a thi bawk a; inkhawm a tha rih love, nakinah a hunah kan inhrilh tha leh dawn nia kan tih hnuah hian an chhuak ta deuh vek bawk a, pawl dangah an pakai a, tunah chuan Aizawlah mi pakhat a awm ang a ka fanu nen, Lungleiah hian hmeithai pakhat a awm ang a, chungho leh keini chhung chiah hi kan ni mai. Kan chhe vek, kan ram (chuai zo) ang tluk a ni. Titiautu tenawm, Pathian khan a do tlat atin ni.”

¹⁰² Vincent Hniarvunga, *Thuruk Bu (Book of Sealed Secret)*, Lunglei, Nihari, 2000, p.11-12

Thawnglala¹⁰³ was interviewed in the presence of his group members at his residence, Siaha, on 6 September 2016. They used to worship at the house of Pu Thawnglala, now they gathered to the house of Ruata, New Siaha on the day of Sabbath. They were led by Pu Thawnglala and Pu Ruata. The meeting on Sabbath started at 11 a.m. and continued as long as their interest lasted. They were against structural restrictions as well as administrative rules. They had a separate department for children, youths, and women who collectively contributed to the upgradation of the material components. They collected *Buhfaitham*¹⁰⁴ and *Thlathar Thawhlawm*¹⁰⁵. They based their doctrine on the Bible without sorting out specifics. They did not forbid their children from secular studies. They did not have a desire to spread their theology. Trinity was accepted in which the Father, the Son, and the Spirit had their period of intervention and the immanence had been revealed. They waited for the redemption of the body with the power of Father, the power of the chosen race, the power of priesthood and prophets, and the power of the Spirit through the revelation of the Son. They believed that they would adjudge the world. They did not have any connection with other places, but there were sects from Niawhtlang and Lawngtlai who run parallel with their theology. They listed out Christians who would not enter the Heaven: *Beram huang kawngkaa kal* (those who walked to the door of the enclosure of the Lamb), *Inneihna puan sin lova ruai chaw kil te* (those who feasted on the dinner without wearing wedding garment), *kut ni vangthla chawlhni hmang* (those who simply observe the rites and rituals); and *Juda tak ni lo, Juda inti te* (fake Jews, by claiming to become the tribe of Israel).

The following statements were about the Ephraim Tlangram (*Pathian Nung Kohhran* – Church of the Living God) according to Thawnglala. “1 Timothy 3:15 wrote ‘the church of the living God - the pillar and the ground of the truth’ and this is the base of our name. There were many Gods in the Bible, we believed in the creator of the Heaven and the Earth, the living God; it is written that God stood in the middle

¹⁰³ He was ex-serviceman, superannuated (1979 – 2014). He had interest in theology since his childhood. He had seven children. He was the clan of *Aineh* of Bawm tribe and claimed to be the lineage of Mizo chief Rothangpuia.

¹⁰⁴ A handful of rice separated by women before cooking the meal which would be collected and sale it for the purpose of varied ministry.

¹⁰⁵ Monetary contribution collected every month to be expensed for consolation of deaths and sick members.

of a gathering of the gods. We were told in the Bible to be born again – ‘you must be born again’; so we have to be born again through Christ. We were given the title of the children of resurrection and we were remade by God. Others thought of us as *Pawlchhuak*; but we think that we were the true church, we were the people who established the church as dictated in the Bible. There is no UPC and Presbyterian in the Bible, but we were written in the Bible. We could not judge fully, but could condemn the other churches as they were not using the Lord’s Prayer as written in the Gospel of Luke and Mark, they added and removed from it – ‘forgive us our trespasses as we forgive those who trespass against us’ –this sentence is not written in the Bible. We referred to Jesus as Messiah and rarely used the word Jesus; there were other Jesus in the Bible and we believed only in Jesus - the Messiah. When we prayed, we invoked God by truly mentioning Abraham, Isaac, and Jacob – we were worshipping their God. “*Jentail-te tan Hnam chhui phal a ni lova, Israel te tan chauh Hnam chhui phal a ni*” (Israelites were permitted to trace their lineage; for the Gentiles, it was not.)”

Thawnglala continued, “We started separating ourselves since 1985. At that time we were claiming to be ‘zero’. We danced with the traditional songs and dances with any styles which were not accepted by the dominating church; we even sing the so-called love songs (*lengzem, lenglawng leh upa zai te kan sa vek*) in our worship which were not taken literally, we looked into the spiritual dramatisation. We entered into the Ephraim theology from 1992, mere Sabbatical. We eventually observed all the rites and rituals. And since 2006, we became the ‘*Ephraim Tlangram*’. We were the descendants of Ephraim, becoming the tribe of Ephraim. And we believed that our body redemption would arrive in this land through the fulfillment of the word of God. From Eden to Abraham, to Jesus and the Spirit, to faith and the security of fulfillment, we tried to get to Heaven but lost, the prophet Isaiah told us to reverse and sang the redemption song; the churches also reverted to Eden, but we found the treasure in Ephraim and cultured into the stage of Israel. For the Gentiles, the enlightenment of democracy, salvation through faith was given which would end

with the discontinuation of UNO¹⁰⁶. Knowing that we were the tribe of Israel, we have predestined pathways through the observance of rites and rituals of Israel and observe Sabbath. Anyone who did not follow that pattern and did not obey the commandments was doomed; anyone who loved Jesus must follow his commands. We were not Gentiles. We entered into the period of the Calf; dispersed into the differences in emphasis – baptism, feet washing, circumcision, etc. But we must remain in the track of true faith; to Ephraim, we must steadfast, the promise which would be fulfilled. Ephraim was the firstborn and we resolutely stuck to the covenant of the firstborn; as Apostle Paul wrote that we were the ones who inherit the treasure of firstborn through Jesus. We would enter the period of Lion, the period of vengeance. Those who would enter the Promised Land here on Earth must come through Jesus and if anyone evades Jesus, he would not get inside. The only way to enter into the new land is acceptance of being the tribe of Israel, the tribe of Israel; those Jews in Israel would not be heard.”

Regarding UID and *Aadhaar*, Thawnglala also said, “There is always a cloud shadowing our paths like the introduction of UID¹⁰⁷ (NPR¹⁰⁸ - *Aadhaar*¹⁰⁹). On July

¹⁰⁶ United Nations Organisation: The United Nations is an international organization founded in 1945. It is currently made up of 193 Member States.

¹⁰⁷ Abbreviation of ‘Unique Identification’

¹⁰⁸ The National Population Register (NPR) is a Register of usual residents of the country. It is being prepared at the local (Village/sub-Town), sub-District, District, State and National level under provisions of the Citizenship Act 1955 and the Citizenship (Registration of Citizens and issue of National Identity Cards) Rules, 2003. It is mandatory for every usual resident of India to register in the NPR. A usual resident is defined for the purposes of NPR as a person who has resided in a local area for the past 6 months or more or a person who intends to reside in that area for the next 6 months or more. The objective of the NPR is to create a comprehensive identity database of every usual resident in the country. The database would contain demographic as well as biometric particulars. The following demographic details of every individual are required for every usual resident – Name, relationship to head of the household, father’s name, mother’s name, spouse’s name (if married), sex, DoB, marital status, place of birth, nationality, present address, duration of stay at present address, permanent residential address, occupation, educational qualification. Available on <http://censusindia.gov.in/2011-Common/IntroductionToNpr.html> (accessed on 2 March 2020)

¹⁰⁹ *Aadhaar* is a 12 digit individual identification number issued by the Unique Identification Authority of India on behalf of the Government of India. The number serves as a proof of identity and address, anywhere in India. *Aadhaar* number is unique for each individual and will remain valid for life time. *Aadhaar* number will help the residents to avail various services provided by banking, mobile phone connections and other Govt and Non-Govt services in due course. (It establishes uniqueness of every individual on the basis of demographic and biometric information. *Aadhaar* will provide a universal identity infrastructure which can be used by any identity-based application (like ration card, passport, etc.) Available from <https://www.uidai.gov.in/16-english-uk/aapka-Aadhaar/14-what-is-Aadhaar.html> (accessed on 2 March 2020)

10, 1995, UNO resolved that between 2010 to 2014 India, Palestine, and the US along with other 78 nations must do citizenship registration. Jesus told us to cut our hands, legs, or eyes rather than going to the place where the fire never quenched, he urged us not to be the friend of this world. Prime Minister advocated the introduction of NPR, the Election Commissioner made it mandatory, Supreme Court announced the freedom of a citizen to chose whether to be registered or not, Election Commissioner receded but with provisions; here they were against the word of God and we could not do the registration. In the Apocrypha, it was written, “*An in lum ata an hnawt chhuak ang a, an neih zawng zawng an laksak ang a, ka mi thlan te fiahna hun chu a ni a, rangkachak rawh thianghlim angin anmahni ka tithianghlim tawh ang*” (They would be chased away from their homes, robbed of their possessions, it would be the time of test for my chosen people, I would cleanse them as gold in the furnace). Also in Micah 2:8-9, ‘you cast out from their pleasant house, from their children you have taken away forever’. After this period of torments, the true word of God would appear in which the ones without wearing a wedding garment would be cast out into the darkness of weeping and gnashing of teeth (Mathew 22). They entered the houses, but could not enjoy it. So, obeying the ten commandments, and doing the rites and rituals, and being attached to the Lord is the only way. The King would throw out those who let people doing *Aadhaar* using the measures of the world; this is the Second Darkness prophesied. This is the way for us, the perfect road, having no faults in it.

In his words of Thawnglala, “*Zakhamna thlarau chu a tawp tur a ni a. Chawhpawlh rorelah, chu chu Laodikei, kan awm mek a. Chu chu a tawp rual rualin khawngaihna hun a tawp anga, thlarau thianghlim hun pawh a tawp ang a, UNO pawh a tawp hmak ang, chu chu One World Government – titiautu kutah an pe ang. Chu chu a ni thil awmzia, kan kalkawng chu.*” (The guaranteeing spirit would be ended. We were in the stage of mixed lifestyles as Laodiceans of Revelations. After it, the grace period and the spirit period would end. No more UNO. It would be given to the ‘abominable desolation’ of the ‘One World Government’. That is how it had been, our chosen path.) The Lord would return, with the voice of the Archangels; we are becoming the Archangel who shouted before the end. After that we should live

like the Son, now we do not meet God nor the Christ Jesus because he is the groom prepared to meet the bride. We, the true church, were his bride. We were not having ration cards, no real estate, no job cards¹¹⁰, and no government services – as we don't want to have the number of the Beast. They might kick us out from our places on account of our defiance to register, we would follow the teachings of the Bible; if they forced us out that would be the realisation of the word of God. We were ready to be ostracised. Darkness awaited us, but we looked into the Lord and we would not comply with the *Aadhaar* registration. I would be dead from the digital registration which would arouse the immortality of this self, I would become the dwelling place of the Spirit of the Lord. I am not saying *Aadhaar* is equivalent to 666¹¹¹; UNO is the second beast having two horns of government and religiousness that used the power of the first Beast and letting people worshipping the healed-Beast. The next Beast would be the government of Rome which would capture all the data of the world even using military power. That is the reason we stood against it. Israel should not

¹¹⁰ The full form of NREGA is National Rural Employment Guarantee Act, 2005. After the act was passed, at the time of its launch, it was renamed as MGNREGA full form of which is Mahatma Gandhi National Rural Employment Guarantee Act. NREGA Job Card or NREGA JC in short is the primary document which identifies an individual who is registered with the local Gram Panchayat under this scheme. Being an identity card cum job card it contains details of the NREGA-registered individual (such as name, NREGA registration number, details of applicants in the household, etc.) and also serves as documentary proof of the worker's entitlements. A NREGA job card allows individuals in rural households to apply for paid work with the Gram Panchayat in their local area, ensures transparency of processes and also protects workers from possible fraud. The NREGA JC can also be used to complete KYC at bank and post offices for opening bank accounts. The scheme was introduced as a social measure that guarantees "the right to work" in rural areas of India. The key tenet of this social measure and labour law is that the local government will have to legally provide at least 100 days of wage employment in rural India to enhance their quality of life. Available from <https://nrega.nic.in/netnrega/guidelines.aspx> (accessed on 2 March 2020)

¹¹¹ 'The number 666 is used to signify the devil, the antichrist, or evil in general. It's not be confused with another, unrelated 666, used by Chinese gamers to commend skilful play.' Available from <https://www.dictionary.com/e/religion/666/> (accessed on 2 March 2020)

'The whole issue goes back to the New Testament's Book of Revelation, particularly the verse which says, "One who understands can calculate the number of the beast, for it is a number that stands for a person. His number is six hundred and sixty-six" (Rev. 13:18). One wonders where all the fear about the sinister 666 comes from, because the author provided some pretty good clues about its meaning right in the passage. First, the number is a definite product of a numerical process which an attentive reader—"one who understands"—could arrive at. Second, it stands for a real person, a specific historical figure. In the biblical world, the number seven stood for wholeness and completeness, so to be called a "666" was an insult implying that you were short of being the real thing. Also, if you take the Greek form of the name of the Emperor Nero, the Roman emperor around the time of Revelation, and write it in Hebrew, the letters, which can also have numeric values, "add up" to—you guessed it—666.' Available from <http://www.uscatholic.org/articles/201309/what-666-bible-27901> (accessed on 2 March 2020)

avoid this doom (*Israel te chan pawh chutiang tho chu a ni ang, khawvel hi anmahni vanga ka siam a ni*.)”

Thawnglala also said, “*Khawvel lo la awm tur chanchin hi kan sawi a, chu chu mi thianghlim lawr an tih ber hi (Armageddon¹¹² thlen hma) hemi kan din leh titiautu din hi a inrual thawkhat dawn, chu chu UNO a bo ang a, democracy a bo ang a, inthlan a bo ang. Mi pakhat chanchin kan puang dik a, Lal Ram chanchin pawh kan puang dik, ka chiang. Amaherawhchu Pa rilru hriatpui a ngai; Pa rilru hriatpui loh chuan Bible-in a sawi ram lut tur te, a luh hnua rorel dan tur te hi a awm vek.*” (We spoke about the new world, which is Rapture (before Armageddon happens) and almost simultaneously occurs with the desolation. UNO and democracy will be gone with the state election. Our prophecy of a man came true and thus, our prophecy of the Land of the Lord would be dependable, I am sure of it. But one must be aligned his spirit with the Lord to be able to chart out the entry and aftermath of the occupation of New Land). We were entering the Rapture. We have to verify which prophecy was fulfilled and which is not. It was written that the drylands would become a lake and the desert would be the source of spring; the Israeli government already pumped out the water in the desert. “*Nakinah phei chuan khawvel pathian hming tur chu Ephraim a ni; kei hian Ephraim ka tih ka tih ngai lovin Juda hovin anrawn ti ang. Armageddon a thleng tak tak ang a, helaiah hian ramthar a awm ang a, Juda-ho anrawn kal ang a, sing hnih khat chu an awm dawn, an let leh phal a ni lovang*” (The name of the god of the world will be Ephraim, which would be declared by the Jews. In the time of Armageddon, new land would be here and Jews of thousands would flock and they should remain forever.)

¹¹² “The actual word for “Armageddon” only appears once in the Bible (Revelation 16:16). Even though most of the New Testament is written in Greek, this comes from the Hebrew word which means, “Mount Megiddo”. Revelation 16:16 describes what happens after God pours out the sixth bowl of wrath (one of the many plagues that permeates the Revelation narrative). The antichrist gathers “kings” in a place called Armageddon. These kings, loyal to the antichrist, will gather their armies to wage war against the people of God. We see hints of this war in Revelation 16:14 and in Revelation 20:7-9, where Satan gathers enemies from the four corners of the earth (in essence, everywhere). They’ll surround the camp of the Christians, but fire from heaven will consume them.” Available from <https://www.christianity.com/wiki/end-times/what-is-the-battle-of-armageddon-meaning-significance.html> (accessed on 2 March 2020)

He added, “Our body would not be penetrated by anything in the new land. Words made us, words made the land at the end of the 6000 years. No dead would be seen, the old men and women would renew their youths, everyone should live as long as they were destined, their fertility would not be troubled, and no travail be known to childbirth. We were eagerly waiting for it. Jesus invited us to enter the place which was prepared before the creation of the world; it means we were there before the creation of the Earth, formed before 200 million years ago in the heart and mind of the Father. We were the children of eternity coming to claim our place. Our land boundary would be Upper Chindwin in the East and Rangamati in the West; and Akyab in the South. We were of little faith, we could not depend on the Bible; we were afraid of losing our possessions, we registered into NPR. All the protestant leaders submitted to the leadership of Roman Catholic by February 15 of this year (2016); Pope Francis travelled on 17 February to integrate all the 78 religions of the world. All these incidents were foretold in the Bible. It is very difficult to understand for others. On 5 October 2011, all the religions of the world met at Delhi, two men of *Illuminati* also came from Rome; they discussed one currency, one government, and one nation – ethnic differences and cultures should be annihilated and everyone must be equal and have freedom. *Illuminati* tried to perpetuate a cashless economy. *Illuminati* is one of the branches of Roman Catholic; be aware of it. All of these were written by T Pachhinga, I used to buy his books. He was well-informed about Indian weapon developments. Time stood as a barrier between us and God; we should keep our faith. After we were cast out by this government, we would be marrying Jesus, who had distanced himself and manifested only through Spirit, becoming one entity with Jesus. Our faith had been tested and we should be losing our governmental jobs, losing our job cards, ration card, gas card, land settlement permit, land holdings, and many others. The Lord witnessed us, He had faith in us, and we would not defile ourselves. Cashless economy is coming and those without *Aadhaar* card would be left out. “*Zion Lalna hmasaah hian China Sipaite an chak dawn. Nikum hmasa a ni tawh; Champhai atangin motor sing rukin an rawn hire a, China intelligence, hmeichhia pathum mipa pahnih, zannah Pu Nazareth-a inah Ramlaitui-ah an kal a, artui ang mobile an pe a, a tul hunah anmahni rawn biakna turin. Kei chuan a thu ringawtin ka hria a, Ramlaitui-ah Samte-i kan unaunu a awm reng a, kan inbe thin a,*

amah ka zawt mai thin” (In the first kingdom of Zion, China Army would be the victor. In 2014, Chinese intelligence personnel of two men and three women came from Champhai in a hired-vehicle and visited Mr. Nazareth of Ramlaitui, They gave him a mobile phone which looks like an egg and instructed him about the correspondence they would have in the future. I verbally heard about this but I used to dial my cousin who lived there and inquired it). From this corner, we analysed the world. We do not know Moses was baptised, also Noah, and many others, they were saved; being saved is enough.

Thawnglala narrated his life, “There was a time I run along with the armed resistance group having volunteers not less than 800. It was the covenant of the nation under the ‘Zero Movement’ organised by Chhawntluanga (of Lunglei, who already passed away) and Vanggaia (of Lunglei). But God forbade me. It was after Mr. Lalzothang heralded the theology of Israel in 1971. Mr. Hrina of W. Saizawh (Chawngte Block of Lawngtlai District) village already tried to migrate to Israel in 1964. As a result of insurgency leads to statehood, the theology turned into ‘Ephraim Israel’.”

4.2.9. CHHINLUNG ISRAEL PEOPLE’S CONVENTION (CIPC)

It was formed on 7 July 1994 by Lalchhanhima Sailo.¹¹³ CIPC seeks to clarify and represent the case of all the *Chhinlung Chhuak*¹¹⁴ Israel ethnic origin living now in India, Myanmar and Bangladesh for their rights¹¹⁵ to be recognized as

¹¹³ PC Biaksiana, *Mizo Israel CIPC*, Aizawl, The Christian Research Centre, 2003, p.37

¹¹⁴ The definition of *Chhinlung Chhuak* as given in the memorandum to the Chief Minister of Mizoram by the CIPC run as follow: “According to the folklores, the forefather of the Chhinlung Chhuak / Mizo hailed from an place called Chhinlung, a mythical rock cave somewhere in the northern part of China, before that they were in captive in Babylon, Assyria, from there they move eastwards. So the word Chhinlung Chhuak means one who comes out of the rock or cave as in the Book of Isaiah 51: 1-2. (*Hearken to me ye that follow after righteousness. Ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.*)”

¹¹⁵ *First World Identity Referendum of the Chin-Lushai-Kuki/Chhinlungchhuak/Mizo Declaration* (1) runs as follow: “We the people of Chin-Lushai-Kuki/*Chhinlung chhuak* ethic group inhabitants of the Chin Hills, the Matu areas, Mire areas, Khumi areas and the Arakan areas of Myanmar, the Chittagong Hill Tracts and Plains in Bangladesh, the Mizoram State and the adjacent areas in Manipur, Assam and Tripura State of India, are the descendants of one ancestor. Our culture, tradition and social custom practice and languages are clear evidence of our ethnological facts. Father, our historical records and footprints of our ancestor both written and unwritten in the dust and send of time testify to the truth of our common ancestry.” Available from <https://chhinlungisrael.org/36-2/> (accessed on 19/02/2020)

the Lost Tribe of Israel and be proclaimed to the world; and also their rights to be re-unified and restored under one administration unit in the spirit and charter of the Chin-Lushai Conference at Fort William Calcutta on the 29 January 1892. They claimed that they were known by different names in different countries that they were divided into – Mizo, Zo, Zomi, Chin-Kuki, Lushai, or *Chhinlung Chhuak*. Hence the name used in different parts should be treated as the same name for the *Chhinlung-Israel People of the Lost tribe of Israel*. According to the memorandum, the brief history of the descendant of Manasseh and Ephraim were stated as follows:- “The *Chhinlung Chhuak* as we called ourselves or the ChinLushai, etc. as called by the British Government and popularly known as MIZO in Indian Constitution are the Lost Tribe of Israel of the tribe of MANNASEH and EPHRAIM the sons of Joseph born in Egypt through his Egyptian wife Asenath, daughter of Potipherah Priest of On -*Gen. 41:45, 51, 52.*”¹¹⁶ They repeatedly mentioned the UN Declaration on the Rights of the Indigenous Peoples¹¹⁷; according to their interpretation, it could make it easier for the achievement of sovereignty and independence.

CIPC sought to get the attention of the Government of India, Israel, and UNO (on 10 February 1998¹¹⁸) by sending them letters and memorandum.¹¹⁹ The CIPC Identity referendum declaration of the *Chhinlung* Israel the lost tribe of Israel was submitted to the United Nations on October 28, 1994, and no less to the Government of India Myanmar and Bangladesh to appreciate their claim for the restoration of the

¹¹⁶ Memorandum of Appeal to the United Nations Organisation (UNO) by the CIPC, No, 01/UN/CIPC/AZL 1997, Dated 10 Feb 1998, Brief History (1); available from <https://sites.google.com/site/cipchqtrsaizawl/documents/cipc-memorandum-to-the-united-nations> (accessed on 19/02/2020)

¹¹⁷ The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) was adopted by the General Assembly on Thursday, 13 September 2007, by a majority of 144 states in favour, 4 votes against (Australia, Canada, New Zealand and the United States) and 11 abstentions (Azerbaijan, Bangladesh, Bhutan, Burundi, Colombia, Georgia, Kenya, Nigeria, Russian Federation, Samoa and Ukraine). Years have passed since the UN Declaration on the Rights of Indigenous Peoples was adopted by the General Assembly. Since then, the four countries voting against have reversed their position and now support the Declaration. Today the Declaration is the most comprehensive international instrument on the rights of indigenous peoples. It establishes a universal framework of minimum standards for the survival, dignity and well-being of the indigenous peoples of the world and it elaborates on existing human rights standards and fundamental freedoms as they apply to the specific situation of indigenous peoples. Available from <https://www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html> (accessed on 19/02/2020)

¹¹⁸ Biaksiama, *Mizo Israel CIPC*, p.43

¹¹⁹ See Appendices

claimed-basic human rights in conformity with the spirit of Chin-Lushai Conference 1892 at Fort William, Calcutta on 29 January, and with the spirit of the Atlantic Charter¹²⁰ which recommended “no territorial changes that do not accord with the freely expressed wishes of the people concerned so that we can identify oneself as belonging to one ethnic group” the lost tribe of Israel of the tribes of Manasseh and Ephraim, the sons of Joseph - born in Egypt.

CIPC was later named *Luz-Israel Organisation* (LIO) on 5 April 2012 (Thursday).¹²¹ “We, the group called Chhinlung Israel People Convention, in short CIPC, having Headquarter Office at Venghlui, YMA Run Opposite, Aizawl - 796001 resolved that due to many factors have felt that the organization formed on 7 July 1994 under the Founder and Leadership of Late Lalchhanhima Sailo namely the Chhinlung Israel People Convention (CIPC) needs to change the nomenclature of CIPC to which main aim of the CIPC is for the unity and gathering lost tribe of Israel in northeastern parts of India, Burma, and Bangladesh, was misleading for the people of Mizoram (Luz Israel) the descendants of Manasseh and Ephraim (the lost tribe of Israel) were living in different parts of India as well as in the Lushai Hills, now known as the State of Mizoram which is known as Bnei-Menasseh are Mizo and Kuki tribesmen in Manipur and Mizoram who claim descent from the descendants of the Tribe of Menashe and Ephraim, the ten lost tribes to Luz-Israel Organization (LIO) having the same aims and objects.”¹²²

“So previously *Chhinlung* was not known to the world, but Luz-Israel was known to the British Government as well as India and other nations. The word Mizo

¹²⁰ Two leaders issued a joint declaration destined to be known in history as the Atlantic Charter. This document was not a treaty between the two powers. Nor was it a final and formal expression of peace aims. It was only an affirmation, as the document declared, “of certain common principles in the national policies of their respective countries on which they based their hopes for a better future for the world.” Available from <https://www.un.org/en/sections/history-united-nations-charter/1941-atlantic-charter/index.html> (accessed on 19/02/2020)

¹²¹ *The CIPC 31 members who attended the General Meetings, had unitedly resolved that the nomenclature Chhinlung Israel People Convention (in short CIPC) should be replaced by The Luz Israel Organization (in short LIO) under the Chairmanship of K. Piantluanga, President, CIPC, GHQ, Aizawl and C.B.Thlengliana, General (Recording) Secretary.* CIPC to Luz Israel Organization (LIO), available from <https://sites.google.com/site/cipchqtrsaisawl/documents/cipc-to-lio> (accessed on 19/02/2020)

¹²² CIPC to Luz Israel Organization (LIO), available from <https://sites.google.com/site/cipchqtrsaisawl/documents/cipc-to-lio> (accessed on 19/02/2020)

is known to other parts of the world after the 1950s. The Luz-Israel are the descendants of Manasseh and Ephraim (the lost tribe of Israel) so that under the name of Luz-Israel Organization, those Israel-Mizos who lived scattered in different parts of Assam, Manipur, Tripura, Bangladesh, and Burma could re-unite having their true identity as a Nation that the Luz Israel are the descendants of Manasseh and Ephraim. The people which shall be created shall praise the Lord. Psalm 102:18 may mean to LIO.”¹²³

4.2.10. THIANGZAU

They first came on to the scene during the fourth revival movement, specifically with Khuangtuaha’s crusade. In 1943 they started having a gap with the denomination Churches and finally acquired the moniker *Thiangzau* in 1947¹²⁴. They still exist to this day and are very active in places like Serchhip and Sialsuk.¹²⁵ ‘The Altar of Grace’ was set up at Serchhip in 1962 and had an event in the next year under the banner of ‘*Thlarau Lawng Thar Zoram Fang Tur*’ (The New Ark of Spirit to tour the Land) for three days. Another meeting, which was filled with dramatisations and dances completely different from other groups but a continuation of their style of expression, was organised in Thakthing Veng of Aizawl in 1970.¹²⁶

They did not organize themselves into a proper cohesive unit. They believed in the Bible in its entirety but believe that most of the Biblical accounts were accounts about the past. Zaikima wrote, ‘*Thiangzau* considered placing everything to God as a source of being relieved of themselves and that was the way they put up separating wall. If they placed everything to God, God is omnipotent, he will take care of it and that was their stand’.¹²⁷ Man is the greatest of God’s creation. Most of the biblical message has been merged, perfected with a man by the spirit of God and the medium through which this had happened, Jesus Christ. Once man possessed

¹²³ CIPC to Luz Israel Organization (LIO), Resolution; available from <https://sites.google.com/site/cipchqtrsazawl/documents/cipc-to-lio> (accessed on 19/02/2020)

¹²⁴ Vanlalchhuanga, p.146

¹²⁵ Vanlalchhuanga, p.147

¹²⁶ Vanlalchhuanga, p.147

¹²⁷ Zaikima, p.211

Jesus Christ in his life, he no longer needs the Bible.¹²⁸ They believed that everyone is redeemed. God redeemed everyone whether one is aware of it or not is irrelevant. But it is imperative to be aware of one's redemption. And one should help others so that they could come to such a realisation.¹²⁹ They had pinned all their hopes on the millennium reign. When this happens, they believed that they would reign alongside Jesus Christ here on Earth and sin would be eradicated. They accepted that they were currently dwelling in the world or dispensation of the Gentiles.¹³⁰ They resorted to 'not believe in the gospel' to be the ultimate sin. They also believed that abstaining or refraining from the command of God is a sin. Aside from these, sin is relative and subject to the subjective whims of every person. This means that moral decorum has been liberalized to such an extent that almost everything is permissible.¹³¹ They did not have any pre-ordained rites and rituals that were to be observed. They made it up as they went along. And they did not oppose each other when they received the word of God. Rituals and rites are mainly based on the visions of members, and the entire process depends on the whims of the seer.¹³²

Vanlalchhuanga resorted that they were collection of *Khurbing*.¹³³ *Thiangzau* did not object liquor and regarded it as a simply sweet beverage. *Thiangzau* called liquor as 'Mizo Tea' and also said it as 'our national tea'. For Lord's Holy Communion, liquor and Mizo sticky bread were even used.¹³⁴ They considered themselves already attaining the pinnacle of spirituality and regarded themselves to be above the law of any kind – human and God, temporal and spiritual, church law, and human code.¹³⁵ They freed themselves from any restrictions and any

¹²⁸ Vanlalchhuanga, p.143

¹²⁹ Vanlalchhuanga, p.143

¹³⁰ Vanlalchhuanga, p.144; *Pathian hmangaihna thuk leh zau tak pawh chu hrefiah chho zelin an inhria a. A tawpah phei chuan engkim hi thianghlim vek leh sual tel lo, Pathian ropuina tak vek ni-a ngaihna an lo nei ta a ni.* (They claimed to know the Love of God gradually that eventually remove all the moral constraints to them but the glorification of God), James Dokhuma, *Zoram Tual o Kohhran Chanchin*, 2nd Edition, Kulikawn, JD Press, 1997, p.29; also see <http://re-ralte.blogspot.com/2013/05/mizote-nuna-rinna-leh-thiltih.html> (accessed on 05/02/2020)

¹³¹ Vanlalchhuanga, p.144

¹³² Vanlalchhuanga, p.145

¹³³ Vanlalchhuanga, p.141

¹³⁴ Zaikima, p.209

¹³⁵ Zaikima, p.276

inhibitions, no constraints were felt yet they desired to witness the arrival of the kingdom of a thousand years.¹³⁶

4.2.11. THIANGZAU (SAMLUKHAI)

Lunghnema, of Samlukhai, who led the sect group, was interviewed on 5 May 2017 in the presence of other members.

Lunghnema said, “We were expecting *Zoramthar* in this region, this 200 miles long and 100 miles breadth of our Mizoram. We believed that the Lord chose this land to create His first kingdom, becoming daughter Jerusalem in the latter time. God already secured our forefathers in His words (*Kan pipute-ah khan zakhamna thlarau a lo dah daih tawh mai a*).”

His words ran as follows: “*Inthawina dan kite kan hmang a - Hring tlang hnawl, hnuaipui, fano dawi, kawngpui siam, leh thlahual chenin keini tan chuan thuthlung hlui hi thuthlung thar kaihthawh tih ang deuhin kan pi leh pute hnena a zakhamna ngei kha Kalvari tlang tlanna engah hring tlang kan hnawl ta. Hmanlai tihdan anga zuk chham phual vak pawh ni tawh lovin Kalvari Tlangah he khawvel sual leh a hnathawh (hring tlang) chu a lo hnawl tawh, min timangangtu kha hnawl a ni tawh. Isua khan kalvari tlangah kan natna te hring tlang chu min lo hnawlsak tawh a, chu a hnathawh chu thawh chhonzawm nan kan hmang ta a. Hmanlai tihdan zuk zir ngawr ngawr emaw, zuk um ngawr ngawrah kan inngai phal lo. Tlanna engah chuan a hnathawh kan chhonzawm a, sual leh a hnathawh kan dova, kan ‘hring tlang’ min timangangtu kha Krista hnehna puanga kan umzuina kan ti a. Thlahual¹³⁷ kan tih te pawh hi miin kokar humsual a lo dai palh ta a, Mizo danah a pu-in emaw thla a hual a. Thlahual han tih pawh hmangaihna tak tak a lo niin ka hria. Lal Isuan Jacoba thlah zawng zawng tan Kalvari tlangah a taksain inthawina a lo hlan tawh a, thla muang takin awm rawh u a ti ta a. Kan tupa emaw lo kokar tawkin thi lova ruangin awm ta a, a thlaphanna lai taka kha, e i pa ka la awm e, i pu ka la awm e tiin - ‘kan thih aia thi ngam lo te hnenah thlamuanna kan hmu ngai lo’ – kan inhuamna i thih aiin ka thi ngam alawm tia lantira kan hmangaihna a ni.*

¹³⁶ Zaikima, p.279

¹³⁷ *Thlahual* is ritualised comforting action accomplished by eating animals performed by kins.

*chutiang chu niin kan hria a, thlahual pawh chu kalvari tlangah Isua Krista'n min lo hualsak tawh a hma min hruaisak tawh ti zawngin kan kal. Mizo inthawina zawng zawng te Lal Isuan krawsa min hnehsak tawhna kan tar chhuak leh a, kan hnama za a lo kham tawhna ngei kha Amah kan pathianna niin kan hre ve tlat. Kan hnam bikah kan kal a, kan hnam nihna hi keni tan chuan a hlui ve lo, a tharin a lang a ni. 'Miten chu hmun chu hluiin ring mah se, ka sawi thei dawn lo tharin a lang'¹³⁸ tih ang deuh kha a ni." (It can be summarised as follows: Our forefathers already received a token of promise which was awakened by the new covenant of grace through Jesus Christ. We still practiced *hringtlang hnawl*¹³⁹, *kawngpui siam*¹⁴⁰, *fano dawi*¹⁴¹, and *thla hual* which were part of the old belief system. We shared the victory of Jesus Christ on the cross and deny the temptations of the temporal world. We were not simply renewing the old culture and traditions: it was a blending of the old belief system with the salvation of Jesus Christ. We do not merely repeat the old belief system. We resumed the divine works in the light of redemption. We opposed the Devil and its dominion; we pursued the Christ who won the victory over the threatening vices. We did *thlahual* out of divine love, to comfort the emotional distress; by performing that it meant the divine sacrifice out of love who died for us. Jesus already comforted us by dying upon the cross. All the sacrificial offerings are done in the past were the representation of Jesus's sacrifice, it perfectly brings together the foretaste of our forefathers and the faith of Jesus which eventually put forward the 'divinity of Jesus' for us. Like it was sung by Christian hymn that our traditions and cultures were not old-fashioned beliefs, it was refurbished. We followed the path of 'being Mizo' and we worshipped Jesus through our forefather's path.)*

¹³⁸ Two lines from the chorus of '*Ka ropuina tur leh ka himna hmun*', it was composed by Patea (1894-1950) in 1920.

¹³⁹ *Hringtlang hnawl* literally means 'denial of the temporal world'. Traditionally it was a ritual done by the hunters and the warriors before they leave the village, at the outskirts of the village; before they entered the forest one of them shot the air towards the village and chanted so that no soul (*hring*) followed and hampered their adventures.

¹⁴⁰ *Kawngpui Siam* was community worship under the guidance of the Chief and Sadawt. It was performed before they burnt the jhum. It was taken seriously that every member of the community must be involved. Deities were invoked to bless and to watch over the village and its people.

¹⁴¹ Community worship done after the seeds of the crops was sprouted, asking the deities to bless their crops.

He elaborated. “We performed *Kawngpui Siam*, we went to the entry point of the village, sweep the road of spirit so that our village could receive the Lord’s blessing and we prayed. We chose to worship Jesus in our indigenous traditions. Modern parlance of *Kawngpui Siam* is old-fashioned and profanity, but it was meaningful and apparent for us. When we had performed *fano daw*, it meant a prayer exclusively for the cultivation, for the protection against any harmful things. We did sacrificial offering by killing fowl in the outskirts of the village, which was a prayer for us. We were not acting libertine as the name implies to the public, we used the name to dramatise our covenant of nation” (*kan hnam tarchhuah nan, a ze khelh nan kan hmang*). The sacrament, for us, indicated inner acceptance of Christ’s sacrifice and outward material differences were not disturbing us. Sacramental wine could be pure water, we did not care. Usually, we brew local beer (particularly *Hranden Zu* or *Zupui*) for this purpose and offered for sacramental wine. We used it only for sacramental and never inebriated nor traded it; that is why the local NGOs (Non-governmental Organisation) and Village Council never intervene in our dealings.”

Regarding their history, Lunghnema said, “We were members of Presbyterian Church before we became *Pawlchhuak*. We were not leaving the church by accusing them (the church) as ‘harlots’ or ‘the Beast’ or WCC (World Christian Council). We did not deny the doctrine but could not live in terms of her constitution. We accept Jesus, the resurrection, and the second coming, but we ran for Mizo only while the (Presbyterian) church is catholic regarding the recipients of salvation; we believed that the Lord was exclusively prepared Mizos for his elects. From the church’s conduct, it was inclusive while for us, it was selected and chosen. For us, being Mizo and Mizo blood were all Christianised, sub-clan, and its affiliated ties were not taken out. But the subjects of Sailo chiefs were mostly covered; our main focus resides on his acceptance of being Mizo and his faith in Christianity. By 1955, traditional songs and covenant-teachings of nation enforced by the revivalists entered this village and formed an ‘independent church’ (known as *Thiangzau*) they used to say ‘teachings of the spirit’ but the church opposed it by labelling it to profane. Many church members also sang it. When we say *Thiangzau*, it is the place where personal freedom

regarding credo and hermeneutics. It does not mean a sanctuary of immoralities. Also, the name of *Thiangzau* was given by the opposer who conceived the notion of unchecked activities; though they (*Thiangzau*) called themselves a real church, their performances were starkly contrasting to the existing church. Time revealed the importance of ‘being Mizo’ and those who opposed reverted and submitted to the *Thiangzau* cause. ‘*Pathian chawimawi nan kan Hnam zai a tling e, an han tih khan, an thiang tih a zau em mai an tiha kha kan put chhan a ni ta*’ (Since we proclaimed ‘our traditional songs were acceptable to praise God’, we were perceived as setting too much freedom, which gave us the name *Thiangzau*). They called and claimed themselves ‘independent church’, but the confronting side continued calling them *Thiangzau*. Ours, *Samlukhai Thiangzau*, started since 1990 after a spiritual awakening subsumed us. The spirituality whirled us into the pit of ‘being Mizo’ (*Hnam nun-ah a lut tlat*) which was not appreciated by our local churches and we detached. *Hla do*¹⁴² *zawng zawng, kan sa lu lamna hla te hi keimahniah chuan Kalvari Sa Lu lawmna hla, min hnehsakna hla leh hnehna lawmna hlaah kan hmang, Sakhi lu ruh ro lawmna hla mai a ni love, Lal Isuan Kalvari tlangah sa hrang lu min hnehsak tawh kan ti a ni* (All the *Hla Do* were the songs of vindication or accomplishment of Jesus Christ on the Cross, we appreciated as the songs of victory. It was not a mere indicator of the valiant triumph of the traditional hunter, the chanting of the hunting song *Hla Do* from our perspective corresponds to the triumphant defeat of evil).”

He added, “Traditional apparels like *Thangchhuah Kawr* were worn by us; only because of the victory of Jesus who defeated for us. When we started wearing to the public, people disgusted us, and the clothes were also called *Thiangzau Kawr* (*Thiangzau* apparel). It was around 1996. It had been becoming very popular now, and accepted as a symbol of ‘cultural awareness’. We were attaining the status of traditional *Thangchhuah* only because of Jesus, though we were weak and frail in faith. There were many *Thiangzau* in Mizoram, even those who omitted Jesus Christ.

¹⁴² *Hla Do* is a song chanted by hunter upon the prize; many *Hla Do* were there ascribed to the wild animals.

We are different and we have no connection to other villages. We were following Jesus and he is the only reason we were in this situation.”

Lunghnema stated, “We were few and had a feeling of loneliness. We attend the social gatherings, but our moods were different and we hardly interested especially in singing Mizo Kristian Hymns. Our gathering or worship services were done on every Sunday. We did not intend to find the ‘right’ Sabbath nor the day of worship. Jesus is our centre of worship. The world, for us, stayed in darkness and eternal day of rest is ‘to becoming’ and we want to dedicate one day of the week for our Saviour and we simply seek the opportune moment; we were not having syllabus or dictum but shared about our spiritual lives, and anyone could lead the meeting. A monetary contribution to the group was nominally made. If any relatives or of our members died, we organised ‘*thlahual*’ for our members and ‘*thlaichhiah*’¹⁴³ to our members. Likewise, we did ‘*thlan thut*’ to console relatives of death who died in other distant places. In the spiritual life, we were doing *Khuangchawi*¹⁴⁴ and becoming *Thangchhuah*¹⁴⁵. We were poor in this world and our economic standard is low, but we were elevated to the status of *Thangchhuah* by the blood of Jesus. We put *Seluphan*¹⁴⁶ in front of our house as an outward sign; which was interpreted to us ‘as a cross’. The Mosaic Law was crossed by the grace (of westernised Christianity), the grace was crossed again by *Hnam Thuthlung* (the covenant of nation). Jesus died upon the cross; he crossed the existing old covenant. *Seluphan* became the symbol, an insignia for the new covenant, for the new chosen people, as the blood of Passover lamb. We don’t take our tradition merely; all of the traditions we practiced were rooted in Jesus Christ. If anyone could not debunk our standpoint, they could not

¹⁴³ *Thlaichhiah* in Mizo tradition is ritualised killing of animal for the dead which had been immediately performed by deceased family.

¹⁴⁴ *Khuangchawi* is the ultimate stage of Mizo belief system.

¹⁴⁵ A person became *Thangchhuah* after the fulfilment of *Khuangchawi* ritual.

¹⁴⁶ *Seluphan* is a wooden-post meant to place the skull of mithun which was killed for the feast relating to the fulfilment of *Khuangchawi* ritual, erected in front of the *Thangchhuah* house; specifically Thingsia tree was cut by *Sadawt* (priest) and his companions. It was cut beyond a branch and barks removed; the branch pointed outwards. “It is a sacrificial post upon which the skull of a domesticated gayal is exposed. For a *Seluphan* a kind of tree locally known as *Thingsia* (*castanopsis tribuloides*) is preferred. The tree should be forked at upper end, and the fork should be at the height of 8-10 ft from the ground. The preparation and erection of this sacrificial post is done with elaborate ritual”. Lianhmingthanga, *Material Culture of the Mizo*, Aizawl, TRI, 1998, p.100

negate our ways of worship. It occurred to us in these directives and we willingly accepted.”

Lunghnema argued, “*Hnam nun zia hi kohhranin a ken miau loh avanga chhuak kan ni deuh ber mai* (As the church did not maintain our tradition and culture, we have to take up the cause). We were not against the church. Likewise, the churches in our villages stood up for us against any degrading accusations. We were making space and providing a place for the children of God, the people of the covenant. We interpreted our traditional songs (of any kind) to the love of the Saviour, every line and every word denotes significant meanings. ‘The lamb’ denoted ‘Jesus’; likewise ‘*nuthlawi zun*’ (the longing for women) was referred to the spiritual longing. We were in the shadow of the establishment of our nation, and we desired to materialise it. Our traditional songs were very useful to keep our hearts warmed. We sang and danced on every type and style while we had been waiting for ‘redemption of our body’.

Narrating his personal life and encounters with *Thiangzau* and other sects, Lunghnema said, “In the waning of *Thiangzau* movement, Pu Kawlha took the initiatives to maintain it. I used to sneak into his fold and enjoyed the rhythm of singing and dancing on the traditional songs. I did not know anyone better than him in the gift of tongues and spirituality. He could awaken my spiritual slumber in the ground of nationality. He was a humble man; in the near end of his life, his spirituality turned to the side of Manasseh (*the firstborn of Joseph*). He claimed to be the priest of Manasseh; Manasseh stood in the middle time, being the firstborn, he should not receive the promise of perfection (*Manasea chu hun laklawha lo ding, u zawk na na na chu famkimna vaw pha lo tur*). Once I attended his meetings, he blessed me amid his coteries in the centre of the groups, the house was fully occupied, “*Thuthlung dik tak tungding tura Lalpa bel ruat i ni*” (You are the chosen vessel to establish the true covenant), he said. I was overwhelmed and awestruck. The listeners hoisted *Sihneh* (*Eurya Japonica*) leaves which were put on the floor and shouted ‘Hip-hip Hurray’; one of the priests carried me in his back and jumped around the floor. It was around 1985. That was the highest moment for me; I would

never forget it. He thus ended his covenant to CIPC¹⁴⁷; he shook hands with the Jews. He died on Christmas day in 2000¹⁴⁸; he was buried by Lalchhanhima Sailo, Founder President of CIPC. I solemnly observed Christmas and thus, I went to the following day to his bereft family. One of the priests stood up and declared ‘the end of Mizo and *Seluphan*’ which showed their conclusion from my opinion. *Thiangzau* (of Sialsuk) thus vanished. Economically, Pu Kawlha was pitiable; but in spirituality, he could not be replaced.”

Regarding faith-related activities and opinions, Lunghnema said, “We did not adhere to Jerusalem, the Jew. We did not have any dietary restrictions. We also ate and used dog meat and beef for rituals. We put great value to Christmas and accepted as one of the sacraments. We celebrated New Year as following the order of the world. We seriously observed Good Friday and Easter Sunday; Jesus knew our plight so that we were comforted, we were deeply reassured of his sufferings on the cross and resurrection. We rose early in the morning and proclaimed Jesus’s victory; sometimes we pasted posters on the street. The main teachings for us rooted in the traditional way of survival; ‘not me, but you’ giving prior importance to others than the self. We were chosen by God to champion our culture. We were contemptuously labelled ‘*Pipu tuikhur dawt*’ (those who drank from the abandoned fountain); I argued that we were not. If the disapproval of old tradition is validated why every Mizos still dug a grave for the community, why did they go to the bereft family to console, why keeping many of the traditions. No one could deny the continuity that we have, and so, their arguments reversely dishonoured them. I think that those who truly reverse their faith were those who return to Mosaic Law; who failed to accept the grace were the real ‘*pipu tuikhur dawt*’. Jesus is our saviour, his return would be ours. His first redemption would be the salvation of the souls of mankind, the second coming with the redemption of the body would be ours (for the chosen, the establishment of the New Jerusalem) and we were waiting here in our land. There were three kinds of deaths in the Cross of Calvary, his left side, his right side, and

¹⁴⁷ Chhinlung-Israel Peoples’ Convention (CIPC)

¹⁴⁸ Remruata Renthlei, ‘Thiangzau Te Nen Chapchar’, *Zozam Weekly*, March 19, 2009 (Thursday), available on <http://zozamweeklynews.blogspot.com/2009/03/thiangzaute-nen-chapchar.html> (accessed on 11-12-2019).

him; we would be satisfied if we were redeemed through the baptism of His death. We might not be chosen to inherit this Earth, but we have to proclaim our truth. We were not bothered by the fear of UID (*Aadhaar*).”

4.2.12. EPHRAIM KUM SANGBI THAR (*Ephraim Israel te Ropuina tur Kum Sangbi Thar Pathian Maicham*)

The literal meaning of *Ephraim Kum Sangbi Thar* means ‘Ephraim of the New Millenium’. An interview with Lalhmangaihzuali (Tei), one of the important members of the sect was done at Vaivakawn, on 18 April 2016. She lived at Chawlhmun, Aizawl near Pubic Graveyard.

Lalhmangaihzuali said, “Israelites lost their way to the Lord, Mizos were chosen to substitute them in every condition. So, all the Mizos must look to God and followed the ways of Israelite traditions and customs. Grace period for Gentiles was over and Mizos, being the new Israel, were favoured to fulfil every condition needed. The Mizo culture was already accepted by God which could be recognised from the practice of *Tlawmngaihna*. There would be only one Church in Mizoram; it was destined.”¹⁴⁹

She continued, “All the people of Mizoram were our members. We were 30-50 people who gathered in the service. We were never included in the list of faith groups in Mizoram; others would see us as a ‘group’ or ‘team’. We were not ‘church’; we were not representing ‘Mizo’ either. All the groups bearing the name of Ephraim were not connected. We were all different except on the observation of Sabbath. For us, we don’t take UID (*Aadhaar*), we have accepted that we entered the

¹⁴⁹ The transcript goes like this: ‘*Mizo Hnam hian Israel nihna (culture leh Pathian thu-ah) zawng zawng a dinchhuahpui leh tur a ni. A hnam thlan te chu pathian nen an inzawm tur a ni a, chu chu Israel Hnam tihdan kan zawm lehna hi a ni tur a ni. Jentail-te laka khawngaihna chu a tawp tawh a, Israel thar te hnenah hian dan leh thupek, lang thei leh lang thei lovah a dah thar leh vek a, chu chu Mizote kan ni. Keimahni-ah hian Israel chanvo zawng zawng a dah vek dawn. Mizo culture-a tlawmngaihna hi Mizote hnena Israel nihna Pathianin a zehluh a ni. Zoram pumpuiah Kohhran pakhat a ding ang, chu chu Pathian thiltum a ni.*’ (The tribe of Mizo must recover its generic identity of Israel because his chosen tribe must be in connection with him that would be the ‘awakening of the Israelites’. The period of grace for the Gentiles already passed, all the visible and invisible law and command of the Lord now resides to the Mizos, to the new Israelites who inherited all the promises of Him. The *Tlawmngaihna*, of Mizo cultural element, is the traits of Israelism woven into us by God. One church for one nation, for the Mizos, is the predestined goal.)

‘a thousand years (Revelation 20:1-3)’. Now in the Jewish calendar, it is 5777 only. They didn’t reach 6000 years. For us, we combine the 4000 BC and 2000 AD, already passed 6000 years after adding. We were in the 7000th era. So our difference is regarding UID and the assessment of time. For God 1000 years is one day, so the sixth day is over and the seventh day is the day of the Lord, Sabbath. Moses was also exiled to the desert of Midian to strip away his Egyptian identity. Israel’s status and identity would be given to the Mizos, and he had been preparing us. Mizos were anointed to be the chosen race; even if we fall many times on the way like Samson, he would let us stand up and walk to the destiny he reserved. All the establishments and structures, identity, and cultures would be rooted out (*a leirutah min sawi chim dawn*). We herald the greatness of the Israel in the new millennium to the Mizos (*Kum sangbi thara Israel te ropuina puangtu kan ni*). This is the era of reawakening for the new Israel. The church, Gentile church, of Mizo Christianity, is also anointed by the Spirit like King David and King Saul; King David signifying the reawakening of the new Israel and King Saul signifying the gentile church. King David knew he would succeed King Saul, but no harmful deeds arrived from King David. The position of new Israel is not possible to be denied; even from the pulpit of the churches. To attain citizenship of Israel is not needed – Jew is a Jew, Israel is Israel, Gentile is Gentile. Our citizenship started from our blood, our conscience is our identity; we know that we were Mizo, we were different from other Indians. ZORO, CIPC, and MNF were sharing the same ideology ‘of Mizo Nationalism’; we are not Indians. UID, the means to mark citizens of India, should be opposed by these groups. If they did not agree with the process of citizenship, Mizoram's independence is easy. They did not need to send a petition through proper channels to made claims. Church leaders often said, ‘we were the citizen of heaven’ but they were disturbed by earthly citizenship. The Kingdom of God would start from me, from my body and spirit which would let to the actualisation, formation, and consolidation of the Kingdom of God. If I said and accepted being a citizen of Heaven, I should not care about the citizenship of the world. The Kingdom of God is within me, so, through me, His Kingdom would be created. It is resentful to know that ‘being a citizen’ of India is given more importance than ‘being Mizo’. We were at the stage of preparation of the Kingdom of God (His reign of a thousand years).”

Adding her statements to theological points, she also said, “The new generations hated our history for not governed by the British as soon as India got independence; but after many generations, we were opting to remain the citizen of India by agreeing to get registered into UID (Unique identification - *Aadhaar*). Now, the new generations are not in a position to blame. The introduction of UID is not a regular census; it is uniquely linked to the process of losing identity. Our territory, our heritage from our ancestors, could be freed once more. We were given a choice. We always spoke of the atonement of our sinful ways, but which sin was not mentioned; if we knew our wrongdoings and stop doing that, we don’t need forgiveness. Mizo as a whole did not know which sin was committed against God so that their lack of knowledge of the exact sin made them continually offending God. They asked for forgiveness, but they repeatedly trespassing the same sin. It is not only the salvation of the soul that mattered but also we need to be saved for ourselves, for our neighbours, for our nation, and our land. I am hoping to see the new Mizoram in the land of a thousand years. Grace period for the Gentile arrived only after Apostle Paul. It is written that those who wait for the Lord would dwell in the Land. We have to be those persons who wait for the Lord. Those who wait for the transformation of their body through the Holy Spirit already despaired. (*Ram nghaha, taksa tlanna ringawt nghah chu beidawwna a ni.*) For those who wait for the Lord, every day was filled with signs of his work. His ways of disassembling our Land and its rigid structure is visible. He could use any nation.”

Regarding their sect, she stated, “We don’t have Krismas and Good Friday – they were the instruments used by previous Beast to violate God. The previous Beast was written on Daniel and revelation of the Bible who divide the time of the day to midnight while the Bible told us one day period is the interval of sunset (he divided night and day into half and combined it for a day). The day when Christ was born and the day when Christ has died was not written in the Bible. Now, the world followed the Beast. We have baptism, Eucharist, and washing of feet (Maundy ceremony or pedelavium) as seen from the Bible. We have dietary restrictions, we do not eat pork, beef, chicken...all animals; in the Holy Mount, there is no bloodshed. We were already in the era of the Holiness. We ate vegetables, not animals. As

written on the book of Isaiah 65:25; ‘The wolf and the lamb shall feed together, The lion shall eat straw like the ox, And dust *shall be* the serpent’s food. They shall not hurt nor destroy in all My holy mountain’, says the Lord.”

4.2.13. NUNNA LAL HNAM (ZO-HNAM or ZO-SAKHUA)

Rorelliana was one of the Evangelists of Presbyterian Church till 1974. He was born on 1 October 1947 at Biate; his parents were Pakunga and Rualchhingi. According to Vanlalchhuanga, he received anointment of the Holy Spirit from the revival of 1966 and dedicated his life to a ministry since 1969. He attended World Evangelist Meet at Amsterdam in July 1983.¹⁵⁰ He spoke about the new millennium and the inheritance of the world in bodily form; he got his church’s punishment in 1981 and was bound not to partake in sacramental rites and rituals.¹⁵¹ He chaired the Mizo Evangelical Association (MEA) from 1978 to 1984.¹⁵² It is to be noted that MEA was having 58 branches in 1985.¹⁵³ He founded ‘*Lal Chhungkua*’ (Divine Family) in 1985 which was later changed into ‘*Nunna Lal Chhungkua*’ (Life of the Divine Family) in the following year. ‘The celebration of *Nunna Kutpui* (Festival of Life) at Champhai in 1988 was the early manifestation of his departure from Christianity where an attempt was made to revive the old Mizo cultural tradition through dances and songs, and ‘a bell was rung for the defeat of Christians’.¹⁵⁴ According to Vanlalchhuanga, his teachings included the following statements: ‘Man was made as a man in the beginning, but he was remade as a god. And so man is god. And as such hell has been removed from man, and they should praise the god that turned them to god. They consider themselves to be living beyond time and have already triumphed over death. If one keeps expecting Christ in his life, it means he hasn’t been redeemed. And the denominational churches were the product of worldly politics, and places of sacrilegious rites and rituals’.¹⁵⁵ *Nunna Lalhnam* openly declared Christianity as ‘foreign faith’, accepting or following of Christianity

¹⁵⁰ Vanlalchhuanga, *An Zirtimate*, Aizawl, Gosen Press, 1984, p.75

¹⁵¹ Rohmingmawii, ‘A Critique on the Historical Representation of Mizo by Lalhnam Sakhua’, *Historical Journal Mizoram*, Vol.-XIX, Aizawl, Mizo History Association, 2018, p.67; Zaikima, *Faiths in Mizoram*, p.192; Vanlalchhuanga, *An Zirtimate*, p.76

¹⁵² Vanlalchhuanga, p.76

¹⁵³ *Silver Jubilee Souvenir*, p.19

¹⁵⁴ Rohmingmawii, *Historical Journal Mizoram*, p.67

¹⁵⁵ Vanlalchhuanga, pp.77-79

becoming ‘betrayal of one’s nation’, and denied the authority of the Bible; and pronounced themselves to be the worshippers of ‘*Khuavang*’.¹⁵⁶ *Nunna Thu* (2009) written by Rorelliana, *Zofate Dinchhuahna Kawngpui* (2014) by Lalchhangliana and *Khuavang Kalna Zonun* (2016) by Marama Khawlhing were important books.¹⁵⁷

4.2.14. LALCHHUNGKUA UNITY

Lalchhungkua Unity is the other side of the division arising from the Mizoram Evangelist Association (MEA). MEA was formed by a group of Mizo evangelists on 29 September 1978.¹⁵⁸ It was divided into *Lalchhungkua* (headed by Thangluaia) and *Nunna Lalchhungkua* (under Rorelliana) on 11-13 April 1986 at Thingsulthliah in the Special Assembly of the MEA.¹⁵⁹ Thangluaia was the first chairman of the *Lalchhungkua* General Headquarters on 20 March 1987, Challiannurga was the Vice-Chairman, Roliana was the treasurer and MC Lalrinthanga was the General Secretary.¹⁶⁰ The general assembly of 1991 at Rengkai, Manipur resolved to employ a full-time minister in which Lalbiakzauva, Kapthangvunga, C Pachhunga, and Thangchhuahlien were the first four pastors.¹⁶¹

Thangluaia was a son of Salvation Army Officer, Maj. LK Siama. He was born on 15 May 1933 at Sialhawk village. He married Lalzuali on 21 April 1971 who passed away on 22 July 1999. He remarried Lalsangpui on 20 June 2003 and lived at Bawngkawn, Aizawl. Thangluaia involved in the MEA leadership circle since 1981 as Vice Chairman. His interest on Mizo sectarian theology increased and left his denominational membership on 31 December 1984. He was the Chairman of MEA in 1985 and the name of the association was changed into *Lalchhungkua*. *Lalchhungkua* means ‘divine family’. From 1993 he went to the USA to have ministerial training under Unity Church which lasted till 1995. He returned with a title of ‘reverend’ and a degree of M.Th. and M.Div.¹⁶² Thangluaia’s ordination as ‘minister’ (a pastor) by

¹⁵⁶ Rohmingmawii, p.68, 70

¹⁵⁷ Rohmingmawii, p.69

¹⁵⁸ *Silver Jubilee Souvenir*, Aizawl, Lalchhungkua Unity, 2003, p.5

¹⁵⁹ *Silver Jubilee Souvenir*, p.11

¹⁶⁰ *Silver Jubilee Souvenir*, p.13

¹⁶¹ *Silver Jubilee Souvenir*, p.14 & 28

¹⁶² *Silver Jubilee Souvenir*, p.33

the Unity Church (USA) was acknowledged by the General Assembly of 1997 at Rengkai.¹⁶³

Lalchhungkua joined the Unity Church of the USA in 1993¹⁶⁴ which was started by Charles and Myrtle Fillmore, a Kansas City, Missouri in 1889.¹⁶⁵ ‘The Association of Unity Churches was created in the mid-1960s to serve the needs of the churches and ministers throughout the movement.’¹⁶⁶ *Lalchhungkua* became ‘Lalchhungkua-Unity’ as resolved in the General Assembly of 1999 on 11-14 February at Aizawl.¹⁶⁷ The General Assembly of 1999 also resolved that the assembly for the youth known as ‘*Ram Neitu Thalai Conference*’ was scheduled for May, the women section known as ‘*Estheri Team Conference*’ was scheduled for February, and General Headquarters Assembly was scheduled to be held on the first week of December.¹⁶⁸

‘*Ram Neitu Thalai*’ was the youth front of the sect which was formed from 10 June 1984.¹⁶⁹ ‘*Estheri Team*’ was women wing of the sect which was formed during the MEA period on 3 May 1981 at the residence of Malsawmdawngliana, Sikulpuikawn, Aizawl.¹⁷⁰ *Lalchhungkua-Unity* opened a new building for orphanage home at Serchhip Hmar Veng on 4 November 2013 which had been started on 7 September 2000.¹⁷¹

4.2.15. MIZO KOHHRAN

On 8 March 1987, there was a meeting in the house of C. Rokima at Dawrpui Vengthar, Aizawl, to discuss the state of sects who are scattered in Mizoram. The

¹⁶³ *Silver Jubilee Souvenir*, p.16

¹⁶⁴ *Silver Jubilee Souvenir*, p.15

¹⁶⁵ Classes taught by the Fillmores grew into a seminary, Unity Worldwide Spiritual Institute, with about 600 churches and study groups worldwide. Available from <https://www.unity.org/about-us/history> (accessed 18/6/2019)

¹⁶⁶ Available from <https://www.unityworldwideministries.org/history> (accessed on 18/6/2019)

¹⁶⁷ *Silver Jubilee Souvenir*, p.16

¹⁶⁸ *Silver Jubilee Souvenir*, p.17

¹⁶⁹ *Silver Jubilee Souvenir*, p.26

¹⁷⁰ *Silver Jubilee Souvenir*, p.25

¹⁷¹ *Silver Jubilee Souvenir*, p.28; also available from <https://lenkaw1.khampat.com/2013/11/orphanage-home-building-thar-hawn-ni.html> (accessed 18/6/2019)

main aim was to put all these sects under one roof. Around 50 peoples gathered.¹⁷² Even people from outside the city came to attend the meeting. These people were not strangers, they were knit together by the books published by B.Hmingthanzauva, namely, '*Israel Ram thar Zion*' (Zion - the New Israel) and '*Bible Thu Inthup Puanchhuahna*' (Revelation of the Bible Mysteries).¹⁷³ Nothing memorable happened. In the same year, in April, they gathered again at the same place and they decided to form a sect under one roof. But, the name was not decided that day, because they were not sure whether they could have a name or not, since most of them leave the church with a name and decided not to have one. They dispersed without any other decision. They gathered again on the 3 May 1987 and here they decided to call their group '*Mizo Kohhran*' and the English equivalent should be '*Mizo Independent Church*'. The name was suggested by Nghinglova of Luangmual based on what he heard by the prophecy of Kamlala that a new church will be born in Mizoram and it will be called '*Mizo Kohhran*'. They had the first service on the next Sunday (10.5.1987) at the house of Pu Lalhmingthanga, Tuikual 'A', Aizawl. The main beliefs and sermon on the day the church was formed were that "Mizos are the descendant of Ephraim and they are not born of Adam who was created from Earth, they are rather born of spirit like Isaac. We are also not responsible for the blood of Christ even though we are new Israelites; the reason is that Ephraim has left Palestine long before Christ was born." The church believes that 'the present churches were established by foreigners and God had finally given us a church of our own and which is established based on our custom and tradition. These are based on the idea that the Bible is a coded message and when it is decoded we can see what God has promised which can be seen through the Bible.'¹⁷⁴ The place of worship was shifted to Khawlthanseia's house (Tuikual 'C') from 31 April 1987 (Sunday). Gradually the group had its peculiar structure. Names were collected and registered from early July 1987, and in the same year, four members were appointed to represent the faith community. The first outside group of believers was formed on 13

¹⁷² *Thuthlung fa, Pawl lo Pawl and Zero* puipa deuh deuh (prominent members from *Thuthlung Fa, Pawl Lo Pawl and Zero*).

¹⁷³ This is how it was translated by the author, but I think the appropriate translation is 'Decoding the Bible'.

¹⁷⁴ B Hmingthanzauva, *Mizo Kohhran (Mizo Independent Church) Chanchin Kum 1987 to 2005*, Unpublished Document.

December 1987 at Champhai, in the house of Lalngenga Sailo; it was branching out to Saitual, Hliappui, Kolasib, Muallungthu, West Phaileng, and Rulpuihlim in the following year. The first convention was held at Saitual on 4-5 May 1989 having a theme of 'Ram Thlirna' (Survey of the Land) and adopting a symbol of Lion's head. Another meeting was convened at Serchhip, *Ram Lai Inkhawmpui* from 28 September to 1 October 1989 which gradually increased membership. To have uniformity and structural foundation, theological seminars were often organised; the first seminar on 28 February 1990 at Aizawl¹⁷⁵ which was attended by 121 members

¹⁷⁵ First Seminar topic were: (1) *Mizo Kohhran chu Pawl (Demonination) ni lo va, Mizo te tana Sakhua kan insuih khawmna tur, Israel Hnam bote zawn chhuah lehna leh dinthar lehna tur Huang (Puan thar anih dan te, Sakawlh nen inzawmna a neih loh thu te leh Political Party laka fihlim anih dan te* (new identity apart from denomination, new Israel, and detachment from politics)

(2) *Mizo Kohhran awmzia leh Saptawnga Mizo Independent Church tih a nih dan te leh a lo pian dan te* (meaning clarification of *Mizo Sakhua*)

(3) *Mizo Kohhran chhinchhiahna tana Sakeibaknei hman a nihna chhan te leh Flag puan var hman anih dan te* (clarification of Lion's head symbol and white flag)

(4) *Pathian inpuan na kawng li, Thilnung pali chung chang leh Trinity ni lova, Fornity anih dan te* (the theology of fornicity, not trinity)

(5) *Bible hi Pathian thutak anih dan leh thu nung anih dan te* (the reality of the Holy Bible as living word)

(6) *Mihring chi hnih vaivuta siam, Adama thlah leh Thutiam avanga lo piang Isaaka thlah kan awm thu te.* (the two types of man – of clay and of divine promise)

(7) *Fatir vana hming chuang Kohhran chungchang leh Isua Krista thisena tlan kan nihna te* (the worth of being first-born and salvation)

(8) *Thlarau chhandamna, Khawngaihna hun leh Taksa tlanna leh Isua Krista thisena thuthlun thar te* (dispensation, period of grace, immortalisation of body, and new testament)

(9) *Zion, Jerusalem thar, Israelte tundin lehna hi Mizorama lo thleng tur anih thu te* (the new Zion, the new Jerusalem, the awakening of new Israel for Mizoram)

(10) *Thawhlelehna chi hnih, Israel hnam thawh lehna leh muhilte thawhlelehna chungchang leh Mithhi awmzia te leh Taksa ngeia thawhlelehna chungchang te* (Two types of resurrection , and meaning of deaths)

(11) *Mithianglim lawr awmzia leh Van ram hi khawvela awm tur anih thu te* (rapture and arrival of heaven on earth)

(12) *Kum sang rorel, Krista nen inneihna chungchang leh Mi thianghliten ro an rel tur thu te* (the judgement of holy men, marriage with Christ and a thousand years reign)

(13) *Lalpa lokal lehna leh Mihring Fapa lokal lehna chungchang te* (the second coming of Jesus Christ)

(14) *Khawvel tawp tia Bible in a sawi awmzia leh khawvel thar lo din dan tur te* (the end of the world and the coming of the new world)

(15) *Van thar leh lei thar chungchang te* (new Earth and new Heaven)

(16) *Baptisma chungchang leh Thuthlung thara Baptisma chang kan nih dan leh pawimawhna te* (Baptisma and its new meaning, its importance)

(17) *Sacrament awmzia leh Krista taksa leh thisen eia intu kan nih dan te leh hlimthla rawngbawl atul tawh loh dan te* (the meaning of sacrament)

(18) *Ni serh chungchang leh Sabbath awmzia te* (sacred days and Sabbath meaning)

(19) *Ei leh in chungchangah, Thuthlung hlui kha a thar lothleng tur hlimthla anih dan te, bawih leh sal nihna atanga chhuak kan nih dan te* (dietary guide and the freedom of man)

from 21 localities.¹⁷⁶ In 1991, the total member rose up to 2852. In 1991 (11 November), the committee of general headquarters (agenda number 7) decided to have *Nunna Bu* (the Book of Life) and all the members should be given serial numbers. In the next year, *Nunna Bu* and *Beramno Nunna Bu* (the Living Book of the Lamb) was created in which the former was for the locality and the latter compiled all the members into a single book and serial numbers should be issued from it; since then all the members were bearing their numbers. By 1990, the accumulated songs of 520 were compiled into one hymn book titled *Beramno Hnehna Hla Bu* (Songs of the Victory of the Lamb). Number Seven (7) is very important to the faith community as the measurement of time and its effect: in 1946 – Mizo Union, the abolition of Mizo Chieftainship, Gospel Mail (*Chanthintha Dak Bawm zawn*), seven years passed (1952) – Mizo District Council, in 1959 – Mautam famine, in 1966 – MNF declared independence, in 1972 – Union Territory, in 1979 – political chaos in the election, in 1986 – Statehood, etc. By 1994, the *Mizo Kohhran* started their method of counting years, using different abbreviation MK-1, MK means *Mizo Krista* (*Krista* is the translation of Christ). MIZOFA (Mizo United Family Ltd.) was also created to alleviate the economic status of the members in 1994. In 2000, the year counting method was restructured to 7MK and thus 2001 was written as 7MK-1 where the number 7 signifies the seventh day after creation

(20) *Inneihna, Krista leh a Kohhrante inneihna chungchang leh Mizo Kohhrana inneihna kan hman dan tur te* (Marital guidelines and its root meanings)

(21) *Nau hlan chungchang leh nu leh pa phalna or chhungte phalna leh remtihna ngeia Kohhran Nau hlanna neih anih dan te* (infant baptism)

(22) *Puithiam hna* (Ceremonies) *Mizo Kohhrana khawihthu tur chungchang te* (priesthood and its ministrations)

(23) *Pian tharna* (*pian nawna*) *awmzia leh kan pian thar dan tur te* (theology of born-again)

(24) *Mizo Kohhranin Sakhaw dang a pawmdan leh ngaih dan te* (relationship with other faiths)

(25) *Mizo te hi Israel thlah Fatir nihna changtu Ephraim thlah kal zel kan nih dan te* (the state of being descendants of Ephraim)

(26) *Politics leh Party Politics chungchanga Kohhran kalphung tur te leh* (political awareness)

(27) *Mizo Kohhran Hqrs. chungchang leh O.B. neih dan tur te leh Committee members neih dan tur te* (Administrative structures)

(28) *Kohhran tinin OB leh Committee member an neih dan tur te* (local level administration)

(29) *Naupang lam leh Hmeichhe lamin Committee hran an neih dan turte, bakah* (creation of separate body for women and children)

(30) *O.B. te term hi kum khat zel atan anih dan tur te, Sub Headquarter neih thei dan te, Gen. Hqrs. sum hman tur ngaihtuah dan tur te ziah a ni.* (Office bearers guidelines –local and headquarters)

¹⁷⁶ Aizawl, Champhai, Rulpuihlum, Muallungthu, Reiek, Hmunzawl, West Phaileng, Pawlrang, Saitual, Serchhip, Keifang, Kolasib, Lunglei, Sialhawk, Hliappui, Rawpuichhip, NE Bualpui, Tualbung, Zote, Saithah, and Churachandpur.

(counting 1000 years as one day). The contribution of the community was combined into a single head in 2005 (7MK-5) called *Lalpa Pual* (For the Lord).

4.2.16. THANGFALA PAWL (PATHIAN HO TE)

Lalchawisanga said, “Thangfala married Lalhruaipuii and had one son (Lalremruata, eldest) and five daughters (Lalramthangi, Lalzahawmi, Lalnunpuii, Lalrinawmi, and Ramthlengliani). This sect used to gather every Sunday around 11 AM and also met on Sunday night, and Wednesday night. No one claimed leadership after the ‘sleep’ of the Father, any business involving the sect was laid open to the community and decided upon. He wrote books like (1) *Pathian te Pathian*, (2) *Hei le Israel Hnam Berambo*, (3) *Thu Khirhkhiap: Thawhlehma*, (4) *Pathian Chatuan Programme*, and (5) *Lawng Chhung Thuruk*. *Lawng Chhung Thuruk* is the last book he wrote before he died on 19 September 2008.”¹⁷⁷ Thangfala was promoted to the rank of a Captain in the MNF underground.¹⁷⁸ Thangfala was born (1948-2008) at Chhipphir village. He joined the MNF insurgency as a young man. When he returned from the insurgency he joined the IKK Church, and in 1991 he finally founded his sect at Chawnpui Middle school. The sect which was named *Pathian Ho* (literally translation means gods) was said to have about 1000 members. He was mostly addressed as “teacher’ by his followers, and he was said to have known the Bible down to the very last commas and full stops. He passed away in 2008.¹⁷⁹

The following statements were a summary of the two-hour informal interview on 31 July 2016 where a group of prominent members responded to the questions. It was Sunday, and worship service was held in the forenoon starting around 11 o’clock and it lasted for more than two hours. At the service, smoking and chewing *paan* (betel nut) were witnessed along with the vow of ‘faith renewal to the father – Thangfala’. The songs they sang were composed and tuned by them, accompanied by a vibrant beating of two Mizo drums. Every member seemed to have a deep devotional spirit, and it was energetic.

¹⁷⁷ Lalchawisanga (39), interviewed on 21/02/2020, interviewed by Lalthasanga, at Pu Fala Colony, Chawnpui, Aizawl. Lalchawisanga was younger brother of Lalhruaipuii w/o Thangfala (L).

¹⁷⁸ Thangzamlova, interviewed on 31 July 2016, interviewed by Lalthasanga, Thangfala’S (L) House, Chawnpui, Aizawl.

¹⁷⁹ Available from <http://www.misual.com/2010/04/19/thangfala/> (accessed on 31 July, 2016)

Thangzamlova said, “You are gods’, so we have been told by the Bible. We have been created through words to exist for eternity. Thangfala was the materialization of the prophecy by Isaiah about the coming of the one who will explicate the Bible. He (Thangfala) came, interpreted, and explained everything about the Bible from the Bible itself. Look into Isaiah 34:16. (*Look in the scroll of the Lord and read: None of these will be missing, not one will lack her mate. For it is his mouth that has given the order, and his Spirit will gather them together. NIV*) For us, Thangfala was a father who interpreted and clarifies the Bible to us, and so we preach his gospel as the salvation for the flesh. We wholeheartedly accept the Bible, but every aspect of the Bible has to be explainable in the light of other parts of the Bible, and Thangfala has done exactly that.¹⁸⁰ For example, Isaiah 14:12 (*How you have fallen from heaven, morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations! - NIV*) is mostly considered to be about the war in heaven, God and Lucifer. If this were the case, then it has to be confirmed in other parts of the Bible. So who exactly is the Morning Star? If we look at Revelation 22:16 (“*I, Jesus, have sent my angel to give you this testimony for the churches. I am the Root and the Offspring of David, and the bright Morning Star.*” - NIV), it clearly stated that ‘Christ is the Morning Star’. The Devil is of death, it is written in Hebrew 2:14 (*Since the children have flesh and blood, he too shared in their humanity so that by his death he might break the power of him who holds the*

¹⁸⁰ An excerpt from ‘LUCIFER-A VARPARH ARSI’ written by Thangfala: *A chanchin kan chhutchhuak ta a ni, keini chuan. Lucifer-a chu Isua Krista hi a ni e, kan ti ta a nih chu. Daniela-a’na sa tihbaiaawm chi li a hmuh pawh kha amah (Isua) tho hi a ni a. Bible-in Lucifera tia a lam te leh hmun danga Setana, Diabola, Rulpui tar tia a lam te hi thil thuhmun vek a ni. Bible hi kan ngaihndan leh duhdana kalpui mai chi a ni lova, kawppui nei thlap a ni a, a kawppui lam atang chauhin hrilhfiah theih a ni dawn anih chu. Zawlnei lehkhabu i chhiara te pawh kha tu ziakah emaw a hrilhfiahna te a awm daih dawn avangin a kawppui zawng rawh u, a ti a ni. Awle, hman atang tawha khawvel mihring min bum a, thihnaa min hruai luttu hi tuna Zirtirtu hian chatuan chatuana kan dam tlawn theihna turin Lucifera, Varparh Arsi, Setana, Rulpui Tar chu ka rawn paih thla-in ka rawn paih bo dawn a ni. Kan hla lo sak tawhah pawh khan heti hian kan sak thin kha: ‘Varparh Arsi chhandamtu Lalna ram khian’ tiin. He varparh Arsi, Lucifera hian a rilru-in “Vânah ka chho vang a, Pathian arsate chung lamah khian ka lal hutphah ka chawisâng ang; inkhâwmna tlâng, hmâr tâwp rêta awmah chuan ka hu ang a; chhûm aia sâng zâwkahte khian ka chho vang a, Chungnungbera ang maiin ka awm ang’ titu kha a lo ni. Min va han bum nasa em. A lo va han huatthlala em. Min va lo tirethei ngai em. Tunah zawng a chiang turte tan chuan min bum tawh lovang, a aikaih kan nih loh chuan. Tunah hian thihna sala tang zawng zawng te chhuak vek tawh rawh u le. Setana thil thuk, kawng hlui, mi ngaiha kawng dik ni awm taka lang, a tawp chu thihna si a awm a tih ngei kha a lo ni. Tunah zirtirtu’n a rawn chhuichhuak ta a, Lucifer, Varparh Arsi a rawn paih bo ta e. Taksa tihlumtu a awm ta lo, thihna pawh amah ringtu tan a awm ta lo. Ava nuam em, ava hlimawm em. Lawmin i zai ang u, far thingte kan hlim ta e.*

power of death—that is, the devil), No one knows who the Devil was, and who was his progenitors. But we could find the one who claimed ‘death’; in Revelation 1:18, Jesus said that he holds the key of death (*I am the Living One; I was dead, and now look, I am alive forever and ever! And I hold the keys of death and Hades.* - NIV). Likewise, Thangfala explained all to us, and he taught us. There is none like him in wisdom and knowledge of the Bible. The 2000 years is merely 2 days in the language of the Bible. ‘There are things that are the case and things that are not quite the case in what the Bible has stated. And we accept everything stated in the Bible.’ (*Bible-in a ni a tih zingah hian a tha leh dik a awm a. A tha lo leh a dik lo a awm bawk a. Bible-in a ni a tih chu kan pawm tlat a ni.*) The Bible is the infallible yardstick by which all things should be measured. And the Bible told us who God is and who exactly Lucifer is. We do not rely on the theoretical and theological constructs of these entities. We rely solely on the Bible.¹⁸¹ We believe that there is only one God, and the one God alone possesses eternal life as stated in Zechariah 14:9 (*The Lord will be king over the whole earth. On that day there will be one Lord, and his name the only name.* - NIV). And this God will give eternal life to his people and will redeem them at the closing of the sixth millennia as stated in Psalm 90:4 (*A thousand years in your sight are like a day that has just gone by, or like a watch in the night.* - NIV)¹⁸². We believe in the God of Abraham, the God of Isaac, and the God of Jacob, and he commands us not to have any other God. The end time is here, and it is an age defined by the dictum ‘to each his own god’, and we worship the one true God.¹⁸³ What the denominational church call baptism, sacrament, the last supper, the cleansing of the feet, etc. is a symbol of Christ's sacrifice on the cross.

¹⁸¹ Mizo Version goes like this: *Bible hi tehna dik lo thei lo a ni a. Bible ah hian Pathian chu tu nge a nih a, Setana Diabola chu tu nge a nih fiah takin tehkhin thu ni siin min hrilh a. Mihring finna leh remhriatnaa an siamchawp Pathian emaw, Setana emaw kan pawm thei lova, Bible-in a tih ngei hi kan pawm tlat a ni.*

¹⁸² Mizo Version goes like this : *Pathian hi pakhat chauh a awm a (Zakaria 14:9 Tin, lei chung zawng zawngah Lalpa chu Lalber a lo ni ang. Chumi niah chuan Lalpa chu pakhat a ni ang a, A hming pawh pakhat a ni ang a.) Amah chauh chuan chatuan nunna a nei a, chu chatuan nunna chu amah ringtute tan chauh a pe a ni tih hi kan pawm a, amah Pathian tak chauh chuan ni ruk (kum 6000) Sam 90:4 (Nanga ngaih chuan kum sângkhat hi nimin ral ta ang lek kha a ni si a, Zân vên khat chhûng ang lek bawk a ni.) hmawr tawpah Ama anpuî chatuan dam tlang tur te chu a siam a ni tih hi kan pawm tlat a ni.*

¹⁸³ Mizo Version: *Kei Abraham Pathian, Isaka pathian, Jacoba Pathian chu ka ni, keimah lo chu Pathian dang nei suh, milem be suh a tih hi kan pawm tlat a ni. He hun hnuhngah hian mahni Pathian theuh kan biak hun a ni a, kein pawh Lalpa kan Pathian chauh biak hun a ni. (Micah 4:1-5, Isaiah 2: 2-4)*

Deut 21: 22-23, Job 26:8 Ezekiel 8:1-13, 5:19-24. All these are the ceremonial rites and rituals of the Old Testament and should not be observed by any true believer.¹⁸⁴ We only accept and rely on the New Testament; the new testament which entails immortality.”¹⁸⁵

Thangzamlova continued, “We do not believe in any other church, religion, or god. The Bible forbids from worshipping false gods, dead gods, etc. and so we refrain from doing that.¹⁸⁶ Christ prophesized that he will be replaced by another entity that will be able to explain the Bible through the Bible itself. And Thangfala has done that, so Thangfala, for us, is the Holy Spirit that was foretold by Christ himself, and so Thangfala becomes our god, our saviour. People said that Thangfala died, but this is not the case, he laid down his life for us so that we may have eternal life. Christ died as someone who was condemned, Thangfala died out of love. Marriage (spiritual marriage - communion) is for eternity and must be solemnised for unending procreation.¹⁸⁷ Visions and dreams have their time scales and are all figurative symbols that will be ended by God himself at the closing of the sixth millennia. And so we do not believe in them, we accept them just as they are, mere figurative symbols. God made Christ on the four thousandth year. And so the first sun has ended, and this Sun was Christ. And all these were amply explained to us by Thangfala and so he is the one true god.¹⁸⁸ We have no qualm with society as a

¹⁸⁴ Mizo Version: *Pawl, denomination church ho ten baptisma sacrament, Lalpa zanriah, ke sil te hi Isua thuchah a ni a, Isua a thih tur, thinglera an khaikan tur entirna a ni. Deut 21: 22-23, Job 26:8 Ezekiel 8:1-13, 5:19-24. Pathian nung bia ten kan tih ve tur a ni lo, lei maicham a ni a, thisena inthawina beramno, bawng la, kel thisen inthawina a ni. Bible-in Aigupta atang hruai chhuak tura an hnena ka thuthlun a tiha kha a ni. Thisena inthawina reng reng hi thuthlung hlui a nih avangin keini chuan kan ti ve tur a ni lo.*

¹⁸⁵ Mizo Version: *Thuthlung thar chauh kan pawm a. Inthawina thisen tel lova chatuana nunna, chatuana thih tawh lohna chauh kan pawm a ni. Thinlung thar, rilru thar, nun thar Bible-in “Ka rilru-ang pu mi ka chhar ta” a tiha kha, thuthlung thar chatuana thih tawh reng reng lohna chauh kan pawm a ni.*

¹⁸⁶ Mizo Version: *Mihring siamchawp milem biak te, Varparh Arsi Biak te, milim biak te, mitthi tawh biak te a thiang ve lova, an biakna hmunah pawh kal loh tur a ni. Thisena inthawina a nih avangin kan tel ve a thiang lo a ni. Lev 21. Hluma siam Pathian chu i be tur a ni lo.*

¹⁸⁷ Mizo Version: *Inneihna hi Bible-in min hrilh angin Pathianin a zawm tawh chu mihringin then suh se a ti a, chatuan chi thlah tura chatuan inneihna chauh buatsaih theih a ni. Mihring siamchawp dana inneih hi a thiang ve lo. Nazareth Lalpa tana dah hran daih kan ni a, Pathian malsawmna chauh kan dawng tur a ni. (Amah Thangfala, Pathian leh keimahni inneihna a sawina a ni).*

¹⁸⁸ Mizo Version: *Inlarna mumang – thuhritlu Bible-in inlarna mumang tia a ziak reng reng hi tawpchin nei kin ni nei vek a ni a, Pathianin kum sangruk hmawr tawpa tehkhin thu a rawn lak tur a ni a. Heng zawng zanwg hi atak lo vek an ni a, lemchanna khawvel a ni a, kan ring a ni lova,*

whole. We pay taxes and abide by the law as the Bible bids us do. We always aspire to be loyal and outstanding citizens. We aspire to be blessings for others at large. However, we are not part of the YMA (NGO of Mizo youths, Young Mizo Association which was founded in 1935)¹⁸⁹ or the MHIP (Mizo Hmeichhe Insuihkhawm Pawl, NGO of Mizo women) because these are organizations with specific ethnic identification, and we are no longer Mizos, do not belong to any ethnic or racial genus. Rather we are a new breed, we are the gods. We were prohibited from using the Chawnpui cemetery for 5 years by the Chawnpui YMA, but during those five years no one from our sect died and so there was no problem.¹⁹⁰ All the gods that we have seen in the Bible are all human beings. They interbreed with humans and often live with them. Christ came to the world to redeem the sinners, Thangfala, on the other hand, came for the good and the righteous people. So forgoing Christ and accepting Thangfala means becoming a righteous person from

tehkhn thu a ni tih kan pawm a ni. (thil lo awm tawh a kha lo awm leh tur a ni a, thil awm meka hi lo awm leh tur a ni tih ang kha a ni mai.) Thuhrltu-in ni hnuaia thiltih tak te hi ni hnuaia miten an hrechhuak thei dawn lo a ti a, Pathian chauh hriat tur a ni a, ('ni' kha Sun khi a ni lova, 'ni' inti – eng, Isua kha a ni, Genesis-a ni li ni-a Eng (Sun) – Isua a siam pawh kha kum 4000-na ah a ni. Tichuan, ni hmasa zawk (first sun) chu a tla tawh. Nu hmasa chua tlak hun tur pawh a hria tih kha Isua hi a ni ta a ni. Genesis-a ni khatna atanga nu thumna thleng khan Sun a siam lova, mahse zing leh tlai a awm si a, chutah chuan Ni hmasa zawk chu a awm a ni tihna a ni.) Keini chuan Pathian, heng zawng zawng min hrilhfiah theitu chauh hi a tak a ni tih kan pawm a ni. (Pu Thangfala hi Pathian tak tak chu a ni.)

¹⁸⁹ Telephonic interview with PC Lalthanhlira, R Lalrinawma and Lalthianghlina of Chawnpui YMA Office Bearers on 22 February 2020 confirmed that YMA forbade them to do so on account of their seclusion and not being a member of YMA, 'they do not want to give membership fee of Rs 10'; Chawnpui YMA had legal rights and ownership of the cemetery 'land pass'.

¹⁹⁰ Mizo Version: *Society lamah chuan khua leh tui tha ni tura min tuk leiman te, chhiah chawi te fel taka tih tur a ni a, VC Roll-ah te, electoral Roll-ah te, ramin tih loh tur a tih – zu leh ruihtheih thil tih loh te, Pathian kan biakna thu ni lovah chuan mi tan malsawmna nih tur a ni tih te hi kan pawm tlat a ni. Amaherawhchu Pawl leh in-society-na ah erawh chuan in-rollment loh tur a ni a, tihtur dang tlawmngaihna thilah erawh chuan theihtawpin kan ti tur a ni. (UID lamah harsatna kan nei lo, kan ti vek; YMA leh MHIP-ah kan tel lo, a chhan chu Mizo kan ni tawh lova, Vai pawh kan ni lova, Pathianin Pathian a hring a, pathiannaah kan dingchhuak a, chithar thlah kan ni a. A hma chuan YMA-ah pawh kan tel thova, Mahse YMA- Young Mizo Association- anihnaa Mizo-a kan tel theih tak loh avang khan min duh ta lo a ni. Chawnpui YMA chuan inphum ve phal lovin kum 5 min kharsak ta a. 'Umm..an tih miao si chuan an phal loh chhung chu inphum ngai lovin kan awm anga a ni mai' a ti a, an phal loh chhung kum 5 chhung khan pakhatmah inphum ngaiin kan awm lo. Chutiang khawpa thiltitheih chu a ni. Hemi hun lai hian Tuikhurah naupang pakhat current-in a man a, a mar phu pawh awm tawh lo, thaw tawh lo, duk vek tawh kha ka pa-in a tinung leh.)*

being a sinner.¹⁹¹ We are the lost Ephraim tribe of Israel and as such cannot be part of the society.¹⁹² The Mizo tribes are the lost tribe Ephraim tribe of Israel.”¹⁹³

Decorum for the Gods (the sect members)¹⁹⁴:

¹⁹¹ Mizo Version: *Bible-ah hian mihring lo hi Pathian an la ni ngai lova, Pathian chu pathian te inkhawmna-ah a lai takah a ding a ni tih min hrilh a, Pathianin mihring a be thinin an inpawl thin, an awmkhawm a ni tih kan pawm. Isua kha misualte lam tura lokal a ni a, tuna min hruaitu min tlantu erawh mi felte lam tura lokal a ni tih kan pawm. (Misual te chu Isuan a lam ang, amah zuitu te chu a lam ang. Mizorama khaw 250-ah a au chhuak vek a - Thangfala, chumi hnuah chuan 'au hman kan ni tawh lo' a ti a, chutah chuan Bible kha kum 17 chhung kan zir ta a, kan zir chhuak ta a; amah -Thangfala - pathiana duhtute kha ama'n min tlan thianghlim ta vek a nih chu. Chu chu kan felna a ni a, a hranpaa kan va thianghlimna a awm lem lo. Pathian thinlungah khan kan thianghlimna vek kha pawmin a awm ta a, tlanna hna arawn thawhna a tang vekin a ni thung. Isua khan a sawi chiang khawp mai; mi felte lam tura lokal emaw min ti suh u, mi sualte lam tura lokal ka ni a tihna daih zawk a kha a ni. Keini chu mifel ni tura siam a, nung hlena chatuan chi thar thlah tura inbuatsaih kan ni. Isua ringtu chuan amah ringtu te chu-Isua chuan- a la anga, keini pa ringtu leh pawmtu te chu chatuanin an nung anga min la ve thung ang.)*

¹⁹² Mizo Version: *Kan Bible-in Israel Hnam Bo, Duli Bo, Fapa Bo atih Ephraim kha kan ni a, denomination church anga Chairman Secretary te awm phal a ni lova, hming inziak khawm pawh phal a ni lo. In society-na hming ziahkhawmnaah pawh hming ziahtir tur a ni lo.*

¹⁹³ Mizo Version: *Lalpa tana serhhran kan ni. Kum 1948-ah Shillong-ah cheng nuai 4 lak a ni a, ni 27 September 1952-ah Reid House (pawnpuite inah) Lushai Hills tih chu Mizoram District tia thlak dil tura passed a ni a, ni 15 February 1954-ah Central India-in min pe ta a, ni 29 April 1952 Change of Name Act 1954 (L) of 1952 Lushai No. Mizo District tiin min thlaksak ta a. Tuna Mizo inti-a te hi Israel Hnam Bo, Bible-in a tih ngei hi kan ni tih kan pawm tlat a ni. Mizo tih hi nation-hnam a lo ni lova, Bible-in hnam a tih Israel ngei kan ni e. Pathianin Israel thlahte chauh hi a hnam thlan, a chhungkaw neihchhun an ni a, Israel-a thlahte Pathian-ah chauh a in thlang bawk a ni. Lalpa tana serh hran kan ni e. (Hnam dang an tel ve lo.)*

¹⁹⁴ Mizo Version: *Pathian anpuia siam te awmdan tur: (1) Khawvel sualna, hurna leh rukrukna, ruihtheih thilah te tel a hnekin a hnaih pawh a hnaih tur a ni lo. A do erawh chu-anhmahnia kha - va do kher tur a ni lo. Chu chu Lalpa Pathianin min siam dan a ni. Mihring chhandam tura siam a ni si a. (2) Khawvel harsatna, tramna, saruakna, tihduhdahna avangin alo chau palh thei a, chu veleh a siamtu, amah tlantu, amah chhandamtu hnenah lokalin a chakna a siamthar zel tur a ni. (kan thinlungin min siamtu lam a hawi tur a ni tihna a ni.) (3) Englai pawhin a thinlungah Pathianin a siamna a khat tlat tur a ni a, chu chu a chakna, a hlimna, a lawmna, a thlamuanna a ni a, a thiltihtheihna, a inchhandamna kulhpui a ni si a. (4) Pathianin ama anpuia a siam a ni si a, Amah kha Pathian ta a ni si a. A thil neih zawng zawng nen Lalpa ta a ni si a. Pathian ring lo mi nen an inthural a thiang ve lova, amah chauh pawha lawm veng veng tura siam a ni zawk a, chu lawmna chu a neih loh chuan a siamtu amahni a hransan a ni ang, chuvangin a siamtu a hrereng tur a ni. (5) Chatuan chi tura lo piang chhungten englaipawhin an fanaute nen Lalpa an Pathian chauh Pathian a nihzia leh anmahni chhungte ngei pawh pathiana siam an ni tih an vawng reng tur a ni. (chhungkaw nunkawng a ni.) Englai pawhin, a hmututen an han en pawhin hei hi chu mi tha leh mi fel tih kan nungchangah a lo lang phak tur a ni. Nunna zawng zawng hnara nun kan hman phei chuan Pathian kan nihna hmel an hmu phak ngei ngei tur a ni. (6) Pathianin ni ruk hmawr tawpa, ama anpuia a siam ten (kum sawng 6 hmawr tawp tihna) eng vang pawha buaina kan tawhin mahni unaute hnenah leh zirtirtu hnenah an thlen tur a ni. Thubuai hla buai anga lang theiah phei chuan kan pianna pathian hriat lehzuat a ngai a, khawvel roreltu te hmaah in thlen tur a ni lo. Pathian anpuia mihringin a siam an ni a, lei mihring hmaah an intih mualpho a rem ve lo a ni. Pathian anpuia Pathianin a siam an ni a, lei mihring hmaah an intihmualpho a rem ve lo a ni. Lalpa rorel turin an chungthu an dah ngam tur a ni. (7) Pathian fate tan chuan ei leh bar zawna kawngah kan famkimna kan thlen hmam zawh loh nghawngkaw an khawih ve tur a ni lo. Ba rulh sen loh leh mahni thinlung inhliam khawpin an awm ve tur a ni lova, an chanvo leh an famkimna hun lo thleng tur hrerengin engkim duham lo leh phur takin hna an thawkin, chatuan mi*

1. They should refrain from hedonistic sexual pleasure
2. If he falters due to the inherent vices of the world, he should immediately come to his god and renew his strength.
3. He should always be filled with the love of his god.
4. He must not indulge in anything with any non-believer.
5. He should radiate his godliness through his conduct (behaviour) in this everyday life.
6. Any hardship or problem in the life of a god should immediately be reported to the god Thangfala. He should not report or go to the worldly authorities for support or help, to do so would be an insult to his godliness.
7. A god should have no debt.
8. As gods, we should yearn to sing and dance.
9. They should manage their family well and should be a refuge from the chaos of the world.
10. Devote yourself to your god - your maker.

The sect accepted that Genesis to Malachi of the Bible was written during the BC years and Mathew to Revelations was written in the AD years. Even by 1555, the Bible hadn't been canonized, it was only during the last 400 years or so that it has been compiled into the Bible. It now has 1157 chapters, 31173 verses, 773692 words, 3566480 words. The Bible is self-explanatory and should only be explained and interpreted in the light of itself. One book of the Bible should always be read in light

an nihna thuruk nen dik tak leh fel takin an awm zawk tur a ni. Mi tan leh mahni nihpui te tan hnawksakin an awm tur a ni lova, mi tana malsawmna an ni zawk tur a ni. (8) Chhungkaw inrem leh inrelbawl thiam an ni tur a ni a, mite tan hahchawlhna an ni tur a ni. An thil bukah te an dik tur a ni a, mahni chan lam aiin unaute chan lam tha-in an siam tur a ni. Unaute hmangaih avangin engkim a chan ngam zawkah an tang ngam tur a ni a, tlawmngaihna-in an khat tur a ni a, hmanlaia kan hnamin a ken thil tha tinreng kha kan nundan tur a ni. (9) Chatuan mi kan nih leh Pathianin ama anpuia siam kan nih avangin inpawlkhawm kan ngaisang tur a ni a, lam te zai te pawh kan thlahlel ngawih ngawih tur a ni. A unau a lo chauh dawn pawha kai harh thei tura Pathainin a siam kan ni a, kan nihna dik tak kengin Zion ropuina kan hailing tur a ni. Mi thilphal mi nunna chu tih-tlai leh tih-thauvin a awm dawn si a. A neihchhun pawh kawmpui mi nunna erawh chuan Lalpa malsawmna a chan ang a, a unaute tan pawh phurrit a ni ang a, unau a nei thei lovang. Mi thilphal mi erawh chuan nun hlimna te, thlamuanna te Lalpa hnen ata malsawmna a dawng bawng ang. (Heta Lalpa a tih hi Thangfala a ni.) (10) Heng zawng zawng khaikhawmna chu Lalpa min siantuu chu trih la, amah chu zah la, amah chu hmangaih la, ama min din angin awm la, tuinung lui kang thei lova chu i ni dawn nia. Pathianin ka lawmman ka hnenah a awm titu malsawmna chatuanin i ta a ni ang.

of other books in the Bible. The Bible is itself having its own hermeneutic. The Bible cannot be understood through scholarly academic hermeneutic.¹⁹⁵

In continuing his statement about Thangfala, Thangzamlova said, “The door to redemption and salvation will be closed someday which will be indicated by a seven day-long feast.¹⁹⁶ And when it is closed the world will know about it. The entire world knew about the death of Thangfala. Children were mourning him and us adults could not even sit by his corpse. At first we the adults don’t understand his death, we thought that he was going to live forever, but it finally dawned on us that this was the closing of the gate to the ship of salvation. He had given up his life so that we may have eternal life as well. His death was known throughout the world. And so we had the seven day-long feast to celebrate his self-sacrifice. And when the time comes, he will be resurrected and we will see him again in his former earthly form. This is the main message of our book *Lawng Chhung Thuruk*. We are not forcing anyone to be part of this, but we are in training to be the high priest when the

¹⁹⁵ Mizo Version: *BIBLE CHANCHIN LEH A AWMZIA* (written by Thangfala)

Bible chanchin leh a awmzia hi mitin tan hriat ngai tak a ni a. BC tlangdung lama zia awm kha chu Genesis atanga Malakia inkar chauh hi a ni a. Chu chu Israel ten Torah tiin an lam a, keini chuan Israel te Lehkhabu kan ti mai ang chu. AD khawmual lama zia awm ta chu Mathaia atanga Thupuan inkar hi a ni thung a. AD 1555 kuma Roman Kohhran dik lohna Martin Luthera’n Wittenberg Biak Ina a tarchhuah lai pawh khan Genesis atanga Thupuan inkar hi remkhawmin ala awm ngai lova, remkhawm anih hnu hi kum 400 vel erh awrh chauh a la ni a, remkhawm anih tak hnu hian Bible tiin kan lam ta a ni. Bible hi bu 66 remkhawm a ni a. Tah hian bung 1157 a awm a, chang 31173 a nei a, sapin word an tih ‘lam’ kan ti mai ang chu 773692 lai a ni a. Thumal te te ‘aw’ te ‘a’ te kan belkhawm vek hian 3566480 a ni a. He lehkhabu Bible hi mithiamten lehkhabu an duh anga an siam nen a inang ve lova, Bible kan kawh lai hi chu amah leh amah inhrilhfiah thei a ni bik a, thil hming a rawn sawi te hi a bulhnaiah hrilhfiahna hre mai thei lo mah ila, Isaia 34:16-17-ah chuan “Lalpa lehkhabuah zawng ula, chhiar rawh u: chûng zîngah chuan pakhat mah kim lo a awm lo vang a, pakhat mah kawppui nei lo a awm lo vang. Ka kâ ngeiin thu a pe a, a thlarau ngeiin chûng chu a hruai khâwm ta hlawm si a” a ti a ni. (Hla Thlankhawm 4:2-ah te, bung 6:6 en bawk rawh). Bible thu hi chu amah leh amah a inhrilhfiah nghal vek a, chuvangin Isaia hrilhfiahna, Mathaia hrilhfiahna tia siam a ngai ve lo a ni. Bible pumpui mai hi zawng chhuak ila, kan thu duh kan hriat theih loh a kha lo sawifiahtu tu zia kah emaw a lo awm mai a ni e. Hetianga inhrilhfiah thei Bible anih hre lovin mi thenkhatin a hrilhfiahna ka siam e an ti lawi si a, an kohhran awmnaa an zirtirtuten an rin dan an han sawia chu an awih ta mai si a, chuvangin vaviin ni thlengin an bo phah ta zawk a ni. Zirtirtuin tuna ka rawn zia hi ngun tak leh ngaihtuah tak takin fiah tumin chhiar la, i fiah theih nan keiin lang lo lam atangin ka lo pui ang che a, i fiah thei mai ang. Amaherawh chu hmuhsitna leh endawngna tela i chhiar chuan i hrefiah thei dawn lova, chuti anih chuan i tan a pawh dawn a ni. Bible tangkai em emna chu pathian chu tu nge a nih a, Diabola pawh tu hi nge a nih chiang taka kan hriat theih nan a ni a, he Bible hi chu a tlukpui pawh awm thei tawh lo tur a ni a, chuvangin Bible-in pathian a ni a tih hi pawm hmiah mai ila, hei hi Setana, Diabola, Rulpui a tih pawh hi i pawm hmiah mai ang u. Tichuan kan za-in mi nihlawh kan ni dawn nia.

¹⁹⁶ Time frame of Thangfala’s sect in Appendix F.

world will come to us for our message of salvation.¹⁹⁷ We are the lost tribe of Israel, and we are the chosen ones to lead the rest of the world. The Jews will come to us, we will not go to them. We've always thought of the material body a separate from the soul, but there is no soul when God created Adam and Eve, he simply came to life when breath was given to him. The soul is the very breath of God himself.”¹⁹⁸

¹⁹⁷ Mizo Version: *Nakinah chuan 'Lawng kan khar ang a' a ti a kan Pathian chuan, amah chu kan himna a ni ta a, Lawng khar ni-ah chuan ni 7 ruai theh tur a ni ang a, khawvelin an hre tawh ang - internet-ah te an chhuah uai uai ang a ti a, ani (Thangfala) a'n mut ni chiah khanin khawvel pumin an hre vek; chuta mi sawidan chu khawvel miropui a nih lohzia tarlangtu a ni - chu chu a mut khan in chhung khat tlatin naupangin an trah luai luai mai tih kha a ni. Khawvela thilthleng mak danglam pakhata an sawi chu a ni, naupangin 'ka pa, ka pa' an ti a, puitlingten a bulah thutna kan chang phak lo. Isuan, Vanram chu naupangin a lawm anga lawm lo chu a tih ang deuh khan naupangte te a bulah thlamuangin an awm a ni. A thihna chungchangah hian puitlingho hi kan harh mai lo, chatuana min awmpuitu tura kan ngaih kha a ni a. Mahse LAWNG CHHUNG THURUK-ah khan a lo ziak fai vek zawk a. Kan han harh chhuak chu - amah ber kha 'lawng' - far thing lawng, Pathian tihna zawk kha a lo ni a, Ni 7 ruai kan han theh chhunzawm ta bawk a. Thenawm khawvengten mak an ti hle a ni. Lungngaia kun a, beidawnga tiavai vek turah min ngai a, a letling hlauh si a, kan hlima kan lam zawk si a. Pa kha chatuanin a nungdamin a awm thei tehmeuh mai, a tithei tehmeuh, mahse min hmangaih em avangin a ropuina te min chantir ve a duh avangin tihian amah pawh a awm ta a, keimahni tlawm lai taksa hmang hian- kan nun kaltlangin - a hnathawh tura chu amah zawkin a thawk dawn thova, khawvelin chawimawina an pek an ngaih ropui tur chu he tlawm lai taksa hi a ni daih dawn a ni. Amah khan ti ta sela, keini hi kan awl der ang; mahse amah hmangaiha thlang vetu te kha min hmangaih em avangin kha'ng a ropuina kha min chantir rih hun tur, tlanna hna thawk tur, tlantu rual tur a te chu vawiin ni ami te hi khan ni ta a ni. A ropuina ni-ah chuan thlasik anga khel lovin ama tisa taksa pangngai pu-in kan hmu dawn a ni tih hi kan hrechiang em em a ni, chumi ring ngam apiang chuan 'ka pa' hi kan hmangaih nasa zual a ni. 'Ka ban zaina hi en rawh u, ka khabe phir hi en rawh u, hei hi a ngai ngaiin in hmu leh ang' amah ngeiin a ti a. Tunah lei daih awm angin hre mah ila, chu chu kan ring thlap a ni; mahse 'leiah' a awm lo, keimahni-ah a awm tunah chuan. Lawng chhung Thuruk tih bu hi chu keimahni-ina kan rinna kan siam felfaina, kan duhthlanna kan siam theihna tur atana Bible thu a rawn hrilhfianna a ni a. Tumah lo tel turin kan sawm lo. Keini erawh hi chu Chatuan Puithiam hna thawk turin kan inbuatsaih (training) mek kan ni. Hun a rawn kal ang a, mi chuan min rawn pankhawm mai ang. Khawvel chhandam turin hmangaihna a ngai si a, chu chu kan training-na chu a ni.*

¹⁹⁸ Mizo Version: *Mizo kan nih hma, Kristian kan nih hma hian kan Pi leh Puten an inthawina zawng zawngah 'Jakoba Pathian' te an lo ti daih tawh. Khan khawsak phungah pawh Israel nen kan inang deuh vek tiin Hnam Thuthlung buaipuitu ten an sawi. Israel Ram atanga kan vahvaihna kawng te pawh Pa hian "Pathian Chatuan Programme" tih lehkhabu-ah a ziak vek tawh. Ephraim kan nih thu pawh a tlangaupui vek a, tumahin an lo thleng duh lo. Judah beisei ber chu keini khawchhak-a Ephraim te hi kan ni. Jeremia ziakah khan 'Thi ta chu trah suh ula, Kal bo ta chu trah rawh a pianna ram a hmuh leh tawh dawn loh avangin' a lo ti kalh mai a ni. Keini hi kan chhukin kan let leh tawh dawn lo. Khu ramah khuan kan kir leh tawh dawn lo; anmahni an lokal tawh dawn. Lei an la rochun dawn si a, rawn titu awmchhun kan ni. Tirhkoh Paula pawhin a ziak baw, ngaiin a rum thu a sawi. Kan rilru kan taksa, kan thlarau tih hi chu tawngkam mai a ni. Mihring a thlarau awm chu thawk a tawp rualin a thi a. Genesis han chhiar la, hlumin Adama a siama, a hnarah thaw a thaw lut a ti mai, thlarau a siam thu a awm lo reng reng. Adama nakruh taksa atanga Evi siam a nih dan hi sawi kai ila, kan Pa thihna atanga nunna kan neih dan tur hi teh dan tur dik a lo ni leh daih mai. 'Thlarau' chu a awm a, va hriat fuh thiam pawh a ngai a, engkimitheia thaw kha thlarau chu a ni mai a, thaw a tawp rualin thlarau pawh a thi ve nghal a ni.*

The sect considered Thangfala to be the Holy Spirit that Christ prophesized before ascending to heaven because he alone has the ability and the insight to understand, interpret, and explain the Bible in reference to itself. (*Bible hian mi pakhat chauh, 'zirtirtu chauh' hian Bible Pathian thuruk chu a rawn hrilhfah dawn a lo ti a ni.*) Thangzamlova emphasised, “And this is exactly the quality and the criteria that Christ has told us of the Holy Spirit. So, Thangfala is the new saviour, though not of the sinners but of the righteous. We shifted our devotion to Thangfala and worship him as we did to Jesus. He had died for us out of love so that we may have eternal life. He would cleanse the world and utilize the epidemic so that the wealthy peoples could not hides. So, believing in Thangfala meant becoming righteous from being a sinner. It is traditional to believe that humans and gods exist independently. We do not care what others labelled for us.”¹⁹⁹

Thangfala started to preach from 1991, he was called ‘*Tlangau*’ (messenger) for the Lord, later he was fondly addressed ‘*Zirtirtu*’ (Teacher) by his followers and in the afterward, he was revered as ‘*Pathian*’ (god). They did not read the Holy Bible anymore but did not deny its validity and importance for their faith. They consulted more on the books and pamphlets that were written by Thangfala.²⁰⁰

4.2.17. ZATHANGVUNGA

Zathangvunga was born on 10th May 1943 in Champhai, a town located in the eastern part of Mizoram. His main theology was the state of ‘perfect holiness’ (*thianghlim famkim*), ‘being the children of resurrection’ (*tho leh fa kan ni*), ‘being

¹⁹⁹ Mizo version: *Nova damlai ni chu han en ta ila, lawng tuk lo chhungkua chu an thi vek dawn a, chutah chuan khami – chhiatna – kha a lo thleng ngei ngei dawn a, mahse Nova hunlai anga tuilet kha a ni dawn lo. Hri a ni dawn, Davida-in zia a lo khel a, tah khan Davida khanin khandaih leh tram anih chuan mi retheite an thi bik ang a, hausa, hmanraw nei tha leh mihuaisen te an nung dawn ta a, a duh thlannaah khan hemi – hri – hi a thlang ta a ni, hri a nih chuan a hrut kim thei ber dawn a. Chutah pawh chuan him turin ka pan min tlan ta a ni. Isua kan biak thin kha, Pa-in (Thangfala hmangin) kan thlak ta a, thlarau thianghlimna a rawn inlan tak avangin, Isua kan rin thin ang chiah khan Pa hi kan ring ta a ni. Lal an inthlak a nih chu. Pathian anrawn inthlak a nih chu keimahni-ah. Lal ram a inthlak tihna a ni. Isua Pathiana kan neih thin a kha, a aiawhtu Thlarau Thianghlim a lo lang ta a, chu chu Pu Thangfala hi a ni. Isua kan beisei leh tawh lo. Lal an inthlak chuan dan leh hmanrua a inthlak thin. An hriat ve loh avangin kalsual pawh min rawn ti sela, a awm viau a ni kan ti a ni.*

²⁰⁰ *Bible aiin Lawng Chhung Thuruk kha kan hmang zawk. Bible kan hnawl hranpa lo, thil chhut an pawh kan hmang ve tho. Lehlamah chuan Bible leh a zirtirna vanga wawiin ni hi thleng kan ni; mahse tun dinhmun atan ei tur a awm tawh lo a ni mai. MA zir tawh tan Matric zirlai zuk chhiar fo a tul tawh lo, chutiang chu a ni mai.*

the citizen of heaven' (*van mi kan ni*) and, being the image of Jesus (*Isua kan ni*).²⁰¹ His father was Zaliana, and his mother was Kapkungi. He was the fourth child among 13.²⁰² He has entered high school, but he did not complete it. In the year 1965, when he was 22 years old, he watched "King of Kings" (1961), a movie about the life of Christ, at Krishna Talkish cinema hall in Aizawl, he claimed to have experienced divine intervention and the words of God has been renewed in him through the film.²⁰³ This state of affairs coincided with the revival in Champhai, his hometown. After going back to Champhai, three days before Good Friday, on Tuesday night, he vowed to God: "If you don't come to me tonight and made me born-again in you I will become a servant of Satan and proclaim that 'Christ does not exist'". God revealed himself to him, it claimed, through Hebrew 11:1, "*Now faith is the substance of things hoped for, the evidence of things not seen*", and he had followed him ever since.

He left for Kawkulh (around 70 Kms from Champhai) in the year 1965 to work as a teacher in a Middle School.²⁰⁴ During this time he travelled the surrounding villages and proclaimed the words of God and do what he believed God had asked him to do. Due to this or other reasons he had to leave the place and his job. He formed *Vanmi* (Group who claimed to be the citizen of heaven) and spread his theology to the masses. "He was handsome, tall, and influential. He was also a good singer. I could not recall the title of the book but I was sure that it was as thick as the Bible which he sells to my villages. It was the 1970's. He came to our school for the post of Headmaster but he did not come back when he returns in winter vacation. He claimed, he was 'belonging to the Citizen of Heaven'. I do not have much interest in his theology, but people used to listen to him."²⁰⁵ The year 1966 has

²⁰¹ *Silver Jubilee Souvenir*, Aizawl, Lalchungkua Unity, 2003, p.2

²⁰² 1. Thangvela, 2. Thanthuami, 3. Zothangpuii, 4. Zathangvunga, 5. Lamzingpuii, 6. Varparha, 7. Lalthlamuani, 8. Lalzuihanga, 9. Hmingthanzuali, 10. Chawngfianga, 11. Chawntluangi, 12. Rinnghetthangi, 13. Hnamhlunthangi (in the order of oldest to youngest).

²⁰³ Vanlalchhuanga, p.42

²⁰⁴ Pu R Vanlalauva (73), Gate Veng, Kawkulh, who pensioned as Government Primary School Headteacher, confirmed that he was worked as a teacher at Kawkulh Middle School-I. Zathangvunga came and also joined the *Vanmi* –who claimed to be the living Jesus, and didn't stayed long. (Telephone correspondence on 18 February 2020)

²⁰⁵ "*Van mi tih nge maw ni a lehkhabu hming kha chu ka hrechiang tawh lova, mahse chhah deuh Bible ang vel hi a ni. Chu chu a rawn zuar a, 1970 vel kha a ni. A naupan laiin Manipur-ah pawl 10 ava zir zova, BA pawh kha a hnu chuan a zir leh a ni awm e. Saptawng erawh kha chu a thiam*

seen an insurgency in Mizoram, peace is gone and along with normal life. But, this is an extraordinary time when Zathangvunga was visited by the spirit of God. The idea of *'Gospel of the Land'* had dawned on him which brings with it *'The Future World'* also called *'The Second World'*. This new world is the new Jerusalem, the old one is gone and the new one will be rebuilt. *'The Nation Bearing the Fruit'*, *'The Chosen Land'*, and *'Promised Land'* is Mizoram according to the prophecy; and he concluded that he attained paradise.²⁰⁶ So, he has the urge and duty to proclaim this news to all the Mizo tribe and he visited and stayed in different places to proclaim this news. In that same year, he was arrested (on March 13, 1966²⁰⁷) and imprisoned by the Indian army in Darthlalang Tlang for three (3) days and nights and escaped on the third night and left Champhai for Zotlang. It was claimed that he made a pact with God in Zotlang. After this, he left Zotlang with his father Zaliana, and went to Bungzung. He had been continuing his sermon ministry wherever he went. In September 1968 he united with his family in Farkawn, where his father had been hiding from the Indian army. He travelled and visited different places to fulfill his sermon ministry. From there he left for Shillong and go to Silchar. He spent 1968 Christmas and 1969 New Year in Shillong, and on 9 January 1969, he left Shillong for Imphal with his friend C.Chawngnuna.

From Guwahati, they went to Imphal and reached on 11 January. He started his ministry in Mizo Kohhran Church, and he stayed with S.L. Singson. From there on his ministry in Manipur has started and he travelled to Churachandpur and continued his ministry. Starting from the year 1970 his influence and sermon ministry has been going full-fledged and amassed many followers. *'Van Bawng'* which meant *'Cow of Heaven'* was feasted upon to signify his spiritual enrichment

lutuk bik lo. Middle sikul kha kan khuaah pakhat chauh a awm a, chutah chuan Headmaster-in a rawn awm a, min zirtir a. December chawlh hmanga a haw kha a rawn let tawh lo. A hnua kan khua a rawn tlawh leh in 'Vanmi' a rawn in ti tawh a, a thu ngaithlatu pawh an awm nual. Kei chuan a hmaa amah ka lo hriat tawh avangin a thusawi duh dan kha ka mil lutuk lem lo. Thu a han sawi pawhin 'Vanmi tih te a sawi fova, 'Isua Ka ni' a ti mai thin'. Amah chu pa lian a ni a, hmeltha pangngai tak leh zai pawh thiam tak a ni." R Vanlalaupa, age- 73, Kawlkulh Gate Veng, Govt. Primary School, Headteacher Pension

²⁰⁶ *"Chawlhna ropui tih te, Paradise tih leh Jerusalem thar tih te chu Krista sawina mai a nihzia a hrefiah ta zel a, Amah chu paradise-ah chawl tawhin a inhre bawka"*. Vanlalchhuanga, An Chanchin, p.44

²⁰⁷ Vanlalchhuanga, p.46

through allegations and physical freedom from the court at Churachandpur, Manipur on May 25, 1971. He was in Churachandpur till 1985 and shifted to Bethel and then to Bijang. Everywhere he goes there were crusades and ceremonies of different sorts with feasts and prayer – *Chatuan Tlangchhip Hmangaihna Ruai* (1971 – the Feast of Love of the Eternal Summit), *Ram Lai Maicham* (1972 – An Altar of the Middle Kingdom), *Ram Hlawhtling Maicham* (1972 – An Altar of Kingdom’s Success), *Thuthlung Thar Chibai Bukna* (1985 – Salutation to the New Testament), *Thalai Maicham* (1986 – An Altar for Youths) and many others. His health dwindled since he contracted diabetes in 1986; kidney stones or *renal calculi* discovered in 2012; his *multiple myeloma* (blood cancer) was detected and treated as soon as discovered in 2016 August. From the year 2010 to his death on 3 March 2017, he lived in Kawnpui Tlangnuam, Churachandpur. Zathangvunga had been claiming that he was Christ and the believers as the ‘*Citizen of Heaven*’. According to him he was not just union with Christ, but he was Christ. The physical ability in the human being was gone when one was born again and become a spiritual being.²⁰⁸ It was also said that from the early 1970’s he proclaimed that it was the Seventh Hour, and the Judgement Day was approaching: so the believer had to wait for God, and leave their earthly work. Those who joined him were saints who would inherit the material properties of others.

‘The church was established in heaven and the churchmen were spiritual people, and beyond the submergence of sin’.²⁰⁹ If one believes in Jesus who is the King of Eternal Rest (Sabbath), that person rests in Jesus; a person is perfected by Jesus becoming ‘holy’ as the saviour. A person becomes ‘resurrected’ as Jesus did signify his identity of becoming a ‘heavenly citizen’. The world in its natural state would end, the Earth is for a certain period; but for a person who believes that his iniquities were lifted by the blood of Jesus, his (sinful) world ended and meant ‘the end of the world’ notwithstanding the end of a heartbeat for it – the purpose of God’s

²⁰⁸ Lalruali wrote his theology as follow: “*Krista Thisena tiththianghlimte kan ni a, mi thianghlimte tih kan ni a, kan thianghlim famkim tawh. Krista Thisenin kan sual zawng zawng a silfai tawh a ni. Kan mihring hlui chu Krista hnenah thihnaa tih thihin a awm a, a hnena phum bo a ni tawh a, a thawhlehaah chuan thianghlim famkima kaihtawh kan ni tawh a, tunah pawh thianghlim famkim kan ni tawh a ni*”. The meaning can be summarised that man become ultimate version of holiness after he accept the salvation and resurrection of Jesus Christ, thus becoming the people of heaven. Lalruali, *Harhna Chanchin*, p.110

²⁰⁹ Zaikima, p.209

word is stopping or removing or ending the sinfulness of man. 'The Beast' for Zathangvunga's theological philosophy implied a person or a group or an institution who opposed God and his children. Again, according to him, 'rapture' was happened, is happening, and would happen for humans.²¹⁰ He also preached to his followers that God held in reserve our tribe for him as he chose Israelites, and in the new covenant Mizos were prepared for him (*Kan ram hi Lalpa buatsaih ram, thawhlehma ram thar a ni*).²¹¹ Also, 'Jesus was heaven and the believers of Jesus were heavenly beings connecting them as such'.²¹²

4.2.18. RINNA KOHHRAN

Rinna Kohhran means 'Church of Faith'. The history of the formation of *Rinna Kohhran* was located in the village of Thingsai, Hnahthial District. The members of the Baptist Church at Thingsai village were curious about the theology regarding salvation and the debates over the topic of 'salvation by grace' were not accepted at that time by the local church which led to the formation of small dissenters in 1954.²¹³ Since 1967, a campaign for spiritual salvation was popularised and reached the Thingsai village in which some interested members submitted a letter to organise the salvation campaign. This letter was rejected.²¹⁴ Teachings regarding 'full submission and devotion', and 'the life of spiritual victory' appeared in 1968 which caused heated arguments among the church members.²¹⁵ In 1971, the Thingsai Baptist local church organised a seminar on the doctrines, and contestations were upon the 'resurrection of the body'.²¹⁶ But there was no division in the church till March of 1977. On 2 March 1977, Rev Raltawnga who was a minister of the pastoral circle visited the church and gave a seminar on 'false teachings'. The main topics were – 1) man's iniquity could not be redeemed 2) man's conscience is sin 3) faith could only be received from God, and 4) disease is of Evil.²¹⁷ A series of discussions

²¹⁰ Vanlalchhuanga, p.48-49

²¹¹ Vanlalchhuanga, p.50

²¹² Zaikima, p.212

²¹³ Lalthangliana Hnamte and Nghaksanga, *Rinna Kohhran (Church of Faith) Lo Pian Chhuah Dan leh a Chhan*, 2nd Edition, Aizawl, Royal Press, 1998, p.1

²¹⁴ Hnamte and Nghaksanga, *Rinna Kohhran*, p.1

²¹⁵ Hnamte and Nghaksanga, p.2

²¹⁶ Hnamte and Nghaksanga, p.2

²¹⁷ Hnamte and Nghaksanga, p.3

and seminars were held formally at the worship service and informally at the house of interested members. On 11 April 1977, Thingsai Baptist church committee was having a resolution that ‘those who could not agree with the explanation of Rev Raltawnga regarding the false teachings must leave the church’.²¹⁸ The local committee thus expelled and relieved any ministration in the church for Nghaksanga, Darchhuma, Hrangkaia, and Duhluma.²¹⁹ Thus, on the night of 22 April 1977, a new sect was formed. The first chairman was Nghaksanga and the first secretary was Lalthangliana Hnamte.²²⁰ The name ‘*Rinna Kohhran*’ was adopted on 30 May 1977.²²¹ In the beginning period, the sect was facing discriminations and stigmatisations.²²² As the sect was adopting the administration of Baptist Church, it eventually has a structure which differentiated them from ‘sect’.

Rev J Lalrinpuia was interviewed on 3 March 2016 at his quarters at Republic Veng, Aizawl. He said that their administration was more or less the same with Baptist Church and they had worship service on the night of Monday (for the youths), Wednesday (for women), Saturday and Sunday. Also, he said that they had only one church in Aizawl. Sunday School for children and adults was made, and baptism was accepted as Baptist Church. Sacraments were also incorporated. They have a general convention on last Sunday of February, youth convention on the first week of November and women convention in December held once a year for each of them. They had no diet restriction. They observed Christmas, Good Friday, and Easter Sunday. And they believed in Trinity. At the time of the interview, the church was having four pastors in three pastoral circles which were Thingsai, Lunglei, and Aizawl. There were seven native missionaries in Nepal who looked after ten churches and the entire membership in Nepal was around 1500. Also, there were two

²¹⁸ Hnamte and Nghaksanga, p.6

²¹⁹ Hnamte and Nghaksanga, p.7

²²⁰ Hnamte and Nghaksanga, p.10

²²¹ Hnamte and Nghaksanga, p.11

²²² Hnamte and Nghaksanga, p.11

missionaries in Mizoram stationed at Mualthuam and N Vanlaiphai. There were 14 villages in Mizoram where *Rinna Kohhran* was having a church.²²³

Rev J Lalrinpuia pointed out their difference from other churches that men could acquire faith while a man was helpless in spirituality and could not do anything for his spiritual welfare. 'Faith' comes only from Jesus. Also, they claimed that human conscience is evil, if not purified by the blood of Jesus. Regarding salvation, they claimed that human beings were not having any choice, and it was only the work of Jesus Christ. Also, the fall of man was entirely responsible to the deceiver, Satan. Rev J Lalrinpuia said, "We were small and insignificant. Presbyterian Church did not recognise our church while Baptist did. The Baptist Church called us extreme group, as the dissenters" (*Keini chu kohhran te kan ni a, Presbyterian hi chuan min hre lo. Baptist hi chuan min hria a, extreme – kalsual min ti*).

Regarding the position of women in the church, Rev J Lalrinpuia commented, "We did not encourage women ministration in the church. If extraordinary women were there among us, we should allow one to make exhortations from the pulpit. We would not elect women for church elder and other ministerial works" (*Hmeichhe rawngbawlna hi kan ti vak lova, amaherawhchu Pathianin a hruai, mi bik, extraordinary an awm chuan pulpit-ah pawh an lawn ve thei tho. Hmeichhe rawngbawlna, a nazawng ang chi hi chu kan kalpui lem lo. Upa te, Pastor te, revival speaker ang chi-ah te hian kan hmang lo; mi bik an la awm rih lo a ni.*)

4.2.19. KOHHRAN THIANGHLIM

Kohhran Thianghlim had their base at Chawlhmun, Aizawl. They were following the theological ideology of Dr. LB Sailo (also known as Biakmawia). They started to form a separate worship service since 1984 after Biakmawia was not agreed to continue his ministry by the Pastor and Area Standing Committee in the previous year.²²⁴ WCC was seen as 'The Beast' (*Sakawlh*) of the book of Revelation of the New Testament of the Holy Bible and any affiliation to WCC meant

²²³ Local churches in Mizoram were: Thingsai, Bualpui (H), New Ngharchhip, Lunglei, Khawhri, Aizawl, Hnahthial, Cherhlun, Lunglei Chandmari, Sawleng, Kawrtethawveng, N Vanlaiphai, Sotapa, and Mualthuam.

²²⁴ Zaikima, p.192

agreement with ‘the Beast and its number – 666’. They strongly advocated people to join their faith; if not so, they could sever any relationship, even family ties.²²⁵

4.2.20. ZO-ZION (Zo-Israel Organisation)

Also known as ZION Ministry was a group of literates who dealt with a deeper understanding of the biblical text and reinterpreting the text into the public after striking off their names from the dominant churches. Claiming the new Israel to the Mizos by crafted-in. Lalrinkima Ralte (Larrick Ralte) started his bible study since 1995, Lallawmkima, and Vanlalhrulaitluanga were popular figure among them. They observed Sabbath, and on Sunday they regularly held Bible Study which they regularly updated to their channel on social networking sites of YouTube.²²⁶

4.3. PAWLCHHUAK

Since denominations and sect groups could not satisfy the thirst of many believers, they simply unlisted themselves from any form of organised groups. They, although gathered into specific persons and places, did not label any names to themselves. They, even though having their common goals and expectations from the Holy Spirit, could not submit to singular identification. They fondly loved the land of Mizoram in a way that God will transform the land – *flora*, and *fauna* into magical healers for the entire nations. Visions and prophecy had been deeply rooted in their base of theology, and thus, local visionaries (or prophecies) in the domain of Mizoram were revered and pronounced repeatedly.

4.4. Conclusion

“At the first Conference of the Circle Representatives of Commoners and the Chiefs on 14th January 1946, the people were adamant on abolishing the powers of chiefs initiated from the personal gesture of McDonald, the then Superintendent of the Lushai Hills. The era of the Chief among the Mizos was waning, and on 9th April, the Mizo Common People’s Union was founded whose aim is to free the

²²⁵ Lalruali, p.110

²²⁶ <https://www.youtube.com/channel/UC1J8ndzc8a3AebNptR45gLA/featured>. The name of the Channel was ZION Ministry, which was created on 9 May 2017.

people from the tyrant rules of the traditional chiefs. The year 1952 ushered in the new era in the administration of the Mizo District. For the first time, the rulers were to be elected. On November 12th, 1951 the Assam Government had dissolved the advisory Council and fixed the 4th of April 1952 as the date for the election of the Mizo District Council. To replace the chiefs and the elders (*Upa*), the District Council enacted the constitution of the village council elections on 24th July 1954, and the Mizo Union Party won all the elections. Thus, chieftainship was abolished. Among the Village Council, proper records about the information of the Chiefs' elders ceased to exist, yet with the abolition of the Chiefs, they too perished over time."²²⁷ With regard to social change and continuity in time, transformation, and modifications constantly happened.

The social institutions and its performance to the conduct of acknowledgment and reproduction of its core sustenance were identified in multiple formats. Traditional ethos and ideology were eulogised and restricted at the same time. The colonial administration was seen and observed by the general populace, digested partially, restructured and reshaped in the minds of the Mizos; acculturation and friction arose at the same time. The culture was the centre of battle while churches and new economies were the means and the end-product. In the interaction between the old faith and the new, Mizo culture was the victim by undergoing reinterpretation by labelling 'sacred' and 'profane' and negating the meaning of cultural symbols by conducting of remodeling the role of social hierarchy. Mizo Christianity was not purely the simplification of the main tenets of Christianity; it became a modified form, a mixture of 'alien knowledge' and traditional as long as the root of society could not be emptied, a standard of living as the expectation upon which social roles and norms were deducted from church-based activities. Nonetheless, the demarcation of Christian life and conduct received an increasing curiosity, and parameters drawn for the life of Christian towards culturally-oriented behaviour were more and more severe though that discipline, which the churches imposed on the believers lies in the psychological level of a person involved.

²²⁷ Ralte, p.59-60

CHAPTER 5

CASE STUDY OF SELECTED SECTS

Introduction

“The advent of the British as the conquering and administering power in the state had shaken the Mizo culture to its roots. It was inevitable that the very presence of the British led to changes in the life of the people. The shock of exposure to the two powerful influences of British imperialism and Christianity would have been highly detrimental to the culture and identity of the Mizos, had not certain measures been taken to preserve it. Since the Mizos were nomadic, they were accustomed to change and were hence more ready to accept the new situation than others might be.”¹

“In the first revival in 1906, there was no separatist movement from the main church. In the year 1913 when the second revival the first-ever dissident led by Tlira came. He and his followers were known as Tlira’s party. Following the fourth revival in 1935-36, there emerged a number of ‘*Thiangzau*’ or liberal thinkers who created a big noise of the foreign Christian church. There was a group known as Khuangtuaha’s party or *Khurbing* and *Mihlim Pawl* and Zakamlova’s group and into being outside the jurisdiction of the main church. The Khuangtuaha’s party later christened their group as *Lalpa Kohhran Thar*. This was also the time there were a number of indigenous² churches being born. These were founded by people who left organised churches and founded a number of dissident sects, separated from the mother church, and established their own. Some were expelled by the established churches for holding renegade views who then established their indigenous churches. Embedded in the indigenous faith was a great spirit of national identity and nationalism. This spirit was evident in the way they opposed the mother church.

¹ Ralte, p. 54.

² The International Labour Organization (ILO) Convention 107 (at Geneva, 1957) first introduced the term “indigenous” wherein the “tribal and semi-tribal populations were considered as a broad social category and indigenous populations as a sub-category of the former who are descendants of the original populations of the countries which were taken over by the colonizers”.

Various terms are used to describe Indian native churches like ‘Little Tradition in Indian Christianity’, ‘Churches of Indigenous Origin’, ‘Indian Instituted Churches’, ‘Indian Independent Churches’ etc. However, for this study, the term ‘Indigenous Churches’ will be used as it seems to communicate the concept more effectively.

Sajal Nag, ‘The Other ‘Gora’: Divine Knowledge, Millenarian Resistance and the Introduction of Indigenous Church in Mizo Hills (North-East India)’. Available from: Academia.edu, (accessed 29 January 2020).

They rejected the European missionaries and despite knowing that they would be expelled by the church for their views they voiced their critique of the European church and resisted their participation in Mizo nationalist events. They did not agree to the Christian favour given to the Mizo national songs and wanted them retranslated. They were interested in the preservation of Mizo traditional dances and songs as a means of rejected English people and their cultural impositions on the Mizos.³ The emphasis is on the indigenous culture of the Mizos. It included Mizo traditional songs, dances as well as its culture and language. They were very proud of Mizo traditions and culture and wanted to uphold them and exhibit them. This was a way of preserving Mizo culture and identity while adopting a foreign religion.”⁴

Vanawia, *Nunna Lal Hnam*, *Kohhran Thianghlim*, and *Pawlchhuak* were selected for in-depth study. Vanawia and his followers were assimilated by other sect groups and denominations. The sect of *Nunna Lal Hnam* reverted back to the indigenous belief system. *Kohhran Thianghlim* sect adapted and modified into the more and more structural domains. *Pawlchhuak* were those who distanced themselves from denominations as well as other sects yet had a loose affinity with other sects; they do not desire to have a name for their gatherings but they were having certain theological standpoints.

5.1. VANAWIA

CL Hminga wrote, “A man named Vanawia, born in 1937 at Sangau village in the southern hills of Mizoram near the Burma border made an incredible claim to be God the Father, his brother-in-law Zauka claimed to be God the Son and his wife Siamzingi claimed to be the Holy Spirit respectively! Their claims were based upon a special revelation through mysterious writings on the arms of Siamzingi which appeared a sort of stigmata from time to time. The three persons took their new name as King Zahabar (Vanawia) Lord Zahaba (Zauka) and Queen Dihel (Siamzingi). So they claimed to be the Trinity in the year 1977. They claimed that their names and positions were all written in the arm of the so-called Queen Dihel. Vanawia received

³ Zaikima, p 26-27

⁴ Sajal Nag, ‘The Other ‘Gora’

his call from such spirit in 1974 and Zauka received it in 1975. The two of them went touring all over Mizoram, part of Tripura, and Manipur where there are Mizos and they could persuade a considerable number of people to follow them. After touring about three and a half years they convened a big gathering in 1978 in which they passed a resolution to build a house for the so-called king. In 1979, their resolution was materialised at Sangau village. After one year they built a new township at a place called Thaltlang near Sangau and named it 'Beautiful City' where about 1000 persons live as a family of the 'king'. These were drawn from different places - Mizoram, Tripura, and Manipur. Most of them sold all their properties and came to live in the Beautiful City bringing all their money with them. But their number is on the decline.”⁵. In the following interactions, more information and detailed accounts are given.

5.1.1. Interview with Laldiheli-i (Siamzingi) at Thenzawl on 14 September 2016

Laldiheli said, “Though I have been settling for a long period here in Thenzawl; I did not have a good relationship with the communities. We came to Thenzawl, and we had a good reason to stay (*Nambar neiin Thenzawlah kan rawn awm*). Spiritual vision led us here; not our volition. God sent us here.” She said that Lalneli (Lalmeri) was the first wife of Vanawia and Di-Thakimi was the last wife. “Our way is different; we leave our homes and our belongings for our cause. We were poor and live with bare necessities in our respective places and could not help each other. Though Vanawia was my husband, I called him ‘Dad’; he is the symbol of ‘father’ for me,” she said.

“Sangau (village) is very dear to me and I also missed it. The vilage was humiliated because of us. And later we move down to Bangladesh. If we stayed in Mizoram, a lot of blood would be shed and therefore we needed to move out of the village. VL Zaikima did not write our story correctly. Although his accounts were popular but are incorrect. Because of him, some phrases like ‘*I Sangau em?*’ (Did you do Sangau?) point to lewdness for the public. His account of stating that we have

⁵ Hminga, p. 340-341.

a male breeder was a lie. I could not tolerate this and thus, I preached publicly to counter him at the Lunglei market about his lies.

5.1.2. Interview with Laldihel-i (Siamzingi) and Ramdiliani (wife of Zauka, Lalzahaba) at Thenzawl on 15 September 2016

Laldiheli said, “I don’t want to be called Siamzingi anymore. My name, Laldiheli, is God-given and it is connected with the Holy Spirit.”

Ramdiliani narrated her life, “My original name was Vanlalthanzikpuii and I was born at Tlaksih, Zampui Range, Tripura. We were seven children and my parents were cultivators. I was already *Pawlchhuak* before I met Vanawia’s sect, it was during Zathangvunga period. When I was 18 years old (in 1978) while I was in my village, I heard about this group. After the three head of the group received their spiritual name (Lalzahabar, Lalzahaba, and Laldihel), they toured Mizoram and reached our village from I got married to Lalzahaba (Zauka). Our ‘father’ (Vanawia) toured Mizoram for three years (1974-1977). Pu Vanawia and Zauka never met before, they met at Sangau around 1978 after touring the land on opposite sides. Zauka toured the western and southern parts while Vanawia toured the eastern and middle lands.⁶ In 1980, the ministry hosted a youth crusade at Thaltlang, and we joined with two of my sisters. I did not return to my village. The city of *Khawpuimawi*⁷ was started in this year.”

Laldiheli started to narrate her life, “Presently I am 64 years old. I am hailing from Thaltlang. We were four children, my parents were Mangnuaia and Manthluaii. Before I married Vanawia, I have known and was interested in the revival when I

⁶ *Vanawia a lo kal leh a. Vanmi nia an inhriat tlat avangin hming mak pui pui, vantirhkoh hming ni awm pui puite hi an invuah a. Vanawia chuan, “Headquarter chu Sangau a ni a, Sangau-ah kal vek tur a ni,” a ti a. Engemaw zat chu an kal a, kal duh lo tam tak an awm bawk. Thenkhat chu kan Kohhranah an lo lut leh a, rawngbawltu tangkai tak tak an ni zui. Sangauva kal te chu chanchin sawi zui vak tur an awm tawh lo. “*

“Vanawia a lo kal leh a. ‘Mithianghlim lawr kan ni tawh a Lei hi kan rochung dawn a. Heng mi hausa pui pui inte hi kan ta tur vek a ni’ a ti a. Sangau chu Headquarter ah a siam a. Headquarter Sangauvah pem khawm vek tur, a ti a Pem ve duh ta lo an tam a, mi tam vak lo chu an pem a. Lo let ve ta lote chanchin chu hriat zui tur a awm vak tawh lo.” R Sangkhuma, ‘Ruantlang Kohhran Chanchin’

⁷ *Khawpuimawi* literally means ‘beautiful city’. It was the new name of Thaltlang, one of the villages on Phawngpui mountain, where Vanawia and his sect members migrated.

was 23 years old. I married Pu Vanawia in 1978 and before that, I have already married when I was 16 years old and bore four children, and got divorced. And the Lord rescued me and segregated me with writings on my body (stigmatising in my arms). Manghnuna copied it incompletely; he copied only writings on the one side. My mind was troubled that it might be the work of the devil Satan, and I was curious about what would be the true reason. I prayed and told my parents and I could not even fall asleep. At 10 p.m., another writing appeared again. I told them, and it was copied partially again. I continued praying. And I was divinely told that my body and blood would be used as pen and paper to warn the people of Mizoram, and the Lord would be punishing them for their sinful deeds. These writings, which happened to appear in my arms, happened in September 1978. We wrote down every detail of such writings in a notebook, unfortunately, it was snatched away from me by the Chakma rebels (the *Santi Bahini*).”

“We were organising a feast by giving away our pig to glorify the Lord and being informed beforehand about my dry-stigmata, Pu Vanawia came on the feast. Thus, Vanawia and Zauka were urged by the spirit to frequently visit me. I also visited them at Sangau and had met their circle of faith. And the Lord continued using me, and I could not nurture my youngest child, and I left him to my mother.”

“We were told by the Lord to prepare Thaltlang as *Khawpuimawi* (The beautiful City) for the resting place of the martyrs. During this time, we were at the stage of glorifying the ‘Holy Kingdom’ at Sangau; and we built houses coloured with white and green. We shifted to Thaltlang for the final preparation of the resting place of the Martyrs; we were greatly inspired, as the Lord inspired the three of us. From there, Lalzahaba (Zauka) was informed by the spirit to make us move to Bangladesh. After this, we settled there and built our houses but we were evicted. Again we returned and got evicted three times”, she added.

Ramdiliani told: “It was 1991 February, we went to Bangladesh. Before this, in 1990 we were in the territory of Tut, Mizoram. We stayed there in the Sajek Range for about three months. The Pang and Mahmum tribes inhabited those areas, and they welcomed us by saying that the native people have arrived. We almost settled

there when Brigadier of BDR (*Bangladesh Rifle*, now *Border Guards Bangladesh*) called upon us at Chhippui. After that, we were treated as refugees who returned after the political turmoil was ceased in Bangladesh. Our rations – rice, medicines, etc. for the six months was provided by the Brigadier of BDR after the visit. But the rebels, Shanti Bahini, suspecting us of helping the Bangladeshi government forced us to leave the place while Pu Vanawia and his companion (TS Lalmangaiha, of Champhai origin, who previously worked as Middle school Teacher) went to deal with our future. They (Shanti Bahini) surrounded us at dawn and forcibly moved us out. We went to the side of Marpara by passing through the Chakma villages. The Chakma villagers always prepared food for us while we were halting in their villages. At Marpara, we were helped by Pu Hlira and others, the Mizo missionaries. From Marpara, the Mizoram government sent vehicles and relocated most of us at Lawngtlai. As a result of this outcome, our group also got divided into several villages like Serchhip, Tuidam, etc. The government officials also respected our decision to where should be settled. In 1995, those who stayed at Lawngtlai had tried to get into Bangladesh via Phawngpui range again but they were blocked by Santi Bahini even before we were reaching our destinations. After that, our family stayed at Bungtlang for three months and entered Lunglei. After staying at Lunglei for five years, we moved to Thenzawl in 2010 and from there returned to Sangau in 2011. We again came back to Thenzawl in 2014.”

She continued, “During our journey, we lost all our belongings and we have only two to three pairs of dresses. Our spiritual journey was full of physical hardships. One interesting point is that the wife of a pastor of Marpara had a vision who told others that Pu Vanawia and his people represented the people of Mizoram though no life would be lost to the Santi Bahini; we were told when retraced our journey. Also, Mahmuam people rejoiced to our wanderings as their land (Sajek Range) had almost been swallowed up by the rebels; our place of settlements as refugees was regarded as a sign, the Bangladesh government reclaimed it and the ownership was retained by the locals (Ownership transfer – to the rebels - the letter was delayed up until now). We just follow the spiritual vision (*‘Kal Tur’ tih*

thuthlung kha kan um tawp a ni mai a), and obey the Lord who spoke to us. We were ignorant of the importance of our journey.”

She added, “The Heavenly God claimed the territory of Mizoram so much so that he showed us through visions and dreams to his prophets. It was dramatised (allegory - *ze khel*) by the prophets to the public like Jeremiah with a yoke in the Bible. Our future was always foretold, and it needed to be dramatised letting the Word of God wonderful. The entire public thought that we were mad. But we did not accept that we were beguiled (*Mi te chuan kalsual mi ti thin a, mahse keini chuan kalsual kan inti tlat lo si a ni*). Our dealing with God is absolute for us even if we did not find how it should be in the Bible. It was given in our hearts.”

Ramdiliani also said, “Lalram Ministry was composed of 24 Elder (24 Living creatures as in the Bible) and was headed by the three persons. Lalzahabar (Vanawia), Lalzahaba (Zauka), and Laldiheli (Siamzingi). Apart from these, there were many subordinates under the name of Sub-Lal.”

Laldiheli further stated, “The Lord told me, as it never happened before, that we were already destined to be which we were in our mother’s womb, and now he has given us Heavenly name by which we would rule and worked for him. So He told me clearly that we have to have a new name; for the name of the Father – Lalzahabar, prefixing ‘Lal’ which denote King of Kings. ‘I am the King of Heaven and the Earth, the highest creator. Lalzahaba, thus meant Son, the representative. As it never happened before, would they dare to live with it, dare to rule with the new heavenly name? Let them know and asked them both.’ I told them and my name, Laldihel, the only name in Heaven and Earth, signifying ‘my Love’. ‘Mizoram is a chosen race and Mizoram is my land, my loving bride. But you were my special bride, So you would be called Laldihel’. I was afraid and also ignorant but the word I received was simple and clear.”⁸

⁸ Mizo transcription run as follows: “*Tunah hian Lalpan lei leh vanah, he leilungah hian thil la awm ngai lo, tunah hian ka van hming thar te nen he leilungah hian rorel tura ka mi koh te, a nu pum chung atanga ka lo belruat tawh a ni a, chuvang chuan ka van hming thar nen leilungah hian ka rawng an bawl tawh ang a ti a. Chuvang chuan ka hming thar hi an neih a ngai a, Pa hmingah chuan Lalzahabar tih a ni a, a bulah Lal a tel ta a. Chu chu lalber te lalber, lei leh vanah lalber ka*”

Ramdiliani talked about how the ‘covenant of bride’ (*mo thuthlung*) was materialised, “*Jerusalem Mo* was the first Bride. I became one of the *Mo Thianghlim* (Holy Bride) in June 1981, specifically *Edenthlar Mo* (Bride of the New Eden). Then, *Kawngkhar Sawm leh Pahnih Mo* (Bride of the Twelve Heavenly Door), followed by *Nula Thianghlim Mo* (Bride of the Holy Virgins), *Khawpui Ri Mo* (Bride of the Thunder), and *Lei leh Van Inneihna Mo* (Bride of the Marriage of the Heaven and Earth). *Fapa Mo* (Bride of the Son) consisted of (1) *Jerusalem Mo* (one person), (2) *Edenthlar Mo* (one person), (3) *Lei leh Van Inneihna Mo* (one person), (4) *Kawngkhar Sawm leh Pahnih Mo* (twelve persons), (5) *Nula Thianghlim Mo* (five persons), (6) *Ropuina Mo* (two persons). And, *Pa Mo* (Bride of the Father) consisted of (1) *Chatuan Kawngkhar Hawwna Mo* (Bride of the Opening of Eternal Door –the bride was Laldiheli, Lalzakirial hosted the ceremony, it was in 1980 at *Khawpuimawi*), (2) *Khawpui Ri Mo* (Seven persons). *Mo Thuthlung* (the covenant of marriage) created a schism – Partangpa Pawl (Buanhmunga) in the name of *Maicham B*, as soon as it was announced. Many members could not understand, therefore had to leave the sect. However, looking into the account of marriages, no schism seems to take place.”

Ramdiliani continued, “Those days, we did not know whether we were performing such act in reality. We looked into them (the human body) as the incarnation of the Father and the Son. We prayed to Lalzahabar, the father, in the name of Lalzahaba, the son.”

Lalzorema, who came from Riangtlei village and now settled at Thenzawl, stated, “In the beginning, we dramatised the Kingdom of God. I joined them with my family from my village after hearing Pu Vanawia’s message. I was reaching the level of Sub-Lal at the *Khawpuimawi*. All the sub-divisions were a physical act of vision;

ni a siamtuah pawh ni se first class ka ni tiin chiang takin min hrilh ta a. Chuan Lal Zahaba ni se FAPA, aiawh . Tunah hian he leilungah hian thil la awm ngai lo ka van hming thar nen an awm ngam tur an nung ngam tur a ni rawng an bawlin ro an rel ngam tur a ni. Chu chu hrilh hlawm rawh, hei hi an ti ngam ang em? Tih a ni a. Lalzahabar leh Lalzahaba ka va hrilh ta a. Keimah ni sela, fel takin min hrilh a, leiunga la awm ngai lo hming ka pe ang che a ti a, Laldihel, Ka di, Khawvel hi ka mo an ni vek a, a bik takin Zoram Mizoram chu ka koh ram leh hnam thlan an nihna angin ka mo an ni a, mahse chumi rual rual chuan ka mo bik i ni, chuwangin Laldihel i ni ang tih khan thu kha min hrilh vek ta a. Khatin min hrilh loh chuan ka hrethiam lo, a ngaihna ka hre bik lova ka hlau bawk a.”

Centre-Lal and Sub-Lal had their spiritual meanings. After the members were allowed to return to their respective villages, we returned to Riangtlei. I joined them again from Serchhip when we all were moving down to Bangladesh via Tuipuibari. By this time, we were around 500 members. During the *Khawpuimawi* period, we dramatised the new Eden by having a big *Lo* (agricultural land); we worked together, dine together, and received an equal amount of resources available. A period of ‘sharing resources’ (*neih intawmna nun*) was there. People rumoured us having no morality even to the sanctity of marriage and they mocked us. They even coined a new way of addressing someone like ‘*I Sangau em?*’ to mean sexual perversion. But in truth, the sanctity of marriage remained pure. There was a period of holiness when no couples were allowed to sleep together; we observed it solemnly. That was also a drama for holiness. No one liked us, wherever we go; we were almost ostracised from the community and made us move to other places.”

Laldiheli added, “It was one Seventh Day pastor (Thathleia, younger brother of Vanawia) who listened to the rumour and gossip about us, and popularised the saying ‘*I Sangau em?*’.”

Ramdiliani further stated: “At Khawpuimawi, *Rampa* (father of the Land) was appointed for all the income collected for our sect. He had companions to help him in his dealings of our affairs. We gathered in his house and had regular services every Sabbath. Our service was filled with dancing and message; our songs were the same as other churches (especially the Presbyterian Church). The services were usually chaired by the ‘father’ and the ‘son’ in addition to the 24 creatures having respective seats for the trinity, the ‘brides’, the ‘elders’, the ‘creatures’, and the ‘communes’.”

“It was in 1985 that Suichunga robbed us by deception. Our leaders used to catch fish from the Tuipui River. Once when a group of Vanawia, Zauka, Patlinga, Hrangpuithanga, Dithapuii (one of the *Lei leh Van Inneihna Mo*), and a little boy Ruatsanga went again, Suichunga and his friends were on the other side of the river bank. They shot a gun and Suichunga swam across and tell our group that they shot a hog and invited them to have a share of meat. Our group let Patlinga carry their fishes homeward and the rest swam across the river. But they were deceived and they

were tethered one by one, tortured and led them to Hmunhalh, the nearest Burma village. Suichunga and his friends were notoriously feared in this area. Hrangpuithanga was sent back to us to deliver the message that Suichunga demanded a ransom of rupees one lakh (Rs. 100000/-). We did not have enough money and we had to sell our ornaments, woven clothes, and other possessions to Sangau. Hrangpuithanga brought Rs. 7000/- to them. Hrangpuithanga miraculously evaded a murder attempt and reached Hmunhalh. Thus, our leaders got released. That incident devastated us” said Ramdiliani.

Regarding stigmata, Laldiheli stated, “No bodily signs and symptoms were there when the writings appeared. Sometimes it appeared in Mizo and once it was in the Hebrew alphabet. It continually appeared day and night. People read and copied, and thus interpreted. The war between India and Pakistan was written before and it happened. Also, the war between India and China was written on my arms. Aircraft of India and China, bunkers, and rifles were seen on the stigmata. The interpretation always had a political meaning to the people. All the supposed incorrect numbers were a foreign language. It was not only interpreted by the Indian Armies who were patrolling in the hills but also any of the Central Intelligence personnel who came to Mizoram for further investigation of the MNF movement. We continually copied all the writings and unluckily confiscated by the Central government.”

Laldiheli also lauded, “Secretly, we were mediating terms between the Indian government and the MNF. Writings appeared to my body that if she (Indira Gandhi, Prime Minister of India) did not approve of the peace agreement she would be assassinated. They brought the copied information (of the stigmata that ‘*your reign would end*’ ‘*you will die*’⁹) along with the peace terms to her, signed by Lalzahaba; foretelling her about the destiny that awaited her. Mr. Lalduhawma (IPS) was her guard at that time; he warned our envoys that if they gave the letter, they would surely be incarcerated at Bihar Jail. They met her and she just blabbered by quoting the mortality of all men. Her adamant response was retaliated by Pu Hmangaiha (*LalDarinSap*, who was known to Mr. Lalduhawma, who was accompanied by

⁹ Mizo transcription : *I duh loh chuan, I ram a chhia ang, I thi ang*

Nghawrvela) by repeating the genuineness of the prediction. ‘*Heta i thi ang tih hi chu thih thutna a ni a, silai-in emaw bomb-in emaw ti kherin a hrilhfiyah a*’ (He told that the prediction was unknown it would be of an attack with guns or bombs). That was their last act of mediation after going six times, and it was the only permitted meeting from the officials. The meeting was over without any acknowledgment from both parties and was done independently from the spiritual terms.” She continued, “After the assassination of Indira Gandhi, the Central Intelligence arrived at our doorstep at *Khawpuimawi* to arrest our envoys. Before they took away, Indira’s assassination case was wrapped by confirming that her bodyguards were responsible. Many army personnel came to us, on account of our spiritual warning to the PM.”

Ramdiliani also added, “Two journalists of the national newspaper also arrived and published our accounts. But we did not have any materials to kill her; we even did not have any firearms. We just acted according to the word of God. It was the period of Pu Thenphunga the Chief Minister of Mizoram that the officials suspected us to have a close relationship with the MNF and our ration, from the state government, was suspended for three months.” She continued, “Our stay at *Khawpuimawi* was a happy memory. That period of collective *Lo Neih* (agriculture) was remembered with laughter and joy; the brides used to go to the streams/rivers catching crabs and collecting forest products.”

Regarding the latter period of Vanawia, Ramdiliani said, “In 2005, after we settled at Thenzawl, Pu Vanawia and Zauka received their spiritual renewal (*Khawih nawnna*). “*Miin vanram chu naupang te-in a lawm anga a lawm loh chuan a chhungah an lut tawp lovang*” (a person must love heaven as a child love for it) was the main quote, Pu Vanawia had received. As the period of spiritual dramatisation was ended (*ze khelh ram a tawp*), God retouch his spirit. They did not know that dramatisation of the authority of the Lord and the Kingdom of God was accomplished and they just remained silent. That condition was changed by the Holy Spirit in the spirit of humbleness which had become their central theme in touring the length and breadth of the land. Now, Lalzahaba speaks of the resurrection of Jesus Christ, holiness, of the new Heaven and the Earth (*thawhlehna, thianghlimna, van Jerusalem thar leh Lei Edenthah Hmangaihna tlang thianghlim Lalram rorelna*). We

did not use the term '*Zoramthar*' (The new Zoram), but '*Lei Edenthar*' (The new Eden)."

Relating to the spiritual history, Laldiheli stated: "My time of dramatising the Holy Spirit had ended, and I was prepared for humbleness. I was enrolled in the Salvation Crusade in 2006 at Lengpui and during this time I was staying at Kanan Veng. I even got encamped at Selesih. But nothing enlightened my spirit and I am becoming mad. After I returned to Thenzawl, I had a discussion with Pi Vanlalnghaki at a pastor's quarters. But still, nothing worked out. I went to the western side of Lawngtlai where my son was living. I could not even make myself interfered in any kind of work for daily livelihood. But my spirit gradually lifted up and I reached Thenzawl. Lalzahabar and Lalzahaba were educated and they quickly got a spiritual renewal. I am different and I am an ignorant person. Till now, people suspected me of trying to become the Queen, the Holy Spirit even when I tried to share my 'spiritual transformations'. So I hid away. The Lord trained me in different ways. Those days, I believed that I am possessed by the Holy Spirit but today I humbled myself to the level of a child, accepting that I know nothing. From that camping, my chronic malaria was healed mysteriously (from the sermon of Challianthanga). This year I could not look after my *Lo* (agricultural land) and a serious economic setback was experienced by my family. Also, my intention of recruiting new Trinity and 24 Elders, waiting to be finalised was rolled away from me after the gospel camping. I was born again in Christ. Now, my prayer was addressed not to Lalzahabar and Lalzahaba anymore, but to Christ." She also commented, "Others called it '*Zoramthar*', but for us, we used the term '*Edenthar*'. It would be the sovereign kingdom of God on Earth where everyone would love each other - the land of Love, the Holy Land. It would appear soon. It is not a politically independent nation as physically observed, but the land where everyone would recognise the Lord as the sole sovereign."

Ramdiliani also said, "As Isaiah wrote, 'the days of my people would be long, and their offspring would not die', we believed that it would happen in Mizoram. (Isaiah 66: 22-24). When Pu Vanawia was called, he was maddened; he could not fulfil his responsibility as a teacher. He refused to go for a long time. He could not

teach properly. Even his word of consent to go was not accepted by the Holy Spirit as long as it only came from a person's mouth. The Lord showed him that he would establish his Sovereign Kingdom in Mizoram. It never happened in the other places; He would establish His Kingdom, and it would not be repeated forever anywhere on earth. You were enslaved by the British and India. If my calling to you was not obeyed, even you did not obey my command, I would turn your land to sand and gave it to others; I would awaken Tiddim Area (Myanmar) instead, and you would surely die. He already married and had children and he had his professional work as a teacher in Sangau. But, he has to go, and he toured the land for three (3) years; even could not go home when his child died. Even after he returned to Sangau, his spiritual raining continued and he could not enter his home and he usually stayed in other houses. He spoke of the Heavenly ministry which controls temporal political administration, prophets to do healing from the body of lowly women, and no sinful acts would be denied. Incurable diseases would be healed from the altar of sacrifice. All the worldly dealings in the politics would be controlled and be known by the Heavenly Lord. His rule would be just. Before '*Edenthar Ram*' there would be a time of darkness. Only the chosen few would pass through such time. "*Ram luahtu te chu khawvar lam arsi ang pharh an ni ang tia Pastor Chhawna sawi ang khan*" (As Pastor Chhawna prophesised that only a few would dwell in the new earth like a few stars at dawn). There were many Christians, who loved the world more than Jesus; although we claimed to be reaching cent percent Christian population, many run against the will of God. The Darkness would only be survived by the true believers. Pu Saikhuma of S Vanlaiphai also mentioned this Darkness that only those Christian who have true faith would survive (*Pathiana innghat te chauh lo chu hun thim thuahhnihah chuan dam khawchhuahna a awm lo*). The land, our land, where the eyes of the Lord are fixated, would be cleansed by this darkness as long as we did not obey Him. We did not search for identification via Israel. We neither mentioned anything about the race of Ephraim nor say against it. We were only in the state of witnessing the 'Kingdom of God' (*Lal Thuthlung chauh*). We heard of others dealing with being 'Chosen Race', living in the 'Chosen Land' (*Hnam Thuthlung, Ram Thuthlung*) for the people of Mizoram. We only deal with the sovereignty of the Lord, the Kingdom of God."

Lalzorema claimed: “We knew that we were the new Israel. We were aware of being the Chosen Race, aware of living in the Chosen Land, but emphasis was given only to the Sovereignty of God and dramatised it. (*Hnamah kan harh a, Ramah kan harh a, mahse Lalna ki zawk khan min khaitir tlat. Zia kha kan khawih ta ber a ni*). The politics of Lordship, his rule, and his ways were dramatised by us. We claimed for Zoram, the land, we claimed for the world, we said we are the ruler; all spoken from the dramatisation of the Kingdom of God. We physically fulfilled by dramatising it, the essence of Lordship (*Pathian nihna a mitea a awmdan tur kha kan auchhuahpui vek a ni*). We were maddened by the Holy Spirit and said, ‘I am the Judge, I am the King, Mizoram is mine, the World is mine’ (*Roreltu ka ni, Lal ka ni, Zoram ka ta, Khawvel ka ta*). We often shouted, “I am God”. We have to represent God, not by being a God (*Pathian nihnaah a mite dinchhuah tur a ni tlat, Pathian nih khalh lam ni lovin*). If we knew that it should be dramatised only in an act to certain places and time, we would not run and we would not migrate often. But during those days, every word receiving through our leaders were fulfilled physically.” Ramdiliani also added, “God prepares us to rule the world, and for that, we have to become God. (*Pathiana min siam a tum tlat, a aiawha khawvela rorel turin*). If we are not God, how can one rule in the Kingdom of God.”

Laldiheli said, “We (with Vanawia) had one son (the middle - Chatuansangliana, who already married and had three children at Thenzawl) and two daughters, Chatuanrengpuii (firstborn) and Immanuel-i. Back then, I was jealous of the seven new brides, *Khawpui Ri Mo*. I cried and roamed to the graveyard (moving around).” Ramdiliani added, “We (*the brides of the Son*) followed her wherever she goes, even to the graveyard.” Laldiheli continued, “I was perplexed by the marriage. I hate the writings on my arms which allowed and pushed him (Vanawia) to marry them. If I had authority over the writings, no brides would be married. My tastes were gone and I could not eat. I scolded Direngkungi very often. But the tension disappeared soon after I knelt and prayed in front of Direngkungi as the spirit let me do it. Now, I hate myself for doing that. Lalmeri was her first wife, having five children; it was before Pu Vanawia received calling. She (Lalmeri) also came and accompanied him to Khawpuimawi; she was kind to me and accepted me as her

daughter until now. Most of the nights, I sleep with her. Now all the wives were missing one another like blood-related sisters. When Direngkungi visited me last time, she showed me the picture of her grandchild (the daughter Vanthuampuii).

About marriage, Ramdiliani said, “Pu Zauka’s first wife was from Vawmbuk village, seconded by Salemdimawii. I was the *Edenthar Mo*. We had seven children. I did not envy the latter brides. Our house was large and long. The father and the son who both had many wives have a separate room. They sleep alone very often; if they want to sleep with any one of us, they requested that particular bride to prepare the bed for him (he asked a bride to prepare his bed) for that particular night.” She continued, “After we returned from Bangladesh, most of his (Zauka, Lalzahaba) wives left him. Some were with a child or two, some without bearing children. Our economic condition was very bad, and he also rang a bell of Jubilee, permitting anyone to go. Some remarried, some raised their children. Three of them resided in Lawngtlai.”

Ramdiliani also said, “We never think about worldly politics during that *Khawpuimawi* period and long after that. Never cast votes in the Assembly Elections even our husbands. We had emotional inclinations for the MNF, to free Mizoram from India. We want independent Mizoram. We were frequently visited by armies and intelligence units. They ate our food and they were a burden for us. It was a turbulent moment as they suspect us of supporting the MNF. When they tried to interrogate our husband and kept apart from us, all the brides followed and the armies did not know how to deal with that. But the MNFs never visited us at that time, as our cause was different. “*A khawngaihna avanga chhandam kan ni vek a, keini chuan a khawngaihna dawngtute chung a Lalna zawk tur kha kan buaipui a ni, tunah chuan.*” (Fortunately, we were all saved through God’s grace; but now, we emphasised the authority of the Lord for those who were saved by His grace.) Grace leads us to eternal life; we deal with our ways after we received such grace.” She reacted to the report of VL Zaikima, “All the beginning of the hated-rumour was the opening of doors for new Bride which the others (who formed new group) always opposed and humiliating the name of us. It was married men and women who did the remarriage. Even if it was claimed ‘divinely told, consented and accepted’, for the

other party, it was unacceptable. Also, Pu Zaikima wrote about us incorrectly to his book.”

Laldiheli commented on how she was misplaced by the common people, “A few weeks back, Lalmeri, the first wife, gave her name to the church, and the presses and media wrote my name. Lalmeri asked me (through telephone) about my reaction. I told her that they never treated us in good intentions. We were never considered to be good. I did not hate them. It’s just the way it always had been. People came to me asking whether it was real or not, I told them that I do not. So, there were people who gossiped and popularised untrustworthy things; taking everything they heard as truth without asking us directly. I have no intention of giving my name to any church. Our way of becoming *Pawlchhuak* was different. And I have no uneasy feeling of being *Pawlchhuak*.”

Ramdiliani said, “We were observing Sabbath. We did not have dietary restrictions, and it depends on the personal acceptance and decision of a person. We spoke of holiness – body, mind, and spirit. Every ideology regarding the spiritual covenant was not the same. We could not have the same approach, and most of them carved their spaces everywhere in having places of worship. We did not enrol in the *Aadhaar* card.”

Laldiheli also commented, “Many *Pawlchhuak* waited for *Zoramthar* and *Zoram Khawvar* (the dawn of new Mizoram), but we called it *Lalramthar* (the new Kingdom), the Heavenly Jerusalem would be situated in Mizoram. We have had followed the theology for more than 30 years now.”

5.1.3. Interview with Dithakimi (the youngest wife of Vanawia), Sangau, on 4 September 2016

Dithakimi said, “I was born in 1969 December. My family resides at Thaltlang. We were married (with Vanawia) at Thaltlang in 1986, I was 16 years old, and we had five children. I was one of the two brides with DiThankimi who presently stayed at Lawngtlai. I was treated kindly. Most of my co-brides were also arranged by our parents. Pu Vanawia had nine (9) brides. There was no jealousy among the brides, till

now we were just like sisters. I was so young at that time and I dare not ask any of the theology. We were having full submission and obeyed every word, and followed wherever they decided to go. We simply run alongside. We were dispersed a long time back remembering the past was now not possible and I could not retrace all of the brides of Vanawia, my husband. Now, my parents stayed at Lawngtlai, Our theology started with the Chosen Land, then the Kingdom of God, and the bride of God. We migrated because of the Kingdom of God. From 1989, we moved to Tuidam and Bangladesh border and returned to Aizawl. It was from Aizawl that we began to disperse and moved on our own.”

She continued, “Now, two of my daughters got married, and my son (who now had a son) also married at Lawngtlai. All my daughters wove clothes at Lawngtlai and Thenzawl. My daughters sent me some money. I had a small *Leipui* (agricultural land) with that I managed myself. Also, local people did me a favour to work as a cook in primary school from that I earned some money.”

She also said. “Now, I joined *Vohbik Thuthlung Pawl* here in Sangau; I had had been *Pawlchhuak*. There were no rigid rules and rigid regulations, and the Holy Spirit is free of chains. I did not think I would give my name to the Church; I would not abandon my husband’s faith. Now, I often go to the house of the sick and prayed for them. I have no intention of remarrying till now.”

Regarding Vanawia, she said, “Pu Vanawia was not tall and was a good orator. He died of lung cancer, after suffering for eight months. We buried him here in Sangau. I, Laldiheli, and Lalmeri accompanied him at his death bed. He used to smoke a pipe in his youth, rarely smoke local cigarettes (*zial*), and sometimes chewed tobacco (*sahdah*). He died peacefully. During his time of sickness, I took care of him and always laugh together, he cracked jokes and we were very happy.”

She also mentioned, “Laldiheli remarried after Pu Vanawia. We called him ‘*Ka pa*’ (father). He was a fatherly figure in body and spirit; and I accepted him as my birth-father. ‘*Di*’ is the title of the bride. But not all of us were given such title and none other than the bride could be called ‘*Di*’. All the brides worked at the kitchen and we did not ask outside help. Women wove clothes and resell them for our

survival. The necessity of migration was received by Lalzahabar and Lalzahaba. I also saw the writings on the arms of Laldihel. It was amazingly wonderful. The leaders only had access to reading and interpretation.”

She remarked Patlinga, “He was one of the 24 elders, who was recently widowed by Biaktharliani. He lived in Sangau Dinthar Veng. He was faithful until our dispersal. He was with Pu Vanawia from the beginning. He used to join our service.”

5.1.4. Interview with Patlinga at Sangau on 5 September 2016

Patlinga recently joined a sect called *Vohbik Thuthlung Pawl* at Sangau. His birth name was Hretuma, but to Vanawia Pawl, his name is Tlingtinrelliana.

According to Patlinga, “Vanawia started to have spiritual interest since 1974 October. He was the headmaster of a middle school in Sangau village. He started preaching from 1975 and lasted for three years. His personality as a devote, intellect and friendly character has attracted audiences as soon as he started preaching. He soon had followers. He also had missionary experiences in his youth. People believed in him already. His self detachment from his government job for his cause won the hearts of the people. In Sangau, during the high-time of his preaching, not more than ten houses remained in their church. Cheural, Thaltlang, and Sangau villages were deeply influenced by his teaching.”

Patlinga said, “His main preaching was centred around on “*Zoramah Pathianin ka Lalna ka hmu tawh lova, ka Lalna ram buatsaih rawh u. Tichuan in ram leh hnam hi ka chawimawi ang*” (Prepare the Kingdom of God as God no longer see His Kingdom in Mizoram so that He would exalt our Land and our Tribe). “*Zoramah hian Lal ka duh tawh a ni*” (I wanted to have a kingdom in Mizoram). It was not possible from the church’s domain to establish a new kingdom unless one has to detach himself from the clutches of the Churches. Denominational churches could not fulfill the preparation of the Kingdom of God.”

Patlinga also said, “We migrated to Thaltlang in 1980. Before that, all our services were located on Sangau, in his residence. Soon after the appearance of

writings on the arm of Laldiheli, it was interpreted that the time had come to hide, to hide from the world at Thaltlang (*Bihruk a hun ta, Thaltlangah bihruk hun a thleng tih ang khan banziak kha a lo thleng a ni*). All the sons and daughters of the covenant were supposed to flock together at Thaltlang. The landscape was big enough to accommodate all the believers and thus, migration was made imperative. The covenant of the Bride was having an impact on our faith, and the Bible. It was based on the Revelation 21:9 (Come, I will show you the bride, the wife of the Lamb - NIV). It disturbed us so much so that it could be manipulated for their pleasures. We thought that it (the Bible) talked about the bride of Christ, but the father and the son (Vanawia and Zauka) proclaimed that they were the Lamb. They said that they searched for it and they claimed that the bride was the wife. They told us that if we were not accepting the complexity of the bride, we could leave them and reassured us that if we were not accepting it, it was not obligatory to remain with them. But we hesitated to leave. From 1984, they claimed to be the Father and the Son, lifting themselves to the level of God. That was simultaneously followed by the claim of becoming a 'Trinity'. *Edenthar Mo* (Vanlalthanzikpuii, renamed Ramdiliani) and *Jerusalem Mo* (Lalrasmoni, renamed as Salemdimawii) already happened in 1981. *Lei leh Van Inneihna Mo, Kawngkhar Sawmpahnih Mo* was initiated in the afterward. *Fapa Mo* numbered up to twenty-four (24) brides. Those brides were searching and found by the elders and the creatures. We believed, by doing that, we did the work of God. We were obeying them completely.”

“The covenant of the bride (initiation) lasted till 1986. When Laldiheli was married in 1979, two-thirds of the members abandoned us. The remaining were only the upper level in the group, the appointed responsible persons, and their families. Many returned to their former villages like Aizawl, Serchhip, Champhai, Tuidam, and others. The son now acted as the father (Vanawia), began to take a new bride which also had a devastating effect. The more the brides were given shelter, the more the hardship in maintaining the household economy as they were usually done by the people. We have to contribute more and more for them and this had made many to return to their former villages or churches. At Thaltlang, we were around thirty houses. We practiced *Edenthar Rorelna* (The rule of new Eden), sharing our

commodities. The practice and its meaning were twisted by others to signify sexual perversions among couples. It was just sharing of our income and received it equally to everyone; we had our respective duties whether the young or old, it was indeed a true practice of the divine love. Our love and our trust was the most cherished memory for me. No stealing and robbery took place, no cohabitation, no illegitimate children, and no rape. We were accepting each other as one family until now. The life of New Eden was never known to us before” he said.

He stated: “Pu Vanawia was an industrious, disciplined, and strict person. Whenever we were going for work (as a wage earner), he instructed us to work diligently and to be responsible for our work, not to be constantly supervised by the owner. He reminded us that God loved the honesty. We obeyed him so that wherever Pu Vanawia Pawl member worked, the owner would never worry about the work entrusted to us. For all activities, we were greatly influenced by Mizo traditional ethic *Tlawmngaihna*. We rarely had a day without work if our health permitted us. Women also taught themselves how to weave which we sold to nearby villages. We also supplied vegetables to Sangau every morning.”

Recalling his life, he continued, “I was one of the cabinet members and I followed him a lot. Once he went to Champhai and I was sent to pick him. We rode on in the MST bus from Aizawl. ‘*I Sangau em?*’ was very popular at that time. Nobody recognised us in the bus. People often shouted, ‘Laldihel’ ‘Pu Vanawi’ ‘*Nizan I Sangau em?*’ ‘*Sangau lo*’ etc. When they shouted like that we looked into each other and sometimes almost responded to their call. It was awkward. The other time when we were accompanied by Laldihel, we halted at Hnahthial in one Hotel. She preferred to eat only the liver of a chicken and its head which was not served at our table. Pu Vanawia requested me to find the piece. I went to the manager and asked for the same. He told me that it was already served to other customers. I asked the stranger and begged him to divide it. He did it, and it was not forgettable. Whenever Laldihel came along, I always am the one who looked out in Hotels to find ‘liver’. She, sometimes, was bossy as she was the ‘queen’. People rumoured that we used to dance naked. It was Zaikima, who owned Lengchhawn Press, who exaggerated our story and pictures. So, Sangau became a place of sexual orgy and

lewdness to popular ears. So, any ill character must be uttered as ‘*Sangau*’. We did not spread ourselves to Burma side. Whenever we were travelling, we hoisted a white flag in our vehicle and we were the ones who first did such a thing. We loved white colour. We often wore white dresses. We were addressed as ‘*Van Mi*’ (people of heaven). We were grouped in a single village till 1986. After the Peace Accord was signed, half of our members left. In 1987, after Laldenga was not elected as Chief Minister, *Rampa* (one of the high level) gave up to us and many followed him. In the autumn of 1989, we moved down to Tuidam side, declaring the cancellation of *Khawpuimawi* site from God.”

Patlinga continued, “It was not only about a new faith; it was also connected with world politics. We accepted that Laldenga was our political head. We also worked as an ambassador between Laldenga and Indira, and we went to Delhi many times trying to bring ‘peace terms’. We looked into Laldenga as ‘Father of the Nation’ who struggled for independence like Mahatma Gandhi. He came out, made peace, but without the trophy of Independence. For us, he was contented with Statehood and not Independence. Our speculation was not fulfilled and it was also confusing. Our minds, our hearts, and our goals were fixed at total independence. We consoled by admitting that God let us resting on Statehood and independence would come soon. Laldenga came home, and become the Chief Minister in the interim government. But in the next election, the MNF party could not form the majority. That was the main reason of our fragmentation. Laldenga was anointed spiritually, but was not elected to become ‘Father of the nation’. If Laldenga continued to hold power and won in the next election, we were hoping to get Independence. Our hope for Laldenga success was so high that his fall broke us apart.”¹⁰ He continued, “Half of us felt despaired and gone. Although Zoramthanga

¹⁰ *Sakhaw thil ringawt kha kan buaipui lova, politics thil nen, ram thuthlung nen, hnam thuthlung nen khan kan kaikawp a. Khalaiah khan thil inphir a awm tlat a ni. A chhan chu Laldenga kan hmuh dan leh Laldenga kan buaipui dan kha, Thaltlang Khawpuimawi atang kan ram thil kan khawih a. Delhi-ah pawh Laldenga leh Indira inrem theihna tura kal zak zak, khami avanga retheihna pawh tuar nasa kan ni a. Tichuan Laldenga kha Hnam pa, Zoramah, Mahatma Gandhi ten India zalenna a sual chhuak a, Mahatma Gandhi chu ‘Hnam Pa’ kan tih ang hial a Laldenga kha ngaihna kan nei a. Tichuan kha ngaihna kan neih a kha a lo kal a, an inrem ngei a, amarawhchu sa lu a rawn hawn ta lova. State-ah a lungawi ta a, Independence a rawn hawn lova. Chutah chuan buai tak kan ni. Independent a rawn hawn tak si lovah chuan chawlh lawkna Pathianin hun a pe a ni ang, State-ah chawl phawt ang, State atangin Independent kha, kan rilruah chuan independent hi a lian ber a.*

was again anointed to the leadership, unanimous cooperation could not happen. Our political hope was lost. We went to Tuidam area and tried to enter Bangladesh.”

He commented, “Pu Vanawia’s Kingdom of God included all the people in the territory of Mizoram State. He knew that we were of the different clan having different languages or dialects. If any particular clan or dialect was given importance, enmity would follow. Thus, as we were migrating from all direction of Mizoram, he instructed us to say together in chorus, *Hmar ka ni* (I am Hmar), *Paite ka ni* (I am Paite), *Pawi ka ni* (I am Pawi), *Ralte ka ni* (I am Ralte) in the courtyard. He has destroyed the inter-clan barrier, also not Ephraim. He encouraged traditional songs and dances which we were told that God would glorify all those activities.”

*“Laldenga’n Lal zawng a deng kim ngei, (Laldenga thus struck all the chiefs)
Keini kan fawn Zion Lal leh Chhandamtu (We rejoice in the shadow of
Saviour)*

Zalenna kawl zawng a eng ngei ang”, (Waiting for the dawn of freedom)

*“I duh leh ngaithiam la thiam lo la, (Be it acknowledge or not to you)
Kan biak dan hi a rual chuang tawh hlei lo’ng e (It’s impossible to worship as
one)*

Kan kal zel mai dawn e Zion-ah” (Thus, we move on for Zion)

These ‘*Tlar Thum Zai*’ (Triplet) songs were sung with deep sentiment. They also sang Lai songs: they sang all kinds of traditional songs.

He also added, “Pu Vanawia bound us together in a single identity ‘Mizo’. Vanawia said the Lord informed him that if Mizoram did not choose the Kingdom of God, the Lord would awake Paite, the different clans, and shunned Mizoram. He urged every clan to forget their distinct identity and forged us into Mizo

Chutah Laldenga a rawn chhuak a, Lalna a rawn chang a, chumi hnu-ah inthlan a rawn awm leh takah khan, khami-a a tling zo ta lo tak a kha kan kehchhiatna a ni ta. Chu tak a chu Laldenga hriak an thih si, Laldenga a tla ta tlat bawk si. Laldenga kha Chief Minister ni chho ta zel chu ni sela chu State atang khan Independent. Khatiang ang thlenga Laldenga-ah khan rinna kha kan lo dah lian lutuk si leh Laldenga a tla ta tlat si-ah khan kan pawl kha a chiri ta a ni.

nomenclature.¹¹ We also often sang ‘*Ro min relsak ang che*’¹², ‘*Lentupui kai vel leh romei chhumin*’¹³, and other sentimental songs to the level of Kristian Hymns (*Bookroom Hla kan keu ngai lo*). We never read the Bible. We claimed that we were the third Bible and all the revelations in the Bible would be in us’. We also said that we were the Twenty Four Elders, from the book of the Revelation of the Bible. We worshiped Vanawia and Zauka as a god. Even when we prayed, we said, “*Aw ka pa Lalzahabar, i fapa Lalzahaba hmingin kan dil a che*” (Oh father Lalzahabar, we asked in the name of your son Lalzahaba).”

“*Mo Thuthlung hrang hrang kan lak zawh vek kha chuan Independent (lo) chhuak turah ngaihna kan nei lian tlat tawh. Kha mo thuthlung, kan Pathianin a mamawh ber Mo kha kan pek kim chuan Independent pawh kha Laldenga’n a hawn turah kan ngai. Kan kal dan phung kha ze khel kan nih chu. Mahse Laldenga’n khatiang anga State a rawn hawn takah khan kan nun chu a hlim chiah lo. Marawhchu chawlh lawkna ang a nih tak chu. Laldenga Chief Minister ang a, chuta tang chuan keini Thaltlang Khawpuimawi-a awmho pawh hi Laldenga Chief minister atanga eng emaw tia Ram Laiah inher danglam a thuthlung kha bun leh kan inbeisei. Tisa tak pawh khan, kan lo rethei rei tawh a. Laldenga Thuthlung avangin a ram thuthlung avangin Laldenga chhanchhuahna tura khatiang anga lo retheiah khan kan inngai ve pakhat tlat. Chu chu a kakpui Laldenga a rawn bal tak thutah khan, a ministry a chhiat tak, a kakpui a bal takah khan, an han inthlang leh kha Laldenga bawh kha lal turah kan ngai a. Laldenga a lal thei tawh lo-ah khan beidawanna lian tak kha kan nei ta a. Chu chu kan thiante pawh an thiamawm a; thuthlungah buatsaihnaah Mo thuthlungah bi a kim vek a, mo pawh an pe kim vek tawh a nihnaah pawh Pathian nihna zawng zawng in chang a, mahse tunah hian leilungah politics-*

¹¹ Mizo transcription run as follow: “*Mizoram in he Pathian Lalna hi kan thlan loh chuan Paihte ka kaitho anga, Zoram ka khaikhuptir ang a, Paihte-ho ka dintir thovang, Pathianin a ti, a ti tlata, chuvang chuan Mizo-in min tham. Mizo vek kan ni. He thuthlung vuantu zawng zawng hi Paihte an ni emaw, Ralte an ni emaw, Hmar an ni emaw, Chakma in ni emaw, eng hnam pawh Lai pawh ni rawh u, Mizo in ni tiin min tham khawm vek. Hmarho pawh Lai tawng in thiam ngei ngei a ngai a ti a, Laiho pawh Hmar tawng in thiam ngei ngei a ngai a ti a, a tirah chuan kan tawngmang inang lo avangin kan buai hle. Hmar lamin ar an um a, chhak lama tlan kha ‘khi ta khi’ an ti a, Lai hovin thlang lama tlan kha ‘khi ta khi’ an ti bawh a. ‘Khi’ leh ‘khu’ a inang lova, kan nui nasa hle thin. Chhim leh hmar daidanna bang kha a thiat hneh hle a ni.”*

¹² Rokunga (1914-1969) composed this song in 1947 in a competition hosted by YMA; the song was accepted as the Mizo National Song by MNF in 1964.

¹³ Also composed by Rokunga.

ah a rahchhuah a fail si a, ti khan kha Pu Vana kaihruai pawh kha pawm ta lo an ni ta tlangpui ta.” (Our covenant of bride was accomplished, and we were expecting independence through Laldenga. It was allegorically performed. We were expecting beyond the status of statehood and look forwarded that there would be a halt in the process of nation making. We were still hungry and hoped to turn in the middle kingdom to start a new covenant as we had paid the price. Since Laldenga had lost in the second contest of the state election, most of us were depressed and hence led to our fragmentation. – *A brief translation*).

Regarding his spiritual transformation, he said, “I am grateful for the grace I have received from God that my life was spared till now. I talk only about eternal life for my soul through Jesus Christ. Anyone who is not saved by Jesus Christ, he would not inherit the Kingdom of God, nor the land of a thousand years, nor get into Heaven. There is no salvation in any sectarian membership. (*Pawlchhuah hi chhandamna a ni lo, ram luahna a ni lo tih hi ka chiang tlat*). God transformed my body, my mind, and my soul. All the stains of Vanmawia were removed by the cross of Jesus Christ. Ration Card, Voter ID, Aadhar Card – I have them all. ‘The Beast of the Bible did not arrive yet, and we can read from the Bible. Until the rebellion occurs and the man of lawlessness is revealed, the beast would not be known. The beast would oppose and would exalt himself over everything that is called God or is worshipped, so that he sets himself up in God’s temple, proclaiming himself to be God. Before this, the mark of the beast could not arrive.’¹⁴ This is my standpoint. The Lord hated mortal man claiming to become God, and worshipping mortal men (*Pathian ang hiala an inchhalna leh Pathian biaka kan biakna chiah kha Pathain khan a duh lo, min thiatdarh veka, hmun tinah min thet darh vek*). Our migration was a means of God to break us down because we have worshipped Vanawia instead of the Lord. We were 1000 members strong at that time. He used Santi Bahini to disperse us. We were still having faith in the covenant at Lawngtlai. We migrated

¹⁴ Mizo transcription: “Sakawlh hi a la chhuak awzawng lo. Bible-ah hian a chiang a. Chuvangin dan bawhchhe pa, he dan bawhchhe pa hi a rawn lan phawt loh chuan, thiltihtheihna nei a, Pathian ang hiala inchhal a, thilmak tam tak a rawn tih a, a rawn lan phawt loh chuan sakawlh hi a lang thei lo. Chuvangin he dan bawhchhe pa, zawlnei dera hi, mi tam tak bumtua hi, sakhaw thar dintu tur leh Pathiana an vuah zawng zawng sawichhia a, amah Pathiana insiam he pa hi a rawn chhuah loh chuan sakawlh chhinchhiaha hi a chhuak thei lo, tih hi ka tanna tlat a ni.”

again to Chamdur side, but it was a failure again. Every accumulation was broken into smaller pieces.”

The history of the later period of the sect, Patlinga recalled, “I stayed at Chamdur and relocated again at Bungtlang. Here, Pu Vanawia tempted me again to regroup in Sangau. I declined him at the beginning, telling him that I was planning to settle at Bungtlang. He insisted ‘for the last time’ he said; and I came again at Sangau. Lai Autonomous District Council (LADC) gave us a plot of land in March 1997 and during that time we were 30 households. But the sect migrated again in June 1998. I told Pu Vanawia that I would not follow him anymore, as am old and could not migrate anymore. He agreed, and from that time onwards there was no more truth, and anything of Vanawia became unreliable.”

He continued about his spiritual encounter, “However, the Lord prepared me, and I was sent back to Vanawia with the Holy Spirit, in 2000. It was my duty as one of his cabinet members who was trusted and faithful in those perils of wanderings. The period of Grace is not over and his soul needed salvation. His sins must be told and chances must be given to repent. Apprehension has befallen on me, I worshipped him before, because of his intellect was far better than me. But the spirit of the Lord comforted me reminding me that He would accompany me. We went to Lunglei, to his place where he stayed with the company of the ‘brides’ and the ‘son’. We had spiritual confrontation from the next day and the Lord provided me what to say, and this had lasted for six days. On the seventh day, I told the gathering that Vanawia, Zauka, and Laldihel must not be worship anymore, only Jesus Christ is the only saviour, we have to return to him. No mortal must be worship anymore. We already strayed from God, we worshipped them; and this now must be stopped. At that instant, four families abandoned him.”

Patlinga concluded, “Pu Vanawia and his group migrated again to Thenzawl. I visited them again as the Lord sent me. I stayed with them for seven days. Not long after that Pu Vanawia received spiritual renewal. He toured again by saying, ‘Have only Jesus Christ’. He asked forgiveness to all his followers, imploring them to submit to God. But Laldiheli and Zauka were not renewed at that time. He met

Laldihel, again, longing to revive the old ways, and arranged to start a ministry. But before they accomplish, Vanawia died at Sangau. Although we were lost to *Vanawia Pawl*, but raised again in Christ.”

5.1.5. Interview with Pi Lalventhangi¹⁵ at Thaltlang on 3 September 2016

“Pu Vanawia always migrated. He had been migrated to Thenzawl, Lunglei, and Lawngtlai. I did not follow him to his migration. I have no interest even if they asked me to go with them. By that time I was around thirty years old with four children”.

Lalventhangi remarked on the stigmata, “Vanawia Pawl was having a peculiar thing, ‘writings on the arms of Laldiheli’. I also saw many times of those writings. I was literate and know Mizo language. Therefore, I could easily make out the difference of the Mizo letter ‘aw’ and ‘w’ that used to appear in Laldiheli’s arm. Sometimes Laldiheli did not know the writings on her body and we saw it before her. Once Laldiheli asked us to scratch her itching on her back and there we saw writing. It was often written under her breast and arm-pit which was usually read by women. Sometimes we found other writings that we could not read and understand. The writings looked like patterned-protuberance from the eye, but if we stroke gently of her body, it was smooth. I was certain that it was not human who wrote such writings. (In my opinion, let them say it was human who wrote it or let them say it was the work of the devil). Personally, I could not say it was the work and writings of God because many writings were not correct, not truthful, and unreliable. I thought God would not write such false messages. Even if the writings were not correct, we interpreted that it was a test of our faith which at least continued to motivate us.”

She added, “While Pu Vanawia was in *Khawpuimawi*, Mizo Language was a common language. Pu Vanawia speaks about the gospel of the Holy Kingdom of

¹⁵ Pi Lalventhangi migrated from Champhai to Sangau in 1979 and after staying for one year at Sangau, they migrated to Thaltlang (to *Khawpuimawi*). Her husband died here (at Thaltlang) in 1993. One of her son lived with her in the same village. Her daughter also died here. Her children were dispersed – one at Aizawl, one at Saiha, and two at Sangau.

God. He told, 'I saw a new Heaven and a New Earth, for the first heaven and the first earth had passed away...' as it is written in the Revelation (21:1) that has been awaited by us. We have waited for the new kingdom (*Lal Ram thar lo thleng tur*) on Earth. But only God knows the time. Pu Vanawia got permissions to settle and to use available resources before they entered *Khawpuimawi*, also paid a royalty every year to the District Council."

She also said, "Personally, I had my doubt from 1988. But my husband was among the ring leaders and I have to follow my husband. I dared not show any doubt about our beliefs. My husband was Thanseia (renamed Hrangpuithanga at *Khawpuimawi*), one of the elders among the twenty-four elders of *Vanawia Pawl*. It was when they delivered a speech of 'Healings of the Priest' and 'eternal priesthood' was declared, claiming that the sick person was healed by the power of prayer and this was approved by the writings on the arms. But the person died soon after and my interest in the group theology began to wane. It struck me down that the work of 'eternal priesthood' was unreliable as the immortality was not achieved. Day by day, I lost my interest. As soon as I heard about 'being a tribe of Ephraim', I detached myself from them though my husband was still alive. I could not bear anymore and could not work for them anymore. The trinity of *Vanawia Pawl* did not do any work, but we all worked manual labour for them. We were more than thirty houses who supply food to the leaders, even our groups outside of the *Khawpuimawi* also sent their resources in cash and in-kind."

5. 2. NUNNA LAL HNAM

After hundred years of witnessing and living with the Christian religion, there arose a new sect who boldly claimed that Christianity destroyed the morale of Mizos by trying to obliterate the Mizo *Sakhua* which they claimed to be the core of the Mizo Identity. The belief system was named '*Zohnam Sakhua*' and their organisation was commonly known as '*Nunna Lal Chhungkua*' or '*Nunna Lal Hnam*'. The system they generated on a modified form of Christian theology. They slandered Christianity as the source of social evil and shallow in moral conduct. They had done a research study on the *Mizo belief system* and finally formulated a new philosophy that was

deeply rooted in the *Mizo Sakhua*. In order to have a the invention of such a new belief system (as the core of Mizo identity), one needs to trace their history and teachings of this sect.

Mizoram Evangelical Association (MEA – later renamed Mizo Evangelical Association) was founded on 29 September 1978 by revival speakers who were removed from official recognition of their evangelical work where their message was considered to be irrelevant in Mizoram.¹⁶ Soon after, there arose internal conflict among the leaders¹⁷ which led to the restructuring of the Association and tenure of Office Bearers' post limited to one year. They formed a new faith-based organisation named '*Lal Chhungkua*' (literal meaning – Divine Family). They conspicuously contrasted the dominant teachings and doctrines of the church (*kohhran*); non-existence of eternal torture (Hell), non-validity of prayer to God, non-requirement of church (*kohhran*) institution, not using the name of Christian (*Kristian*) as they considered themselves 'divine family', and a new set of biblical interpretation. They did not observe Sunday, believed in Jehovah¹⁸ (the true and only God), not perform any kind of sacrament, and accepted the idea of equality of all religion and validity.¹⁹ Then, schism happened in 1986; *Nunna Lalchhungkua* (now *Nunna Lal Hnam*) came

¹⁶ Available from <http://www.misual.com/2012/08/03/hnam-sakhua-bihchianna-chhanna/>, (accessed on 7 March 2017).

¹⁷ Between Rozuala, Director and Rualpawla, General Secretary. Rorelliana, interviewed by Lalthasanga, 2016, Thuampui, Aizawl.

¹⁸ Jehovah here did not direct to Jew deity, but 'a statement' which they used to connote or imply to *Khua/Khuanu* in Mizo belief system. They also used the word *Pathian* which is used in Mizo *Kristianna* for 'God' but the implied target is '*Khua*' - who was the sentinel, the guardian, and the one who bless. Hence, *Pathian* word could mean 'Christian God' or '*Khua* of Mizo belief System' depending on the recipient and his/her belief attachment.

'Khua' kan tih hi Khawzîng Pathian (Chunga Pathian) aia hnuai deuh, thiltihtheihna leh thuneihna nei ve tak a ni a, Chunga Pathian atanga thuneihna la chhâwng leh a ni. Hei hian 'Khuavâng' te, 'Lasi' te, 'Tlâng Lal' te a huam vek a; tin, 'Khuahrum' te, 'Khâltù' te pawh a huam a ni. 'Khuânù,' 'Khuapà,' ti pawhin an lam thîn. Ramsàte leh nungchàte bàkah ramhmul, hnim hring tinrêng hi an siam a ni. A chènna hmun leh a nungchang lan dâna zirin 'Khua,' tia kohin a awm a, 'Khuavâng' tia koh tein a awm mai a ni. Tin, 'Tlâng Lal,' tih a ni bawk a; Lasite hi a kaihhruaite an ni leh a, Amah Khua hnèn atanga thuneihna leh thiltihtheihna nei lehchhâwng an ni. Lasite hi ramsate a enkawltîrte an ni. Khua hian mihringte pawh a enkawlin a vêng a, malsâwmna tam tak mihringte hnènah a hlân thîn a, khawi kipah pawh a awm a, mihringte chènna vèlah hian a awm reng a ni.

Sã hi Zofâte biak Pathian zînga miah chuan thuneitù tak a ni leh bawk a, Khawzîng Pathian hnèn atanga thuneihna leh thiltihtheihna nei chhâwng leh bawk a ni. Sã leh Khua hi inkawp tlat a ni a, a châng chuan Khua nèn pawh an sawi fin mai bawk. Mi mal leh chhûngkua dintù niin hnam dintù a ni a, a enkawl thîn. Available from: <http://hnamsakhua.blogspot.in/2012/10/zo-hnam-sakhua.html>, (accessed 7 March 2017).

¹⁹ Vanlalchhuanga; Dawla.

into being under Rorelliana, and Thangluaia headed the other *Lalchungkua* (now *Lalchungkua - Unity*).

Since 1976, there was a desire among the evangelists of Mizoram to form an association to address their grievances. And in the following year, Evangelist (Evan.) C Dozuala was asked to be a convener who organised a meeting on 28-29 September 1978 at Serchhip. And the meeting was held at Kawnpui Middle School, Serchhip and the committee formed Mizoram Evangelical Association (M.E.A) in the following day where Evan. C Dozuala was appointed 'Director', Evan Rualpawla as General Secretary and B Lalthlengliana (Gospel Tiger Team) as Secretary. The other prominent persons who attended the first meeting at Serchhip were Evan. Lalthanpuii, Evan. J Lalthlamuana, Evan. Rorelliana, and Evan. Chawngkhupa. They resolved to have an office at Aizawl, to form branches and to collect annual membership fees (Rs. 5/- per member). The General Conference in the following year (1979) was held at Thingsulthliah. The name of the association was changed to Mizo Evangelist Association to include all the Mizo cognate tribes living in the neighbouring territory in 1980, at the Champhai General Conference. The General Conference of 1981 was held at Rengkai (Manipur), and the General Conference of 1982 was placed on Darlawn. In the General Conference of 1983, held at Serchhip, Lalbiakliana burnt *Mizo Kristian Hymn Book* (Kristian Hla Bu) claiming that they were useless as they contained the old sinners' life; the incident was often misquoted as done by Rorelliana. The General Conference of 1984 was held at Aijal Club, Aizawl on 16-19 February and many delegates from Manipur attended. In the following year, The General Conference was held at Thingkangphai (Manipur) on 14-17 February 1985, and internal friction already arose in this conference. The division between the clique of Thangluaia and the cohort of Rorelliana was seen in the General Conference of MEA at Saitual Community Hall on 13-16 February 1986. Special Assembly was proposed for peaceful coexistence. When the Special Assembly was held on 11-13 April 1986 at Saitual, it thus led to split the association into *Lalchungkua* (headed by Thangluaia) and *Nunna Lalchungkua* (under Rorelliana). Thus *Nunna Lalchungkua* was forming a body of leaders: Chairman was Rorelliana, General Secretary was C Lalhnuna and Treasurer was Lalbera.

Nunna Lalchhuangkua (also known as *Nunna Lal Hnam*) renamed the term of 'General Assembly' as '*Nunna Kutpui*' which was organised in October 1986. *Nunna Kutpui* (the assembly) of *Nunna Lalchhungkua* for the year of 1987 was held at Khatla Indoor Stadium, Aizawl. In October 1988, *Nunna Kutpui* was held at Champhai. In this assembly, the programme was indigenised by displaying traditional dances and songs to represent the culture of the Mizos and a symbolic victory to Mizo Christianity was performed by ringing a bell. In 1989, the *Nunna Kutpui* was held at Saitual and displayed traditional dances and songs in the public playground. In 1990, the assembly was received by Thingsulthiah Branch which materialised a previous resolution to establish a separate elementary school for their children who faced discrimination of various types. The plot of land was acquired from Site Allotment Advisory Board, the school buildings were constructed from 21 November 1990 and opened on 2 February 1991 for the academic session. The school was named *Lal Hnam Sikul*. The administration and organisation of the sect were felt unsatisfactory by many members and left; Sailothanga, Lalhmunsiamia, Lalbiakzaua, Lalnunsanga, Lalramzaua, and Lalrohluia were valued members who dissented. Chhanchhuahna Khawpui (located on the present Darlawn Block of Aizawl district) was established on 8 December 1991 to accommodate any members facing discriminations in their locality. Also, the assembly (*Nunna Kutpui*) was held at this place from 1991 till 1994. The sect was divided again in 1995 into two groups – Lalchangliana group and Rorelliana group. This division lasted for six (6) years. In October 2001, an Assembly held at Saitual, the misunderstanding was mended (between the groups of Lalchangliana and Rorelliana).²⁰

On the 13 April 1986, the youth section of the sect formed a separate body called *Nunna Lalchhungkua Thalai Pawl* at the house of H Chawngpianga, Thingsulthiah village. The first office bearers were Laltlanzauva as Leader, B Lalthlengliana as Assistant Leader, T Lalduhawma as General Secretary, Lalriliiani as Secretary, Lalthianghlimi as Treasurer and VL Thangluaia as Financial Secretary. The name of the youth body was changed into '*Vohbik Thalai*' on 19 April 1986 by

²⁰ Laltlanzauva, 'Nunna Lal Hnam Din Chhoh Dan', *Ngaihruina* (Silver Jubilee Souvenir), Aizawl, Rorelkhawl Nunna Lalhnam, 2011, p.43

Liandailova (of Hnahlan village). The first *Vohbik Thalai* General Conference was held at Champhai from 30 May – 1 June 1986. The second conference was held at Hnahlan on 14 April 1987 which changed ‘*Vohbik Thalai* General Conference’ into ‘*Vohbik Thalai Kut*’. Thus, ‘Central *Vohbik Thalai*’ was changed into ‘*Kulhbing Vohbik Thalai*’ on 19 February 1989, and ‘*Kulhbing Vohbik Thalai* Committee’ was also changed into ‘*Kulhbing Vohbik Thalai Rorelkhawl*’ on 23 January 1990. *Kulhbing Vohbik Thalai* was again changed into ‘*Lalhnam Vohbik Thalai*’ on 31 July 1992 at Chhanchhuahna Khawpui. A separate constitution was adopted on 4 September 1996, and an emblem and a flag were adopted again on 4 September 1998. The *Lalhnam Vohbik Thalai* aimed to preserve the Mizo tradition and culture. Twenty four (24) youths of the *Lalhnam* were trained by Art and Culture Department, Mizoram State from 3 April – 17 May 1989 which was proven to be effective in popularising traditional dances and songs for the sect. The *Vohbik Thalai* modified traditional dances into new dances like *Pasaltha Lam*, *Lalhnam Lam*, *Vohbik Thalai Lam*, *Rawkhatlak Lam*, *Lalhnam Par Cheraw*, *Hringlak Lam*, and *Zodin Cheraw* between the year 1989 to 1997.²¹ On 27 January 1991, *Lalhnam Sipai* was formed by *Vohbik Thalai*. *Lalhnam Sipai* was voluntary enlistment for full time dedication for the cause of the sect. The body of the *Lalhnam Sipai* was dissolved on 27 December 1995 on account of decline in its usefulness and it was stationed mainly at Chhanchhuahna Khawpui. The number of volunteers for *Lalhnam Sipai* in 1991 was 139, 94 volunteers in 1992, 68 volunteers in 1993, 45 volunteers in 1994, and 24 volunteers in 1995. The body of *Lalhnam Sipai* was structured to organise like the military regimentation having drills and disciplines.²² *Lalhnam Hmeichhe Pawl* was known as *Kulhbing Ramlalnu* at the time of formation in 1986. On 9 May 1993, it was renamed *Runsang Ramlalnu* and the present name of *Lalhnam Hmeichhe Pawl* was adopted on 29 January 2011.²³

²¹ R Vanhmunmawia, ‘*Vohbik Thalai Chanchin*’, *Ngaihraina* (Silver Jubilee Souvenir), Aizawl, Rorelkhawl Nunna Lalhnam, 2011, p.46

²² VL Hmunluahpuia, ‘*Lalhnam Sipai leh Chhanchhuahna Khawpui*’, *Ngaihraina* (Silver Jubilee Souvenir), Aizawl, Rorelkhawl Nunna Lalhnam, 2011, p.68

²³ Lalzuali, ‘*Tihlawhtlingtu Chu Nang*’, *Ngaihraina* (Silver Jubilee Souvenir), Aizawl, Rorelkhawl Nunna Lalhnam, 2011, p.131

Nunna Lal Hnam had its headquarters and place of worship (called *Lal Run*) at Saron Veng, Aizawl. They did not do the enlistment of members. The annual meeting, *Nunna Kutpui*, was held in the last week of October in which they welcomed all the interesting persons; celebrations mostly displayed culturally-oriented activities – dances, songs, beverages, and dresses. At Manipur and Myanmar, the annual meeting was held in the last Sunday of March. Most of the big events were named ‘*Kut*’ in order to inhibit cultural values and their peripheral bindings. They had a separate group for women, youths, and children. They had priests who conducted and overlooked important events (marriages, deaths, *Kuts*, dedications, etc.) and attached to different areas. They did not read, used, and consulted the Bible.²⁴ They boldly claimed that they were not Christian.²⁵

Rorelliana wrote, “Before Jesus Christ was born, *Khuanu* placed us in this land.”²⁶ In the blog of *Nunna Lal Hnam*, it was written, “This God gave identity, allotted land, and created us. We don’t need to find and worship a foreign god other than him. He is within us, and we are in him. *Khuanu* does not make eternal life only comes through a simple man like Jesus. Everything happens according to his plan, and one life (earthly and spiritual) was already in him”²⁷. The natural vegetation and natural living beings are equally valuable to the God who predestined man’s life and one cannot negate the equivalent quality. The extent of their claim of a territory reached Irrawady river in the East, Chittagong Hills in the West, Haflong mountain range in the North, and the sea of Bay of Bengal in the South.²⁸

²⁴ *Bible-ah hian Mizoram chanchin pakhat mah a tel lova, Mizo chanchin pakhat mah a tel lova, kan tel lohna lehkhahu hi kan sakhaw-bu a ni lo.* (There was no indication of Mizoram and the Mizos in the Bible and so, it could not be our base of belief system.) – Rorelliana.

²⁵ Rorelliana.

²⁶ *Zofate hi leilung piantirha min dintu chu Chungkhuanu a ni. Zofate tuna kan luah chin rama min dahtu hi Chungkhuanu a ni. Zofate’n kan luah chin ram hi Khuanu min pek kan ram a ni.* (We are created and placed in this land by the Supreme Being; all the territory occupied by us is our divine-ordained land.)

Extracted from Rorelliana, *Nunna Thu*, Aizawl, Mizo Sakhaw Vuantute, 2010, p. i.

²⁷ Available from: <http://hnamsakhua.blogspot.in/2012/10/zo-hnam-sakhua.html>, (accessed 7 March 2017).

²⁸ VL Ngaihawia, ‘Kan Pathian leh Pipute Biak Chu’, *Ngaihuina* (Silver Jubilee Souvenir), Aizawl, Rorelkhawl Nunna Lalhnam, 2011, p.87; Rorelliana, ‘Zohnam Rolung’, *Ngaihuina* (Silver Jubilee Souvenir), Aizawl, Rorelkhawl Nunna Lalhnam, 2011, p.103

As written in the blog of Nunna Lal Hnam, “*Nausên a lo pian chuan an thlâ hi an taksàah a lùt nghàl mai lo a, an pian atanga ni sarihnaah an bawrh a lo chhuak a, an nat zual loh na’n bawrh an keu a, Pathian hnènah vênghim türin an ngèn a, naute hming pawh an sã a. Nau hri an hman hnùah naute thlâ (thlarau) chu naute taksàah a lùt ta thîn a ni. Nau hri an hman hi naute petù Pathian hnèna an lãwm thu sawi inhlanna a ni. Hé mi hnù hi chuan nausên chu lo thi pawh ni se hlamzuih a ni tawh lo.*” (A spirit of a newborn baby did not enter the body instantly after conception. A disease of *bawrh*²⁹ would appear when the baby was seven days old, and thus a ritual of *bawrhkeu*³⁰ was performed to prevent the baby from further sickness. They invoked God to protect the child and it was followed by ritualised naming of the child. After another ritual of gratitude to the God called *nau hri* was performed, the spirit thus entered the child. Even if the child died, the ceremony of burial would be fulfilled as a grown man.)

The Mizo transcription from the interview with Rorelliana: “*Isua pian hmáin Zoramah pathianin (Khuánu’n) min hruai lut a, chuvangin Isua pawh pian hmaa pathian min dahna a ni. Chu pathian, min dahtu pathian chuan Ram min pe a, hnam min siam a ni. Chuvangin keini chuan min siamtu pathian chauh lo hi chu biaka rin tur dang pakhat mah kan nei lo. Pathian chu keimahni-ah, keini pawh amah-ah kan awm. Isua kan rin avanga chatuan nunna chhar chawp chi pathianin a siam hleinem. Pathian I pian dawn khan a rawn che hleinem. A remruat angin I lo piang mai alawm. Chutia a remruat anga lo piang mai hnenah khan pathianin leilung pian hma daih khan pathianin kan nunna tur hi a ruahman sa vek; chatuana kan nunna tur kha.*” (Even before Jesus was born, our tribe has entered into our land under the mighty guidance of *Khuánu* (god) and this is the land which *Khuánu* gave us. Also, *Khuánu* gave us ‘tribe’. That was why we worshipped *Khuánu* in which we did not seek other deities. God resided inside us, as we were in Him. There was no eternal life prepared by God, only because of impulsive belief in Jesus. God did not give the option to you for your birth. You were born according to His will. His will to make

²⁹ *Bawrh* is a name of a disease which infants frequently get about a week after birth. JH Lorrain, Dictionary, p.34

³⁰ The name of the ceremony performed for an infant ill with the *bawrh* disease. JH Lorrain.

us born also included eternal life for us and it was destined before the world was created.)

“Pathianin mihring min din hian nunna pahnih neiin min din a. pakhat zawk chu, khawvela kan hman tur hi a ni a, chu chu khawvel nunna (ramsa leh thing leh mau te nunna) nen a inzawm tlat a. Mizoramah I awm a, Mizoram boruak I hip a. Hip duh lovin I hnar hup la, I thi thuai ang. Kan tisa nunna atan chuan kan chenna leilung leh keini-ah hian hlu zawk kan awm lo, a thuhmun reng. Kan rama ei leh bar tur awm hi ei duh lo teh, I thi mai dawn asin. Chuvangin kan ram tak tak leh kan mihring tak tak hi pathian lam atang chuan a hlut dan a thuhmun chiah. Nunna pahnihna chu “Rorelliana hi lo piang dawn lo sela chuan khawvel hi a awm dawn reng reng lo. Ka pian dawn, nangmah I pian dawn avanga ‘khawvel hi ka siam a ni’ a tih tlat avangin keimah vanga khawvel hi awm mai ami a ni.” Chutiang a nih chuan khawvel awm hma daihin pathian remruatah kan awm daih tawh. Leilung pian hma daih hian pathianin khawvel lo awmdan tur a rel fel vek tawh a. khawvela thil engkim atangin kan tisa a han lachhuak te te a khawvela awm turin, chu veleh chuan amah atanga chhuak nunna min pe leh ta a ni. Chutah chuan minrawn lova, ama remruat ang thlapin mi zawng zawngin (chatuan nunna chu) kan nei vek a ni.” (God makes man having two lives. First of the two lives corresponded to nature and for nature, connected to vegetations and animals. As you live in Mizoram, you were breathing the air of Mizoram. If you did not want to breathe the air of Mizoram and stop breathing, you must readily die. For the body, nature and man were the same, they have to be co-existing. Suppose you did not eat anything from the providence of nature, you would die soon. Our land and our carnal body were the same in the sight of God. The second of the two lives is the eternal life given to a man, which was destined before the creation. Only because of Rorelliana is destined to be born, the world was created. God already make plan, even before his creation. God makes our body to enjoy the world he made, after that he instilled his etenal life inside of us. For his will and actions, we were not consulted. In his perfect ways, all of us were given eternal life.)

Rorelliana also said, “*Isua pian leh thih pawh kan hre lova, 1894 hnu lamah kan hre lek a ni a. Isua a thi asin in tan an rawn ti a, kan hre lek a ni a. Kha’ng va rin avanga nunna thu kha a ni lo tih a chiang. Rin-ah hian sakhua a awm lova, pawm-ah pawh sakhua a awm lo reng reng. Kan rin-ah hian pathian thu a awm lova, kan pawm-ah pawh a awm lo. Kan pawm leh kan rin hi kan sakhua a ni ngai lo. Keimahnia awm lo vek pawm a ni ta a ni.*” (We did not know whether Jesus was there or not before 1894. We did not know his birth and death. Christian missionaries informed us that he died for our sins. We already had life, and it was possible to construe that those supposed ‘gospel’ were not the root of life. There is only ‘nothingness’ in faith and acceptance, and faith and acceptance are not required in full submission to omniscient eternal being. The genuine faith is to completely rely on him and man did not need to act out for it.)

“*Sakhua reng reng chu an siamtu a tak a kha an sakhua a ni. Pangparin a siamtu a tak a kha a sakhua a ni. Min siamtu a tak a kha ‘sakhua’ a ni ta a ni. Thing leh mau te, thei te pawhin an nihna tur dan ang chiaha an rahchhuah/pekchhuah khan chu chu an sakhua a ni. Pathian/Khuanu ruat ang chiaha I ei a, I in a, I thanlenna leh chi I thlahna zawng zawng kha I sakhua a ni. Kan va inkhawm te hi sakhua emaw kan ti mai mai zel a. hetia kan thaw, kan thaw mek te hi sakhua a ni. Pathian thu anga I lo pian kha rin a ngai lo. Mipa/Hmeichhia- a I lo pian kha rin a ngai lo, pawm pawh a ngai lo, I nihna a ni. Zoramah I awm a chu pawh chu rin a ngai lo. Min siamtu nena kan inkawpna kha sakhua a ni reng tawh a, chu chu kan pian tirh atanga kan neih nghal a ni a, duhthlanna chu thanlen hnu-a kan neih chauh a ni.*” (Sakhua is imbibed by all living beings. If they were born, grow, mature, reproduce, and die as designed by the creator that is how they performed Sakhua. By living and absorbing the self-evident manifestation of one’s creator, one could attain and immerse in a bigger entity thus achieving the Sakhua (religiousness). Our participation in worship service is not the only religiousness a man could have. Taking one’s breath purely signifies solemnity and sacred design, in which all inhalation and exhalation have completed the Sakhua. One did not need faith to be born, nor need to accept that he was born; it was the essence of being a man. Our habitation in Mizoram did not necessitate ‘faith’. The true essence of God already

resided within a man since he was born and the rationality for making choices appeared only with maturity.)³¹

“Pathianin Israel-te a hruai dan ngaihnawm ti taka ngaithla-in an sawi a, mahni-a Pathian hruai dan sawi awm reng reng lo. Jordan Lui hi Sunday School-ah zir turin chhawp ta sela, tui takin an zir ang a. Tlawng lui hi chhawpchuak leh ta sela, an phun mur mur ang. Mahse, Tlawng lui chu Aizawl chawmtu, a kama eizawna petu, Zofate tana pathian thu, a nihna takah chuan a ni zawk si a. Kumkhua pawha an chhawr tangkai loh tur Jordan lui chu mittui tla-in zu han sa tlawr thei si a. Kohhran reng rengin an zirtirnaah in tui phawt chuan ‘I Ram’, ‘I Hnam’ I changthlan ngai lovang a, Israel ram I changthlan ang. I rilru-ah pawh mahni ram atangin Ram Thianghlim ka fang dawn I ti I ti mai ang. Mi ram chu ram thianghlim zawkah I puang vek mai ang. Khawvel hi pathian thu vek a ni a. pathian thu a hrana kan dah nachhan chu Bible chauh hi pathian thu-a kan pawm vang a ni. Bible chauh hi pathian thu ti lo ila chuan khawvel hi pathian thu vek a ni. Zirna te, damdawi te, thiamna te pawh hi pathian thu vek a ni. Kristianna hi kan sakhua a ni lo. Hindu pawh, Buddhist pawh, Islam pawh a ni lo. Sakhua chu kan biak, min siamtu a tak hi a ni tawp. Mi zawnng zawnng ta a ni.” (Mizo Christians would give deep enthusiasm if one studied the story of Israel. If the significance of Jordan river was studied in the Sunday School, he would be enthralled. But he would not accept as sacred or holy if he was taught the significance of the river *Tlawng* which generated a voluminous blessing to the people. In reality, our land resources were the word of God, they were the revelation of our God. He could not accept that his *Zoram* is the holy land where all his survival necessities were abundantly availed. The teachings of the churches could not make a man focus on how his habitation was deeply fused to the word of God. Instead, his inclinations were directed to the land of Israel. Concomitantly, he would declare other places as ‘holy’ or ‘sacred’ instead of his land. He wanted to go for a pilgrimage to Israel, and even doing so, he boasts off it. This is complete insanity in addition to fornication committed to one’s creator who benignly sanctioned the Mizos distinct identity and *belief system* through which one could already reach him. The literature in the Bible was not the only word of

³¹ Rorelliana

God. Nature also is the word of God. For those who accepted that the Bible could not contain the word of God, it was not difficult to admit nature as the other kind of the word of God. Intelligence, medicine, and knowledge were also the words of God. *Sakhua* could not be confined to Christianity and religiousness is not the same as being Christian, Buddhist, Hindu, or Muslim. *Sakhua* is our creator whom we were worshipping and accessible for all.)³²

“We are not the descendants of Adam and never would be. This message requires earnest propagation and we took up the cause. The ‘original sin’ generated out of the biblical story of Adam and Eve was stark deception and as we denied the validity of the Bible for the Mizos, our ‘identity’ could not be polluted, be snatched, and be disturbed. We, as well as all the Mizos who subscribed to this proclamation or propaganda, thus, stood out and claim our ‘right’ by means of historically-proved culture. We were created to be Mizos, nurtured to live as Mizos, and endowed with the *belief system*. The time has come to realised how foreign religion (Christianity) destroyed us. It shattered our morale and spread uncountable social evils. Let us revive Mizo *Sakhua*, which had been inherently embedded to our innermost consciousness, ‘the desire to be a blessing for others’ and the dormant ‘selflessness’ rather than continuing selfishness.”³³

Rorelliana, further stated: “Mizo society and identity was corrupted by the adoption of Christianity. We witnessed how it has been polluted our culture and day-to-day life for a hundred years. The worst book for Mizo Culture is the ‘Bible’ which separates us into the denominations, disintegrates us, and divides our identity through ‘seemingly-good-message’, while one must see where does it destine us to be. Jesus of Nazareth died, his followers must live with and practice his teachings; look at his teachings through his followers – what we experienced today were robbery, thieving, murder, corruption, selfishness, conflicts, indulgence, and many other unnecessary wrong deeds. We could conclude that Jesus of Nazareth (Christianity) was not promoting the Mizo society. Now, we were adopting tradition based on the *belief system* which relies solely on the values applicable to modern times, thus formulating

³² Rorelliana

³³ Summarised content of the dialogue from an interview.

Mizo Identity. All parts of our life were rooted in *Khuanu*, one could not evade the guidance of him and thus, ‘not me but you’ (the main tenet of Mizo Identity) resurfaced to us (which was surmounted by ‘Christianity’ with higher ideals but ineffective to infuse better moral conduct).

In the ‘NUN THU NUN THU PUANCHHUAHNA’ (**Declaration of the Divine Life in the Mortal life**), the following statement was made: “*Lalpa i hnen atangin he thilmak hi ka lo hmuchhuak ta. Nangma lama ka nihnaah khan, piantirh ata sualna ka nei si lo. Tlan ka ngai lova, thawhleleh ka ngai bawk hek lo. Mi nung chu ka ni a, Awma ka nih kha. Leilung leh hunbi hian min khuh phak lova, ka chanchin chhiar thiam reng khawvelah an awm si lo. Aw ka Pathian, ropui ka va ti em! I Pathianna thil tih hi. Khawvelah min hung chhuak a, nunna famkimin min thuum tak hi. Ropui ka va ti em! Duhsakna sinthuah anga i lantir hi. I thiltih hi ka nunin a chawimawi e, hmangaihna thuantling a lo ni e.*” (O Lord, you enlightened my path. In your sight, I was pure and sinless since my birth. I did not need salvation and resurrection. I was the ‘life’ and innately a reflection of your divinity. You exalted me to the highest pinnacle of trance where space and time were lost, and no one understands. O Lord, how great it is that you had done! You lowered me to the level of the world but with perfect sublime life. I exalt thee for the transcendent love you gave me.)³⁴

***Zo Sakhaw Thuthlungpui* (The Grand Principles of the Mizo Eternal Faith):**

1. *Nun zawng zawng kawltu leh petu, engkim siama dintu leh thil tîn-rëng bul, a thil siamte hmanga inpuang thin, danglam ngai lo, chatuana awm reng chu Chung Khuanu a ni.* (*Chung Khuanu* is the Soul of all living beings, is the Originator of them all, controls all and manifests in His creations; is always unchangeable and omnipresent, constant and is the Supreme God.)

2. *Chung Khuanu chuan Ama duh dan leh remruatin leilung luah atân thil nung tîn-rëng a din a. Chùngte chu awm tan ni leh tãwp ni nei tura a din an ni.*

³⁴ Available from <http://hnamsakhua.blogspot.com/2012/06/ram-neitu-thu.html> (accessed on 4/5/2017)

(*Chung Khuanu*, the Supreme God, created all living beings on this earth by His will and decided period of their existence on this earth.)

3. *Mihring tisa nunna hi tawp chin nei tura buatsaih a ni a, a damlaini te chu Pathian duh dana nung tura din a ni.* (The life of human beings has beginning and end. Hence, while living everyone should obey His (God's) wish. Human existence is for obeying *Khuavàng* (Divine being) and His order.)

4. *Chung Khuanu chuan mi zawng zawng hi Amah atanga chhuak Chatuana Nunna min pe a, chu Chatuan Nunna chu engmahin a khawih danglam thei lo.* (Our life which is controlled and guided by *Chung Khuanu* is one continuum while we are living and even after our death.)

5. *Chung Khuanu min pêk Chatuan Nunna chu he hringnun damlai leh thih hnuah pawh a pangngai rengin a ding.* (The eternal life, given by *Chung Khuanu* (Supreme Being) will never change for any reason, here on earth or after.)

6. *Mi zawng zawng hi Chatuan Nun nei sa veka piang kan nih avangin Chatuan Nun nei tura beih kan ngai lo. Amaherawhchu, Chatuan Nun kan nei a ni tih mahni leh midangte hrilh hre tur erawh chuan he hringnun hi buatsaih a ngai a ni.* (All living beings are born with primordial form of life (having eternal life). There is no need for any effort to acquire the primordial holy form (eternal life). However one needs to motivate self and others to acknowledge self-primordial life.)

7. *Mihring chuan a thiltih rah chu a damlain emaw, a thlahteah emaw a hmu let leh thin.* (Result of the deeds performed in this life will have to be enjoyed or suffered in one's life span or by his successors.)

8. *Chung Khuanu chuan a thil siam tinrëng hi nihphung leh zia nei vekin a buatsaih a, an nihphung leh zia dik taka an lo pâr chhuah hi a thuthlung a ni.* (*Chung Khuanu* (Supreme Being) decides everyone's character and nature everyone is expected to lead one's life per his Will. This is His command.)

9. *A chênpuï mihringte leh thilsiam tinrëngte chu an nihphung leh zia dik taka an pâr chhuah theihna tura hmangaihna nêna enkawl hi Pathian mi nih inhriate chanvo a ni.* (All human beings and living creatures living with us lead their life according to *Chung Khuanu's* orders. Let everyone attain a prosperous life. All those who believe in God should love all others and behave gently.)

10. *Ram leh hnam leh a dintu Chung Khuanu chu pumkhat, then hran theih loh a ni.* (The Lands, the Nations, and their Creator ‘*Chung Khuanu*’ are one and undividable; nobody can separate them one from another.)³⁵

The foundation of the sect as written in the *Nunna Thu*, written by Rorelliana from 1980 to 1998 were as follows:-

1. *Zofate hi leilung piantirha min dintu chu Chungkhuanu a ni.* (*Chungkhuanu* created the Mizos since the beginning.)

2. *Zofate tuna ka luah chin rama min dahtu hi Chungkhuanu a ni.* (*Chungkhuanu* put us in this land.)

3. *Zofaten kan luah chin ram hi Khuanu min pek kan ram a ni.* (Our present territory is given to us by *Khuanu*.)

4. *Zofate kan ze tin hi Khuanu min sintir Chatuan Lal thu a ni.* (Our different traits as the Mizos were befitted according to the will of *Khuanu*.)

5. *Mihringa kan lo piang chhuak hi Khuanu remruata lo piang kan ni.* (We were born in the will of *Khuanu*.)

6. *Khawvel hnam tinte hi Khuanu remruata lo piang kan ni.* (Every tribe of the world were formed in the will of *Khuanu*.)

7. *Tisa nunna leh pialral nunna Chungkhuanu-in min pe.* (Living body and eternal life were given to us by *Chungkhuanu*.)

8. *Kan hringnun tisa hi he khawvel atan Chungkhuanu ruat a ni.* (*Chungkhuanu* designed our living body for this world.)

9. *Chungkhuanu nunna kan chan, chu nunna chu Chatuan pialral luahtu chu a ni.* (Our eternal life to enter the place of eternity was rooted in the *Chungkhuanu*.)

10. *Kan chenna khawvel hi Chungkhuanu aiawha ding hring lam tisa chawmtu a ni.* (The natural world represented *Chungkhuanu* to sustain our body.)

11. *Thil awm zawng zawng siama dintu chu Chungkhuanu chauh hi a ni.* (*Chungkhuanu* was the only entity that created everything.)

12. *Chungkhuanu chauh hi min betu leh kan biak leh kan rin kan awmna chu a ni.* (Our faith and worship, our beliefs resided only to *Chungkhuanu*.)³⁶

³⁵ Available from: <http://hnamsakhua.blogspot.in/2012/10/zo-hnam-sakhua.html>, (accessed on 7/3/2017).

In the “THE WORDS OF THE OWNER OF KINGDOM” (*Ram Neitu Thu*) the following lines were written; quoted:

1. Let all the nations hear, the Kingdom which hath appeared unto me,
2. For many a time, my earthy being hath strived to understand the meaning; but in despair, it hath perished.
3. From eternity to eternity, the Lord's love hath revealed unto me, the meaning of all.
4. The motionless Sun and the ever-moving Earth maketh the changeful time.
5. Under the influence of time, there is no rest.
6. O my Earthly nature, look everything around thy dwelling place, none is satisfied with what's been achieved.
7. I have now crossed over to the land, beyond the changeful times, which hath no need of the Sun, nor of the Moon to shine in it.
8. Before the mountains and the land were formed, I had received the eternal blessing.
9. Along with time I no longer change my share of treasures, in the Eternal Father.³⁷

The orthodox identity (pre-colonial Mizo identity) was claimed to be the most relevant in the present context of the Mizo society resulted from the inception of a new belief system. They were indeed monotheistic (to *Khuanu*) yet different from the Abrahamic form of theism (as not believing to Judaism or Christianity); or could be labelled to autotheism - whether divinity is also external or not, it is inherently within ‘oneself’ and that one can achieve godhood; also could refer to the belief that one’s self is a deity, within the context of subjectivism. As there was no ‘Hell’ (eternal damnation) in the Mizo *belief system*, *Zohnam Sakhua* only stated that one’s action is reaped during a lifetime which again had its (degrading or beneficial) repercussion to the one’s descendants.

³⁶ Rorelliana, *Nunna Thu*, Aizawl, Mizo Sakhaw Vuantute, 2009, p.(v)

³⁷ Available from <http://hnamsakhua.blogspot.com/2016/12/the-words-of-owner-of-kingdom.html> (accessed on 4/5/2017)

It is also to be noted that one has to keep in mind that Hinduism and its structures have been continually amended and liberalised. There could be an ulterior motive by providing financial assistance and non-intervention in the internal administration on the part of the sponsorship. Fred W. Clothey wrote: “There is the resurgence of old deities, the emergence of relatively new ones, even the hybridization of the attributes of deities and their cultic life. There is the emergence of “new” religio-intellectual movements forged of syncretism and the restatement of neo-Hindu ideas. Not least of all, there is the use of religion for political ends and the concomitant attempt to construct governmental policies that support one’s religious ideology often at the expense of others.”³⁸

5.3. KOHHRAN THIANGHLIM

Dr. Lalbiakmawia Sailo, in his book ‘*The Mystery of Elects (1989)*’ he wrote that: “Now the young men and young women, parents and old men and old women alike of the Holy Church, receiving the baptism of the Holy Spirit, we are now beginning to confront Mizoram and the world through holiness itself. The wrong image of the Holy Spirit in the heart of the Mizos will be reversed by us through the cross of Christ. To wipe away the spittings on the face of the Christ and taking side with the Holy Spirit, with all our body, mind, and spirit, we are going to crown the King. For we love Christ who bears all our sins.”³⁹

‘*Kohhran Thianghlim*’ literally means ‘the Holy Church’. The church is not a denominational, set up and run by a chosen/elected ministers. The Holy Spirit found the church - through Dr. Lalbiakmawia Sailo - a spiritual state of being that was born at the moment of the resurrection of Christ; at the time when Christ raises each one of us to life, who has risen from the dead and who is the first fruit of those who slept. (I Kor. 15:20) The church did not record the number of its members.⁴⁰ There are no

³⁸ Fred W. Clothey, *Religion in India*, New York, Routledge, 2006, p. 210.

³⁹ Dr Lalbiakmawia Sailo, *The Mystery of Elects*, New Delhi, Sakhawliana, 1989, p.322

⁴⁰ As they wrote in their website: “We do not maintain attendance register of members and we do not conduct census. It is the assembly and universal church of the firstborn enrolled in Heaven (Heb. 12:23).” Available from: <http://kohhranthianghlim.org/aboutus.php?prefix=thc>, (accessed on 1 February 2020).

specifically ordained preachers⁴¹. Jerusalem Khawmpui (Jerusalem Convention of the Faithful) is held on December 25-28 every year; and, Divisions meet as dictated by the Executive Committee. Both meetings are known as a spiritual convention. The main mission of the Church is to establish the kingdom of Heaven in the heart of man. Their priority is not attracting more members or the overall growth of their Church. They, in fact, often emphasized that they are not really a Church in the traditional meaning of the word. Their main goal is to promote honesty, hard work, purity, and truth by establishing the kingdom in the heart of man.

Kohhran Thianghlim does not have doctrine nor baptism. According to them, they consumed the true sacrament, Jesus Christ, in their lives. They do not have symbolic wine and bread. They claimed that they were already baptised by the death and the resurrection of Jesus Christ. They did not cherish the fake wetness and the shadow of pouring. They did not claim that they were perfect, but called and chosen 'to be perfected'. They said that they were not the seraphim but called themselves to become perfect. They did what they have to do to save their fellow believers and lauded that everyone should obey the 'guards' (*sipai-ho*); chained him lest he would indulge into drugs, confined him lest he or she fell out from the path. They did not defile themselves from any kind of immoral acts; neither smoke nor chewed (*Tuibur, Sahdah, Meizial, Zu, Gutkha, Sikhar, etc.*). They claimed that their body is the Holy Temple of the Holy Spirit, and God has condemned such unnecessary evils. They believed in the existence of life after death as it is referred in the Holy Bible that there is Heaven and Hell. To them, every day is sacred and every day is the day of the Lord. "The attempt to know the exact date, for making it sacred, is futile. We are not spiritualists, the least of the spiritualists, but we practically observed it every day. We do not fatten our words like the revivalists who failed to follow what they preached and bear no fruits in their lives. I was once told by my uncle who stated; "Faka, your church would not last for five years. Beware of that." However, as a

⁴¹ As preached by the Bible, everyone is a preacher (I Pet. 2:9, Revelation. 5:9,10) <http://kohhranthianghlim.org/aboutus.php?prefix=thc>, (accessed on 1/2/2020).

distinct and independent church, we already had completed thirty years, and we are just in the beginning. This is how we bear fruits.”⁴²

Kohhran Thianghlim undoubtedly had its genesis in Dr. L.B. Sailo. He was born in 1952 at Hnahlan village. His father Vanlalnghina Sailo was the Chief of Hnahlan, Champhai District, Mizoram. He studied up to middle school in his village. He had a vision of Christ being crucified on the cross when he was just a little boy and was ever since devoted to God. He received Scholarship and the General Proficiency Scholarship from the government. He studied High school and College in Shillong. He tied the knot with Lalzirliani in 1974. He trained as a B. V. Sc & A.H. Guwahati in the same year. He founded Teenager Evangelism of Nagaland Magazine with his friend Dr. Kipp Rio Angami (a naga). The name of the magazine has now been changed to Teenager Evangelism of Nations and is now distributed globally. He also started an English service in Guwahati for the youth. He started working as a Veterinary Asst. Surgeon under the Government of Mizoram in 1978.

In 1979 he was on board an airplane from Calcutta (Kolkata) to Madras (Chennai) for his Deep Frozen Semen Technology training. A cyclone suddenly hit their plane and everyone was terrified and frightened. Amid the chaos and confusion a voice suddenly addressed him saying ‘Biakmawi, you have already died, your life is now safely away with Christ’. A strange calmness came over him, and he became very happy. He tried to console his fellow passengers but was ignored. Soon the cyclone passed them and everyone was at awe.⁴³

In 1966, Dr. Lalbiakmawia Sailo (LB Sailo) experienced a sort of revival and was filled with rapture and elation. In 1971 he again underwent an epiphany on salvation and felt redeemed. In 1982 he had another epiphany of a sort wherein he heard a voice that told him that he would someday become a prophet of the Almighty above. In 1983, he was appointed as the speaker of the Presbyterian Church in their campaign against corruption in the state and thus began his life in evangelicalism. However, his sermons were vehemently protested by the Presbyterian Church

⁴² PC Lalfakzuala, interviewed by Lalthasanga, 2017, Chawlhmun, Aizawl.

⁴³ Available from <http://kohhranthianghlim.org/aboutus.php?prefix=kd> (accessed on 26/9/2018)

authority in Bungkawn village. At the height of his crusade, one night he had a dream, and he saw Christ carrying the Cross on his shoulder, and was knocking on the door of the Bungkawn Presbyterian Church. When nobody paid any attention to Him, he was greatly dismayed, and he chased after Him. But, before he could reach Him, He suddenly ascended to the heaven above. And as soon as he ascended the huge Cross on top of the Church fell to the ground and everyone was busy trying to fix the broken cross. It was at this moment that he woke up from his dream. He was banned from delivering a sermon from the following day.⁴⁴ This, however, did not really dishearten him as he had already won many ardent followers. He received lots of invitations from many places and as such continued his evangelical works – winning new followers wherever he went. All these took place mostly between March to June in 1983.⁴⁵

CL Hminga wrote, “Many people thought him to be deeply spiritual and they flocked to hear him. He taught among other things that pastors, evangelists, and church elders are all serpents and worshippers of their doctrines and denominations. To him, churches are breeding places for serpents. He taught that only the invisible church is the real Church and no single church in Mizoram is the right Church. By 1983 he is openly asking people to strike out their names from the church register and be saved from the impending destruction coming to them. Surprisingly many people have asked their names to be deleted from their church register. Among them were church elders of the Presbyterian and the Baptist Churches. Some of his followers went so far as to withdraw their names not only from the Church but from any organisation. Some of them had the names of their children removed from their school register! Biakmawia's followers have not organised themselves since it is contrary to the teaching of their leader. But they get together on Sundays and some special occasions.”⁴⁶

In his chapter titled ‘Call for Mizoram’ in the book of *‘The Mystery of Elects’*, he stated: “As we see from Chapter 15 of Luke, many a time, our nation has

⁴⁴ Rev Biakluanga, was the pastor who steered the Presbyterian Church of Bungkawn during Pu Biakmawia was dismembered. Lalfakzuala.

⁴⁵ Vanlalchhuanga, p.96

⁴⁶ Hminga, p. 340-341.

mistaken the Holy Spirit, the true Father who begets us. And since we admire the sweepsticks (the missionaries) more than He; we have run away very far from the house of our Father, we all have degraded ourselves with the harlots (the rebellious churches). The revival that came in 1913; Mr. Savidge, together with his followers, began to oppose it. This shows us that it was not the missionaries who were the true parents who had begotten us. They were only God's sweepsticks, who swept us, the lost silver coins, out from the place of our being lost. The Lord remembers our land and our nation, he has not left us alone."⁴⁷

Again, LB Sailo wrote, "At first those who loved Christ had collected names, but now those who love Christ cancel their names from the record of denominational churches. Anything that hinders the cross of Christ, whatever it may be, we shall push it down. Let our nation be made to know the reasons why we left denominational churches are that, once again, Christ may reign over our land and our nation, and that we may again be free from the gods of idolatry; and the cross of Christ calls for our nation, so the reason why we left them is that, the cross of Christ may be upheld in our land, and in our nation, and that the body of our land may again rise for Christ only, we, who are ready to face everything, have left this Babylon. Know that we, the children of God, again are walking towards the place of a skull."⁴⁸ Also, he wrote, "While we all agree to be called a church, denominational difference such as Presbyterian, Baptist, United Pentecostal Church, I.K.K, Salvation Army, Sabbath, Assembly of God, I.M.C.I.K Catholic, etc.. which are not found in the Bible, but are the means of deception of the people. Are our dividing walls; let us, therefore, throw them away. Due to the competition of the denominations, we have entered into the sin of the love of money where no denomination is free from it; and of our losing the true meaning of the church in us. Now each denomination seems to aim at establishing itself as a big company. Such, in no way, is the aim of God."⁴⁹ His messages continued, "Let us re-establish the kingdom of the Lord in our land and our nation. Let us destroy all the more than 60 denominational churches in our land that separated us all, let us flow together as a nation; in that way, we shall be free

⁴⁷ Sailo, *The Mystery*, p.186

⁴⁸ Sailo, p.197

⁴⁹ Sailo, p.199

from harlotry and so immediately the Holy Spirit will work in our land and our nation. Our land and nation should have only one foundation, the foundation of the sovereignty of God”.⁵⁰

The main theology of LB Sailo constitutes a slight reformulation of the fundamental Christian dogma, namely the idea that ‘Christ died for you and me on the cross, and then rose from the grave on the third day, and that salvation rest upon accepting and believing this truth’. His re-formulation of this dogma was put forth in such a way that the death of Christ becomes a symbol of the death and redemption of every single sinner on earth; ‘The person that died on the cross was not Christ, but rather sinners like you and I who are in desperate need of redemption. The person that rose from the grave was also not Christ but rather you and I, fully redeemed in the eyes of the Father’.⁵¹ Dr. L.B Sailo has managed to personalize the message to the level of each and every individual.

In December 1983, he started preaching about the Churches and their apostasy. He preached for the necessity to leave the Churches that had now mostly lost their way and had been abandoned by God. In 1984, a new Church called *Kohhran Thianghlim* was finally born. The Silver Jubilee of the church was celebrated in the Solomon Temple, at Chawhmun.

Vanlalchhuanga’s representation of *Kohhran Thianghlim* and its doctrine ‘*An Zirtirnate*’ (1984) is vehemently condemned by the *Kohhran Thianghlim* as a fabrication to attack and defame the Church. The *Kohhran Thianghlim* also vehemently condemned B. Lalthangliana’s *Zoram Encyclopedia*’s representation of the Church, which was mainly based on Vanlalchhuanga’s interpretation rather than a close study and without interaction with the leadership and members of the *Kohhran Thianghlim*. The *Kohhran Thianghlim* authorities even contacted these two persons and aired their grievances to them regarding their fallacious representation of their Church. They had even made a corrigendum with B Lalthangliana in his writing

⁵⁰ Sailo, p.190

⁵¹ Sailo, p.219

in *Zoram Encyclopedia* and they published in the local newspapers about the error made and with certain corrections in such assertion made by the former.⁵²

Indeed, the *Kohhran Thianghlim* did not care much about the judgment of the public. They did not seek to impress their fellow human being and were solely committed to serving God as per their doctrines and beliefs. They were fully committed to self-dependency and would often help and take care of each other. They did not shun or reject any helping hand from outside the Church so long as the offer comes without any commitment.

One very popular misconception about *Kohhran Thianghlim* is the belief that members that misbehave were usually physically punished by their Church and the non-*Kohhran Thianghlim* would call it ‘shock’. Here, it is important to understand the local semantic for the word ‘shock’ which is almost akin to the word ‘torture’. However, this word ‘shock’ is a term that has been labelled by the non-*Kohhran Thianghlim*. The *Kohhran Thianghlim*, however, calls this as a “holy war/crusade” and is done purely as a means of edification of the person that was being ‘shocked’. Their formulation of this concept is almost akin to the edification of children by their parents, which sometimes could involve the minimal amount of violence, but under the *Kohhran Thianghlim* the punishment was always the ‘maximum’. Some other popular misconceptions to be noted also is that they would wash and clean the seat to where a person who did not belong to their church have sat while visiting in their homes. Another rather terrifying misconception about them includes the rumour that they would shove and drop their deceased into the grave by just blatantly kicking at the coffin. All these rumours were not correct and they were just to defame the *Kohhran Thianghlim*.⁵³

Kohhran Thianghlim has a very well organized administrative system. It has seven Divisional Headquarters with Aizawl as its general headquarters⁵⁴. The seven

⁵² Lalfakzuala

⁵³ Lalfakzuala

⁵⁴ The Church’s office, headed by the Church’s Superintendent, located in Aizawl Chawlhmun, near Solomon’s Temple. *Zanlai Au Aw* is prepared and printed there. ADDRESS: Kohhran Thianghlim, Secretariat, Chawlhmun, Aizawl : Mizoram, Pin – 796009, Phone : 0389-2330007 / 8415095815, Fax : 0389-2330007. Email : it_kt@rediffmail.com, Web : kohhranthianghlim.org

Divisional Headquarters are 1. Lunglei Div. 2. Siaha Div. 3. Serchhip Div. 4. Mamit Div. 5. Kolasib Div. 6. Champhai Div. and 7. Darlawn Div. There were 5 main administrative branches⁵⁵ in the Church and to strengthened it there were three subsidiary departments⁵⁶.

Dr. LB Sailo prophesized in 1985 that ‘Solomon Temple would be erected in Mizoram’ and now his prophecy, had finally come true. Solomon’s Temple now stands in Kidron Valley, Chawlhmun, Aizawl. The first column was erected on 11 January 1995. The Temple is not meant to be the exclusive Church of *Kohhran Thianghlim* but rather is open to anyone with spiritual thirst.

The Church’s Publication Board mostly published books written by Dr. L.B. Sailo. Most of these books were now out of print and were no longer available for sale⁵⁷. Also, *Kohhran Thianghlim* has started sending out missionaries to preach the gospel and most of these missionaries were posted within the state.⁵⁸

⁵⁵ Executive Committee, Divisions Committee, Building Advisory Board, Publication Board, Mission Board. P.C. Lalfakzuala (Editor *Zanlai Au Aw*, Kohhran Thianghlim), *Unpublished Church Document*

⁵⁶ Youth Evangelical Front(YEF), Naupang Department, Education Department. Lalfakzuala, *Document*

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1. <i>Kraws leh Thlarau Thianghlim</i>	- 1983	: 10,000 Copies
2. <i>Pathian Mihringa a Inpuanna Tluantling (Thlarauva Thawhlehma Ram)</i>	-1984	: 10,000 Copies
3. <i>Pathian Chatuan Thil Tum (Thlante Thuruk)</i>	- 1 st Edition, 1985	: 1,000 Copies
	- 2 nd Edition, 1986	: 1,000 Copies
	- 3 rd Edition, 1987	: 2,000 Copies
	- 4 th Edition, 1992	: 5,000 Copies
	- 5 th Edition, 2003	: 1,000 Copies
4. <i>Moneitu Au Aw</i> ; Over 26,000 copies, printed and sold.	- 1 st Edition, 1988	: 4,000 Copies
	- 2 nd Edition, 1988	: 2,000 Copies
	- 3 rd Edition, 1989	: 5,000 Copies
	- 4 th Edition, 1992	: 10,000 Copies
	- 5 th Edition, 2012	: 5,000 Copies
5. <i>The Mystery of Elects</i> (Written in English)	- 1989	: 3,000 Copies
6. <i>Khawngaihna Thutak (Kraws Thuruk)</i>	- 1 st Edition, 1990	: 5,000 Copies
	- 2 nd Edition, 1991	: 3,000 Copies
7. <i>Lunghlu Kawngkhar Mawi (Kraws Thuruk)</i>	- 1 st Edition, 1992	: 10,000 Copies
	- 2 nd Edition, 2013	: 10,000 Copies
8. <i>Harh A Hun Ta !</i> (Booklet)	-1993	: 10,000 Copies
9. <i>Chhandamna Lawng (Thlante Thuruk)</i>	- 1 st Edition, 1993	: 4,000 Copies
	- 2 nd Edition, 2010	: 5,000 Copies
10. <i>Lal Isua : A Lo Kal Lehna</i>	- 1 st Edition, 1994	: 3,000 Copies
	- 2 nd Edition, 2011	: 5,000 Copies
11. <i>Tunlai Khawvel leh Kristianna</i>	- 1 st Edition, 1994	: 3,000 Copies
	- 2 nd Edition, 1995	: 3,000 Copies

Lalfakzuala said, “We published the fortnightly newspaper “*Zanlai Au Aw*”⁵⁹ (The Midnight Herald) - since 1998, and circulated around 100,000 copies. We distributed sixty thousand copies in Aizawl and sent out forty thousand copies in the rural areas of Mizoram, we also sent to Burma, Shillong, Manipur, and Tripura; and we even published in Hmar vernacular language. Why we did that much of copies lies in the fact that it contained the living word. Once I got a telephone call from Tripura telling me that he started reading *Zanlai Au Aw* from last year and he was immensely pleased with every word he reads. He wondered what kind of Church we were and I told him how we were not appreciated by the people of Mizoram. We sent out *Zanlai Au Aw* more than 500 villages of Mizoram. *Kristian Tlangau* of the Presbyterian church and *Macedonia* magazines of the Baptist Church were now filled with administrative news and there was no food for the soul. Therefore it gives us a chance to fill up the gap for spiritual thirst.”⁶⁰

One important point to be noted here is that the *Kohhran Thianglim* has done exceptionally well with regards to planting. *Kohhran Thianglim* has also received an ‘outstanding performance’ award from the state government twice in 1999 and 2000 respectively. The Church’s Youth Evangelical Front (YEF) North Group set the record for the highest donor of blood among the religious group in Mizoram (2011). Media & Archive Cell and Information Technology Cell are also constantly preaching the gospel on a global scale. Education Department makes it their priority to train and guide children to educational success.⁶¹

5.3.1. Resistance against the *Kohhran Thianglim*

PC Lalfakzuala, the Superintendent, Publication Board (interviewed at his office of Publication Board on 1 April 2017) mentioned how they started to have

	- 3rd Edition, 2013	: 8,000 Copies
12. <i>Kraws Daihlim</i> (Dr. L.B. Sailo’s Testimony).	- 1995	: 5,000 Copies
13. <i>Kraws Daihlim</i> (Thlante Thuruk)	- 1st Edition, 2005	: 5,000 Copies
	- 2nd Edition, 2006	: 5,000 Copies
14. <i>Nunna Tui Lui</i> (Kraws Thuruk)	- 2009	: 5,000 Copies

⁵⁸ Lalfakzuala.

⁵⁹ RNI Regn No. MIZMIZ/2009/37924, Postal Regn No. MZR/101/2014-2016

⁶⁰ Lalfakzuala.

⁶¹ Lalfakzuala.

separate burial systems. “In 1985, Lalbuanga Sailo died in Bungkawn Aizawl, but no one turned up to dig the grave of the deceased. YMA did not dig the grave for our fellow adherent and we have to do the digging by our church. Pu Biakmawia vehemently accused (*cursed*) the YMA for their partiality, and made him be ousted from Bungkawn locality as he could not annul his curse. Pu Biakmawia thus moved to Chhinga Veng (Aizawl), but not for long as the YMA intervened many times during his stay in the said locality. Relocated himself, again in Kanan Veng, but for a short time. Thus, from that incident, we equipped ourselves for every material needed for burial.”

Lalfakzuala continued, “They also threw a stone at us while we were having a service, and it was very tragic. It was in 1986 that we used to gather for worship at Pu K Rochhinga’s house, Thakthing Veng (Aizawl). We were very happy and the more our singing and dancing were intense, the sound of dropping a stone on the roof got louder. Sometimes, our temper runs wild and we involved in physical confrontations. Even I got stoned in Bethlehem Vengthlang when Pu Biakmawia made a speech about ‘Apostasy’. At this particular time, Pu Biakmawia also got frustrated and declared war against the onlookers by saying that they would do physical annihilation till death. But no one dared to stand against Pu Biakmawia even when he was making himself publicly visible and that was a wonderful memory even for me”.

Lalfakzuala said, “I remember the time when we were having high tension from the onlookers at Kanan Veng, to the west of Aizawl. Onlookers surrounded us from all corners of the house while we were having a worship service. The problem was begun by the husband of one of our devoted members, as he would not allow his wife to indulge deeper into our fold. All the people from the western Aizawl gathered with a wooden stick. Pu Biakmawia stood in the middle and said that we were completely surrounded and if anyone wanted to renounce our faith, the time has come to do so. We (younger followers) were also under high pressure because of the multitude. ‘If needed be, all our blood must be shed tonight’. Fortunately, the police arrived and the tension got subsided. Police cordoned us to a safer place. From it, we

could see our fellow adherents who sat near the window got physical abuses from the angry audiences. We were stoned even after the bus ran and many window of the bus got broken. Luckily, no physical harm and pain were inflicted on most of us.”

Regarding the ‘shock’ in the *Kohhran Thianghlim* he commented, “We were said to have a ‘Shock therapy’. Indeed, our loves for our fellow adherents were so deep that any deviation from the true path was not tolerated and any stubborn ways must be directed for the good of the spirit. We love the path of the Holy church so deep that alienated ourselves from our blood relations. My two elder siblings (I am the youngest son) did not follow this path and even if I am informed of about any incident dead or unfortunate happening in our family, I did not partake or share in such tragedy or merry-makings. I prayed for them that one day they could find out the truth. As the bearer of the tabernacle of Israel at the river of Jordan, we stood in the middle of the river waiting for all the people to cross the river of eternal death.”

He added, “We were fierce, brave, and fearless on our faith. We do not afraid of anyone as long as we have Jesus Christ. I could not resume my academic career because of that I am in the period of establishment. Once, our College Evangelical Union leaders invited me to attend the prayer service and I declined by telling them that I am a member of the Holy Church and I could not join hands with them and they did not make any comments nor react to my refusal. Once I was asked whether I have cast my vote or not in the Assembly election. I replied that the Indian Constitution did not insist that every citizen must cast his or her vote. It simply states that they could cast. Casting my vote did not justify me for being a good citizen or bad citizen even then I am still a citizen of India. All cast our votes for elections with no membership to any regional parties. We were never bounded by worldly politics and all of the decisions were divinely inspired. There might be a time when we were directed to cast vote for one of the parties and was known publicly, but that decision did not have any conformity with temporal politics. This makes us different. No political party owned us nor looked away to us. One must surrender to the power of the Church and the Holy Spirit; we obey every decision of the Church leaders.”

He also commented that: “*Kohhran Thianghlim* dominated among all other *Pawlchhuak*. Most of the *Pawlchhuak* lost their way of the covenant and they are waiting for us to rescue them with divine love. Suspicion and dread filled the frailty hearts, and fear of the future was based on some verses of the Holy Bible. They were lost from the message of the Cross of Jesus Christ; Vanawia, Thangfala, K Lalzawna, and Pu Chana started with the message of the Cross, but they finished in bodily. Lalchungnunga was the best orator in Mizoram for the message of Salvation (*chhhandamna*) of Jesus Christ, but he used alcohol as the symbol of the sacrament and got deviated (*kal sual*). His followers still retain their outdated glory, but their messages were swallowed by our *Zanlai Au Aw*.”

Kohhran Thianghlim claimed to be the most stringent, harsh, and authoritarian church of all, and people hardly acknowledge or praise it. However, their members increase to five hundred families during 2016- 2017. Although the church members thought that they were neglected and insignificant in the eyes of the world, they hoped that the *Kohhran Thianghlim* would regain the hearts of the whole of Mizoram. They also asserted that they were not afraid of *Aadhaar* Card, and considered themselves as an independent church. Although they were never highlighted nor telecast in the news or acknowledge in the media they said that they were not disheartened as their leader and head is Jesus of Nazareth.

5.4. PAWLCHHUAK

Certain sections of believers erased their names from the record of the denominational churches. They gathered at certain places at certain times for certain reasons. They were not entering any sect or affiliated under a particular ideology. Their theology was mainly against the denominational doctrines and their logic was usually simple. However, they were emboldened to face the stigmatisation in the society in the name of ‘true path’ or ‘true faith’. In the study of sectarian faith, they were termed simply as ‘dissenters’. In the context of Mizo Christianity, the focussed section of believers were termed as *Pawlchhuak*.

In the following study, *Pawlchhuak* from Tanhril locality, Ramlaitui village, Thenzawl town, Tuikual, and Edenthlar municipal area of Aizawl city were given.

5.4.1. PAWLCHHUAK (at TANHRIL)

Pawlchhuak meeting at the residence of Mr. Hlimpuia at Tanhril on 11 October 2015 was attended by 35 - 40 people, dressed in formal and singing Mizo popular songs with two traditional drums. Most of them were adults and they came from various places of the Aizawl city. The meeting was led by Mr. Lalbiakthanga (57 years), Tuivamit. They also did contributions at the meeting to buy beverages for the lunch; they called it '*Phalpek*' (volitional giving). They were observing the Day of Atonement - *Ethanim* (Leviticus 16), according to Mr. Hlimpuia, they had been observing it since 1984. There was also mention of '*Pathian Nung Fate*' (Children of the Living God) but it was not significantly vocalised and authorised to name the sect. All of them were severing themselves from any relationship with the churches and professed to be 'the children of the covenant'. Everyone could share their personal faiths and experiences. But not everyone stood up and shared their thoughts. They accepted prophetic visions and collected from all possible sources and used it to strengthen their claims.

Mr. Lawmsanga came from Lily Veng, Chaltlang who recently cut himself off from the Presbyterian Church. He was a Sub-Divisional Officer in the Public Works Department of Mizoram Government. He stood among the sect and shared his fellowship with the Spirit. His speech deliberately started with the difficulty of finding the truth of God and how the truth was wasted on the streets and the deprived cherished it with humility in the heart. He continued by saying his testimony to become *Pawlchhuak*. He also said, "*The churches fall and could not attain the 'God's church', thus they become the 'Earthly church'. We became the true 'God's church' without doctrinal boundary, and we are the real body of Christ.*" For him, his dreams were warning him and the landslide of Chaltlang graveyard was an admonitory sign.⁶² WCC and WRC (World Religions Conference) were relevant

⁶² "*Hmun 39-a lei a min bakah hian, Ramhlun Vengthar leh Ramhlun Venglai in awm thlanmual leh Chaltlang North thlanmual a min a.*" Local News of *Vanglaini Daily Newspaper* on 1 September

enough for his decision. He also said, “I was hurt when I see members of the sect vying to be the winner in theological knowledge. It holds back my yearning to join *Pawlchhuak*” (*Pawlchhuak ramah pawh pathian thu inhriatsiak a chungnung nih inchuh ka va hmuh hian ka rilru a na thin, chu chuan ka kal chhuahna tur min tikhawtlai leh thin*). He continued that they would restore the covenant of ‘being the descendant of Ephraim’ that separated *Pawlchhuak* from the churches. According to him, Mr. Zalianthanga (Durtlang) who prophesized the future construction of Lengpui Airport in 1972 is still alive⁶³. He talked about how the US, Russia, China, Iraq, and India were preparing and equipped for the future world war and urged the meeting to be cautious. His concerns did not miss the necessity to refrain from *Aadhaar* and National Population Register (NPR) updating; all these situations were showing the engulfing-darkness. In his words, “*Thu-ho reng hi kan in-ang tawh lo. Keiniho lawmna mak deuh mai chu, China ral a lo lian dawn han ti ta se, Tiau kamah an intlar thut tawh ti mai sela kut kan beng duh mai ang. Kan in-ang tawh miah lo; midang tam tak hi chu an phili buai tawh ang a, keini chu Liberation Army – min chhanchhuaktu tur kan ti ang a, kan hlim hle tawh dawn a ni. Khawvela lungngaihna leh manganna hrang hrang han sawi ila, keini chuan kan welcome hle a, anni chu an tum bur tawh mai a ni*” (We were different from them. If the Chinese Army were said to reach down the river Tiau, we might applause of that news. While others despair and run in chaos, we would gladly welcome their arrival. The world’s disasters and disorders would make them gloom while we were rejoicing, knowing that the end is near.) “*Keini chu a serafim ni tura koh chhuah kan ni a, pawlchhuak kan ni lova pawl chhuah kan ni. Pawlchhuak an rawn tih hi an sawina lam term atang chuan a dik chiah a, mahse keimahni lamah chuan pawl chhuah kan ni a. Anni’n pawlchhuak an rawn tih hi chu a dik chiah a, a chhan chu, Krista Kohhran an ni lova, pawl an nih avangin keini hi pawl chhuak kan ni*” (We were called to be His Seraphim. Called not to be mere dissenters, but disengaged by the Spirit from the stained. They were right about us in their comments, categorising us who abandoned

2015, (Apart from the landslides in 39 places, combine graveyard of Ramhlun Vengthar and Ramhlun Venglai, and graveyard of Chaltlang North were hit by landslide). Available from <https://www.vanglaini.org/tualchhung/41931> (accessed on 2/3/2020)

⁶³ The construction of Lengpui Airport started in December 1995 and was completed in February 1998.

them; but we were separated from the unworthy through the Spirit. They were not a body of Christ, but a collection of men who formed an institution of faith. Thus, we were self-alienated from organised body.) *Nakinah chuan kan tui te, gas te, electric te, in hmun te min la cancel sak ang. Chu chu he chhinchhiahna kan lak chuan kan tuar lo thei. Nimahsela, Pathian kan hriatna leh pawisawi kan hlauhna avang chauhlin chu tawrh loh tur chu kan tuar dawn ta a ni. Chu chu kan tawrh hram hram chuan Pathian lawmzawng a ni. Tunah chuan anni an eng hmasa ang a, keini kan thim hmasa dawn a ni. Anni an thim ve hunah huan chatuan thimna a ni ang a, keini en vena pawh chatuan eng a ni dawn a ni. Kan in en chhawk dawn a ni, current te pawh kan in en chhawk alawm. Nakinah Pa hmel kan hmuh hunah chuan kan lawmna a chuai thei tawh lovang; min lo hmuak dawn a ni.”* (In the future, our electric connections, our water connections, our TV cable connections, cooking gas connections, and our landholdings would be cancelled; we can avoid all these things if we registered for *Aadhaar*. But we would be inflicted all of these sufferings on account of our obedience and submission to God, which satisfy our Lord. Now all those registered would enjoy and we would suffer; their time for suffering would be endless and our time to enjoy would be an eternity. Like ‘load shedding’ of electric current, our time to have light is different. Our afflictions would grant us never-ending joy when our Lord embraces us.)

Pu Zira of Ramhlun Sports Complex (Aizawl), gave his letter of leave to the church on 16 September 2015; he was headmaster of Government High School. He stood up and said he hailed from Vanbawng. He used to despise the small meeting of *Pawlchhuak* and their self-importance arrogant theology. He said that the Spirit led him to the side he scorned; Jesus’s comment on the temple to be destroyed, according to him, referred to the churches. He said, “*Pawl kan han chhuak kha silh leh fen duhtui duhna te thlengin a tla fai ta vek a*” (Soon after I became sectarian, all the desire to wear formal dresses were gone). He also said that the foundation of the sect was the covenant of the nation, the covenant of the Lord, and the covenant of the land arising out from the essence of ‘being lost tribe of Israel’ from which the tribe of Ephraim must be restored. Regarding the churches and the name of the sect, he commented, “*Kohhran te chu a ropui tehlul nen mahse kohhran an inti tawh lova*

'pawl'ah an inchan tlat a anmahni; keini'n 'pawl' kan chhuahtsan a 'Pathian Kohhran' kan din a; Pathianin ram thar kan luh hunah pawl hming leh a awmdan tur min la pe ang. Tunah chuan lei kohhran ten pawl hming an invuah a, hming hrang hrang an invuah a, chu an hming vuah chu Lalpa hian a pawmsak si lova, chuvangin Lalpa hovin Zoramthar – kum sang rorel-ah a hming chu kan hre dawn chauh a ni tih hi rilru-ah vawng ila. Pawl hming nei lova kan awm hi a thianghlim a, a pawimawh a ni" (The community of believers is revered and hallowed but dishonoured by its name. We left the temporal church and built the authentic church of God; the Lord would give us a divine name for our community. The worldly churches chose different names for the congregations which the Lord did not accept. Our name would be known and be assigned after we enter into *Zoramthar* in the 'thousand years reign' and our present condition of having no name is divinely important and it signifies holiness). On 26 September 2015, he said, they (with Lawmsanga) went to Ramlaitui and met Mr. Sangremmawia (Pu Nazareth-a), with whom they spent more than four (4) hours. He said that they were told about the coming darkness in 2017 and how the Lord marked his people (who avoid spiritual impurities by refraining themselves from the mark of the Beast) and how His people would be gathered into a specified location before the war between China and India take place. He also pointed out that Mr. Nazareth-a was met by four Chinese; he was told that the China government would encroach to Mizoram in the latter year of 2016. He also remarked that Mr. Nazareth-a was the only prophet of God in Mizoram who had a meeting with Peter, Paul, Melchizedek, and Nathaniel in his humble house. In continuation, he said, *"We were told about the upcoming construction design of the house of worship in the middle land which was very big. And the people who would inherit the new land would be around 800 families. Our land is shaking and the mountains turned more pleasant. People from UNO came and also, Israelites of 144000 came up to settle. We would enter Zoramthar after Chinese invasion and it should be followed by a thousand years' kingdom. We would be administered certain medicinal plants from Rih Dil and become ageless. Other nations would ask for it."* He took out the prophecy of Chhawna who foretold that he heard a people in the room and he could not see them; he claimed that the unseen people but heard were them. Adding his statement before, he also said, "Our

appearances and conduct were judged and felt lowly; they would not believe the Kingdom of God is meant only for us. In Mizo folktales, Liandova and his brother were thought to be having nothing but they were blessed by Chief Lersia with the best breed of Mithun. These brothers were warded off to clean the python's stomach where the stench could not be felt by them; this incident makes the orphan brothers rich. Our Lord, whom the Israelites discarded, is blessings for us. Now, we were eagerly waiting for the darkness which others feared."⁶⁴ He concluded that if he was saying all these in the church, others would commend to follow conformity of Synod.

Lawmsanga added a lengthy comment on their meeting with Sangremmawia. His narration of Sangremmawia's comments was summarised as follows; "*Lal Isua Kristaah chiah kan chawl ang a, he Ephraima thuthlung hian min tungding dawn a ni. He ramah hian Jakoba thlah te ka hung a, mahse Jakoba thlah te an nih chu an hai a, an pawm lova, Jentail te an intih tlat avangin chung chu ka do a ni. Khawchhak Lal Kura khi ralthuamin ka thuam ang a – China khi – chungho hmang chuan ka thian thianghlim dawn a ni. 2013 atanga 2030 inkarah hian harhna thlipui, pentekos ni-a thleng ang kha a lo thleng dawn tih ka tiam che; mahse chu harhna thlipui chu Jentail te tan a ni lova, hnam thluthlung – Ephraim Israel-a harh te tan chauh a ni ang. Aizawl Civil Hospital hnung lamah hian China ramin bomb lian tak an thlak ang a, chu chuan hri a keng ang a, thliin a beng darh ang a. Aizawl khawpuiah hian hmun him, thuthlung fate himna hmun tur pakhat chiah a awm a, Zemabawk lama Pu Saptawna In bulah chauh a ni ang. Lunglei lama hmun him chu Mat Lui kamah a ni ang. Hri len hun chhung tur chu kar khat vel chauh a ni ang. Chhinchhiahna la lo, him tur kan ramah hian in 800 vel kan tling tawk tawk ang. Ka thu la phawt lo chuan China sipaite hi an rawn che pawp pawp lovang. China Intelligence te hian an hmanraw min pek (phone – artui tiat vel, inhawng thei, antenna nei, leh battery thlak theih) hmangin zan dar 11 leh zing dar 3 inkarah min*

⁶⁴ Mizo transcription: "Kan landan te an han teh ang a, eng ual a ni si lova, hengho hnenah chuan Pathian ram a thleng dawn em maw ni le? an han ti ang a, Liandova te unau se khalh chhuak tur pawh tumahin an awih lo a nih kha, Lersia se chi tha an lo nei daih tawh tih mipuiin an hre si lo, keini pawh Lei leh Van Lal hian min lo thlang daih tawh tih an hre si lova; Liandova te unau rul pumpui suk rim hre peih lovin kal hla zel turin an ti a, chu chu an tan malsawmna a lo ni si a, hmama Israel ten an duh loh kha keinin a takin kan lo chang a, 'ni ropui a lo theng dawn ta, kan nghakhlel Immanuel' tih te a takin kan lo chang a ni."

rawn be thin a, Shanghai Intelligence headquarters atang hlirin minrawn be thin, Saptawng hlirin minrawn bia. Tar theih lohna te pawh Pathianin Rih Dil-ah khian min dahsak a, a lak chhuah dan erawh Pathianin min hrilh leh ang.” (We have to rely only on Jesus Christ and he would restore us to the covenant of Ephraim. The Lord told me that he situated the descendant of Jacob in Mizoram who believed that they were the Gentiles and act like the Gentiles and worship like the Gentiles; he hated it. The Lord would equip the Eastern King Cyrus –China – to cleanse them. There would be great revival between the years 2013 – 2030 only for the people of the covenant, the tribe of the Ephraim; the revival would not be savoured by the Gentiles. When darkness came, China would drop a big bomb behind Aizawl Civil Hospital, and it would create pandemic diseases spread by the wind. For the people of the covenant of Aizawl, only Mr. Saptawna’s area of Zemabawk would be safe, For people of Lunglei, the safe place would be the riverbank of Mat. And the pandemic would last for one week. Around 800 families would be saved from the Chinese invasion; they were the families who did not register to *Aadhaar*. None of the Chinese armies would kill the marked-people before they were commanded which I would do. I had correspondence with the Chinese Intelligence, only in English, from 11 PM – 3 AM using the gadget they gave me (oval-shaped like an egg, slide open, antenna attached, and rechargeable battery) which they relayed from Shanghai Intelligence Headquarters. The Lord also told me that he put the medicinal items for agelessness at *Rih Dil* – the lake of Rih and he would tell me again about its extraction.)

Lawmsanga continued that Mizo folktale of the love story Tumchhingi and Raldawna was very relevant to explain their situations. “*Raldawna hnamchawm tlangval, Tumchhingi Lal fanu; an inru a, an tlandun ta a. Tumchhingi’n samkhuih a thehngihl, a lam tura Raldawna a kal hmam Tumchhingi chu hmun himah a dah, thing kakah a hlangkai ta. Chumi hlan chuan Phungpuinu a lo kal ta a, Tumchhingi hnuaiah chuan a awm a, Tumchhingi hlimthla chu a hmu a. Tumchhingi chu Lal fanu a ni a, thi te, bengbeh te, ngun te a bun chhingchheng mai si a. Tah chuan Phungpuinu chuan Tumchhingi hmu si lovin ama hlim emaw a ti ta a. ‘Ka hlimin thi awrh chhing chheng’ a ti a, hlim takin a lam turh turh mai a ni. Chu chu wawiina*

Kelkang Hlimnaa lam zawng zawng hi thuthlung fate hlimah an lam a ni. Nakinah chuan Pungpuinu chuan Tumchhingi chu a hmu a, a dawlh ta daih mai a; tahchuan keini pawh hi denomination kohhran te hian rei tak min dawlh tawh a ni. Min dawlh a, min khungbet tlat a, se dai chhungah min khungbet tlat ta a ni. Phungpuinu chuan Tumchhingi chu a law chhuak leh ta a, rappuiah a thukru a, tahchuan Tumchhingi chuan Raldawna feh hlanin a ei rawng a lo bawl felsak diam thin a, Raldawna'n mak a ti a ni. Nakinah chuan a manchhuak ta a. Tumchhingi chuan Phungpuinu'n a tihdan zawng zawng a hrilh ta a. Tunah hian denomination te chuan min dawlhna ata chu min luak chhuak leh ta mek a nih hi. Tah chuan Raldawna chuan Phungpuinu leh Tumchhingi chu a insualtir ta a, fing takin a che a, Phungpuinu chu puan pan tak a sintir a, chem bil tak a kentir a; Tumchhingi thung chu puan chhah tak a sintir a, chem hriam tak a pe a. A insahtir ta a. Phungpuinu chu awlsam takin Tumchhingi chuan a sat hlum ta a. He lei kohhran hian min sat a, min sat na thei lova, Lal Saula'n Davida khawh hlum a tum a, mahse Lalpa chuan a insasengtir zel ang deuh kha a ni. Keini thuthlung faten kan sah hun a thlen ve meuh chuan, 2016/17 chhoa kan sah hun a thlen hunah chuan an thi fai vek dawn a ni.”

(Raldawna was common man and Tumchhingi was royal family; they loved each other and eloped. Tumchhingi forgot her precious comb and Raldawna returned to retrieve it. Before he left, he put her in a tree. An ogress came below Tumchhingi and saw the shadow of Tumchhingi. Being a daughter of a chief, Tumchhingi wore earrings, bracelets and necklaces, her shadow displayed the same. An ogress danced on the ground happily thinking that the shadow was hers. This is an example for us; those who dance in the revival were cherishing the shadow of the people of the covenant. Later an ogress saw Tumchhingi and instantly swallowed her. We were also swallowed by the denominations and repressed us for a very long period of time. Later, an ogress regurgitated Tumchhingi and hid her upon the hearth. Likewise, the denominational churches loosened their grip on us and we were regaining our place. Tumchhingi always prepared food for Raldawna during his work at the jhum; out of curiosity, Raldawna recaptured Tumchhingi and Tumchhingi told him how she became like that. Raldawna wisely let an ogress and Tumchhingi to have a fight in which he gave a thin clothes and a blunt weapon to an ogress while he gave a thick clothes and very sharp weapon to Tumchhingi. An ogress fought and she could not

harm Tumchhingi; Tumchhingi, thus, killed an ogress effortlessly. In the same way, like King Saul speared young David in trying to kill him and David easily escaped, we were hit and victimised yet unharmed. When the time comes for us in 2015 onwards, all of them would perish.)

Hlimpuia, who was the owner of the meeting house stood up. His elucidation of how Christmas became a celebrated festival of the Christians as follows: “If we read the Holy Bible Noah begot Ham, Ham’s son is Cush and Cush begot Nimrod. Nimrod’s wife was Semiramis and Nimrod died. Semiramis got impregnated after the death of Nimrod, bearing an illegitimate child. When the public accused her of bearing unlawful child, Semiramis claimed that she bore the child of Nimrod who incarnated into the Sun. Her child, Tammuz, was born on 25 December and it was celebrated till today” (*Bible kan chhiar chuan Nova fapa Hama, Hama fapa Kusa a awm leh a. Kusa chuan Nimroda a hring a. Nimroda chu a thi a, a nupui chu Semirami a ni a. Semirami chuan Nimroda thih hnu chuan fa a pai a, sawn a pai a. Chu chu miten kan Lalnu-in sawn a pai an ti a, nimahsela chu Semirami chuan sawn ka pai lo, ka pasal Nimroda kha ni-ah a chang a, khi Ni khian min rai a ni a ti a, wawiin ni a ‘Sun’ kan tih, Ni-a khi a puh ta a. Chumi atang chuan a fa pai chu a rawn hring ta a, chu chu Tamus-a a ni a. Chumi piancham dik taka chu December ni 25 hi a ni.*) He further elaborated on how Sunday was observed, “So, as Nimrod was deified to become the Sun, his people began to worship the Sun. This is the root of observing Sunday promoted by the Pope” (*Tichuan wawiin Sunday lo chhuahna tak mai hei Pope-in Sunday serh tura thu a rawn chhuahna bul tak chu, Nimroda chu Ni – Ni khi ka pasal thi ta kha a ni e tia a rawn sawi takah chuan khami ni kha a biaktir ta a, Ni Pathian betu te an rawn ni chho ta a, chu chu Sunday bul bera hi chu a ni.*) His elaborations of the covenant of the tribe or nation, began with being the lost tribe of Israel, situated by God in the North East of India, and, seek out by the Lord; Jesus’s mission is directed to the lost sheep of the tribe of Israel. “*A bik taka zawn chhuah kan nih nachhan chu Ephraim Hnam kan nih vang a ni. Jakoba’n a ban kawkalha mal a sawm khan Israel hnam zawng zawnga fatir nihna a pe tlat; rah chhuah tur a nih thu kan hmu a ni. Israel ten Isua an hnawl avangin Judate zam khuh turin Ephraima hi Lalpan a ruat a ni; Israel mite hnenah an nghah thin Isua*

kha hmana an duh loh kha a ni tih hrilh a, khawvel hmaa Isua chanchintha puang darh tur chu Ephraim-a hi a hi.” (Only because of our identity as the tribe of Ephraim, we were sought out by the Lord. Ephraim was blessed by Jacob in his crossed arm and rewarded to bear fruits, and blessed to become the firstborn among the twelve tribes of Israel. The tribes of Ephraim were destined to revive the Jews in the realisation of the Messiah, to let them accept Jesus Christ whom they had betrayed, and to accommodate all the Jews.) He presented the theology of sects in Mizoram. His arguments differentiated members of the sects from the bloodline of Adam claiming that there were two kinds of men, created in the Genesis – a man created in ‘words’ and a man created from ‘dirt’. For him, all the Gentiles were the descendant of Adam and all those who subscribed to the covenant of the tribe of Ephraim were germinated from the Holy Spirit: the Holy Spirit of Jesus Christ seek us like a lost sheep. He continued, “We were designed in ‘words of God’ by the Spirit in the seventh-day of the Lord; as ‘a thousand years means a single day for the Lord’, as the Bible wrote.” He also condemned the misinterpretation of the Biblical verses leading to misguidance for the entire Mizo into the fold of being Gentiles and the ‘water and spiritual born again’ must direct to salvation through the covenant. He urged to forsake the mark of the Beast (of the world) and not to mingle with the others, only to bear the spiritual seal. He said that the denominations of Mizoram were not rooted in Jesus, only rooted in the covenant of Gentiles; intermarried with other faiths like Islam, Hinduism, Buddhism through the WCC, and WRC which was detestable and sinful. He said, “*Kristian, Lal Isua, Pathian fa ringtu inti ten milem be sakhua hmeltha kan ti; anni’n minrawn rim ngai lo. Kristian, Pathian ringtu inti te chiah zel hian hmeltha kan zu ti a, kan rim tluk tluk mai a nih hi mawle. Ezekiel 16-ah khan a Chiang kelkawl khawp a nia. Missionary kan tir kan intia ramthimah kan intir a, ramthima kan intirhluk rah chu vawiin ni-ah hian anmahni itna, anmahni nena pumkhata awm chakna a lo piang a, Kristianna hian an zinga tel ve a chak avangin anrawn sawm miah loh chungin, Mizoram Kohhran Hruaitute meuh pawhin 1994 April thlaah Lunglei-ah Pu Buanga Hall-ah khan ‘sakhaw intluklannaa luh kha an rel tlu mup mai a ni. An zinga zuk tel ve kha an chak a, sakhua leh sakhua inneih pawlhna a lo thleng chiah a ni. Chu chu a ni Lal Isuan Samari khuaah lut suh u, Mathaia 10:5-6, a tih chu; inneih pawlhnaah lut suh u, a ti a ni.”* (It was the

Christians, the believer of Jesus the Son of God, it is us who attracted to the idol worshippers, they never approached us. It is us, who claimed to believe in God, were fascinated by them, and invested in their concerns. All these things were written in Ezekiel Chapter 16. We aspired to preach the Gospel and sent out missionaries to them, which led us succumbed to their world, to be united in a single platform of understanding. Our Christianity desired so deep to join hands with them, so much so that Church Leaders of Mizoram resolved to recognise the equality of all religion in April 1994 at Pu Buanga Hall, Lunglei. The mutual recognition culminated into intermarriage of faith; arriving out of worldly desires. This is what Jesus said in Mathew 10:5-6; ‘These twelve Jesus sent out with the following instructions: Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel.’ Jesus warned us not to have intermarriage of faith.) For him, the recognition of other faith to be able to grant salvation and entry into Heaven is a gravely sinful act in which a true Christian must refrain; one must aware of the situation, ‘Heaven without Hell’ is not the teaching of Jesus, but it was the core of ‘equality of religions’. The reality leads them to ‘inevitably Hell’, he continued, one has to board the ‘ark of the covenant’ to save oneself from the flood of the theology of Gentiles – from the gushing in of the army of China – “*China ral lo lian tur hi kan tan chuan Tuilet a ni*” (For us, the flood is the invasion of China). One has to be born again on ‘the covenant of Israel’ not on the terms of ‘new covenant of spirit’; Jesus saved us through grace and grace must lead us into the covenant where the lost tribe of Israel was perfected by the Lord to inherit a kingdom of a thousand years – that is the covenant of the tribe of Ephraim (*Piantharna ni lovin thuthlunga pian nawn hi a ngai a ni, Israel te famkimna turah hian*). He claimed it is a secret passage to get into the redemption of the body to enter into the kingdom of a thousand years to be followed again by the Eternal Heaven on the Earth; to become directly delivered into eternal place without facing the tragedy of death (*‘thi miah lova taksa bantlang ram a ni*’), for that one must suffer and detached from the world – from any connections of secular and administrative, UID, Ration Card, LSC (Land Settlement Certificate), etc. He also shared his pretensions that the Chinese army would appear after June 2016 in which the devastations would be maximum and those who remained in the

theology of Gentiles, who did not forsake the churches and markings of the Beast, would be removed from this Earth.

5.4.2 . PAWLCHHUAK (The cohort of NAZARETH)

Nazareth-a (original name - Sangremmawia), 73 years old, was interviewed on 14 September 2016 at Ramlaitui. His former church was UPC. Many *Pawlchhuak* migrated to Ramlaitui near his home. At the time of interview, 5 (five) families were surrounding him who came from Aizawl and Lawngtlai. From Pangzawl (Khuanghlum) he migrated to Ramlaitui. Above his door, written were these lines: ‘Welcome to Sisan, Israel Mesia, Kan Lawm a che’. On his outside walls, there were writings, illegible but he claimed it was Hebrew and Chinese having the same meaning. According to him, it read as follows: “*David a bulpui, i chaknain mi thuan si a. 2017-a ram min pek chuan i hnenah chatuanin kan awm ang a. Kumkhua atan*”⁶⁵. His daily needs were the volitional gifts of others - the community, his coteries, and itinerant visitors.

He said, “I was enlisted to the Dogra Battalion⁶⁶ (Assam Regiment), my master was James Singh Sarma who was an elder of UPC, to be ordained to a pastor after he retired. While I was there, in my dream a voice spoke to me saying ‘You are Sangremmawia, your name would be changed. You are destined to protect and to lead my people – the Israel family, the lost tribe of Ephraim, son of Joseph. You must quit the army’.⁶⁷ I requested that, but the authorities did not just agree. God made his way, I fell terribly sick, I request the doctor to commend my condition for medically unfit for further service. It was 1973. I returned home. I decided to get married in 1974, but she died of pneumonia. I married to other women for a few months, her father cast me out because of the 15 MNF volunteers we hid at our house. I did not remarry. Afterward, the Lord used me to interpret dreams, to help to

⁶⁵ It translates as ‘The root of David, You gave me your strength. If you give me the Land in 2017, we shall be with you, for eternity’.

⁶⁶ For more details about Dogra Regiment, visit <https://www.globalsecurity.org/military/world/india/rgt-dogra.htm>

⁶⁷ “*Sangremmawia i ni a, i hming pawh la thlak danglam ni turin, ka mi Israel chungte vengtu ni turin ruat i nih avangin, ka mi Israel hnam zinga berambo, Josepha thlah Ephraim hnam, enkawltu tur leh chawm tura ruat i ni. Thil lo la thleng tur te ka hrilh ang che a, sipai nihna ata hi bang rawh, Ka mi te enkawltura ka lo thlan che avangin i bang tur a ni.*”

find lost items, to help spiritually weak and others like Daniel and Joseph in the Bible. He also trained and examined me through diseases and pains like Malaria P.f., stomach pain, and other things of life like occupation in which I had never reaped like others. In 1994, he reminded me to look after his sheep, not the far-off Jews, here in Mizoram, the son of Joseph, the tribe of Ephraim; not trying to be dealing with personal sustenance. I confessed to Him and agreed to his agenda.”

He continued, “Ephraim Israel, they fought for identification and independence in the name of CIPC, they tried to draw the attention of UN, played a political game on the table of UNO, they used the law of India, and Indian represent Mrs. Patil proclaimed in the parliament that she never accepted Mizo as Indian and never treated as Indian, barely sufficed them with economic needs. They were the true tribe of Joseph, the lost sheep which Jesus was sent for, it had been witnessed and sealed; India loses in the verdict of identity debate. And Modi also stated that Lushais of North-East India were not Indian, we never accepted them as Indian either. They believed they were Indian; the office of PM declared that they would be freed from India (*“Modi-a pawhin a sawi leh a, India hmarchhaka Lushai an ti mai te hi, India mi an ni ngai lo, engtiklai mahin India mi tiin kan ko ngai lova, anmahni hian India mi angin an inngai a. Hei hi an nihna dik tak, kei Modi-a India Prime Minister hian ka hriatpui a ni, he ram atang hian an chhuak ngei ang tih ka hriatpuiin ka nemnghet a ni a ti ta a. A sawi lai hi dar 8 leh minute 41 chiah a ni, ka bula mite pawh a thusawi ka hrilhfiyah a”*). We want to be Indian to be fed by them. We were independent under our chiefs, we fulfilled the Bible by losing our identity of being Ephraim (*“Ephraim-a chuan milem bia a zawm ang a, a chakna zawng zawng a eiraltir ang a, a hre si lova, tih kha kan tidik ta chiah mai a”*) Indian leaders knew our identity, they welcomed us like a bride as we were not self-sufficient and rely on them through politics (*“India hruaitute hi chuan India mi kan ni lo tih chu an Chiang bang a, hnathawk peih lo, politics-a anmahni hnuaia kunho hi India-in mo thar angin min lo lawmlut mai a ni”*). Laldenga tried, he opposed them using violence, but resorted to the bride of statehood. We were like a bride who leaves her parents, but our land was claimed by the Lord. The Lord would deliver us from India; as the 70 years captivity of Israel under Nebuchadnezzar of Babylon, we were under India for

almost 70 years. The coming year is the jubilee; our freedom is near. The Lord made us represent him while the weeds (the church and others) among the wheat (the sect) also prepared themselves to deny the rights of the chosen people of God.”

He also said, “I used to live with my brothers; the Lord took me out here. My brother, who was a member of the Village Council help me so that I could receive a government scheme and I built this house. I called it ‘Susan Tlang’ (Mount Susan) which meant ‘healing’.”

He claimed, “Few foreigners from China, Japan, Pakistan, England, and Germany visited me last year and reassured that our land would be delivered from this captivity and it is not far.⁶⁸ The Lord helped me to understand their languages. They said, “*In ram hi ram danglam tak, Josepha thlah Israel hnam in ni a, India atang hian in chhuak dawn a, in chhuahna turah hian Pathianin he ram hi enkawltu ni turin hriak a lo thih tawh che tih kan lo hria a; Ephraim pumpui hnam aiawhin i lo ding a ni tih thlarau atangin kan dawng a, tichuan kan rawn ngaihven che a. Satellite lamah kan lo hmu a, I hming te, i thla te, i awmna hmun te a chuang vek a, kan lo hmu a, i tawng te pawh hi kan lo hria a, kan rawn zawng chhuak che a ni, an ti a*” (Your land is extraordinary, you were Israel, the descendant of Joseph. You are going to be freed from India. We were inspired by God that you were anointed to lead them, the entire tribe of Ephraim and we come to meet you. We saw your name, photo, address, and hear your voice through the satellite; and we seek you out). Regarding the China intelligence visiting me, it was true, I had occasional correspondence but I did not know all of them except those who came to meet me. Many came to see the gadgets that they gave me, I am very careful to protect them.”

“In 2004, I was anointed by God to lead the Israelites – the tribe of Ephraim, at night, and I was filled with joy. Others called me ‘Zawlnei’ (Prophet), the reason might be my predictions which were fulfilled by God. I foresaw the split of UPC and let it known,” said Sangremmawia.

⁶⁸ “*In ram hi a chhuak dawn a, in saltanna ata hi a chhuak ngei dawn e. A hla lo. Pathian mi hman i ni si a, Pathianin a dah pawimawh si che a, tiin lawmthu sawi ni pah bawk siin an lo kal zeuh zeuh*”.

“After we got independence from India, our land would be completely different. The knowledge of the old government would be obsolete and redundant. Shadrach, Meshach, and Abednego learned all the wisdom of Belshazzar, but it was useless for the Israelites. The Lord did not choose the wise and the wealthy; he lifted the lowest men – like David, Solomon, and Saul; ‘Saul also finished his graduation, but it was useless for the spiritual realm’ (*“Saula pawh hi BA chu a zir zo ve chiah a, mahse a BA nihna kha a hman theih tlat loh, thlarau lam thilah chuan”*). In 2014, God sent Moses to deal with our land, he also changed my name at that time. On 6 June 1991, 9:14 a.m., he sent Gabriel to me. I was working in the forest, I was climbing to a tree to cut down its branches. ‘Nazareth’ he called out, ‘Get down, the Lord of Israel, the Lord of the Lost Tribe sent me, the Gabriel, the messenger whom they have often seen in the UFO (Unidentified Flying Object). You should also be lifted to Heaven alive. Your name Sangremmawia, be changed to *Thilthachhuaka* (Giver of goodness) Nazareth-a. You should bear the name Nazareth. Jacob and Israel are not different, one person with two names it was. The Lord will visit you again. You would be having a convention in your house for the New Jerusalem The time is near.’ He tasked me to go to Kanghmun and Sekhum; assigning me to lead the new Israel as an undefiled person.⁶⁹” He added.

His vision, according to him, “They came visiting me in 2014. On the night of 23 December, I was lying on my bed, a voice spoke to me to look into the opening in

⁶⁹ The transcript goes as follows: “*Sawlaiah sawn huan ka nei a, Thangkhama Hmun Tlang kan ti a. Thingkungah ka lawn a ni; ka lawna chu Thingsia a ni. A kak hlek a, tahchuan ka inzep a, tuk thlak ka tum a. ‘Nazareth’ minrawn ti ta a, a lo kal a. Ka’n hawi a. ‘Lo chhuk rawh. Tunah hian i hmenah Lalpa, Israel te Pathian, Hnam Bo te Pathian chuan i hnena kal turin min tir a. Kei, Gabriel-a dik tak kha, lei leh vana an VOA-a an hmuh thin, thlengthlawktheia kal thin veivak vel thin kha keimah ka ni. Tichuan Vanah pawh a hringhrana hruai chhoh i la nih tur thu hi tun apangin ka hrilh a che. Sangremmawia i hming hmasa chu a ni, tunah chuan Thilthachhuaka an ti ang che, Nazareth-a tih i ni tawh ang. Nazareth-a hming i pu ang a. Jacoba leh Israela tih cbu a dang chuang lo, mihring pakhtatah hming pahnih a awm mai a ni. Chu chu Pathianin a rawn hrilh leh ang che a, i inchhuangah ngei khan Jerusalem Thar tur Khawmpui in nei ang a, tahchuan an lokal hunah chhum-ah an lokal ang tih ka hriattir a che, a hun a thleng dawn ta’, a ti leh mai a. Tuna tang hian Kanghmunah i tihtur, Sekhumah i tihtur, a ti a, hna min tuk nghal thuai a. UPC-a ka awm lai a ni a, tahchuan, ‘Vawiin niah hian i hming chu thlak a ni ta. Sangremmawia i ni tawh lova, Thilthachhuaka tih i lo ni ta a, Lalpa-Israel te lungpuia chuan, Israelte, Berambo te hruaichhuah nih chuan enkawltu ni turin, a kutfai avangin, hmeichhe lakah te a inti bawlhhlawh hek lova, ka lo ruatlawk tawh si a, chumi hnathawk tur chuan ka lo kal ang. Chutih hunah chuan a in ngeiah, Jerusalem thar tur khawmpui a hming nen siamfel vek a ni ang a, an lokal tur thu hi lo hrilhlawk baw rawh, min ti a, ka hrilhlawk che a nih chu a ti a.”*

the sky. Then, a thick cloud rolled over and rest on my house. I opened the door and the cloud vanished; as soon as the cloud was gone, they entered. Gabriel, Michael, Paul, Nazarii, Eleazer, and Peter sit in my house, and the Messiah leads the discussion. After a proper introduction was made, he said, ‘2018 and 2019 would be the time to cleanse your land and by 2017 your land would be delivered. I, the root of David, announced’. They were all dressed in white clothes and we did have a convention.⁷⁰ We had so many agendas, and all should not be revealed and there was also something which should be declared as needed. They taught me scientific and engineering skills for three years without any written forms.”

His messages in connection to the future, “We were the real Bible, the living Bible of God. The prophets were the bible of God and the trumpet of God, they wrote down as inspired so that others could reach to God. From next year, we could not use the written Holy Bible, we, the prophets, and Saikhuma, Chhawna, and Chawngkhupa, the madmen as a society called would be used again. We would cut off the prophecy of Chhawna, the portion of political prophecy. We would make the new gospel of Luke and Mark, the bible of Ephraim, and the old Bible (of the Jews) would be ended. The old government and its department would be removed and all things were to be created new. The name of the Land would be changed to ‘Joseph, New Eden, Zion’ and the place of worship would be ‘Joseph, New Eden, Hulhliap⁷¹’, Sabbath would be observed in the middle of the week, Jews and Lost Sheep would be given a different word of god. Jews, Gentiles, and the Lost Sheep would be given different ways of salvation: repentance and baptism in the name of Messiah for the Jews, grace for the Gentiles, and body-mind-spiritual redemption for the Lost

⁷⁰ The transcript goes as follows: “2014, *nikum kumleh mai khan, an lo kal ta a ni. December ni 23 zanah hetah hian ka mu a, tah chuan thu ringawt khan ‘Tho la Nazareth, van te khi a inhawng asin’ a ti ta a. Van kha a inhawng phat a, chhum kha 24 –hemi ka in dung chen ang hi – arawn zing ta a, chhah takin, tahchuan helaiah hian a inngat ta a ni. Tah chuan kawngka hi ka hawng ta a, ka han hawng ta kha chhum kha a bo ta a ni. Chhum a bo veleh khan an lo lut ta a nih chu. Tah hian kei ka thu a, tah hian Paul-a, tah hian Gabriela, tah hian Mikaela, tah hian Nazaria, tah hian Eleazara, tah khan Petera a thu a. Amah Mesia kha a chair ta a ni. Tah chuan introduction te in pek fel hnu khan, ‘2018-19 hi in ram thenfel kum a ni ang a, 2017-ah in ram a chhuak ang, ka la chhuak dawn a ni. Kei, Israel, Davida bulpui hian heng thu hi ka sawi a ni’ a ti ta a nih chu. Tah chuan Paul-a chuan Reubena nu leh a nu hi unau in chhangbung chiah ka nu hi a piang hmasaa ka nu kum hnihna hi Reubena nu hian arawn tawm chiah a, ka nu kum hnihmaah a kum tawp lamah Reubena nu hi a lo piang ve a, a ti ta, ka mal hi min bensak thak thak a. Puan var vek an inthuum a, kawr var vek an ha a. tah chuan khawmpui ro chu kan rel ta a nih chu.”*

⁷¹ Hulhliap – portico, porch.

sheep.⁷² All these transformations would be preceded by war. I would pronounce how things would be and invoked God on behalf of the Lost Sheep. The body of a man would not be changed, not aged, like those who received water from Shalom; and there was a potion of youth (*tar theih lohna hlo, a sendang*) which was shown to me all of its necessary concoction which should be injected once per year per person, the entire DNA would be re-sequenced. All the predictions in the Bible would be fulfilled as the elderly were receiving their youthful strength and their life would not be shortened anymore. India would be subdued within a week and the land would be rearranged next year, all the scientists of the world would gather and plan for the establishment of cities, roads, fisheries, and agriculture. Many people would come as labourer, as we were becoming the top nation (*Juda chu mei, Josefa chu mei-alh a tih kha kan hmang dik tawk chiah dawn a ni*). After we finished all the land, by 2057, the third world war, the Armageddon, would happen; it could not happen before the land was finished, he blocked it. Then, we would be lifted to the air to fulfilled the word of Paul, I do not know whether they were in the body or spirit. Then, those 144000 people of Jews would come up to us and we would accommodate them; we would build their houses and giving their house number. On their arrival, we would prepare a feast for them and litany would be read out loud. We would make a banner for them in which ‘Welcome to Israel Josefa Tlangah Judaho te Kan Lo Lawm A Che U’ (We welcome you in the mount of Israel Joseph) would be displayed. Jews and Joseph would be united to fulfil the word ‘you will be one in my hand’. Gospel Campaign, spiritual crusade, revival, social evils, and other rehabilitating measures would not be heard anymore; everyone knew God and become ‘the heaven’. US (United States of America) would become a watching dog for us. We would be the greatest and the supreme nation in the world. If the US disobeyed her command, we would let the sea to swallow.”

⁷² Transcription as follows: “*Sim ula, in sual te ngaihdam nan Mesia hmingin Baptisma chang rawh u, Tui-ah leh Thlarauvah ti-a Nikawdema hnena a sawia kha a rawn famkim theih nan*” tih kha Judaho tan a ni a. *Gentail intiho chu “Mesia Judate rinna ang in tawm takzet a nih chuan Pathian Khawngaihna-in a chhandam ang che u” a ti chauh a ni. Tichuan Hnam Bo hnenah chuan taksa-rilru-thlarau pakhat kha thi thei hian thih theih lohna a sin tur a ni, tawih thei hian tawih theih lohna a sin tur a ni, thihna tur (poison) chu sual a ni, sual chu dan thu hi a ni e tih a kha tunah hian kan tan chuan he hun thar ami tur hi chu tawhah theih lohnaa kaihtawh a ni ang tih a kha, Ephraim hnam pumpui hemi mimal pakhat thi ni mai lo khan a hnam kha Pathian thu-ah Pathian hun ruatah thi kan nih miau avangin.”*

In continuation, he said, “The period of grace of God would be over and the dictatorship would intimidate anyone from evil doings. If anyone did corruption, I would command his lynching order with my seal; this would warn and prevent social disorder, not like the present judicial proceedings.⁷³ As one needs to turn over the topsoil to cultivate in the field, our land would also be turned upside down by the Lord. The land would be vast, it would include all the lands occupied by Mizo bloodline, but the people would be few, a little bit more than the family of Noah, around two trips of a truck (heavy motor vehicle); they were the saints – the chosen people of God after the rapture. The Lord said that he saw the spirits of the unmarked believers. All the unfit believers would be cleansed using China; they would come and I would guide them. Those who registered into *Aadhaar* (having UID) would be killed, as it was the mark of the Beast. Those who build a boat (a house at *Zoar*), and abstain from registration would be spared. They were given an order, through me, to construct a boat; some believed and some did not (they swayed from here and there, not having a fixed mindset). As the weeds were meant to be burnt, all the denominations – Presbyterian, Baptist, even UPC – those who have UID were to be removed from this Earth. Cities and towns, of the population more than 1800 would be cleansed using bombs, and the rest we would use the Bible verse of Ezekiel Chapter 9 using the force of China Army.⁷⁴ It was written in Talmud, Israel Bible

⁷³ Transcription: “*Khawngaihna term a zo dawn ta a ni, ram rorelna pawh kha dictator a nih tawh dawn avangin mi pawh an sual ngam tawh lo. Mi kha rorelna lo keng ta ila, misual kha, tilui kha lo awm ta se, rukruk hmang emaw help ruk hmang emaw ram tana pawisawi kha lo awm se, ‘kha kha han la rawh u, kha khan ram pawh a sawi a, mi tam tak thu ro a chhiah mai dawn e, hei hi waviin ni-ah khaihllum ni rawh se’ kan ti ang a, keima’n ka ziak ang a zungbun nen ka lo nem ang a, mipui hmuhah an khaihllum ang a, wawi tam an ti hman lovang. Dictator lo hi chuan kan ram hi a siamtha thei tawh lo. Dan a khauh si lova, tuin emaw thil a tisual a, an man a, Rs 50/-, Rs 100/- an pe a, an chhuak leh nawl nawl a, sual tipung ang aw tihna a ni mai. Kha hun a lo thlen chuan a awm tawh lovang, pahnih vel kan khaihllum chuan mi an dawih ang a, miin thil an tisual tawh dawn lo a ni.”*

⁷⁴ Ezekiel 9 Amplified Bible: *Then [in my vision] I heard Him cry out with a thunderous voice, saying, “Approach now, executioners of the city, each with his weapon of destruction in his hand.”² Behold, six men [angelic beings] came from the direction of the Upper Gate, which faces north, each with his battle-axe in his hand; and among them was a certain man clothed in linen, with a scribe’s writing case at his side. They entered and stood beside the bronze altar.³ Then the [Shekinah] glory and brilliance of the God of Israel (the cloud) went up from the cherubim on which it had rested, to [stand above] the threshold of the [Lord’s] temple. And the Lord called to the man clothed with linen, who had the scribe’s writing case at his side.⁴ The Lord said to him, “Go through the midst of the city, throughout all of Jerusalem, and put a mark on the foreheads of the men who sigh [in distress] and grieve over all the repulsive acts which are being committed in it.”⁵ But to the others I heard Him say, “Follow him [the man with the scribe’s writing case] throughout the city and strike; do not let your eyes have pity and do not spare [anyone].⁶ Utterly*

that those who do not defile themselves from the world, those without any marks or signs would be safe. Those UID bearers would be burnt. UID is not simply a marker of an Indian citizen, but also a marker for India to the Pope who is the Beast as stated by Daniel.”

His warnings and instructions, “They accepted that Islam, Hinduism, and Christianity were the same, they put Jesus to the rank of Mohammad. They made the sayings of Pope I came true who said that Protestant would return to me. They accepted the equality of all religions. Churches of Mizoram and its ministers were deceived through various bait, they were getting into it.⁷⁵ The Lord told me, ‘You should declare my words, those who obey you will be saved and others even if not heard would be denied’ (*Ka thu pek che hi i puang ta a, chumi zawma ring chin chauh chu a huam ang a, ti lo ho kha chu hnawl an ni ang, hre lo pawh ni se.*) Like God is with Noah, he is with me. Many were warned to build a boat (*Lawng tuk chin chauh a huam ang, tuk ve duh lo chu that rawh a ti tawp mai a ni*), many scorned the message, I checked who run from the doom – who built a boat (*chhuak rawh se tih thupek an lo dawng ta a*) and marked them and blessed them. The safe place for building a boat (*Lawng chu in a lo ni ta a: to make a home or to migrate*) was called ‘Zoar⁷⁶’- the place of Zoar was located in the villages of Thingdawl, Lungleng, Saiha, Kepran, Champhai, Buang, Rulchawm, Khualen, Ramlaitui, Zemabawk (in the bank of Muthi river) and Mausen. I have warned others to do the same, but they

slay old men, young men, maidens, little children, and women; but do not touch or go near anyone on whom is the mark. Begin at My sanctuary.” So they began with the old men who were in front of the temple [who did not have the Lord’s mark on their foreheads].⁷ And He said to the executioners, “Defile the temple and fill its courtyards with the dead. Go out!” So they went out and struck down the people in the city.⁸ As they were executing them and I alone was left, I fell face downward and cried out, “Alas, Lord God! Will You destroy all that is left of Israel [the whole remnant] by pouring out Your wrath and indignation on Jerusalem?”⁹ Then He said to me, “The wickedness (guilt) of the house of Israel and Judah is extremely great; the land is full of blood and the city is full of perversion and injustice; for they say, ‘The Lord has abandoned the land; the Lord does not see [what we are doing].’¹⁰ But as for Me, My eye will have no pity, nor will I spare, but I will bring their [wicked] conduct upon their [own] heads.”¹¹ Then behold, the man clothed in linen, who had the scribe’s writing case at his side, reported, “I have done just as You have commanded me.”

⁷⁵ Summarised from the following transcription: “Zoram kohhran chu mantang ei zo zelin, tunah hian nuam tiin, ram kal work development engkim mai kha chu chu kan ti ang chu chu kan ti ang an pek miah loh tur pawh kha, mit leh kut thla an lak theihna tur a nih a, 666 chhinchhiahna tih kha an lo neih theihna turin dawit at an ni ta a, Pastor ho chuan chawimawina sa alawm ti khawpin an kil luai luai mai a ni.”

⁷⁶ Zoar was a place where Lot and his daughters flee before Sodom was burnt. (Genesis 19)

did not comply. Six families came to me; they came from Aizawl Zuangtui and Lawngtlai. All these Zoar - flocked locations were meant to make the tribulation easier. Others who proclaimed about China were messengers, the final decision rest on me.”

He was claiming, “Recently Modi declared that after China finished its monkey festivals, we would face a war in which we would not surrender. His message was known by many people. Modi relocated his fighter aircraft to Arunachal, so did China. India and the US together had war exercise, China and Russia did the same. They showed all these informations on the internet and Facebook, and others read out for me. As Japan also needed a plot of land to build a factory around Bangalore, she joined the battle in secret. Then, our brother, the Jew would join, it’s inevitable for them; they helped to free the captivity of his brother using Pakistan airbase. It was the divine programme. The prophecy of Chawngkhupa is beginning to be accomplished; “The red-faced monkey filled our land and they snatched away my food”. The Lord told me to blessed China (*khawchhak mikawlhsen* – the fierce men of the east) to become the super nation as he is going to utilise them to pave the way for us. We would work out as dictated in Ezekiel Chapter 9: being *Pawlchhuak* would not save anyone, they must build a boat, running from the city and resettle to other rural ‘Zoar’ places, to live there having faith in God.”

He commented. “I have no trouble when people derided my theological inclination. I forgive them, it did not affect my feelings. I truly am *Pawlchhuak*. We never had worship service, when needed to give them advice, I gathered them. We concluded our prayers, addressing him like ‘in the name of the God of the Lost Sheep of Israel’. If I needed to deliver a message to the other places, I would call them using a telephone.”

5.4.3. PAWLCHHUAK (at THENZAWL)

Lalthantluanga (*Tluang-Lubuka*) and his wife Zonunmawii were living in Thenzawl since 2013. Lalthantluanga was born in 1943; he was a son of Lalthanzauva, one of the first settlers of Thenzawl. They were engaged at Lawngtlai

in 2011, witnessed by Vanhnuna priest of *Pawlchhuak*, and were married in May 2012 at Thenzawl. They started to settle in their home since after *Pawlchhuak* centenary (1913-2013) was celebrated by them. He said, “Tlira was the first *Pawlchhuak*, it was 1913; and Khuangtuaha, the grandfather of Zion-a followed him in 1935.” The couple was interviewed on 15 September 2016 at their residence which was a secluded place on the southern side of the town.

He was having an interest in religion since his childhood. By 1957, he was renewed by the Holy Spirit using the revival of ‘*Hlimna*’ at that time. He joined High School at Aizawl in 1959. In 1964, he went to East Pakistan (now Bangladesh) with Sapzova, Zahlira, and Lunghnema to procure arms for the MNF. Before them, there was another batch that was trained by the East Pakistan government and brought back the arms as much as they could. In 1966, he enlisted to MNF volunteer. Even if he involved in the movement, he always immersed in the spiritual trances, if needed he would preach.⁷⁷ In 1968, on their way for China, they stayed to Churachandpur because of the flood of Chindwin river; he was arrested and jailed for 5 (five) months at Imphal Jail. He still remembered one IGP who tortured him so much that he lost his sense of hearing on his left side. He was freed and rejoined his friends, he travelled to many places concerning MNF business. He also met Zathangvunga at Churachandpur; Zathangvunga was feasting with mutton upon his ‘*Thangchhuah*’ at that time; they had spiritual sharing at that time which makes Lalthantluanga mad in spirit⁷⁸, it was 1972. He was inebriated in spirit so much that his life was blurred⁷⁹, the Spirit was with him in revealing the meanings of the biblical verse especially the book of Revelations about the government and administration of Mizoram. He was shown in vision that all the struggles, the fights and the attacking of the MNF is

⁷⁷ Transcribed from: “*A chang chuan biak tlak loh ten ka awm thin, biak inah te mi thusawi lai pawhin ka sawi a hun ve tawh tia han luahlan mai thin ka ni. Chutianga tal bawraw deuh mai chu ka ni a.*”

⁷⁸ Transcribed from: “*Ka a ta tlat a ni, chuta tang chuan. Zathangvunga ten an tih harh zawh loh khawp ka ni a. Ka a, chutah chuan ka tawng chhuah hmasak ber chu ‘roreltu ka ni’ tih hi a ni tawp mai.*”

⁷⁹ Summarised from the transcript of:- “*Chu lai chuan mihring ka nih leh thlarau ka nih hi ka hre thei lo; Mihring ka ni ka tih dawn chuan mihring chu thi tur a ni si a, thlarau ka tih dawn chuan thlarau chu hmuh theih loh a ni baw si a. Eng hi nge maw ka nih aw ka ti a. Thlarau taksa-in i awm a ni tih kha min hrilh ta a, Tirhkoh Paul-a ten ‘sinthuah ram’ an tih, thlen an chak em em ram kha a lo ni a.*”

dramatisation of the coming time (“*Hun lo la awm tur atana hlimthla rawngbawlna chauh a ni tih kha ka dawng a*”) and he thought that the vision he saw would happen in his lifetime. He thought that China is the champion of the latter times, and gave more importance to real ownership of God than being lay Christian (“*Kristian ni lova Pathian neitu nih hi kan dinhmun tur leh kan position lakna tur a ni; hemi chhungril ami bak hi biak tur kan nei dawn lo. Hun lo la tlan leh turah hian Pathian hi au au mah ila hmuh theih loh hun alo thleng ang*”), and complete devotion to God in which the Spirit surely dwell. In addition, he assured his conviction by picking a story from Mizo; ‘China is the *Sanghalhriama Pa* who was heard from a distance, he was unseen but heard’.⁸⁰ “As Israelites were delivered from their captivity by King Cyrus; we would be helped by the government of China, to set us free” he continued. He also added, “*Kristian pawh ni lo Pathian neitu, Pathian ringtu pawh ni tawh lo Pathianina mi rin nih a ngai ta a, chulai tak chu tunah hian hun thawveng hun thawl tha kan neih lai hian in siam a ngai. Pathian kan va rinna mai ni lovin amah Pathian ina min rawn rin ngam ve zawkna turin Pathian neitu tak tak Pathian duhdana awm; kan fate pawh kan rin zawng tak chu in chhung chahbi kan kawltir ngam thin ang hian Ama mi rin ni turin kan inpuahchah a ngai*” (Not only ‘being Christian’ but also ‘who have God’; not ‘to rely on God’ but whom ‘God confide on it’. The present period is an opportune moment for us. Not just believe in Him, but to evolve into a responsible Christian whom God could confidently give the keys of his house, we have to prepare for that).

He also said that Hebrew was the language of God in the first world and in the second world English is becoming dominant even to the corner of Mizoram. He claimed that Mizo language would be the lingua franca of the World in the ‘New World’, the nations of the world would learn it. So he said, “*Mizo tawng pawh hi kan uluk ta lo em em mai a, hemi ah pawh hian Pathian thikthuchhiatna a thleng thei a ni. A tisawprawp maithei a ni kan tawng pawh hi; a thinur tak tak chuan*” (We were

⁸⁰ “*Kan Mizo thawnthu-a ‘Kha ta thing tu ri boh boh kha tu ni maw? Keimah Sanghalhriama Pa. Nau-a thei thuhruk eizotu. A hmin nge a hel? A hmin pawh a hel pawh,’ titu chu a hmel kan hmuh theih si loh, a thing tuk ri chu hriattheih ni si, a hmin pawh a hel pawh ei thei, khami kan thawnthu tak maia kha China hi a ni*” (Who is there, cutting trees in the forest? I am Sanghalhriama’s father – who devoured all the hidden fruits. Ripe or green? All of it. This person, in the Mizo story, who was heard not seen but who can eat everything is China).

not careful about the usage of Mizo language and I am afraid that we might insult the God. He would make useless if he really is aggravated).

For him, the ‘good news of the kingdom’ is not only about the sound of the gospel but also the fertility of the soil in which every nation would realised that Mizoram had been the Land of the God and came to seek its fruitfulness. No one would need to teach others about God, they would understand what actually ‘the New Kingdom’ is. He said, “*Van hi min pe ve lo, Lei hi min pe tih hi ka thupui a ni. Pa Thlarau ka va zawmna mai lo hi chu Lalthantluanga hian a hranpain thlarau ka va neih ka hre lo*” (My standpoint is that God rewarded us on this Earth, not on the Heaven. It was only through my spiritual connection to God that gave me soul; I did not have separate soul other than that).

Zonunmawii said that *Zoramthar* (The New Zoram), *Van Thumna* (The Third Heaven), *Ram Luahna* (The Final Habitation), *Thawhlehna-Krista Lalram* (Resurrection in the Kingdom of Christ), *Pa Ram* (Land of the Father), and *Pathian Ram* (God’s Land) were all same, the syntax of language differed but the conclusion is similar.

Zonunmawii, was born in December 1981 at Zobawk, Lunglei. She was married when she was 18 years old (1999); and divorced with two children on 2 June 2002. Her father was actively involved in Baptist Church who died in 2005. She used to indulge in drinking ‘zu’, gambling, and all the other worldly pleasures from 2005 which led her life almost ended in 2008. She was having spirituality since September 2010. She was transformed to value Mizo Culture – the discarded dresses and lifestyles. She said that her life was changed completely. Her life was fully submitted to God and she claimed that the Spirit trained her for the future. By August 2011, she was filled by the word of the Bible from Jeremiah 32:38-39 “*They will be My people, and I will be their God; and I will give them one heart and one way, that they may fear Me forever, for their own good and for the good of their children after them,*” she wept over it, she longed to see the word of God fulfilled in Mizoram, among the Mizo Christians. She repeatedly said the pangs of denominational differences, how the doctrinal division created social disorder and inequality. She said, “*Kan ram*

bawhchhiatna hi a hranin a awm a, kan ramin Pathian thinlung kan tih natna a hranin a awm leh a ni” (Our transgressions against the Lord is different from how we broke His heart). By September 8 2011, she was spiritually attached to Lalthantluanga who accepted her through spiritual knowledge. On 27 October 2011, she received spiritual consent to marry him. Then, their marriage was called ‘*Lei leh Van Inneihna*’ (the marriage of the Heaven and the Earth) in May 2012 and celebrated for two (2) days.

Zonunmawii said, “*Pathianin Zofate Zoram lo chu kan luah atan min pe lova, chu a ram pek lo hum tlattu thih ngam a nunna lo hlantu te, ‘huai takin awm ula kan mite leh Pathian khuate chhanin i inti pachang ang u’ tia lo ding te, ‘mite’ a tih chuan Bible Chronicle-ah khan a inzhiah kha, ‘mite’ a tih chuan ‘Pathian mite’, ‘Pathian ram’ a tih chuan a ram leilung ngei lo hum tlattu, saphovina Jaila an hren hlumtir, Pathianin kan luah atan Zoram lo chu ram min pe lova chumite chawimawina, wawiin niah, kan pa thu dawn hi a ni a. ‘Thuthlung bul chhuichhuak rawh, malsawmna ka pe tawh dawn cheu, tuma la chawimawi ngai loh in hnamin in chawimawi tur a ni. He thil hi in tih hma chuan in hnamin kawng dik in zawh lovang. A ni lo zawk in tungding zel ang’ tih a ni a. He thil hi kan tih hma chuan; ‘kan’ tih chuan kan tel vek, hnam thil a ni, ‘mimal’ tih tur a ni lo. Hnam hian kawng dik kan zawh dawn lova, a ni lo zawk wawiin niah, politics atang hian kan ram siamthat theih a ni tawh lo, kohhran ram atang pawhin a theih tawh loh. Presbyterian-in chawimawina an pe lo, Pu Chawngkhupa te, Pastor Chhawna te, Zawlnei hrang hrang Pu Saikhuma te hnamin chawimawina an pe mek; a leilung kan nghahchhan wawiinnia lo hum tlattu hnam pasaltha-ho kha, Lal te leh Pasaltha te; kha’ng sap hovin kawr sen an pek ‘hnam phatsantu’ an tih te kha; huaisen taka lo do ngamtu te, tihhlum ni ta te kha. An hnam sakhua min barh a, zu te sual-ah min puansak a, hnam thil reng reng hi an rawn tichhe vek mai a, Keimahni Kristian hmasate ho ngei ngei pawh an dik chuang lo. Kha’ng pasaltha te kha la dam se kan hnam hi khitah kan awm tawh tur. Kan pi leh pu, kan thlahtu te kha mark chhia pek tur an ni lo, ramhuai an be lo; chung a chung khuanu, hnuai kip atangin kawlkil atangin van chung atangin Pathian an biak dan te, ‘mi lu la hnam’ an tih te hian ka thin a rim.” (God let us dwell in Mizoram and this is the only place we have. We have to know who*

was responsible to protect our land. Our warriors and the chiefs who stood before our people were sent to jail and died to protect our land from intruders. My husband received a spiritual command to glorify our warriors. My husband was told to search the root of the covenant so that the Lord would bless us; unless our nation would go in the wrong way and restore the wrong kind. As everyone was included in 'us' we have to do it; it is not 'personal' but for the entire 'Mizo nation'. We could not rectify our situation using party politics and the churches were showing their failure. Pastor Chhawna, Chawngkhupa, Saikhuma, and other Mizo prophets were not glorified by Presbyterian Church; but they were lifted higher by the people. Our warriors and the chiefs who opposed the encroachment of the British were labelled 'savage', they died in jail for this very land we were now. They converted us to their belief system, they made our 'zu' into evil, and they demolished our traditions and cultures. Also, the early converts and Mizo Christians could not escape the blame. If our warriors still live among us, our nation would climb very high among nations. We should not disdain our forefathers. They did not worship evil. They worshipped the most High who dwell in every corner of the Earth. It makes me angry when our forefathers were branded 'head-hunters'.)

Zonunmawii continued, *"Bible kan en chuan Davida te pawh Goliatha thattu a ni. Zofate nuna thian chhan thih ngamna nun, sem sem dam dam, tlawmngaihna, rinawmna, aia upa zahna – chu'ng zawng zawng chu kan kristian san a, kan pianthar san a, chuvang a nih hi kan ram hi, ram neitu tak tak mipui hmaa ding ngam, mipui din hlihah ngamte an hren hlumtir avangin kan ram chuan vawiin niah hetiang kan nih; chu chu thuthlung bul a ni. Lal Isuan, miin a thian aia a nun a pek a liam hmangaihna nasa a awm lo a ti a, chumi nunpuitu Mizote thian chhana lo thi ngam kan pasaltha te, Vana Pa te pawh vawiinah an taksa leilungah hmu tawh lo mah ila ram mipuite – drug ngawlvei, KS leh Pastor thlengin an runah ka leng vek, hmangaihna nun tak tak kengtu te ah chuan. Kan piputea Pathianin thuthlung a lo dah, rethei inkhai chhuak a, rukru pawh awm lova sem sem dam dam nun tak tak ram kha tholeh nun hi a lo ni a, thu an sawi ve lo, an inkhawm ve lo. Hmanlai chuan khua leh tui ten an thlamuanpui te chauhin zu an rui thin, mipui hmatawnga sa leh ral hmaa awm thin te Lalin chawimawina nopui a dawmtir thin, a bak nula*

tlangvalin kut ni vangthlaah, a bak pitar putarin thenrual kawm nan an hmang a, naupang chak lo leh sawngnawi tan zufang leh zu lawm, thian induhsak nan leh aiawh nun atan zupui – awmze nei vekin sakhaw thilah zu an hmang a ni. Mahse wawiin niah chuan suala min puansak avang hian vawiin nia kan ram dinhmun te hi – ka nam hrim hrim chuan min hmuh dan a he, misual hmuhin min hmu, vanram kai lo tur hmuhin.” (We knew David killed Goliath; th Holy Bible contained bloodshed. The people of Mizo left the traditional morale and become the cherished ‘born-again Christian’ - of honesty, *tlawmngaihna*⁸¹, respect to elders, and most importantly giving one’s life for others which is the greatest kind of love said Jesus. Our forefathers lived with all those qualities; that was the root of the covenant. Though they were put behind bars and left to die, their succeeding generations have a place on this Land which could accommodate the sinners and the preachers alike; they bear the true torch of love. They did not preach they did not have worship service; they showed it in their daily lives. They helped the poor; they shared to one another whatever they have; that was the life of spiritually resurrected people. God put his covenant to our ancestors. ‘Zu’ was inebriated only by the warriors and chiefs who were comforter of the others, and ‘Nopui’⁸², was given to worthy person by the chief; the youths drank in festivities, the old used it for beverages and even children have their portion. Zu was used meaningfully in their society and belief system. Now, even the odour of it could stigmatised a person to spiritually sinned, only because it was declared ‘the root of evil’.)

She also said, “*Leilungah thiam loh changin Zofate hian kan dintir nachhan te pawh hi thuthlung bul atangin chhui a ngai a ni. Tu nge kan nih kan hriat a ngai a, Palova kha a pa a zawn hmuh rual chiahin; sa kap thei tlangval tlawmngai ni mah se a sa kah chhun an chhuhsak zel a, Palova Palova an ti a, a nu bulah ka nu tlang hrai nge ka nih falak a ti a, intihlum hial a duh, a nu-in i pa chu azawnga pa ropui Lal*

⁸¹ “*Tlawmngaihna* – to be self-sacrificing, unselfish, self-denying, persevering, stoical, stout-hearted, plucky, brave, firm; to put one’s own inclinations on one side do a thing which one would rather not do, with the object of helping or pleasing other; to do whatever the occasion demands no matter how distasteful or inconvenient it may be to oneself or one’s own inclinations.” JH Lorrain, *Dictionary of the Lushai Language*, Kolkata, The Asiatic Society, 2008, p.513

⁸² *Nopui* is a cup made of Mithun’s horn used for drinking rice-beer. It is used to honour bravest of the braves in which he is made to drink the rice-beer from that cup. Lianhmingthanga, *Material Culture of the Mizo*, Aizawl, TRI, 1998, p.99

ropui Hrangkhupa i pa tih a hrilh chuan a pa a zawng hmu ta a, a pa a zawn hmuh rual khan hming thar zahawm tak Chhuanvawra a pu ta a, a pi leh pu lo that zo vektu Hrihleia khua leh a Pasaltha te a that fai a, an hnam chhungkua leh a pa zahawmna a tungding leh. Chumi awmzia chu tu nge kan nih kan hriat a ngai; kan nihna kan hriat loh avang hian Zofate hi – kan pi leh pu lo that fai vektu Hrihleia khua leh a pasaltha te kan thatfai vek ang a kan hnam chhungkua leh he Pathian ram ngei pawh a rawn dinchhuah lehna tur atan, a pa zahawmna a tungding leh ang khan.” (From the root of the covenant, one must traced the reason why our ancestors were given such a denial. We have to know who we really were. In our story, Palova was teased by the community, mocking him continually the condition of orphan he was. Even his hunting trophies were snatched from him. He asked his mother who he really was. He was told that he is the son of brave chief Hrangkhupa. He found his father and avenged his ancestors. Also he was given a new name Chhuanvawra. Similarly we need to know who we were, so that we could kill everything that destroy our nation and restore the glory of this nation; to restore God and the respect he deserved.)

Also, Lalthantluanga said, *“Hnam lungphum, ram patta-na min khawihtir a. Chhimtupui atangin Lung Aizawlah kan la phei a, kil li nei leh kil thum neiin kan chher a, kil li nei a hnuaiah dahin kil thum nei a chungah kan dah a, a chungah number 7 kan ker a, a hnuaiah number 8. Chu chu Haflong-ah te, Khampat-ah te, Arakan ramah te, Tripura ramah te, Chittagong area ah te, Aizawl leh Lunglei-ah te kan phun ta a. Chumi hnu-ah chuan Chakma ramah phun leh kan tum a, MNF sawrkara minister hnenah vawi thum puihna kan dil a, kan hlawhchham a. Hei hi MNF ministry hmasa ber, Pu Laldenga rawn luh tirh lai a ni. ‘Thuthlung bul chhuichhuak rawh, malsawmna ka pe tawh dawn cheu a ni min ti a, eng nge thuthlung bul chu ni tiin chhuiin ka zawt kual ka zawt kual a, pawlchhuak leh thiangzau-ho ka zawt a. Tuma la chawimawi ngai loh in hnamin in chawimawi tur a ni, in chawimawi hma chuan in hnamin kawng dik a zawh lovang, a ni lo zawk in tungding zel ang tih kha kum zabi lai lo muhil tawh te an thinlung an rilru in kaitho anga, in thangtharte nunah a lo lut tawh ang a, in hnam hi in phatsan ngai tawh lovang. An huaisenna te an rinawmna te an tlawmngaihna zawng zawng te kha in*

kaiho anga, in thangtharte nunah a lo lut tawh ang, tichuan in hnam in phatsan ngai tawh lovang, hemi in tih hma chuan in hnamin a ni lo zawk in tungding zel ang tih kha ka dawng ta a ni. Tah chuan tu te nge tih kha ka zawng kual leh nasa mai a. Lalsutlhaha te, Hnawncheuva te, Dokulha te, ram tana thia tan in zuta ramdanga thawn liam te hi kan hnam hian tumahin chawimawina an la pe lo reng reng a, tun kum leh nikum lam mai atang khan kan mi hmasa te – Lalkherha te, Pastor Chhawna te, Pathian thu avanga buaiho, Chawngkhupa te ho hi chawimawina an pe nasa a, hre lo aram kan awm lo, kohhran tin pawhin kan hria, pawlchhuak pawhin an hre vek mai. Amaherawhchu a ram leilung tak tak hmuh theih ram lo humhalhtu leh mahni silai zen siamchawpa kumpinu sipai lo dotu te, hlau hauh lova huaisen taka lo beitude chawimawina chu siam kan tum a ni. a hun tur erawh a hriat theih rih loh.”

(The Spirit of the Lord commanded me to lay the foundation stone for the Mizo nation so that it would be claimed for perpetuity. We took the stone from Kolodyne river to Aizawl and chiselled into cuboids and square-based pyramids in which numeric 8 and 7 was engraved respectively. The cuboid was placed lower and the pyramid above it. We laid them to Haflong, Khampat, Arakan, Tripura, Chittagong, Aizawl and Lunglei. I was told to lay another stone to Chakma area, but I could not fulfil it. It was when the first ministry of MNF was formed in Mizoram. The Lord commanded me to search the root of the covenant, I asked many people what it might be. You have to glorify whom none ever did before, if not, your nation would not go in the right direction. You must stir into the minds of the youths who slumbered for a century so that your nation would never face betrayal again. The bravery, honesty and dedications of your heroes must be revived to the youths for your nation to become strong. If you did not glorify them, you cannot restore your nation. Then, I realised that many chiefs were deported and jailed to death; Lalsutlhaha, Dokulha, Hrumcheuva and others were never glorified and never put forth to the society significantly. Our prophets were popularised considerably. So I would erect a memorial stone for them – who protect and preserve the terrestrial, so that they would be glorified. I could not fixed a date till now. They were who sacrificed for us using locally prepared gun-powder and opposed valiantly.)

He continued, “*Kan hnam chhantu tak tak te kha Kristian an ni lo, mahse an hnathawh tak tak kha Pa lawmzawng a tling tlat. Kristian ni tura min koh ka hre lo, Amah nei tur erawh chuan min duh ngawih ngawih a, ‘keimahah awm rawh u kei pawh nangmahniah ka awm zel ang’ titu khan Amah kan neih hi a duh ber chu a ni mai. Tuna Mizoram Kristian kalphungah hi chuan ka tel peih lo. Kristian ka ni lo ka ti fo, tuna kan Kristian nih ang hi chuan ka awm peih lo, duh pawh ka duh lo. Mahse tumah ka sawisel thiang lo. Kei hi chu tunhma atangin Tluanglubuka, zu heh, thiangzau tih ka ni hrim hrim. Thiangzau nih tak tak chu ka tlin lo, ka zo ve lo. Thiangzau tak tak te chu hmangaihna nuna khata liam tak tak te hi niin ka zu hre ber. Kei hi chuan ka tlin ve lo ka ti a, mahse mi min tehdanah chuan thiangzau-in min teh tho tho. Kan hnam culture te pawh thiangzauho vawn nun tek tek karah YMA ten an chhawm nung zel a, vawiinah a rawn lang chhuak leh thei a ni. Lo ngaithla reng mah ula, kan ram kaphung chu a rawn kal zel ang a, revolutionary period a rawn inher ang a, Kristianna kan tih ang hi chu a kalkawng tur a ni lovang. Pathian neitu niin a ding tawp ang.*” (They were not Christians, but they stood firm for us which pleased the Lord. I am not aware of God’s calling to become Christian; but he earnestly wanted us to be united with him. He is the one I wanted most. I am fed up with the present Mizo Christianity, I often mentioned that I am not Christian. So people called me ‘Tluang-lubuka (Tluanga- the long hair), drunkard and *Thiangzau*.’ *Thiangzau*, in essence, I could not become. For me, they lived in the ultimate form of divine love. I could not achieve that condition; nevertheless, they said that I was *Thiangzau*. It was the *Thiangzau* sect who preserved our culture, now with the encouragement of YMA it became popularised. Take heed that our Mizo nation would enter revolutionary period, and Christianity would not remain the same; Mizos would stand out as ‘the nation who have God’.)

The couple rarely got out of their house. They did not attend to any congregations or fellowship or meetings organised or conducted by any sects or groups. They also argued that ‘being *Pawlchhuak* is not enough, there were people of the covenant in every groups, denominations, and sect, the most important thing is full submission to God and obeying every command of God.’ They confidently sustained the ideology of the arrival of ‘second darkness’ as prophesied by Mizo

prophets and China would be the means to an end. They were not afraid of it; they accepted that it would happen. They did not do *Aadhaar* registration claiming that God's word for Mizo is completely different and Mizos would be hidden from the fearful threats of other nations.

5.4.4. PAWLCHHUAK (at TUIKUAL)

Lalsawmliani was born on 15 December 1955, the only daughter of Biakliana of Sialhawk village, and she had seven brothers. She married R Lalhmachhuana in 1977 for seven years and had two children. Divorced in 1984 due to spiritual inclinations of the covenant of Mizo, and remarried to K Lalrinkima in December 1986. She was interviewed on 19 November 2016 at Tuikual, Aizawl. They were 12 members – 5 male and 7 female – who were exclusively selected, through spiritual vision, to meet every Sunday afternoon and to pray for the people of Mizoram. She and her husband prayed two times (after sunrise in the morning and before sunset in the afternoon) every day and the band of 12 met once a week. They did not discriminate against any churches and denominations or sects; they were accepted as equal for the sake of Mizo. They claimed to make an altar of prayer for Mizoram (*Zoram Maicham*) and segregated a spacious room for prayer. Since 1982, *Zoram Maicham* was created by four women and formed into membership of 12 in 1984. They did not participate in church activities and did not involve in a particular sect group. They were called *Pawlchhuak* and they did not have any issue regarding others' opinions to them. The theology of the sect rooted in the sayings of Lalsawmliani, also known as '*Zawlnei Sawmi*', which means 'Prophet Sawmi'. The sect members were only adults, and they did not turn their children to the path they followed; most of them let their children adhered to Presbyterian Church.

She said that she was born premature (7 months) and began to walk in seven months. She saw a vision at the age of seven which told her she was marked; re-appeared the vision when she was 12 years old. Afterward, she predicted daily events to her family which was rarely accounted for. She was deeply involved in the street campaigns and rally; also she had spiritual power of healings. She was Local

Officer⁸³; she finished the course of Corps Cadet⁸⁴. By 1975, she was told to locate herself in Aizawl, the biggest town in Union Territory. She learned photography in Orient Studio. She said that she was shocked to be able to see the sexual perversion of the Indian Army through her click for photographs. She was told by the Spirit to take a spiritual photograph of Mizoram in 1976, and the political structures and plays were shown to her. Since then, for her ‘*Arakan pa khumpui thuruk*’ (the secret of Arakan bed chamber) means ‘*Mizo Hnam tundinna*’ (the restoration of Mizo) and Mizoram became the chosen land of the Lord to her (*Mizoram chu Lalpa malsawm ram rim ka hnarah khan a nam ta*); MNF movement became the road to the restoration of Mizo. She claimed that Mizoram entered into the covenant of Jacob who suffered for 20 years in the house of Laban in Paddan Aram (Genesis 29), the status of Union Territory was represented by marriage with Leah and statehood was like the marriage to Rachel. Though the marriage of Rachel rooted in the covenant of God, Lalsawmliani claimed, Mizoram would not remain forever under India. It was 1982.

According to her, *Thuthlung Bawm* (the Ark of the Covenant) was kept by Lalbuana at Aizawl Bazar Veng, and many spiritualists used to pray in the proximity for Mizoram – for the people. It was taken by Dailova, but the prayer for the Mizo and Mizoram continued. She was a member of the Salvation Army at that time and received a calling that sends her to the place of prayer for Mizoram. It was 1980; it was when MEA (Mizoram Evangelist Association) could contain all kinds of spiritualists. After MEA declared that the ark of the covenant was obsolete, disease befalls the son of Dailova. Suspecting the ark of the covenant for the reason of disease, they dismantled it. The Spirit told her to gather the pieces and she went and took it. From the place she gathered the covenant, four women – Hrangluti, Vanlaltlani, Vanlallawmi, Lalremi followed her.⁸⁵ These four women were already *Pawlchhuak* at the time of retrieval of the dismantled (ark of the) covenant. She

⁸³ Local Officer: A soldier appointed to a position of responsibility and authority in the corps, who carries out the duties of the appointment without being separated from his/her regular employment/lifestyle and without receiving remuneration from The Salvation Army.

⁸⁴ A corps cadet is a young Salvationist who undertakes a course of study and training in his own corps in order to become more effective and efficient.

⁸⁵ She commented that all these women passed away at the time of the interview.

restored the Ark of the Covenant and heralded the ‘peace’ of Mizoram and ‘the return of Laldenga’ in 1984.

In 1985, according to her, she was told by the Spirit to go to the mountain of Tawi. In the top of the mountain, she said, there was a stone⁸⁶ buried by the British. She was instructed to dig out and destroyed it; and laying another stone in which ‘words of possession’⁸⁷ should be written. It was accomplished. Then, she and her friends were sent to Phawngpui mountain, Lengteng mountain, Sur mountain, Lungreng, and went to the other 24 mountains of Mizoram. And it was followed by preparation for peace in which they weaved 1700 cloths. Allegorically, she said that Mizo people were waiting for Tumchhingi, but Phungpuinu arrived; and time would come when Phungpuinu regurgitated Tumchhingi, and the happiness of Raldawna and Tumchhingi be fulfilled for eternity.⁸⁸ Mizos were waiting for independence, but statehood was attained; complete sovereignty and independence would be achieved in the future.

She commented that many people spoke of the coming darkness, strife, and bloodshed sanctioned by the Lord, but her visions were not pessimistic. “The neighbouring two nations would fight each other and we would be set free unscathed, no more bloodshed and mass sufferings would happen to Mizos”, she was told by the Spirit. She said, “We were twelve (12), more is not needed. We were not acting like the churches or organisations. We believed in the salvation of spirit through the redemption of the blood of Jesus Christ. We believed that God separated us and called us to be His people, and he knew us even before we migrated here. We were chosen to exalt and championing the cause of the gospel of the Cross; he wanted to be glorified in the Land and to the people, not from the theology of Israel. Mizoram is meant for Mizo, and we do not need to become Israel. We prayed so that our land, our Mizo tribe, and our society would be preserved, be protected, and be survived even though we were tiny and small among nations.” (“*Mi 12 kan ni a; mi 12 aia tam a ngai lova, pawl ang pawhin kan kal lova, thlarau chhandamna vanram hi kan ring*”

⁸⁶ ‘The stone laid by the British was cubic – one foot (12 inches) wide, carved a circle at one side and centre, painted’, she said.

⁸⁷ The engraving was “*Mizoram chu Mizote ta*” (Mizoram is for the Mizos).

⁸⁸ Mizo folktale of Raldawna and Tumchhingi was allegorised here.

a, chu chu Isua Krista tlanna azarah chu ram chu kan chang thei a ni tih kan hria a. Kan rinna pui ber, sawm leh pahnih (12) kan nih nachhan, chu kan ram hi Pathianin a kova, Run ral in awm lai atangin ka tan ka serh hrang cheu a, in puak lai chen hian ka hmelhriat in ni. He hnam hi Kraws tuarna humhim turin ka thlang a tiin ram leh hnamah, Mizoramah hian Pathianin a Lalna ram buatsaih a duh a ni; Israel-ah ni lovin Mizo-ah. Mizo hnam boral tur, tlem te ni mah ila, hnam humhalh tur hian, rorelna tha te a lo chhuah theihna turin – hnam humhalh turin mi 12 ten tawngtaina kan nei thin. Kan sualna vanga kan ram hrem a nih lohna turin leh Pathian nena lengduna he hnam hi kawng neia a kal theihna turin kan tawngtai thin a ni.”)

The main theology of the sect, according to Lalsawmliani, could be summarised as follows. She said, “*Kan ram leh hnam dam nan Isua Krista Lalna ram kan ngaipawimawh ber, Mizo hnam hi kan ngaipawimawh ber, hnamdang kan ngaipawimawh ve lo; pawl pawl tih te hi a buaithlak a, sakeibaknei leh Bawngpa te tlat za na ram hi kan buaipui ber. Kan hnam nunphung leh khawsak phungte hi hnamdangte hmanrua hmanga tihchangtlun a ni zel dawn. Israel Hnam Tlan Bo kan ni a, kan hming tharah ‘Mizo’ min ti a, chu Mizo-a chu khawpui ri pasarih te thusawi ‘ziak suh, zep rawh a tih hming thar Lalpa kaa tih hi hming thar ‘Mizo’ tih hi a ni e, number pasarih ‘M-I-Z-O-R-A-M’ hi min pe a ni kan ti. Pathianin a phal bau lo, Israel hi, anni chuan ram an nei tawh. Mizo-nain a ni min koh ni. Zo nun ze mawi leh Joshua thuthlung inkawp tlat, chu number chu kan dinna thuthlung a ni. Thim Thuahhnh chhu rambuai kha a ni a, a liam tawh. Zoramthar chu a lo piang dawn, tlang leh tlang inkarah khian Ni a lo chhuak dawn.”* (Complete devotion and submission to Jesus Christ is given paramount importance for the restoration of Mizo. We prayed for Mizo and dedicated to Mizo, not other communities. We abhorred denominational divisions and we craved for the place of eternal peace. Other nations would enrich our land. We were the lost tribe of Israel and we were given a new name, ‘Mizo’. The name was the unsaid but given by the Lord as in “Seal up what the seven thunders have said and do not write it down” in Revelations 10:4. It stood on number 7 as the alphabet of ‘MIZORAM’ is seven. The Israelites were already given territory and government of their own, Mizo must not ascribe to the identity of Israel. The Lord called us in the nation and the tribe of Mizo. The

combined beauty of 'being Mizo' and the covenant of Joshua, this is the focus of this sect. The predicted darkness for Mizo was the MNF movement and it was finished. We expect the new Mizoram, *Zoramthar*, the light will appear.)

The twelve members were situated in the city - Republic Veng, Nursery Veng, Thakthing Veng, and other locality from Aizawl. The meeting on every Sunday started at 1 PM with the contribution of news – political, social, economic and other news, discussing how it was connected to their cause and spiritualities, sifting out meaningful points to uphold on prayers. And the meeting ended at 4 PM. At the time of the interview, they were 10 members because 2 had passed away and any refill for the vacant seat could be done without the divine confirmation which was not received till then. She added that no denominations in Mizoram prayed to God for other denominations; Presbyterian church members asked for itself, the Salvation Army did the same. But what they did, according to her, though they accept every rites and ritual of the denominations and sects, transcended inter-denominational differences and implore for the sake of the Mizo nation. For them, any kind of involvement in a particular sect and specific denomination would lead them to forfeit their cause.

5.4.5. PAWLCHHUAK (at GALILEE, EDENTHAR)

Rengpuii (full name Vanlalrengpuii Kalungdamna) and Lianhmingthanga, her husband were interviewed on 25 October 2017 at Edenthar Veng, Aizawl. In 1997, they removed their names from the church. They claimed that they were called to denounce denominational attachment. Their house is a place of the meeting and named '*Hnamtin Damna Galili Hmun*' (A place of healing for all nations). The community was creating and maintaining a website, lalpadamna.com, and YouTube channel, '*Lalpa Damna Official*'⁸⁹ from 2 June 2015 in which the messages, songs, and audiobooks of Rengpuii were uploaded. She wrote books since 2010:- (1) *Ralna Thing* (2010), (2) *Lo Chhuk Rawh* (2011), (3) *Thiltihtheihna Sang Ber*, (4) *Major Operation - Thlante Thuruk*, (5) *Hnehna Thuruk* (2014), (6) *Chakna Thuruk*, (7) *Maichama Mei Mit Lo – 1 & 2* (2016 & 2017), (8) *Lalpa Damna*. Some of her books

⁸⁹ For details: https://www.youtube.com/channel/UCdB08IhY5iIKBf7j7q_z1DA

were available on their YouTube channel.⁹⁰ The ministry was a conglomeration of the faithful having more women than men and there was no specific reason given for the majority of women.

Rengpuii was born on 8 June 1965, the oldest among seven children of Rev Laltawna and Lalbiakveli.⁹¹ Her father was a pastor of the Evangelical Free Church of India (EFCI). At the age of 9, she had a conscience of how sinful she had been. She was disturbed for three months and she was saved by the Lord. She was given talent for composing songs since she was 9 and actively involved in church activities; by the age of 12, she was given the power to heal sick persons through prayer. She married her husband on 14 March 1985.⁹² Her husband was trained for Salvation Army Officer for 2 years and by 1988 they joined the pastoral ministry. She had two sons. In 1991, she said, she was anointed by the Holy Spirit and she was completely controlled by the Holy Spirit. In her book she wrote, “*Ka pian tirha Pathian tana (serh hran) ruat ve hrim hrim nia ka inhriatna chu ka thilnungah tihngheh thar niin, ‘Lalpa i tana lo piang ve chauh ka ni, i duh angin min hmang ang che’ tiin harsatna leh hrehawmna, mi duh loh leh sawichhiatna ka tuar tur te hrerengin ka Lalpa Pathian Nung min kohna chu ka chhang ta a ni*”.⁹³ (I felt that my inner feeling of being ‘separated’ since my spiritual redemption was renewed, and answered the calling knowing the troubles and humiliations I would suffer, ‘Lord, I was born for you, use me at your will.’) In 1995, she said, the whole year was filled with fasting and prayer for the peaceful coexistence of different denominations and competition among church leader for status and prestige. It saddened the heart of the Lord, she commented. In 1996, she was called to prepare a place where the Lord peacefully resides; and she was instructed to find persons to carry the covenant of the Lord. Also, she was inspired that her intercessions for the internal conflict within the church and among the churches were meant to happen in the latter times. On 1

⁹⁰ For details: <https://www.youtube.com/playlist?list=PLBmstPiudearZSaaCYLj4pfhKBoA8P-1r>, <https://www.youtube.com/playlist?list=PLBmstPiudeapgUXGCDN2pkxLy-FMYoOXY>, <https://www.youtube.com/playlist?list=PLBmstPiudearqz9zDgRjthmntHe2QKcLD>, <https://www.youtube.com/playlist?list=PLBmstPiudeaqdxOM4MpJ4MkhQAyhXZTgS>

⁹¹ Rengpuii, *Ralna Thing*, Aizawl, Lianhmingthanga, 2012, p.ix

⁹² Rengpuii, *Ralna Thing*, p.9

⁹³ Rengpuii, *Ralna*, p.12

January 1997, her family decided to work for the Lord without any salary⁹⁴ which was followed by complete aloofness from any churches⁹⁵.

The Lord told her, "You are called to serve God's called and chosen among the people. You must not have a salary. I will remove your costly garments, and I will clothe you in dirty work clothes. Though heavy rain and thunder befall you, though many places could shelter you, you must continue forward till the rain cease. You must not stop anywhere."

“Kum 2003 thleng kha chuan mu leh mal neiin ka awm lo, hriattirna leh inlarna a nasa lutuk a, khawvel awmdan tur hrang hrang leh kan ram awmdan min hmuhtir a. ‘Kum ruk chung entirna nen i kal ang, kum sarihna ram ka pe ang che a, in ka saksak ang che a. Chutah chuan fahrah te, rualban lo te, tar enkawltu nei lo te i enkawl ang a. Mi tam tak inpui atan ka thlang che a, chuvang chuan mi tam tak pawl bik awm lo, harsatna tawk apiang mai chu chumi hmunah chuan an lo la kal dawn a ni. Nu hnuhnungah phei chuan ram hrang rang atangin – India ram North East ni thin Ephraim ram ni taah hian – Pathian rawngbawltu dik tak, Lalpa puithiam te an awm tiin he ram hi an rawn zawn ang a, ram dang dang mi pawhin, chutah chuan in ramah chuan ka inpui turin ka ruat che a ni, a ti a. Chutah chuan a hmun hmingah ‘Hnamtin Damna Galili Hmun, Pathian Chenna Zion, Pathian Temple sakna tur’ tih a ni ang’ a ti a.” (My life was not normal till 2003, visions and revelations were great, I was shown the future of the world and our land. ‘Six years you should spend in signs and symbols, in the seventh year I would give you a place to settle where you would build your home. Your home would be a place for orphans, persons with a physical and mental disorder, and uncared-elderly. I chose you to be the guide for many lost souls and thus, many would come to you, to your place, irrespective of affiliations. In the latter days, many would come from abroad knowing and searching the genuine believer and the true priests of the Lord in the land of the tribe of Ephraim which was known previously as a part of the North-East States of India. I chose you to be the host of all people. And the name of the place would be called

⁹⁴ Rengpuii, *Ralna*, p.47

⁹⁵ Rengpuii, *Ralna*, p.52

‘the Healing Place for all nations, the Galilee – the Zion of Lord’s presence, a place for the Lord’s Temple’, the spirit of the Lord said.)

During six years, she heralded the words of God visiting different villages of Mizoram and visited Delhi, Kolkata, Manipur, and Tripura. After that, in 2004, they received the gift of a sizeable plot of land in Edenthlar (Aizawl) by Mr. Kamlova of Chaltlang (Aizawl) for the establishment of stationary worshipping ground. She continued that all the required resources for the construction of the building were provided by the Lord.

In her book, *Ralna Thing*, one of her visions was revealing the nature of relationships among the churches of Mizoram. She wrote that she saw blind, deaf, dumb, lame, and paralyse man; deaf trying to show the blind, lame questioning the dumb, and displaying uncomfortable negotiations with one another. The vision showed the characteristic behaviour of the denominational churches of Mizoram which suffocated her.⁹⁶

On the homepage of the website, the following lines were written. “On 27 April 2013, this ministry called ‘*Lalpa Damna*’ was set up by the Lord for all people. ‘*Lalpa Damna*’, when literally translated to English means ‘God’s Health’, but is more accurately described as actively living a life where we cause God to be pleased in us, to be at rest, comfortable, and joyful within us, rather than seeking those attributes for ourselves alone. This ministry is non-denominational, and its emphasis is “God’s will be done”. The ministry’s brothers and sisters are born-again, respectful to and led by the Lord’s calling, His Holy Bible, and His Spirit. All those who are led by God’s Holy Spirit and do His work are our brothers and sisters, whatever their country or colour. They are the called and chosen sent out to the world, serving God alone. The Lord considers the state of our spirit, mind, and body very important, and He wants us to be aligned in salvation and whole for His purposes. This ministry stands in the belief and aim of spreading God’s Good News to the whole world.”⁹⁷

⁹⁶ Rengpuii, *Ralna*, p.71

⁹⁷ For more, visit <http://lalpadamna.com/> (accessed on 10-3-2020)

They claimed that they were the lost tribe of Israel, the descendant of Ephraim. “*Ephraim is my helmet,*” (Psalm 108:8), for them it means Mizoram is the place of God, and for God; Mizos always acknowledge the Lord which signifies the safeguard and preservation, commitment to the Lord and for the Lord. The only nation who exalts the Lord is Mizoram – no nations ever claimed Mizoram as historically belonged to them. Mizoram was incorporated into India for 20 years, and after the period is due, we were not given freedom till now,” said Lianhmingthanga. He pointed out Jeremiah 31:33-34 “*I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. No longer will they teach their neighbour, or say to one another, ‘Know the Lord,’ because they will all know me, from the least of them to the greatest,*” declares the Lord” and he continued that all the people of Mizoram knew the Lord. ‘*In the beginning, was the Word, and the Word was with God, and the Word was God*’ (John 1:1) and the words of God are within the heart of the Mizos; and the spirit lives within us, reverence constantly accompany us, he said. Being *Pwalchhuak*, Lianhmingthanga commented that they have no problems upon the social stigmatisation because they were acknowledged by the Lord. Rengpuii also claimed that the darkness would be followed by a thousand years reign in which the tribe of Ephraim would inherit Mizoram. There were no statements or instructions regarding registration to UID and other governmental connections. The main theological emphasis focussed on internalisation of the word of God in daily lives – the relationship between a person and God. Rengpuii commented that she did not necessitate detachment from existing denominations or did not advocate to remain in the church; meanwhile, she and her family could not endorse to stay in the church and thus became *Pawlchhuak* which she used to disapprove of.

Lianhmingthanga said he was born at Saikot (Manipur), his spiritual life began in 1984, and became Salvation Army Officer in 1986. He was a victim of colorectal (large intestine) cancer and healed in 2006 through the prayer of his wife. He was having kidney disease and referred to Vellore; it was healed at Vellore through his wife's prayer again. To him, the greatest work of the Lord was the complete realisation of the visions and predictions through his wife, because he had had been

doubtful about visions and predictions. The realisation of creation of the living house, the bituminous surfacing of approach road, and worship centre in which all the needs were provided by the Lord was incredible and immensely great for him. (*Mihring ngei Pathian inpuanna-ina chu'ng chu lo awm tur a tih, ka awih miah loh, rawn awm ta hi chu ropui ka ti ber*).

The genuine sacrament was not physically observation of rites and ritual in specified occasions, it was the internally uphold the death and resurrection of Jesus Christ and showing it in daily lives, said Lianhmingthanga. If a person desired to have baptism, they performed for him by invoking the trinity; unless it was not advocated. Lianhmingthanga quoted Hebrews 6:1-3 *“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and eternal judgment. And this will we do if God permits.”* (KJV) All these were ritualised as the fulfilment of the law, but it was not necessitated in the New Testament; Apostle Paul also urged to be minimised, yet they were not organised structure to formalise the ritual, he commented. Benediction, the utterance of a blessing for the congregation was not limited to certain people, all believers were given the priesthood, and all could perform benediction, he added. The sect expected the arrival of a thousand years' kingdom and the kingdom of Beast (the period of darkness), but it was rarely picked out for discussions. According to him, their main theme was the salvation, redemption, and love of Jesus Christ and reciprocation of personal body, mind, and spirit to the cause of Jesus's teachings. Till the seventh period, man relies on the Lord for everything, but in the eighth period (which the sect entered) the Lord rely on man, the Lord rest on man, the Lord find peace, the Lord's pain is healed, like Enoch and Elijah; those people whom God resided peacefully were people of the Eighth Period, they put the words of God before their personal inclinations, he said.

The period of Gentiles was over since 1967 when the 'Palestine occupied Jerusalem was repossessed' by the Israeli government and the internalisation or

recognition of the 'words of God' by the tribe of Ephraim in the land of divine rain (of Mizoram) already began, he said. The living God within a person was different, Mizo traditional dresses were proudly worn, the Holy Spirit already told Mr. Darphawka which indicated that Mizo nation was known by God and he simply used the British, and the sect realised the truth of 'being known by the Lord' and that realisation was exalted using traditional materials, Lianhmingthanga commented. He said, "*Mi tihdana Pathian be turin Pathian hian mihringte hi hnam hrang hrangah min siam a ni lo, kan nihzia zel atanga Pathian be turin hnamtin min lo siam zawk. Kan hnam zai hrang hrang te hmang khan Pathian lo fak ila chuan hei ai hian Pathian thiltihah hian kan la fiah zawkin ka ring*" (Our God do not create many nations to worship as other community and cultures did, he wants us to worship Him according to our cultures and traditions. If Mizos worshipped the Lord using our folk songs and dances, traditionally, our perceptions and conceptions of the works of God would be much better than today). The legacy of British rule, the divide and rule policy, was having repercussions in the gospel they propagated; many denominations arose in the small stretch of land within a short period of time, he added that they would work together only when they have the same enemy, and the root of differences – the doctrines – were never to be relinquished, it was the ways of Satan.

The statement of aims and set of beliefs of the ministry, according to Rengpuii, were as follows (*Lalpa Damna kalphung unaunu Rengpuii'n ti hian a sawifiah a*)⁹⁸:-

1. *Lalpa Damna Ministry hi Thlarau Thianghlim hruaina a ni. Bible bu pum hi a thu puan leh inkaihhruaina a ni.* (Bible is the revelation and direction of the Spirit; the *Lalpa Damna* ministry is guided by the Holy Spirit.)

2. *Ministry inngahna chu Pa leh Fapa leh Thlarau Thianghlimah a ni. Bible bu pum hi a thu puan leh inkaihhruaina a ni.* (The ministry based itself on the Holy Bible and the Trinity.)

3. *Lalpa Damna Ministry hi pawl a ni lova, chuvangin dan leh hrai siam a nei lo. "Pathian thu thu ni rawse" tih chu a tawng-kam hmanlar em em leh a vawn tlat*

⁹⁸ Available from <http://lalpadamna.com/about-1-1> (accessed on 10-3-2020)

chu a ni. (It is not a denomination. It championed the cause of the Holy Spirit and there were no restrictions and obligations.)

4. *Lalpa Damna Ministry chuan a thawhpui tupawh unau te tiin a kova. Chuvangin Lalpa Damna Ministry unaute chu: a) Mi piangthar, Thlarau Thianghlim a hruaina ang zela Pathian tih mi a ni tur a ni, leh b) Mi tupawh, Bible ah leh Pa leh Fapa leh Thlarau Thianghlima piangthar a ni tur a ni.* (Within the ministry, everyone addressed one another as ‘brother’ or ‘sister’. He/She is (a) a born again, under full compliance of the Holy Spirit, and (b) a born again in biblical and the Trinity.)

5. *Hming ziah khawm leh bituk thawhlawm hman tur a ni lo, Thlarau Thianghlim hruaina ang zawk zel tur a ni.* (There should be no registration of names and stipulated contributions. Rather it must be the work of the Holy Spirit.)

6. *Lalpa Damna Ministry-a duty chu, a thupui "Lalpa Damna" a nih angin chumi a in baptis (piangthar) a ni tel tur a ni. Thupui sawiah te, hlasak ah te, tawngtaina ah te Lalpa Damna chu a thupui ber a ni fo tur a ni.* (As the ministry was focussed on the satisfaction of the Lord, one must have a full submission. One’s speech, one’s singing, and one’s prayers must focus on the satisfaction of the Lord.)

7. *Lalpa Damna Ministry unau chuan Pathianin a mi te hnenah duty hrang hrang a pe tih a hria a. Eng pawla mi pawh, eng chi leh hnam pawh ni se, Pathian Thlarau atanga rawngbawl tawh phawt chu a duty pui unauah a pawm a ni. Khawvel puma rah chhuah tura Pathian Thlan leh Kohte an ni tih Ministry unaute chuan a inhrechiang hle a ni.* (One must recognise the different roles and responsibilities among members and accepted the spiritual work of anyone irrespective of race, colours, and denominations. Every member of the ministry were assured of the divine calling and chosen.)

8. *Lalpa Damna Ministry chuan Thlarau, Rilru, Taksa chhandamna famkim chu Pathian in a ngaih pawimawh ang in a ngaih pawimawh hle a ni. Ministry chuan khawvel puma Krista Lalna Ram Chanchintha thehdarh hi a thiltum lian ber leh a din chhan a ni.* (The ministry focussed on the full salvation of the body, mind, and

spirit as the Lord commanded; and aimed to propagate the Gospel of the Lord to every nation.)

The present endeavours of the ministry, as listed in the website, were – 1) publishing Christian literature in different languages, 2) popularising devotional songs in various languages, 3) making short play video for children, youths and adults, 4) disseminating Bible tracks to diverse communities, 5) praying for the physical and mentally ill people, 6) organising public meetings, 7) establishing prayer cabin at different places, 8) having outreach programmes, 9) organising convention and worship services, 10) observing ‘*Spiritual day*’ monthly, 11) organising ‘The day of the Lord’s Health’ (*Lalpa Damna Ni*) yearly, and 12) helping the needy.

Conclusion

Christianity was known and felt unsatisfactory by the sectarian members. Most of the churches in Mizoram - their administration, theological base or doctrines, conduct, and rites were criticised and analysed from their own level of understanding and knowledge in which discrepancies were rampant. In the issue of theology and its resulting consequences, one has easily found comfort and confidence as long as the faith was claimed to be rooted in the divine assurances and presence. Personal experiences and dedication, subjective understanding and agency of the information, range of indulgence in religious studies and spirituality, mode of living, and the political condition could initiate and modify, transform and challenge, oppose and supplant the pre-existing form of ideas. The interest of the sectarian members was aligned by dissatisfaction, rejection, and reconstruction of the popular Mizo Christian ideology and practices in which most of them invest their resources to make it permanent for their succeeding members.

CHAPTER 6

GENDER QUESTION

6.1. *Ideas on Gender*

Joan Scott's 'identity' (*of gender*) as a continuous, coherent, historical phenomenon is revealed to be a fantasy, a fantasy that erases the divisions and discontinuities, the absences and differences that separate subjects in time.¹

The origins of women's history can be traced further back than the oft-quoted American Civil Rights movement of the 1960s, back to the French Annales school and the American school of New History in the 1920s and 30s, both of which advocated a broader view of history than the strictly national, political, military and intellectual. These theorists and practitioners of history asked how there could be a true history if it dismissed one sex entirely and studied only a tiny percentage of the other. The development of women's history has gone through a series of stages since the early 1970s, documented by such as Gerda Lerner, Joan Kelly, and Joan Scott. It is generally agreed that early women's historians attempted to show that women were important in history, by demonstrating their contributions and achievements. New sources were found and old sources were re-read from a different point of view. Women's history had then to broaden its scope in answer to criticisms that only elite women were being studied and shifted its focus to include ordinary working-class and peasant women.²

Gender studies developed alongside and emerged out of Women's Studies during the 1970s especially in America and Europe after protest from women in the field of academics. It was not until the late 1980s and 1990s that scholars recognized a need for study in the field of sexuality. The absence of women in academic work and ignorance in society became an area of concern for them. Women studies centres were established where academicians studied different areas from gender relations and women. Feminist ideas and women's movement provided a platform to which fuelled its progress. The efforts to change the political and social scenario in society were aimed to be addressed by gender studies. The knowledge

¹ Joan W. Scott, 'Fantasy Echo: History and the Construction of Identity', *Critical Inquiry*, Vol. 27, No. 2 (Winter, 2001), p.292, available from Jstor (accessed 14-02-2020)

² Cliona Murphy, 'Women's History, Feminist History, or Gender History?', *The Irish Review* (1986-), No. 12 (Spring - Summer, 1992), p.21-22, available from Jstor (accessed 14/02/2020)

generated in the studies made an impact on scholarly practices.³ The concept of gender also includes the expectations held about the characteristics, aptitudes, and behaviours of both women and men (femininity and masculinity). Gender roles and expectations are learned. They can change over time and they vary within and between cultures. Systems of social differentiation such as political status, class, ethnicity, physical and mental disability, age, and more, modify gender roles. The connotation of gender can change as it is a culturally constructed idea of what sex difference means and this may differ from place to place and in different contexts. Often, society conflates sex and gender and views them as the same thing.⁴

To study gender is to study a fundamental difference of identity of an individual, and also a way of categorizing human beings that shapes basic structures in society. It also involves learning how the world around us is gendered: how and why certain attributes of the world are associated with masculinity and femininity. “Biology exists; its effects and contours are relevant to gender, at least in some regards”.⁵ Gender Studies include women, men, and LGBT studies. It not only searches the real physical and biological differences between women and men but also critically reproduced about what these differences mean in a socio-cultural context. In “Fighting Male Supremacy in a Church Context”, Isabel Sparrow⁶ attempts to explore individual women’s perception and the ways in which male supremacy affects the non-ordained ministry, interviewed non-ordained women of ministerial positions in the parish of the Church of the Province of Southern Africa (CPSA). In her words, “The fundamental issue that needs to be challenged is the clerical model of the church, which is patriarchal” (p.132). The male-centric model impacts on roles, public religious worship, teachings, attitudes, and traditions have been a major hindrance to women’s progress in the church and outside. The

³Penelope Eckert and Sally McConnell Ginet, *Language and Gender*, 2nd ed, Cambridge and New York, Cambridge University Press, 2013, p.1

⁴Candida March, Ines Smyth and Maitrayee Mukhopadhyay, *A Guide To Gender Analysis*, Oxfam, 1999, p.5

⁵Patricia Yancey Martin, ‘Gender as Social Institution’, *Social Forces*, Vol. 82, No. 4 (Jun., 2004), p.1263, available from Jstor (accessed 14-02-2020)

⁶Isabel Sparrow, ‘Fighting Male Supremacy in a Church Context’, *Agenda: Empowering Women for Gender Equity*, No. 71, *ICTs - Women Take a Byte*; Taylor & Francis, Ltd. on behalf of Agenda Feminist Media, 2007, pp. 131-137, Available from Jstor (accessed 14-02-2020)

participants interviewed identifies the CPSA as a patriarchal institution and most of them agreed that women are underrepresented in decision making roles and leadership roles tend to be ascribed to men. Sparrow finds that these women often hold conflicting opinions which indicate the complexities surrounding the topic. While some women are used to men's leading and decision making, some are ambivalent about men's and women's role, some strongly challenge the lack of women in the church leadership and some challenges the belief in male supremacy. However, they all agreed that inclusiveness, without discriminatory attitudes is imperative for the growth and future well being of the CPSA. As creations of God, men and women should contribute equally to the church ministry and desires a radical change in the hierarchical structure. The very presence of women in the leadership positions, the ordination of women priests, and the formation of women's groups represent a challenge to the deeply rooted patriarchal setup. They agree that is perfectly acceptable to have a woman priest if she has the qualities and this is not an attempt to supersede men and accept that boys and girls naturally possess different qualities that may or may not be compatible with public leadership.

By 1986, feminists had already adopted the term "gender" to refer to the social construction of sex differences, and theorists had already posed "gender" as an analytic category, akin to class and race. A few historians had begun to use the term "gender history" in addition to "women's history," and a handful had looked at men and masculinity as part of a gender history that did not focus solely on women. Merry E. Wiesner-Hanks in her 'Gender, and Church History'⁷ women history, gender studies, and church history were analysed where a limited account of women was found. 'Early Man' 'Man as Social animal' categorized 'man' as universal. The writer presented a lot of papers in various seminars talking about male dominance and its imperative ideology to recognize women. Gender and Sex is debated continuously. Genders always focus on women. But transgender and transsexual in connection with genetic identity become more aware than before. She therefore desperately voiced her concern in order to conduct more works to achieve subjective

⁷ Merry E. Wiesner-Hanks, 'Gender, and Church History', *Church History*, Vol. 71, No. 3, Cambridge University Press on behalf of the American Society of Church History, Sep., 2002, pp. 600-620, available from Jstor (accessed 14-02-2020)

knowledge. For some historians of women, the shift toward gender history was most unwelcome. To replace "women's history" with "gender history" and to include men and masculinity seemed to some at the time like a conservative retrenchment, a quest for respectability, or an abandonment of the study of marginalized and oppressed groups.

Zoey A Heyer-Gray in 'Gender and Religious Work'⁸ states that gender is a route into the study of religion. In her many field works and researches on sociological questions and interests, finds herself immersed in gender and inequality in religion and asks, "Is religious work gendered?" and began to explore the kinds of religious work done by women. To elaborate her argument, she states that the concept of work as merely paid employment makes the kind of work done as housewives and volunteers disappear from the view. Women are found everywhere, in the seats of the church and the kitchens, at the altar and the organ, in the classroom and the choir and the works they render sustain our everyday worlds, our households, churches, and communities. It is necessary to raise acknowledgment and respect the work done by women as their activities render huge contributions in social construction. In her data derived from fieldwork conducted at three different churches, she found that women perform a greater variety of tasks at worship service in the Catholic Church, they read, assisted in serving communion, brought gifts to the altar and read the prayers to the congregation. In contrast, women are less visible and did not perform any public role other than singing or playing the instrument at the Independent Christian church and the Baptist church. However, beyond the worship services, women's roles cover a different array of tasks from teaching Sunday schools, fundraising, to cleaning in all three churches. Overall, women who perform supporting roles or the less public roles in worship service but the whole arrays of tasks they perform outside the worship service is the key to sustaining the church. She remarks, "it is yet to be explored how something divine or sacred is ordinarily captured as a 'work', how this work is gendered and vary over time and denomination".

⁸ Zoey A. Heyer-Gray, 'Gender and Religious Work', 2000, *Sociology of Religion*, Vol. 61, No 4, Special Issue, OUP, pp.467-471, available from Jstor (accessed 14/02/2020)

Joan Scott's "*Gender: A Useful Category Of Historical Analysis*" has no discernible date of expiration. She recognized the pitfalls and offered reassurance. She directly repudiated the use of "gender" as a de-politicized, social-scientized synonym for women or sex, and she promised to reinvigorate feminist history by expanding its realm of influence. In this way, she helped historians of women to approve (and other historians to discern) an emerging shift in historiography. Scott outlined a problem faced by women's historians and proffered a solution. Two decades after the launching of the field, women's history was, she implied, stuck in a descriptive rut, relegated to the limited byways of social history inquiry. It had failed in its earlier claims to rewrite the master narrative of history, and it had not yet adequately explained the "persistent inequalities between women and men." Existing theories, Scott said, were historical and reductionist. She offered a different approach to rethinking and rewriting history. Influenced by Derrida's deconstructionism and Foucault's formulation of dispersed power, she asked historians to analyze the language of gender, to observe how perceived sex differences had appeared.⁹ Gender, according to Joan Scott, is a constitutive element of social relationships based on perceived differences between the sexes, and it is a primary way of signifying relationships of power.¹⁰

History has been transformed, and new areas of historical inquiry have opened up. Scholars have begun to emphasise women's role in the preservation of collective memory; female-inflected phenomena such as gossip have become the focus of research; and the history of related subjects, such as the emotions, is underway. Recent work on religious minorities and fear of miscegenation places new emphasis on women's centrality to the notions of cultural integrity. Many of these areas would be inconceivable without gender analysis.¹¹

Many feminists and women's movement activists in India have been struck by the general acceptability of the word 'gender' in the corridors of the state

⁹Joanne Meyerowitz, 'A History Of Gender', *The American Historical Review*, Vol.113, No.5, 2008, pp.1346-1348.

¹⁰Dyan Elliott, 'The Three Ages of Joan Scott', *The American Historical Review*, Vol. 113, No. 5 (Dec., 2008), p.1391, available from Jstor (accessed 14-02-2020)

¹¹ Elliott, *The American Historical Review*, p.1403

power over the 1990s. The term has been domesticated and has become a synonym for ‘women’ – that is, women as they already are in a patriarchal society. While in feminist vocabulary the term ‘gender’ has deeply destabilising potential, relocated within the vocabulary of ‘governance’, it acquires quite another meaning.¹² Many of the contemporary debates about gender in India reflect aspects of the older, centuries’ long struggle over the ‘women question’. Such debates and disagreements on gender issues have to be understood with reference to the multilingual, multicultural nature of India, which has led to the development of different perspectives on gender, inter-sectionality, and power inequalities. At least three overlapping dimensions are relevant for understanding how gender is conceptualised in the Indian context. First, there is a tension between scholars who have foregrounded gender and those who adopted a more intersectional approach. Second, the epistemological roots of work on gender are not inevitably based on feminism. Third, there is a considerable emphasis on the role of the nation-state and international structures in fostering gender inequalities.¹³

Among social scientists who pay attention to religion, it is commonly accepted that women are more religious than men; though ‘men and women construct or conceive of religiousness quite differently’¹⁴. Numerous surveys going back at least a century have repeatedly found this to be the case, the evidence made plausible by the traditional relegation of men to the public sphere and of both women and religion to the private sphere. Consequently Walter and Davie’s observation that ‘women are more religious than men on every measure of religiosity’ (frequency of prayer, the subjective experience of comfort and strength in religion, or self-assessed intensity of religious identity, church attendance, church membership, or volunteerism) comes as close to a universally accepted truth as may be possible in

¹² Nivedita Menon, ‘Sexuality, Caste, Governmentality: Contests Over ‘Gender’ In India’, *Feminist Review*, No. 91, South Asian Feminisms: Negotiating New Terrains (2009), p. 103, available from Jstor (accessed 14-02-2020)

¹³ Bandana Purkayastha et al., ‘The Study of Gender in India: A Partial Review’, *Gender and Society*, Vol. 17, No. 4 (Aug., 2003), p.505, available from Jstor (accessed 14/02/2020)

¹⁴ D. Paul Sullins, ‘Gender and Religion: Deconstructing Universality, Constructing Complexity’, *American Journal of Sociology*, Vol. 112, No. 3 (November 2006), p.838, available from Jstor (accessed on 14 Feb 2020)

the social sciences.¹⁵ Protestantism is also seen as a force challenging the structural and cultural patterns of patriarchal domination. Women may be especially empowered by leaving Catholicism for Protestantism because the hierarchical organisation of the Catholic church officially excludes women from the most powerful church leadership roles, and the master symbols of gender present in Catholicism reinforce the cultural dynamics of Machismo and Marianismo, cultural themes that sustain male privilege and the subordination of women. In sum, Catholicism has been seen as a powerful institutional force shaping the gender-differentiated pattern of male dominance in public institutional roles (running the church, politics, and the economy) with women largely confined to identities defined by domestic life, the roles of wife and mother and moral exemplar in the sphere of popular religion.¹⁶ Females are socialized to be submissive, passive, and nurturing, thus predisposing them to greater levels of religiousness, traditional religious institutions are seen as contributing to the legitimacy of this type of differential socialization.¹⁷

Religious influence on gender ideologies is usually measured in three ways: religious affiliation, worship service attendance, and biblical literalism. By understanding where a person worships researchers find distinctions in the common gender ideology portrayed by each religious tradition. By and large, individuals within conservative Protestant denominations tend to support more traditional gender roles for men and women.¹⁸ In this chapter, the role of gender, consciousness of gender, limitations, course of realisation, initiation difference, gender preference, orientation to gender, traditional versus modern perception, custom, health, standard versus status, transformation, acceptance versus negation, and reconciliation into the

¹⁵ Sullins, *American Journal of Sociology*, p.838

¹⁶ Larry L. Hunt, 'Religion, Gender, and the Hispanic Experience in the United States: Catholic/Protestant Differences in Religious Involvement, Social Status, and Gender-Role Attitudes', *Review of Religious Research*, Vol. 43, No. 2 (Dec., 2001), p.141, available from Jstor (accessed on 14-02-2020)

¹⁷ Alan S. Miller and Rodney Stark, 'Gender and Religiousness: Can Socialization Explanations Be Saved?', *American Journal of Sociology*, Vol. 107, No. 6 (May 2002), p.1402, available from Jstor (accessed on 14 Feb 2020)

¹⁸ Andrew L. Whitehead, 'Gender Ideology and Religion: Does a Masculine Image of God Matter?', *Review of Religious Research*, Vol. 54, No. 2 (June 2012), p.141, available from Jstor (accessed on 14-02-2020)

fold of community would be studied. As far as ‘gender’ implicated on the equal sensitization of masculinity and feminine nature, the study could not be inclined to any behavioural differences though inputs and supports, witnessed in the participation and continuation sometimes hinged to the side of a specific gender.

6.2. Gender in Mizo Society – Past and Present

In short, gender in Mizo society is male-dominated. Women were the root in the functioning structure of the Mizo society loaded with all the household activities and helped in the production of economic resources. In Mizo History, the history of women is perceived as ‘hidden’ and in order to make ‘agency’ for it, careful re-reading and going beyond colonial archive and practicing oral history is recommended.¹⁹ As the research is located on the belief system, position, status, and conditions relating to women and men in the structure of tradition would be emphasised in the following statements. Vanengmawia succinctly concluded the status of women in the Mizo belief system as follows;

“In performing religious and other sacrificial rites, women did not have a part to play. All these rites were performed by male members only. Women could not become a priest called ‘Bawlpu’ or ‘Sadawt’. JD Baveja argued that according to Mizo Faith, women do not go to heaven unless their husband decides to take them. This statement marks that women were completely under the domain of men. Even old Mizo saying, ‘women and crabs have no religion’ means a woman simply follows the religion of her husband or her father and could have no religion of her own. Also in early times, in the church, women were not allowed to face the altar/pulpit from where the preacher preaches. Women were instructed to face the side walls. It was felt that women look

¹⁹ Hmingthanzuali, ‘Can the Women’s ‘Agency’ be retrieved from Mizo History’, *Historical Journal Mizoram*, Vol.- XIII, Aizawl, Mizo History Association, 2012, p.110

was deceptive and devilish and could distract the preacher."²⁰

There were comments, arguments, and statements that were being too narrow, harsh, incomplete, and victimising the women in the Mizo society. The above statement that women did not acquire the status and position of the priesthood is true, but it would be remembered that those who involved and practice in certain ritualised sacrifice and those who acted as medium or channel in '*Hring Thawi*' includes women. The argument of JD Baveja is unrealistic and ungrounded as there was no heaven or hell in the Mizo belief system; and there is no account from the local writers stating the impossibility of women to accompany her spouse in the afterlife. The '*Sa*' of the Mizo belief system who was a deity responsible for looking after a family was expected to protect the entire family without differentiating the sex of the members.²¹ Mizo women would instantly permeate to her husband's clan after the marriage and together they would initiate '*sakung*'²² ritual in order to start a family of their own and to receive blessings of the deities. The new couple after doing '*sakung*' could handle by their own all the ritualised sacrifices for the blessings and protection of their family members with the help of *Bawlpu*. Home-based ritualised ceremonies and individual-centred ceremonies like *Vawkte Khal*, *Kel Khal*, and *Ar Khal* performed in the house and village surroundings *Daibawl* and *Bawlpu*²³ were done for the well-being of their lives in respect of health issues or showering of blessing from the stipulated 'beings or deities' governing the ambiance; now rooted to the new family in which women were the intrinsic owner as long as marriage had been the root. The culmination of the order of '*sakhua*' to '*Thangchhuah*' and its connected prestige and status in a lifetime and after death was equally shared by the couple and there was no known differentiated status just by being 'women'. A wife of '*Thangchhuahpa*' becomes '*Thangchhuahnu*'; her status was not contested nor her

²⁰ Vanengmawia, 'Gender studies in Mizo Society', *Historical Journal Mizoram*, Vol.XIII, Aizawl, Mizo History Association, 2012, p. 192

²¹ Zairema, p.22

²² *Sakung* ritual must be observed by killing a male pig consecrated for the ritual after the son leaves the house of the father. The male head of the family is responsible for '*sakhua*' of the family and after '*sakung*' the new family stated a '*sakhua*' and '*hnam*' (clan) of their own which again was connected and related to the parent's '*sakhua*'. Dokhuma, p. 28

²³ Lalthangliana, pp. 171-178.

expected privilege in '*pialral*'. Moreover, one has to keep in mind that without the constant support of the female member of the family, it was not possible to achieve the status of '*thangchhuah*' in the Mizo belief system. The scarcity of the names of women in par with men did not justify the supposed relegation of women behind the scene as the roles and responsibilities of women had been the fulcrum of continuation as family and society. A common saying of the Mizo olden days, 'Crab's meat is not meat likewise women's voice is not a real issue' should not be taken literally, it connotes that the words of men could lead to penalty while words of women's fury must be considered. 'Women and crabs do not have religion', another popular saying is also a metaphor which implies that it is always possible to find a spouse for men, men should not stop looking for his partner.²⁴

In addition, the male gender took the role of security of family and the community; imposed themselves the responsibility of survival for all by adopting the task of political administration and warfare. Any Mizos would say 'women took charge in the household while men took charge of the activities of the forest'; all the works and undertakings in the jhum and forest were done by menfolk where women need to be secure. Whenever and wherever physical strength determined survival; the man took responsibility. 'When women follow their male counterparts in the jungle or forest, they were not allowed to do any kind of work. All work such as carrying water, collecting woods, and cooking were all done by men'.²⁵ As the research focuses on faith-related it would not be analysed further since all the arguments on gender specifying the Mizo female as a victim or oppressed or neglected and the Mizo patriarchy as 'making history'²⁶ need not be addressed here.

Mizoram Synod (Presbyterian Church of India) recognised *Kohhran Hmeichhia* (Women front) as a working body within the church in 1969, even though the meeting of women 'Bible Women' for bible study began a long time back (1904) by Mrs. Zosaphluia. *Kristian Thalai Pawl*²⁷ (Youth Front), on the other hand, was

²⁴ Zairema, p.110

²⁵ Vanengmawia, *Historical Journal Mizoram*, p.193

²⁶ Hmingthanzuali, *Historical Journal Mizoram*, p. 103

²⁷ <https://www.facebook.com/centralktp/posts/nilai-thupui-zir-puituktp-chanchin-a-tihdikna-leh-sawibelh-duh-tan-vl-muanchhana/557507834309525/> (accessed on 31/01/2020)

recognised on February 16, 1954, soon after it was organised by Zokhumi and Mr. Owen on November 27, 1953.²⁸ Baptist Church of Mizoram recognised Girls' Auxiliary (*Kristian Nula Tlawmngai Pawl*) in March 1938 which eventually transformed into *Baptist Kohhran Hmeichhe Pawl* (BKHP) on 20 March 1965 after it

Tuna record-a a lan dan chuan Sialsuk Branch 1925-a din, Kawnpui Chim Veng Branch August 23, 1941-a din, Keitum Branch April 8, 1942-a din te a hmasa te chu an ni. Branch KTP din ni chhut dan erawh a inang lo thei khawp ang, a thenin Kohhran Hmeichhe din ni an chhut ang deuhva Thalai Inhmuhkhawm/Inkhawm neih hmasak ber hun te, a thenin Hruaitu thlan hmasak hun te, a thenin CKTP-a in-register hun te, a thenin Kohhran Committee-ina pawmpui hun te, etc. kan ni hlawm awm e.

²⁸ <https://www.facebook.com/centralktp/posts/nilai-thupui-zir-puituktp-chanchin-a-tihdikna-leh-sawibelh-duh-tan-vl-muanchhana/557507834309525/> (accessed on 31/01/2020)

Kristian Thalai Pawl hi a tobul hi nasa taka chhui tawh a ni a. Tun dinhmunah hian chiang taka ziaka hmuh theih chinah chuan KTP tana ni pawimawh deuh deuh a awm a ni.

November 27, 1953 : Hei hi Pi Zokhumi, KTP Secretary hmasa berin Pastor Bial hrang hrang lehkha a thawnchhuah kum 2004-a hmuhchhuah a nih atanga hriat a ni. Chuta Pi Zohmumi lehkha thuziak tlangpui chu -

Pute u, Tunlai thil awmzia enin kan kohhran chungu thalai awmte hi mumal nei deuh taka suihkhawma a, Krista rawngbawl tura an mawphurhna hriatchiantir lehzuah hi tul hle tain kan hria a. Chumi lam sawihona nei tur chuan ni 27.11.53 zan khan Teachers' Training School-ah Aizawl mi pawimawh deuh deuhthe leh thingtlang Middle School Staff hote sawmin inkhawmna kan nei a. Sawihona kan neih zawh hnu chuan, Thalai Pawl din phawt hi tul ta berin kan hria a. Tichuan Provisional Committee kan thlang nghal a. Chung mite chuan Constitution an buatsaih zawh hnu chuan Synod Standing Committee nemngheh turin an thehluat a, annin remtihna an rawn pek hnuah chuan Thalai Pawl chu din ngheh tak tak theih a lo ni ta. Tunah hian kan dan (constitution) copy chu Pastor Bial tinah kan rawn thawn che u a, a that lohna te in Bial thalaiten lo en ve se la, conference hunah siam that rawt theih a ni ang....

In naute /-

Sd/-Zokhumi, B.A. (Hons)

Kristian Thalai Pawl

Dated, Aizawl 25.2.54

September 23-26, 1954 : General Conference neih hmasak ber. Teachers' Training School, Mission Veng-ah. Hemi In hi tunah a awm tawh lo va. Kan hriat theih dan tur chuan Sikulpuikawn atanga Synod Office pan thlakin Synod Office main Gate thlen hma ding lama State Bank awmna thler thla Mendus Building Biak Inpui hnaih lamah hian a awm thin. September 25, 1954(Inrinni) hian Rorel leh Inthlanna hmasa ber neih a ni.

"Pu Awna chuan February 22, 1954 khan Thalai Pawl din dan tur ngaihtuah ho turin mi thenkhat a sawm khawm a," tih hi November 27, 1953 kha a ni tih Pi Zokhumi lehkha thawnchhuah hai chhuah leh atang hian a chiang hle a. KTP Thupui 'Rawngbawl tura chhandam' tih hi a din tirh atangin a ni reng a, mahse chang thlan hi a tir chuan 2 Timothea 2:3 "Krista sipai tha tak angin hrehawm mi tuarpui rawh" tih a ni a, April 16, 1962-a inhruaina dan thar siam chuan tuna kan chang thlan Ephesi 2:10 "Thil tha ti atan KRista ISuuh chuan siama awmin ama kutchhuak kan ni si a chu thil tha tih chu kan awmna turin Pathianin a buatsaih lawk a ni" tih hi tun thlengin hman a ni ta a ni. Kan Nilai thupui bu hian "Kohhran Hmeichhe Inkhawm 1904 vela intan hnu kum 50-naah Kohhrana thalaite chu pawl angin a insiam ve chauh a ni," a ti a. Kohhran Hmeichhe din ni atana pawm hi Pu Zosaphluia nupui Pi Hluin 1903-1904-a MISSION VENGah Zirtawpni chawhnuah Mizo hmeichhiate a inkhawmpui thin hi Kohhran Hmeichhe din kum atan an hmang ta a. Zoram Kohhran hmeichhe Inkhawmpui Lian hi KTP General Conference vawi 6 kan neih hnu kum 1960 khan a hmasa ber an nei ve chauh va, Synod-in a hriatpui pheh chu February 16, 1954-a KTP din a hriatpui hnu fe kum 1969 khan Kohhran Hmeichhia hi a hriatpui chauh a ni.

was combined with *Nu Pawl* which was formed in 1947.²⁹ Women front of the Evangelical Church of Maraland was known as *Krizyha No Py* and it was formed in 1951 after the enthusiasm of Mrs. Seina Chinzah and Mrs. Louisa Margaret Tlosai Lorrain.³⁰ Mizoram Salvation Army was formed in 1917 and its Home League (*Hmeichhe Pawl*) was started on April 21 1935 which was formalisation of Women Fellowship which had begun from 1923.³¹ United Pentecostal Church was started in 1950; its Ladies Auxiliary Department was formed in 1969.³² Non-denominational group, Young Women's Christian Association (YWCA) was formed on 30 December 1985.³³

Apart from the religion-oriented organisation, Mizo women were forming a number of pressure groups and welfare societies. On 16 July 1946 the first Mizo women association '*Mizo Hmeichhe Tangruai*' (MHT) was formed with the permission of L.L. Peters by Lalthanzami (wife of Khawtinkhuma), Hmingliani (wife of R Thanhlira) and Kapthluaii (sister of Lalbuaia).³⁴ First MHT Conference was held on 26-28 January 1948 and first General Assembly on 12 March 1949.³⁵ The resolutions passed in the first Assembly were (1) *Naupang pawnto tir loh tur* (Forbidding children to play with others at night), (2) *Naupang chhan lutuk loh tur* (Not to intervene intensely against children squabble), (3) *Inchung khur hmeh tawka inchei tur* (To dress up suitably with the family standard), (4) *Inchung leh bungbel vawnfai tur* (To keep utensils and household clean), (5) *Pasalte thu awih tur* (To be obedient to one's husband), and (6) *Zunram thiarna hmun fimkhur tur* (To be careful about the place of nature's call).³⁶ Under the guidance of State Social Welfare

²⁹ T Vanlaltlani, *Mizo Hmeichhiate Kawngzawh*, Aizawl, Mizoram Publication Board, 2007, pp.91-93

³⁰ Vanlaltlani, *Mizo Hmeichhiate*, p.76

³¹ Vanlaltlani, pp.122-123

³² *Women Fellowship was organised in the year 1969 with the recommendation of District Board meeting held in Serchhip, Mizoram. Later the name designated was changed into Ladies Auxiliary Department in the year 1970.*

Aims and objectives:

1. To support and assist the Church Ministry in need.
2. To build a strong and firm Christian family.
3. To spread the whole Gospel to the whole world.

Available from upcmizoram.org (accessed on 23/2/2020)

³³ Vanlaltlani, pp.261-267

³⁴ Regn. No. 2 of 1972 under Societies Registration Act XXI of 1860; Vanlaltlani, p. 212

³⁵ Available from dipr.mizoram.gov.in (accessed on 23/2/2020)

³⁶ Vanlaltlani, p.216

Advisory Board (SSWAB) Officer Mr. Bonthanga Poonte, the *Mizo Hmeichhe Insuihkhawm Pawl* (MHIP) was established on the 6th of July 1974³⁷ and was registered under Registration No. 5 of 1977, Society Act 1860 (Act XXI of 1960). Its motto is *Mite Tanpui* (Service to others); and its Headquarters is located at Aizawl - the capital of Mizoram. The MHIP is one of the biggest voluntary organizations in Mizoram State. The organization is subdivided into seven (7) sub-Headquarters. These sub-headquarters are further divided into 16 blocks and 700 branches.³⁸ On 12 April 1975, the Evangelical Nurses Fellowship of Mizoram was formed at Aizawl Civil Hospital under the initiation of Mrs. Thanpari Pautu as a welfare organisation.³⁹ *Mizoram Hmeithai Association* (Widow Association) was formed on 20 October 1987 by Mrs. Lallianpuii and her friends at Aizawl.⁴⁰ For the female vendors - resellers and growers of vegetables in Aizawl, United Mizoram Grassroot Women (UMGW) was formed in April 2000.⁴¹

In 1978, Mrs. Saptawni was elected for 'church elder' in Mission Veng (Aizawl)⁴²; before she was ordained Synod Executive Committee (held on 19-22 July 1978⁴³) invites various Presbyteries to submit their collective opinion on the issue of the ordination of women as a church elder. In the Synod of 1978, the issue was resolved by maintaining the status of women to its normal condition⁴⁴ – not allowing the ordination of women as a church elder. In 1989, the issue of women ordination as 'church elder' was put up in the Synod by Tuivai Presbytery, it was rejected.⁴⁵ In 2002, an agenda for employing theologically-trained women in the ministry of the church was put up by Aizawl East Presbytery to the Synod; it was not approved.⁴⁶

³⁷ Vanlaltlani, p.226

³⁸ Available from mizoram.nic.in (accessed on 23/2/2020)

³⁹ Vanlaltlani, p.243

⁴⁰ Vanlaltlani, p.277

⁴¹ Vanlaltlani, p.288

⁴² Vanlaltlani, p.181

⁴³ Rev C Rosiama, *Synod Thurel Lak Khawm*, Volume III, Aizawl, Synod Literature & Publication Board, 2015, p.585 & 712

⁴⁴ *Hmeichhia Kohhran Upaa nemnghet tur hian kan ram kohhran hi kan la tiam meuh lo niin a lang a; chuvangin, hmeichhiate hi Kohhran Upa atan nemngheh ni rih lo se, kan ti.* (1978 Gen 13); Rosiama, *Synod Thurel*, p.585

⁴⁵ "An thurel General No.14 chu hetiang hi a ni ta a: Tuivai Presbytery atangin kan kohhrana hmeichhiate hi a tul bikna a awm chuan nemngheh ve ni se tiin an rawn rawt a. Hun rei fe kan sawi ho a, kan kal dan ngai hi a tha rih e, kan ti" tiin. Vanlaltlani, p.182

⁴⁶ Vanlaltlani, p.183

Meanwhile, women of the Salvation Army were accepted and permitted to conduct any ministerial work and responsibilities, as long as the dedication and capacity allowed them to do so.⁴⁷

Rev Vanlalchhunga in his *Mission Mak Tak* (Marvellous Mission) and Saiaithanga in his *Mizo Kohhran Chanchin* mentioned two followers of Tlira; Bualthluaii (of Sialsuk village) and Thangluaii (of Aizawl), they were employed (for one year, 1917-1918⁴⁸) as Bible Women by the Presbyterian Church.⁴⁹ ‘The 1913 revival pioneer and pathfinder, revivalist Thangrochhingi of Hmunhmeltha village followed Tlira till her death. Tlira was fed and taken care of by women while he stayed at Sairang (western Aizawl) and his visions were copied.’⁵⁰

“In the indigenous faiths, the womenfolk, even if they were not prominent, they were invariably and mostly occupied prominent places.”⁵¹

6.3. Gender and Sect

Sectarian faith in Mizoram could be stated as dominated and accelerated by patriarchy. As the traditional lifestyle was performed on the basis of survival where physical strength determined or favoured male counterparts, the interpretation of Christianity as ‘belief system’ was preponderated by the traditional belief system in which the oldest male in the family or oldest responsible male decided the fate of the family. The ‘new belief system’ (Christianity) was also received to replicate the ‘old belief system’ where the male gender dominated the entire structure of faith-related activities. Increased in biblical knowledge, on the other hand, emboldened the female sides to become the fore-runner of faith-related issues and also become the deciding fulcrum.

⁴⁷ Vanlaltlani, pp.129-131

⁴⁸ Vanlaltlani, p.139

⁴⁹ Rev Vanlalchhunga, *Mission Mak Tak*, Aizawl, Synod Literature & Publication Board, Synod Press, 2008, p.214 & 217; Saiaithanga, *Mizo Kohhran Chanchin*, Aizawl, The Regional Theological Literature Committee, 1997, p.33,34

⁵⁰ Zaikima, p. 208

⁵¹ Zaikima, p.208

As a society or community reception could not be evaded for the status of the group or sect, and society did not fully appreciate female gender at the helm of deciding table, recognising this circumstance and still being able to steer the sails of the propaganda, the female member of the sect receded to the backstage, in most of the public platforms. In the dominant churches of Mizoram, female participation in the activities of worship activities, after Christianity, had always been more visible and more vigorous and enthusiastic than the males in the Mizo community. But their dedications and performances could rarely elevate them to the equal status of male counterparts even though their personalities were promising than the average males. Also, sectarian groups from the study area, although permitted to reach the pinnacle in administration in some cases, seldom allowed the unrestrained free mobility. It could be stated that in every action and decision, though seemed to be the complete decision of the female side, there were male agenda behind the veils.

Laldiheli stood out to be the most popular women figure among the sect of Vanawia. Her body was the centre of focus for the divine interference for the sect as 'writings' were collected or copied from her body. Her role as a medium of communication between the Earthly life and the spiritual realm lifted her to the status of an undeniable person among the sect. She and the other brides occupy an important place. The brides were given a vital role in setting an example for the marriages of the Heaven and the Earth. In the meantime, all females were under the direction of the male gender. The conduct and movements, the decisions, and functions were under the purview of the male gender in which the achievements and goals were shared for the betterment of the whole group.

Rengpuii was attracted to many females as well as males, the people who flocked to her consist of sectarian and non-sectarian. Her message of purity in body, mind, and spirit was appealing and conducive to generate confidence among the sect members. She wrote books which she claimed were inspired by the Holy Spirit. Her husband was a Salvation Army Officer who left the ministry on account of Rengpuii's vision. The sect did not adopt any particular name and structure for collective gathering but organised conventions in which no gender roles and

differentiations were publicly framed. The equality of all gender before the eye of the Lord was known to all members. On the other hand, the sectarian faith also transforms with the surrounding environment in keeping the order of the culture of the people where they located. Rengpuii and her close members did not fail to provide videos on the internet (YouTube) which was constantly polished, maintained, and nurtured. She continually broadcasted her messages, but hardly mentioned the arguments on gender-related issues.

Vanlalsawmi and her group were known to the public as *Zawlnei Sawmi Pawl*. Vanlalsawmi was the source of command for the activities of the sect. Her spiritual visions and advice were followed in laying the foundation-stone of 'Mizo Nation'; they went to various mountains of Mizoram to unearth the so-called 'British Stone' and replaced it with 'Mizo Stone' in which Mizo carvings were engraved. Her position as a spiritual source for the divine work was not contested, but other daily needs were under the able-conduct of the male members. She cultivated her agenda according to her understanding and capacity, her accomplishments and ideas were focussed more on the 'Mizo nation' not on the gender issue.

6.4. Conclusion

Sectarian faiths of Mizoram did not champion the issue of gender. Female members of the sects did not question the differences in roles and responsibility, status and visibility against the males which could be reasoned to the perpetual domination of the males in the society and it requires further investigation and analysis.

CHAPTER 7**CONCLUSION**

There was a time when there were no deviations, schisms, and doubts in the faith of Christianity. The medieval European universities had Faculties of Theology in which the teachers were approved and supported by the Church; and what they taught in any seminaries and public places was basically what the Church taught. The alteration came as a result first of the Reformation and then of the Enlightenment.¹ Faith in God through Christ had also been proved to survive the disturbances in the early days. Improvements and many advancements in sciences did not dent the consciences of Christians. ‘The reformation or revolution affected by the Enlightenment cannot now be undone where it has happened and seems certain to spread wherever modernity is allowed to make its full impact. It has, however, been seen that better science can deepen awe and wonder in the contemplation of the many marvels which remain and it has emerged that the Bible when treated ‘critically’ as literature and history, can still—at least to some—speak with a gospel (‘good news’) and life-changing power. It has turned out that a Bible-based religion can be strong within the acceptance of modern science, freedom, and personal responsibility but that it needs to be the ‘religion of the heart’. When it is, heartfelt Christianity can experience such an inrush of the divine Spirit that a new dynamism enters the individual and the community, with new assurance and joy.’²

‘There was no such event as ‘the Reformation’ if by that is meant a single, simple change. The Protestants were divided and there was also a Catholic Reformation. These changes were destructive. Many lives were lost. The centre of European life was moving away from the Mediterranean; both Spain and Sweden now mattered more than Italy or Greece. Nationalism replaced the international order which had been at least the ideal of the Middle Ages. The laity took over much of the wealth of the Church. But as kings and princes rose against pope and emperor, and laymen occupied the lands of bishops and monasteries, other forces were at work. Cities rose against princes or prince bishops; within the cities, the poorer rose against the richer, and in the countryside peasants rose against landlords; and the middle

¹David M. Thompson, ‘Introduction: Mapping Asian Christianity in the context of world Christianity’ in Sebastian C.H. Kim (Edited), *Christian Theology in Asia*, Cambridge, Cambridge University Press, 2008, p.4

²David L. Edwards, *Christianity: The First Two Thousand Years*, Wiltshire (Great Britain), Redwood Books, 1997, p.589

classes were rising most successfully of all. The German lands in particular, and the long borderlands of the Rhine including Switzerland, were now socially unstable. The word 'Protestant' originated in a protest by five princes and 14 cities against an attempt to halt the confiscation of church lands and other 'religious innovations', in 1529.³ Although Christianity is claimed as a transcendental truth of universal significance, it has been communicated in diverse historical and socio-cultural contexts and has thus given rise to a bewildering number of different denominations, sects, churches, and movements.⁴

‘The conquest, annexation, and consolidation of the entire north-east began in 1826. This was provoked by Burmese monarch who thought that he could conquer India and began his campaign by sending armies into Assam. With the Treaty of Yandabo (1826), ending the First Indo-Burman War, Assam was annexed to the Indian Empire. But this event yielded control over little more than the Brahmaputra Valley, whose peoples had long been preyed upon by fierce tribes coming from all the hills and mountains around them. The Valley was given a ‘special’ status; and two Chief Commissioners, David Scott and Francis Jenkins, successively ruled over Assam from 1826 to 1861. Both, in the fashion of the day, happened to be Evangelical Christians. As a means of protecting Assamese peoples, they encouraged a policy of government-subsidized education by missionaries among tribes who inhabited wild areas not yet under imperial rule. But this policy was countermanded by Company authorities in Calcutta and London who felt that the disadvantages of letting missionaries run schools among the hill tribes outweighed the advantages since conversions might take place. Only with the Wood Dispatch of 1854 was this decision reversed and subsidies resumed. What arms had so far never accomplished, at least for more than brief punitive incursions, the Gospel began to achieve. From the mid-nineteenth century onwards, except for Islamic peoples along the western frontiers and Buddhist peoples on the northern frontiers indigenously led conversion

³ Edwards, *Christianity*. p.281

⁴ Brian Morris, *Religion and Anthropology*, New York, Cambridge University Press, 2006, p.146

movements drew scores of separate tribal (adivasi) peoples toward Christian faith in all of the eastern mountain frontiers.⁵

In the context of North-East India, the identity problem of various communities finds its expression mostly in political terms ranging from secession, state/union territory demand, to District Council formation. These expressions found their fulfilment in the formation of Nagaland, Meghalaya, Mizoram, Manipur, and Tripura and the formation of new District Councils in Manipur, Tripura, and Mizoram. Every tribal and non-tribal group has its Students' Union, mostly based on ethnicity but also location-based. North-East India is suffering due to an overdose of politics and the assumed identity crisis.⁶

Joy L.K. Pachuau asserted that one important aspect of Mizo identity is its adoption of and complete identification with Christianity, although ethnic affiliations surmounted the vitality of the denominations in the southern part of Mizoram. Identity has emerged mainly from a combination of several tribes who speaks Tibeto-Burman language inside Mizoram, the territory which was created during the colonial period (while the language of Mizos centred mainly to Duhlian/Lusei dialect). She also stated that the identity perceived among Mizos could be termed as 'situational identity' as 'Tribes that consider themselves Mizo in Mizoram do not consider themselves Mizo when their state of domicile is elsewhere (for example, Hmars and Paites)'. She concluded that 'the 'formation' as an identity has been seen in relation to people's engagement with their past, with their environment understood not only physically, but also discursively and politically.'⁷ As stated, Identity could be invented, modified, and adapted nonetheless could be dissipated to the 'other'. The sense of 'belong' could be marginalised or invoked. The instruments for infusing new ideology for 'identity creation' purported to be political, religious, ethnic, etc. more or less connected to the history of whoever started it. The extent of quantity on

⁵ Robert Eric Frykenberg, *Christianity in India: From Beginnings to the Present*, New York, Oxford University Press, 2008, p.421

⁶ B.B. Kumar, *Tension and Conflict in North East India*, New Delhi, Cosmo Publication, 1995

⁷ Joy L.K Pachuau, *Being Mizo – Identity and Belonging in North-East India*, New Delhi, OUP, 2014, p.234

the part of identifiable groups could not be fixed as well as the nature of explicitness and exclusivity.

Regarding the identity of Indian Christians, Frykenberg concluded that “all Christians who tended to identify themselves as much by birth, caste, and community as by church, denomination, or theological outlook have always tended to possess a dual identity. Each and every Christian community has tended to possess a deep and strong sense of its own ethnic identity. Such kinds of consciousness, indeed, have been magnified in India. Seen from this perspective, there never was such a thing, nor is there any such thing, as a purely ‘Indian’ Christian, in any basic or generic sense. Only more earthbound, ‘hybrid’, or ‘hyphenated’ forms of Christians can be identified within historical understandings. Such Christians were, and are, pinned to the earth by their local cultures and languages—and, most of all, by their birth (jat), or caste.”⁸ In the meantime, the conceptual meaning of Westernised-Christian rites and rituals, symbols, and signs could not be shed completely.⁹

Mizo Identity, through traditional cultural history, observable in the contemporary period had a trace of a combination of modernity and cultural norms. Modern technologies and scientific advancements, digitisation of lifestyles and markets, economic productivity, and mode of communications witnessed a sense of alertness to safeguard traditionally handed-down values and norms as the desired authenticity been pictured adulterated. Though the historicity of ‘originality’ – the so-called primordiality, could be debated, the desired ‘Mizo’ as a distinct identity could be noticeable inside Mizoram which was connected to Mizo Christianity. Christianity, in the Mizo community, provides distinctive character in asserting ‘identifiable conduct’, observable through partaking in the belief-based activities. Frykenberg wrote, “Christianity in India is and always has been profoundly indigenous and, as such, deeply embedded within the culture of whatever community

⁸ Frykenberg, *Christianity in India*, p.458

⁹ “It is important to note that some of the key concepts utilized in the anthropological study of religion – belief, charisma, spirit, sacrifice, symbol, ritual, the sacred, as well as the concept of religion itself – are derived essentially from Christian theology. Such concepts therefore, as many have noted, carry a good deal of cultural baggage: but this is no reason for the wholesale repudiation of such concepts, as suggested by some postmodern theologians who have just discovered Derrida.” Brian Morris, *Religion and Anthropology*, New York, Cambridge University Press, 2006, p.148

it is to be found.”¹⁰ Some of the activities which differed Mizo Christians from the ‘other’ were - *hnatlang*¹¹, *Beihruai*¹², *Bethel*¹³, *Kohhran Hmeichhia or Hmeichhe Pawl*¹⁴, *Pavalai Pawl*¹⁵, *Thalai Pawl*¹⁶, *Naupang Pawl* (Sunday School)¹⁷, Adventist Youth Federation, *Nilai Zan Inkhawm*, *Inrinni Zan inkhawm*, *Pathianni Vawithum Inkhawm*¹⁸, *Pathian Chawimawi*¹⁹, Work Camp²⁰, *Krismas leh Kumthar Ruai Theh*²¹, *Lengkhawm*²², Blood donations²³, beating the traditional drum, hymns of indigenous

¹⁰ Frykenberg, p.455

¹¹ *Hnatlang* is voluntary gathering of people to work for specific purpose or reason.

¹² In the month of September, selected theme was studied at the Church Service every night. The detail topic and accomplishments differed from one denomination to another.

In March 1918, Aizawl church committee passed a resolution to have a mass campaign for one month to gain more converts. In the first campaign, 344 converts were witnessed. The next Presbytery (now Synod) 1918 October at Hmunhmeltha decided to continue the mass campaign in the month of September for the next year. In 1920, Aizawl Presbytery meeting changed the time for January; but it had been a period of work for most of the people, the next stipulated month i.e., April had also been rescheduled for the month of September since 1925. Only for the period of insurgency, due to relocation of villages (village grouping) and curfew, it was held on yearly basis till today.

Rev. T Lalhmachhuana, ‘Beihrualin Kum Za a Tling Dawn Ta’, *Kristian Tlangau*, Vol 107, No 7, 2018 (August), Aizawl, Synod Press, (Copies- 28000), p.28

¹³ An act of prayer to particular place, individually or group or whole church, and there was no specific time to have the occasion ‘bethel’.

¹⁴ An organization mainly consisting of married women in the Church/denomination actively work for the church/denomination generally subordinate to the Church Committee. Name of the organization differed from one denomination to another.

¹⁵ An organization mainly consisting of married men in the Church/denomination actively work for the church/denomination generally subordinate to the Church Committee. Name of the organization differed from one denomination to another.

¹⁶ An organization generally consisting of unmarried men and women in the Church/denomination actively work for the church/denomination generally subordinate to the Church Committee. Name of the organization differed from one denomination to another.

¹⁷ Church children fellowship, generally under 14 years of age, where different classes were created and separate teachings were given by adult teachers who were appointed to do voluntarily work, participated usually on every Sunday. Different programme and activities, indoor and outdoor games, and Pastor Circle Meet were organized.

¹⁸ *Nilai Zan Inkhawm* – Church Service at every Wednesday night/evening, studying selected book/topic.

Inrinni Zan Inkhawm - Church Service at every Saturday night/evening, the activities differed to denominations.

Pathianni vawithum Inkhawm – Mizo Christian has had church service thrice at Sunday – morning, noon and night/evening.

¹⁹ Church-organised service to a particular place and time (unstipulated) meant for glorification of God due to various reasons ranging from good harvest/prosperity to health recovery from critical condition usually ended in feasting.

²⁰ Voluntary visitations to mission ground in helping the construction of any kinds lasting few days.

²¹ Feasting in celebration of Christmas and New Year; the extent and details of the programme depends on the unit Church.

²² Gathering at a specified place in order to sing Christian songs with the use of *Khuang* (traditional drum).

²³ Voluntary donation of blood to the Hospitals (Government Hospitals and Private Hospitals) to help the needy poor and saves life.

tunes, and dancing²⁴. But they were not mandatory to be used as a means of identifying Mizo as well as they were not to be used as parameters of good or not-so-good Christians. There was also *Thawhlawm Thawh*²⁵ for various reasons which sanctioned the necessary ideals to be identified. All these activities and functionalities held formally and informally inside Mizo Christian life supplemented a sense of belonging in ‘Mizo Identity’ whereas this statement does not conclude the other contributing factors like birthright, eloquence in Lusei language, and many others.

‘*Sakhua-na*’ (which means ‘religiosity’ in modern parlance) played an active role in generating a sense of ‘belonging’. If a person of other community for instance ‘*Vai*’ (specifically dark-skinned Indian) converted into Christian, most of the Mizos would inwardly dissipate his/her stern dislike. This conveyed the significance of *Kristianna* or *Sakhuana*²⁶ to dissolve the barrier of exclusion. *Kristianna* could not validate the completion of merge in contrasting items (to be accepted), but, acting as a useful medium of solvent in dissolving the nature of ‘otherness’.

On the other hand, Mizo *Kristianna* could not fulfill its expected goals in creating universal brotherhood and spreading the ideal Mizo which was deeply connected to the traditionally practiced *tlawmngaihna*²⁷ and *midangte tana inpekna* (physical and psychological assistance to the other; not wanting to be helped but only

²⁴ “...a major contribution of the revivals was its influence on the interweaving of Christianity and the Mizo cultural ethos. To elucidate the point, three elements of typical Mizo Christian worship show how Mizo cultural identity integrated with Christianity. The elements are: the traditional drum, native Christian hymns sung to indigenous tunes, and the revival dance. Any visitor to a church worship in Mizoram today will always find a pair of traditional drums which have, to some extent, the hallmark of Mizo Christianity. During the worship, the visitor may also notice the unique hymns set on what has become the traditional Mizo Christian tune. The more familiar western hymns translated into the native language are sung interchangeably with the Mizo tunes. In many cases, the visitor may also find some „inspired“ individual dancing in front of the alter-pulpit. Thus, these three elements of worship have emerged as the major distinctive marks of Mizo Christianity. ”

Ralte, p.94

²⁵ Contributions for the Church (cash or in kind) at the service itself or through other channel.

²⁶ *Kristianna* – mode of showing the expected principles; the intrinsic quality expected from spiritually-matured Christians; the ideal behavior and character of a Christian; the quality of genuine believers; the consciousness of Christian; in short, the morale for Christian.

Sakhuana – In this particular sentence, it gives a sense of ‘religiosity’ which more or less contained *Kristianna*.

²⁷ The quality of rendering service for the benefit of society; chivalry, courtesy, bravery etc. : ‘to practice self-service, unselfishness, self-denial’ – Also see, J.H. Lorrain, (Pu Buanga), *Dictionary of the Lushai Language*, Reprinted, Kolkata, The Asiatic Society. 2008, p.514

be the one who can help). One could simply state that Christianity created multiple mentalities in Mizos – one of which claimed that he/she fully accepted that he is Mizo but do not desire to live a traditionally valued mode of living, thus, do not hesitate to do immoral life; and the other, who accept Christianity and tries to annul the existence of cultural sentiment in all walks of life yet failing to observe *Kristianna*. This confusion arising out of compartmentalisation of cultural ethos, political system, social interactions, and religious precepts (of Christianity) provides a sizable gap and opportunity for those who watch keenly for infusing new ideology and modified form of belief system. A new ‘identity’ based on Mizo *Sakhua* thus crept up to the sphere of Mizo religious life which was already parcelled to different denominations and sectarian faiths.

The eschatological teachings which stood against the dominant church in Mizo Christianity started with the vision of Khawliantlira in 1913 (the second revival period). He claimed that the church institution was a serpent only to swallow all the adherents inside her. He called for the separation of the believers from the impending end. The doctrinal basis claimed that Jesus had already come to the world and the present-day belonged to the New Kingdom of a thousand-year. One should not expect rapture as the Spirit did finish doing it unknowingly. There should be no resurrection; the acceptance of Jesus in a person’s life is a resurrected life. All the words written in the Bible is an allegory; the death and crucifixion of Jesus had been totally delusive and wrong. There was no sin, sacred, and profane in human life, one did not need to observe Sunday, Eucharist, and baptism. This notion of eschatology did not vanish; though the physically observable group (*Tlira Pawl*) dissipated into society, the new teachings and doctrinal basis was rather resurfaced in the character of the latter sectarian groups in Mizoram.

After the arrival of Christianity in Mizoram in 1894, the course of history turned from oral transmission to written form through the introduction of the alphabet. This transformation was seen in the writings of Mizo History in a mode of different knowledge in producing disturbing conclusions from different authors at different times. In studying the history of the Mizos, students as well as scholars

were cornered into a state of confusion (due to multiple interpretations) about facts and figures, places and events especially to the pre-colonial times. Interests linked often into a certain group of people, and vindictive narrations often were directed to a certain section of the people. In the case of the sect group in Mizoram, the history which could be gathered from a few authors inclined more to the support of the dominant section of the society. Hence, objective representation rarely found its place.

The diversity found in the history of Christianity itself was deeply-rooted each in its theology and dogmas, rituals, and forms of worship. As Protestant ideology was the main source of Divine knowledge in the early years of the twentieth century of Mizoram, other strands of Christianity find themselves uncomfortable in due course. This kind of repression was found first from the church leaders which eventually dispersed in a most distorted form and penned down to book form after it had been labelled 'unsafe'.

In 1913, Mr. J.H. Lorrain wrote, "We are not here to make them Eastern duplicates of Western Baptists, but to bring them to Christ and so guide them that they shall develop along their own national lines into a strong Lushai Church of God which shall be a living witness of the power of Gospel to change *savages* into *saints* and *head-hunter* into *soul-hunters*. We look forward to the time when the Lushai Church shall be a happy blend of all that is best in Baptist, Presbyterian, and Methodist, with something added perhaps which no Western Denomination can supply". From his endeavour to the ultimate version possible for Christian in Mizoram, there is no doctrinal conflict, power struggling-platform, and discharging segregative tones. But there arose a number of differences with the increase in scriptural knowledge, and personal interpretation of the Holy Words. These gradual inclinations to distrust and self-judgment dragged the common line of theology apart and diversity set in after the Revival of 1906. During this period there were few pieces of literature in respect of Christian theology, yet were potent enough to cause a certain group of believers to set themselves apart from the dominant group. One

has to keep in mind that faith could go in any direction as long as the one claims himself to the side of absolute truth.

In the Second Revival of 1913, the Christians were expressing the second coming of Jesus Christ to be arriving soon. This millenarian view (the Last Judgement) of Christian life increase the urge of spreading the gospel among the native non-believers and thus, it greatly enhanced the number of converts. In the Third Revival of 1919, the emphasis goes to the sufferings of Jesus Christ and his precious redemption through the Cross. *Khuang* (traditional drum) was now accepted for the instrument of praise and worship service in the Church. Christianity among the Mizos had been increasingly accepted as the truest belief and many Mizo hymn composers aligned Christian theology with the cultural belief system which effectively stabilised the foundation of Christianity within the Mizo mindset. In the Fourth Revival of 1935, the working of the Holy Spirit was the main theme. Dancing in the Church began to be the acknowledgment and the measure of spirituality, prophetic acts, and visionaries was exalted to the pivotal signs of betterment. *Mi Hlim*, *Hlim Rui*, *Hlimsang*, *Thlarau Mi*, and *Khurbing* were the intense spirituality acquiring stages of ecstasy starting from sober dancing to unconscious dancing or trances and even to the constant attachment to the opposite sex in the name of divine love. In the Fifth Revival (1959-60), the 'born again theology' was known to the Mizo Christian as a whole. Another revival in the 1980s brought another theme where patriotic zeal was intertwined with the sectarian faiths. During the period starting from 1894 to 1966 (72 years), there were 15 sects recorded, within the period of MNF insurgency (1966-1986, 20 years) there were 20 sects listed from the available authors, and during 1986- 1996 there was 4 sect group. The case of their (the sects) continuity as well as discontinuity, with respect to their authenticity from the available lists (of the names of sectarian groups), was diminishing with the escalation of power and knowledge by the dominant churches via media and works of literature.

One has to focus on the values, doctrinal structure, intensity of the sects themselves and their internal structure, symbolism, and pervasiveness as important

critical variables. But the available analysis and evaluations rarely probe into the critical assessments. The historical background and its social settings which eventually forced a group of people out from the mainstream were more or less one-sided. In the meantime, one has to remember that the available collections of printed literature were produced from the non-secular side (where personal memories were reflected in bulk). James Scott in his *Domination and the Arts of Resistance* (1990) wrote how the powerful and the powerless are constrained in their behaviour within the power relation; he suggests that what one needs to add to the analysis of the behaviour of the powerless and powerful in each other's presence is an analysis of their behaviour when they are with their equals. In order to analyse a power relation, one must analyse the total relation of power, the hidden transcripts as well as the public performances. Sects are to be classified according to the kinds of "response to the world" – which differed according to their intellect, economic status, and other reasons. The classification system should facilitate the investigation of similarities and differences between and within sect classes; it should be able to make relatively fine discriminations between sects of the same and different types, both theoretically and empirically. The knowledge of the sects in Mizoram was based mostly from secondary sources or information, thus the narrations had a fair chance to become biased which had been witnessed from personal interrogation. 'Truth is constructed and kept in place through a wide range of strategies which support and affirm it and which exclude and counter alternative versions of events.'

The sectarian members were the resisting pressure and the outlet of contamination from the brewery of inter-cultural conflict. Boldly showing the act of opposition to the social deformities, worked in the preservation of traditional beliefs and symbols, acted as the functional group championing the identity of Mizos though vaguely specifying the nation and territory, by giving the escalation and escape from the victimisation process arriving from the Churches and its structure of power and domination, a safe-house outside the boundary of restrictions and demands; the sectarian different forms and numbers in the times of the missionaries and independent India did prove the possibility to make 'space' physically and emotionally, by adaptations and modifications, to preserve, to protect and to dignify

surviving mechanism of Mizos through social dynamics. The defamed and the deformed, the degraded and the repressed, the old and discarded, the underlying factor of continuity though it had been, Mizo culture and identity, the essence of differentiation marker and distinctive feature, was resurging and remodelled, polished and painted, reinvigorated and appreciated, through the tears and toils, patience and hope of the sectarian members. The bastion of faith and its framework for the dominant churches were strengthened and solidified by the violent wave of doubts, the diminishing fire of cultural norms and customs, costumes and rites from the gushing flood of modernisation were rekindling and brought back into the platform of identity flag-post by means of the deep enthusiasm and unrelenting force of 'the *Hnam Thuthlung*'.

Mizos, as a separate, distinct, and independent community was not forgotten. Though the trained and educated Mizos could content and satisfy their statuses by being given clerical jobs and limited authority, and the general masses followed and bent to the dictates of a capitalistic economy, certain ideas of 'self' were hidden in the minds of sectarian voices which did not bluntly reject the dominating structure. By using items produced before them, cultural traits were projected more vivid than before, sentimental songs were sung and traditional musical instruments were incorporated within the boundary of the 'new' faith. It is known to the public that Christianity was not above the law, and religion and faith could not supplant the state of order. But religion, as personal credo, is witnessed to endure all the hardships and problems arriving from all circumstances. Thus, sectarian faiths, since its appearance in 1913, continuously attacked and challenged the regime whoever obstructs the realisation of it. As the traditional Mizo belief system did not let 'fear' as a means of survival, Mizo Christianity was expected to ease the daily boredom and also the afterlife, if possible. The traditional belief system was proved useful to sustain the Mizos for generations, why should Christianity not be used for the survival of the Mizos as a separate and unique community.

MNF fought for political independence from March 1, 1966, till June 30, 1986. There were a number of reasons which culminated in the declaration of

independence. The idea of brotherhood and belongingness, mutual help, and consolation, bearing the brunt of torments and hardships in times of desperations, *tlawmngaihna* and *Zonun ze mawi* – the ideal state of the Mizo community was resurfaced, more intense than the colonial period. Political upheaval, disorder, and chaos in the society, death and traumatic incidents were faced and suffered upon in the hope of achieving a definite goal. Church administration and regulations could not be strong and thus, uncertainties provided opportunities for elevating a platform of freedom; for selfless dedication on the part of patriots to steer the minds of the people into supporting role and self-motivated creation of ‘new set of faith’ or ‘sect’ which nullify any sort of connection to dominant churches, as dominant churches were seen as the instrument of subjugation and oppression by the foreign government though the churches do not deliberately incline to participate in it. MNF failed to bring ‘the promised land’. Society was getting more and more submerged into the money economy and the daily lives of Christianity become corrupted than before. The expected ‘Faith’ was fated for social neglect; society did not practice the teachings of Christianity. Sectarian ideology was focussing more and more to the social gospel while the smouldering idea of ‘distinctive community’ lingered. Mizo-Israel points to the direction of migration to Israel without losing the name of ‘being Mizo’ while CIPC desired to carved out a sovereign nation without shedding blood. *Nunna Lalhnam* accused Christianity to the root cause of moral degradation and decided to champion the ‘identity of the Mizos’ by remodelling and framing a ‘new’ faith amid the varieties of clan-based traditional belief systems. The new era of ‘one thousand years’ had been situated and perpetuated in the state of Mizoram with the present territory under the Indian Union by the sectarian faiths – *Ephraim Israel*, *Lalpa Kohhran Thar*, *Pathian Kohhran*, *Pathian Hote*, *Lalram Lai Maicham*, *Samlukhai Thiangzau*, *Pathian Nung Kohhran*, *Ephraim Kum Sangbi Thar*, *Kohhran Thianghlim*, *Zero*, *Zo-Zion*, and *Zoram Maicham*. The calculation of millenarianism could be debunked with scientific methods but more important had been their ideas behind it, and their persistence to the ‘hope’ of creation of ‘new land’ in which the materialisation process differed from one sect to the other.

Any form of knowledge that is not in agreement with that of society creates tension that can be removed by either leaving society or accepting its system of knowledge. The different mechanisms and techniques applied from the dominant churches to curb the 'discord' through the 'discourse' almost shadowed the 'reality' of the sects. The church institution, from which the sects sprang out, almost denied the existence, partially hid the truth, and excluded from their propaganda as the sects had been rendered as negligible and not important for the major domain which they controlled with 'structured' information and knowledge. For this reason, the sect cannot be understood outside of the social context in which it is found. There must be a clear statement of the source of knowledge in the sect and the social level to which it refers. In order 'to survive, it (the sect) has to create formalized rules and procedures, since it can no longer depend on the central role of the leader in organizing the followers'; but the social recognition as a 'significant' group had been minimised through the control of knowledge in the medium of knowledge disbursements by the 'dominant' group i.e. the domination of the general public interests was harnessed to the maximum possible denial.

The voices of the lower deck in a moving ship of the sea were transmitted through a channel of 'repression' provided by printed medium where the works of literature were volitionally reduced to 'harmful', 'unsafe', and 'untrue'. The intention to suppress the real history of the sects could not be vindicated but the reproduction of incomplete message proved the potential of the sectarian history to generate unprecedented growth in number and subscription to the unsatisfied adherents from the side of the 'powerful', and a sense of 'claim' in acquiring the 'absolute truth' as it was denied by the masses in the living days of Jesus Christ and the apostles from the side of the 'powerless'.

The colonial structure of knowledge was preserved, solidified, reiterated, and maintained through the protection of 'claimed-originality' and the potential supports for necessary confirmation was garnered by means of internalising generated 'truth' to the audiences. The nationalistic messages of the sectarian history had been distorted and reformulated in the shape of 'blinding agenda' leaving the passive

receiver to remain confined to the comfort zone. The bold attempt to critically retouching the stage of misunderstanding between the sects and the church received indirect intervention which could be read as the influence of ‘power’, ‘knowledge’, and ‘truth’ of the ‘giants’. In the meantime, the meagre literature forms the sectarian side proved the failure of containment. The voice of the strangled was low, and the silence of the meek was interpreted to disillusionment; the trail was thin and the trait was traded to justify the ‘blessed’. Therefore, the histories of sects were most of the time sidelined as ‘unnecessary information’ for the public. The institutionally trained personnel strictly controlling the interpretation of the Bible arising from untrained enthusiasts was by far the revelation of the prohibition of access to the functional group.

In the analysis, therefore, one could formulate the existence of repression by the dominant group in most of all the conveniences. The history of the ‘denied’ group was suppressed in the discourse. In fact, one could not deny the importance, hard work, and enthusiasm of the incomplete collections (of books) of sectarian history writers, in preserving the true ‘faith’ for the general people and their works help in promoting the present day ‘church institution’. However, the process of ‘indoctrinated’ knowledge system clearly impaired the objectivity and reliability of the available authors.

Again, the period of insurgency was entailing insecurity, fear, doubt, hostility, and death that foster a sudden growth of interest in religion. Substantial losses of Church’s properties, partial or complete destruction of Church buildings, and of Church buildings occupied by military personnel were rampant.²⁸ The psychological uneasiness might pull a possibility of spiritual confirmation that was expected immensely to cease the sufferings, pains, and horrors; end of the uncertainty. With scarcity and dwindling of spiritual resources from the dominant Churches and dreadful conditions for the population or adherents, the conformity, and continuity of a person become unsure and doubtful which eventually preponderate his/her inclination to join the nearest escape zone provided by new sects. The sectarian

²⁸ H. Lalrinthanga, *Church and State*, Delhi, ISPCK, 2013 pp.110-111

group of millenarianism, thus, got attraction due to escapism, especially during this period. The formulation of new concepts and ideas in Mizo Christianity might be in conjunction with the awareness of the identity of Mizos through the MNF movement, its political propaganda²⁹, and recognition of incompleteness in the dominant church to fulfil the spiritual thirst of its members. Nevertheless, the rules and regulation advocated in the churches received a severe accusation from the voice of new sects in trying to formalise the spiritual perceptions.

This new form of identity arose during the period of the ‘independence movement’ led by the Mizo Nationalist Front. The complete denial of the concept of ideas, philosophy, teachings, material, and lifestyles surged the minds of the pro-independence party. Meanwhile, it could not be validated that *Zohnam Sakhua* (of the *Nunna Lalhnam*) had been ‘the new identity’, desired by all the Mizos of the contemporary period. Resistance in the form of denial to foreign ideas (to the foreign-initiated teleology) can be observed to *Zohnam Sakhua*, by reviving the *Sakhua* as a relevant proposal to the public ethos. But, the agenda of the sect did not penetrate the masses. The *Nunna Lalhnam* proudly pronounced culturally transmitted knowledge as a ‘model’ for the Mizos way of life. Historical events and traditional transformations were disapproved. Social evils and political party commotions were basically alleged to the failure of Mizo *Kristianna*. Christianity and its teachings could not uproot the inherent sentiment grounded to Mizos and thus, was refurbished with modifications. Pre-colonial Mizo societal values, norms, and belief systems were exalted and emphasised, refined, and encouraged to be applied to the new ‘identity’. *Nunna Lalhnam* expects that *Sakhuana* would lift the cloak of deception (worn by Mizo Christians) and a better society would prevail. The ‘Mizo Identity’ is, thus, re-crafted from the abandoned cultural practices, norms, signs and symbols, and material and non-material items.

On the other hand, there were Mizo theologians and revivalist speakers who tried to rebuild the cultural gap (between Mizo *Kristian* culture and Mizo traditional

²⁹ “It had indeed been more common for Protestants to find themselves backing political revolution.” David M. Thompson, ‘Introduction: Mapping Asian Christianity in the context of world Christianity’, Sebastian C.H. Kim (Edited), *Christian Theology in Asia*, Cambridge, Cambridge University Press, 2008, p.8

memories) from the platform of Churches and seminars. It was repeatedly emphasised, the imperative blending of Mizo tradition and Mizo *Kristianna* (Christianity). The Church (the actual working and deciding section of Mizo *Kristian*), on the other hand, did not fully appreciate the amalgamation of traditional apparel with the dominant form of worship (the modified form of Western Christianity with western instruments and dresses). Again, one should also accept that the present Mizos and its materials contribute to the present culture of the Mizos by which the desired sentiment (of blending) was only rooted in cultural past. *Zohnam Sakhua* relieved itself from the clutch of Church influence and championed traditional practices and values (with adapted and 'refined' form), completely removing Christianity and substituted with the *Mizo belief system* (which substantially centred on *Lusei sakhua*) that reflected a possible marginalisation directed to the other dialect-speaking group of Mizos.

The invented 'Mizo Identity' on the part of *Zohnam Sakhua*, therefore, received a blunt acceptance to the majority as far as they stood in opposition to the denominations as well as the financial assistance (they had received from Vanavasi Kalyan Ashram,³⁰ though *Nunna Lalhnam* did not affiliate to the *Ashram*, they did send children to received educations³¹) was not approved by the general public.

³⁰ *Vanavasi Kalyan Ashram* is an Indian social welfare organization based in Jashpur, in the Chhattisgarh state of India. It focuses on indigenous tribes in remote areas of India and has branches all over India. These branches focus on agriculture, healthcare, child education, and sports and culture in their respective regions. It also has the mission to 'Hinduise the *adivasis* (tribals)' through conversion and reconversion activities. The organization is a constituent of the Sangh Parivar, the family of organisations affiliated with the Hindu nationalist Rashtriya Swayamsevak Sangh (RSS). The Ashram was founded in 1952 by Ramakant Keshav Deshpande, an official of the Orissa State Department of Tribal Welfare, with the support of the State Government and the RSS. Its aim was to counter the appeal of Christian missionary schools to the tribals. During the last two decades, the Ashram has intensified its activities in the tribal areas, coupling anti-Christian propaganda with conversion to Hinduism. Hindu religious leaders with RSS affiliations, such as Swami Aseemanand in Dangs (Gujarat), Swami Lakshmanananda in Orissa, Asaram Bapu in the Jhabua region of Madhya Pradesh, and Narendra Maharaj in Maharashtra, have set up ashrams and extended their influence among the tribals. All these regions have seen heightened communal violence against Christian communities. The Ashram helps the tribes protect their rich cultures. It organizes performances of traditional folklore and dances like Kolatam, Chakka Bhajana and Dhimsa dance. Among the several events, the important ones include medical camps, traditional sports, and the celebration of Tribal festivals as well as major Hindu festivals, like Raksha Bandhan, Hanuman Jayanti, Ram Navami, Govardhan Puja, Indal Pooja and Krishna Janmashtami.
https://en.wikipedia.org/wiki/Vanavasi_Kalyan_Ashram (Accessed on 14 March 2017)

Revivals in Mizo Christianity were deeply associated with deviations from the mainstream ideology leading to the formation of ‘restructured faiths’ or ‘sectarianism’. But the last revival (of Kelkang, 2013) did not produce any form of distortion mainly because of constant supervisions from church elders to anywhere spiritualists exhibited their preferences. There were indeed strange and unusual performances, methods different from others: there were spiritualists who shouted in the streets for repentance or somersault in the public places, there were peoples who claimed to have visions and epiphany, there were peoples having spiritual partners who publicly displayed their bond, there were children who roar like tiger, howl like wolves, and barked lie dogs, and there were also people who become ‘spiritually pregnant’ and delivered ‘children of the Holy Spirit’. All these uncomfortable displays of spirituality or strange display of so-called ‘spiritual guidance’ were not different from the ‘purported signs and insignia of the sects’, but the outward behaviour of spirituality though bizarre it might be did not escalate the ‘state of becoming sectarian’. In connection to the constant relentless supervision from the local church authorities, the ‘revivalists or spiritualists of the Kelkang of 2013’ did not necessarily find ‘fault in the system of worship or devotion’ which could also be conjoined with the message of ‘unity of faiths’ from the revival theme.

Mizo Social media reflect how the differences in faiths were perceived.³² Local newsletters were used as instruments of the campaign.³³ They were often

The Sangh Parivar’s efforts to recast adivasi’s as vanvasi’s is a critical component of their ideological project. Their project of “Hindu Rashtra” rests on a claim of Hindus being indigenous to India and any other claimants to that slot, as Adivasis are, fundamentally challenges their project of a Hindu Nation. The objectives of the Sangh organizations working among the adivasis are twofold: to ‘bring them back’ to Hindu faith and to ‘check’ the conversions to Christianity. The objective of *Vidharba Vanavasi Kalyan Ashram* is to bring the vanavasis (Tribals) in the national main stream by generating awareness about their ancestral (Hindu) fold...and to guard them against the anti-social and anti-national elements... (emphasis added).

<http://www.outlookindia.com/website/story/adivasi-vs-vanvasi-the-hinduization-of-tribals-in-india/217974> (Accessed on 14 March 2017)

³¹ Rorelliana, Interviewed by Lalthasanga, Thuampui on 14th March, 2017.

³² *Rinna kawnga kalsual tam tak hi inlarna leh ‘dawn’ lam an uar luat vang a ni. Dr. Biakmawia, Vanawia tih te hi Bible piah lam inlarna uar luat vanga kal sual an ni. Pathian Thu- Bible hi a dik lo thei lo mai ni lovin ‘a tawk a, a bak a awm lo’ bawk a ni tih i pawm tlat ang u.* http://re-ralte.blogspot.com/2011/11/normal-0-false-false-false-en-us-x-none_17.html (Accessed on 04/02/2020)

³³ *Mimal pawhin theology kan nei thei a, eg: Tlira te, Zathangvunga te, Rorelliana te, Vanawia te pawhin anmahniin theology an nei hrang vek a, keini erawh chuan Kohhran theology hi kan intawm*

quoted and labelled as a misbehaving and social nuisance.³⁴ Any incidents were remarked for the public to know; about their movements, their reversions³⁵, their conditions, and their accidents.

Monotheism was perceived through the perspective of the old belief system, cultural changes, and modernisation. The thirst for knowing more and more about the word of the Bible was observed as those people who possessed more knowledge than the masses were listened on and inclined upon. Khawliantlira, who could provide more elaborations in the field of the word of God with the addition of his visions and dreams could make a considerable source for the bare literates. Later, his followers included people with more knowledge but the level of prophecy was not too far. The Revival, which aroused all believers to more participations and dedications, was the event that sparked unrest for the sake of faith-related activities. Also, missionaries and local workers could not fulfil the curious minds of the believers as long as the transition from the traditional belief system was continuously vivid and visible to the eyes of the new converts. The traditional belief system was connected to their daily lives, their social settings were greatly shaped and accelerated from the life-long social relationship, maintained and nurtured with the existing economy – although subsistence level it had been. Workers of the new faith could not constantly supervise, counsel, and encourage the novel way of life.

The tendency to change one's faith, making the decision to accept a new set of command and influence on the part of the receiver was not fixed to a certain point.

vek tura chu a ni. (Kohhran Kantu, An Official newsletter of Presbyterian Church, Ramthar Veng, Vol. 24, Issue No 34, 30th May 2010, Editor - Rualzakhuma, Printed at El Hrahsel Offset Printer, Ramthar veng.)

³⁴ *Ideal State, Utopia leh Communism te a lo chhuak hi a awm tihchin a awm fo thin. Intluktlanna hi khawvela a awm theih nan kristiante nunah hian hmuh tur a awm lo deuh a ni. Mizo kristian zingah "An zing ata lo chhuak ula, a hrangin awm rawh u" tih changchawia Chana pawl emaw Vanawia pawl emaw Pawl chhuak kan tam dan en hian, kan Pathian thu ai mahin kristiante zinga chen nuam lo khawpa kan awm avanga inlahran tum an ni mai lo maw? Sualna laka inthiar fihlim tum, thei tak tak si lo rinna thar a lo piang ta fo a nih hi.* (KHUA LEH TUI THA NI TURA PIANGTHARTE MAWHPHURHNA : Duties and Responsibilities of Christian to be a Good Citizen; with reference to Village Community

http://maneiha1.rssing.com/chan-12259451/all_p3.html (accessed on 04/02/2020 1725 Hrs)

³⁵ *Zoram khawvela chanchin nei tham leh lar, Kohhrana awm duh lo pawl dintu Pu Vanawia (L) nupui Pi Lalmeri (Laldiheli) chu Pathianni hmasa khan BCM Kanaan Kohhran, Lungleiah member puitling ni turin lakluh a ni.* (TKP Chaltlang Unit, Baptist Church of Mizoram, Kohhran News, 31 July 2016 (Sunday), <https://www.chaltlangtkp.org.in/?p=3494> (Accessed on 04/02/2020)

The ability to venture into the possible stages of changes and distortions could not be contained nor limited as long as 'theology' resides in the minds of the 'receiver'. Elaborations and modifications for the existing accepted-tenets or instructed-conformities were prone to anyone who dared to do so.

As far as faith-related institutions could not command permanence to the possibility of the addition of knowledge relating to one's own mindset, the level of barrier on the part of the existing group and extension from the part of 'receiver' could breach a ground of 'normalities'. 'Ethnic consciousness' and 'ethnic identity' for the Mizos were perceived 'distorted' by sect members as incomplete or partial for safeguarding and preservations, for continuity and changes, for adjustment and remodelling, for resuscitation and respect.

In the crux of sectarian theology, the Mizo society needed 'moral reformation' as a whole. With regard to social change and continuity in time, transformation and modifications did constantly happen. The social institutions and its performance to the conduct of acknowledgment and reproduction of its core sustenance were identified in multiple formats. Traditional ethos and ideology were eulogised and restricted at the same time. The colonial administration was seen and observed by the general populace, digested partially, restructured and reshaped in the minds of the Mizos; acculturation and friction arose at the same time. The culture was the centre of battle while churches and new economies were the means and the end-product. In the interaction between the old faith and the new, Mizo culture was the victim by undergoing reinterpretation by labelling 'sacred' and 'profane' and negating the meaning of cultural symbols by conducting of remodelling the role of social hierarchy. Mizo Christianity was not purely the simplification of the main tenets of Christianity; it became a modified form, a mixture of 'alien knowledge' and traditional as long as the root of society could not be emptied, a standard of living as the expectation upon which social roles and norms were deducted from church-based activities. Nonetheless, the demarcation of Christian life and conduct received an increasing curiosity, and parameters drawn for the life of Christian towards culturally-oriented behaviour were more and more severe though that discipline,

which the churches imposed on the believers lies in the psychological level of a person involved.

The sectarian members were the resisting pressure and the outlet of contamination from the brewery of inter-cultural conflict. Boldly showing the act of opposition to the social deformities, worked in the preservation of traditional beliefs and symbols, acted as the functional group championing the identity of Mizos though vaguely specifying the nation and territory, by giving the escalation and escape from the victimisation process arriving from the Churches and its structure of power and domination, a safe-house outside the boundary of restrictions and demands; the sectarian different forms and numbers in the times of the missionaries and independent India did proof the possibility to make 'space' physically and emotionally, by adaptations and modifications, to preserve, to protect and to dignify surviving mechanism of Mizos through social dynamics. The defamed and the deformed, the degraded and the repressed, the old and discarded, the underlying factor of continuity though it had been, Mizos culture and identity, the essence of differentiation marker and distinctive feature, was resurging and remodelled, polished and painted, reinvigorated and appreciated, through the tears and toils, patience and hope of the sectarian members. *Thiangzau (Samlukhai Thiangzau)* claimed that the salvation of Jesus Christ was symbolised in their ritual of '*Thlahual*', and the traditional clothes, songs, and artifacts were sacred as 'Mizos were destined to be saved'. Cultural dances and folk songs were not deigned unworthy for 'worship', rather claimed to be rooted in the soul.

The bastion of faith and its framework for the dominant churches were strengthened and solidified by the violent wave of doubts in the capitalist modernity or material transformation for the general populace. But the diminishing fire of cultural norms and customs, costumes, and rites from the gushing flood of modernisation were rekindled and brought back into the platform of identity flag post by means of the deep enthusiasm and unrelenting force of 'the *Hnam Thuthlung*'. There was Mizo marriage taboo, relevantly practiced after Christianity was '*thlaserh*' in which the month of August and September were avoided for the marital

occasion. Also, a father must not kill or harm any living creatures while his wife is pregnant, it was superstition widely observed among the Mizos and its cognate tribe. Christianity and modernity could not uproot the essence of ethnic cultural consciousness.

The thirst to know more and more about the words of the Bible gave an advantage to those people who possessed more knowledge where one could effortlessly persuade others. As the 'old belief system' was not strong enough to face the growth of mental faculty or increase in knowledge, it was substituted by 'Christianity' – the new religion. The old belief system or '*Mizo Sakhua*' pervaded their daily environment while the 'new religion' was introduced through the side of sickness or medicinal key. It was popularised that Jesus defeated the *Huai(s)* which was believed to be the source of diseases. Christianity for the economy, Christianity for family life, Christianity for an inter-human relationship, Christianity for day to day life, Christianity for birth and deaths, Christianity for all the other facets of life needed to be redressed. Mizo Christianity could not supplant the previous 'belief system' in its entirety. Thus, there was a wide range of 'void' for the new 'belief system' which was inadequately fed by the early missionaries and the local preachers. Khawliantlira, Khuangtuahthanga, Vanawia, Rorelliana, Thangluaia, Lalchhanhima, Sangremmawia, Lalrinawma, who could provide more elaborations in the field of the word of God or the Holy Bible with the addition of their visions, interpretations, personal agenda, ideas, and dreams could generate a considerable source of 'alterations' and 'differences' for the listeners. The Revivals, which aroused all believers, continually make amends between the old belief system and the new belief system but failed to create a distinctive feature of Mizo identity which was expected to be intrinsically rooted in the new belief system as the old belief system did.

Missionaries and local workers could not satisfy the subtle minds of the Christian believers so long as the traditional belief system was simultaneously visible in the eyes of the new converts. The traditional belief system was connected to their

daily lives and the society was greatly shaped and accelerated from the life-long social relationship, maintained and nurtured with their subsistence economy. The 'old belief system' permeated their whole lives and 'the new belief system' could not do the same in a short span of time. Therefore, there were consciousnesses which the church workers of the new faith could not constantly supervise, counsel, and encourage the novel way of life.

The tendency to change one's faith, making the decision to accept a new set of command and influence on the part of the receiver was not fixed to a certain point or degree. The ability to venture into the possible stages of changes and distortions could not be contained nor limited as long as 'theology' resides in the minds of the 'receiver'. The varieties of personalities or the mental faculty of 'receiver', the subjective inclinations to contribute and to participate in the 'new belief system' differed geographically; the sensibility of the gospel to the people varied from town to villages as well as the literacy of certain region could alter the course of appreciation or denial.

As far as faith-related institutions could not command permanence to the possibility of the addition of knowledge relating to one's own mindset, the level of barrier on the part of the existing group and extension from the part of 'receiver' could breach a ground of 'normalities'. Christian literature did arrive in the Lushai Hills, it was read and popular. It did not quench the thirst for theological knowledge. Also, literacy was limited to a certain section in the early days of the introduction of schools. Since there was urges to know more, the laymen were provided by means of telling or discussions or sharing in the circle outside of the trained-individuals without knowing the possibility of deviations and differences. The tendency of misinterpretation and misrepresentation is high which was reverberated in the process of the creation of sectarian faiths.

'Ethnic consciousness' and 'ethnic identity' for the Mizos were perceived 'distorted' by sect members as incomplete or partial for safeguarding and preservations, for continuity and changes, for adjustment and remodelling, for resuscitation and respect. Therefore, the sects asserted that society as a whole needed

'moral reformation' through their 'invented teachings' which was rooted in Mizo cultural past. The history of Mizos was not written in the Bible, and the future of the 'Mizo nation' was not foretold in the Scripture. As modernity was perceived as assimilating the culture and the worldview of the Mizos, the influential church institution stood against the 'old cultural traditions and values', even traditional festivities were not acknowledging to the public. The sectarian members shaped their theology which located the 'promised land' in the Scripture into the territory of Mizoram and proudly presented the cultural items into the public. Even though their styles and propaganda did not appeal to everyone, they did not stop. By continuing to fetch cultural paraphernalia into the fold of the masses, they preserved and protected the historical lifeline of the Mizos. Also, the moral degradation after the arrival of Christianity was reiterated; corruption and perversions in the social life of the Mizos were seen as connected to Christianity. According to the sectarian teachings, especially the *Nunna Lal Hnam*, if Mizos were not following the teachings of Christianity, the Mizo society would be much more dignified among other tribal communities and nations.

The translated Bible (*Pathian Lehkhabu Thianghlim*) in Mizoram has been the source of making their decision. The possibility of incomplete reproduction of meaning through translation and interpretations were not their concern nor questioned. Most of the studied sects based their theology on the infallibility of the word of God, and the claim of its eternal life. The Mizo Bible (Old version) that was revised has been studied and analysed thoroughly. Most of the sectarian members could rote out many important scriptural verses without even opening the Holy Bible. The 'old' version of the Bible was sustained and preserved, the sectarian members chose the old print instead of the updated version (of the translated Holy Bible) in which many modifications were seen. For the sectarian members, the traditional life of the Mizos was 'discarded', as the old print of the Bible was replaced by the new version and more accepted by the general public. The preservation of the 'old' version of tradition and adherence to the 'ideal of self-autonomy' co-existed in the thoughts of the sectarian groups. The mixture of modernity and its components could

not be avoided as long as the Mizo community was fed by the capitalistic market by introducing the money economy.

A sect could become an established Christian sect and eventually transformed into church. IKK was locally invented, *Mizo Kohhran* was formed with a characteristic of 'sect; both of them were now accepted as one of the 'church' which happened after branching out, from its connections, interchange of ideas and resources with the dominant churches. In the *established sect* of IKK and *Mizo Kohhran*, the ideal concept was indigenisation of Mizo Christianity – where the medium of communications and rituals were local languages and the performances of the organisation were predominated by the socio-cultural practices of the region where it was located.

Mizo concept of *Pawlchhuak* lies in the fact that: if the 'newly-known faith' was not connected to the outside world (outside the state of Mizoram) or recognised as a church by the foreign body of Christian world, *autonomy*; and if 'the faith' conduct norms and structure in contrast with the daily lifestyle and worldview of the Mizos, *peculiarity*; and if the command of the group centred on a singular authority, *charismatic*; and if a person or a group of persons did not enroll, subscribe nor affiliated to the dominant churches, *detachment*; and if a person or a group willingly do not follow the law and order of the 'state', *rejection*. Number or quantity played a significant role in melting down the obstruction; *Lalpa Kohhran Thar* accepts 'others' for nuptial partners which was forbidden in the early period of formation. Indoctrination or teaching the young generations had been the most fruitful means to lengthen the duration of 'the existence of sect' which again was proved by the follower of Khuangtuaha. Peculiarity entails attraction, differences signify distinction, continuous detachment inculcates 'separation', rejection shows confidence to the nature and components of 'identity', autonomy implies self-rule and self-sovereignty, and singularity observes as the bonding of multitudes to achieve a particular aim.

Whether measured by the amount of energy individuals expend claiming, cultivating, expressing, or bemoaning the lack of it or by the amount of attention devoted to it by institutions that profess to address or are said to reflect popular interests and issues, it is clear that being, in the sense of belonging—to ethnic, national, religious, racial, indigenous, sexual, or any of a range of otherwise effectively charged socially recognizable corporate groups—is among the most compelling of contemporary concerns. In every call for the protection of indigenous cultures or the recognition of minority rights, behind each bestseller that promises to help readers change their lives by changing themselves, and underneath every dispute over the ownership and control of cultural property lies the conviction that people have identities and that these are vital aspects of social personhood.³⁶

Vanawia and his sect broke down the entire apprehensible inter-clan barrier and adopt a single entity – ‘the Mizos’. They prepared exclusively for the ‘independent Mizoram’. Their expectation was burnt away after the creation of the state of Mizoram which necessitated them to reframe their ideology with the circumstantial requirements. *Nunna Lalhnam* invented localised hybrid theology substantiated from the pre-colonial Mizo belief system which completely barred non-Mizo communities. Though formed or branching out from popular Mizo Christian theology, *Nunna Lalhnam* did not accept Christianity but not negate the fact that all the Mizos were permitted to enter their tent. *Kohhran Thianghlim* prepared themselves to enter into the ‘kingdom of a thousand years’ in the present territory of Mizoram and called for a single church or one foundation. The emphasis of the messages of Dr. LB Sailo settled in the theme of ‘transformation of the Mizo faith’ not others. *Pawlchhuak* of different localities did express that the Mizo prophets were coming from the Lord and the prophecy situated the ‘Promised Land’ in the present territory of Mizoram, and all the other nations would be dominated. Though they had different versions of ‘the means’ of achieving the ‘desired status, condition, and time’ they were bound together by the idea of situating the kingdom of God

³⁶ Lauren Leve, ‘Identity’, *Current Anthropology*, Vol. 52, No. 4 (August 2011), The University of Chicago Press on behalf of Wenner-Gren Foundation for Anthropological Research, p.513
<https://www.jstor.org/stable/10.1086/660999> (Accessed on 22/02/2020)

within the present political boundary of Mizoram in which all the other nations respect and idolised 'the Mizos'.

All the sects studied in the research were fused together by a chain of 'separation', 'exclusion', 'remaking', 'adaptation', 'distinction', 'dissociation', 'detachment', 'autonomy', 'adjustment', 'modification' and 'consistency' to follow the vision, dreams, goals which was continually renewed by means of target-related events and assurance from the word of God, to the preservation, actualisation, realisation, and transformation of 'Mizo Identity'. The 'Mizos' as 'oppressed' who fought back the entire structure of colonialism by using non-lethal force is sect. The 'Mizos' as 'lost' in the midst of multicultural modernity and capitalistic economy who reverted to the simplistic mode of tradition is sect. The 'Mizos' as 'humiliated' against the 'other' community of cultures, disgraced by stripping away the pride of independence is intended to dignify by 'sect'. The 'Mizos' as 'wounded' by the pangs of dividing wall into Myanmar, Assam, Manipur, Tripura, and Bangladesh was challenged and attempted to reunite by 'sect'. The 'Mizos' as 'weak' not being able to defend herself for her pride and dignity was championed and acted in a reaction by reviving morality is 'sect'. The 'Mizos' as 'blind-folded' by material culture and familiarisations who could not realise the impending assimilation into the fold of non-Mizo, fragmentation, and dispersal to 'other' nationalities, and bellicosity among the blood-related ethnic groups are warned and dramatised by 'sect'.

Few of the sects denied being 'Mizo' nor 'Indian' nor 'Jews', the preservation and protection of 'identity' could not be escaped by them as they live among the community, they eat and sleep with the society, they dress like their neighbours, interact like others, and even buried in the grave when died. Their denial of the 'name' did not negate their acceptance of the state of being 'Mizo'. Thus, the word 'Mizo' being used as an umbrella term to denote all the inhabitants of Mizoram state boundary and 'identity' rooted and nurtured by the oral traditions and cultures has been the centre of philosophy. It employed 'Mizo Christianity' as the base of 'identity foundation' as it had been acquiring a function of formalisation.

APPENDIX - A

Questionnaires for fulfillment of research work being done by Lalthasanga titled '*Varieties of Christianity: History of Sects in Mizoram*' under the supervision of Prof. Orestes Rosanga, Dept. of History & Ethnography, Mizoram University, Aizawl (Kohhran/Pawl zirchianna atana zawhna)

1. Name : _____
2. Age : _____
3. Gender : Male / Female
4. Tribe : _____
5. Sub-tribe /Clan : _____
6. Village / City /Town : _____
7. Circle / Sub-Division : _____
8. District : _____
9. Religion : _____
10. Sect/Church : _____
11. Member of NGOs (any) : _____
12. Educational background

Class	Name of the school	Year of passing	Subjects

I hereby permit Lalthasanga to use this interview for his research work.

Place: _____ (_____)
 Date: _____ Signature

+++++

Questionnaires for fulfillment of research work being done by Lalthasanga titled '*Varieties of Christianity: History of Sects in Mizoram*' under the supervision of Prof. JL Dawar, Dept. of History & Ethnography, Mizoram University, Aizawl (Kohhran/Pawl zirchianna atana zawhna)

1. Kohhran/Pawl hming leh din kum? (Name of the Church/Sect and year of establishment?)

2. Tunge a dintu, khawi hmunah nge a din (khaw hming/ veng hming)? [Who is the charismatic leader, where does he initiate (name of geographical location)].

3. Engtin nge kohhran/pawl anga in lo din chhoh min hrilh thei ang em? (Can you tell me how did you establish your church/sect?)

-
4. Baibul hi in kohhran/pawl Rinna inngahna bulpui berah in hmang em? (Do you believe that the Bible contains all of your church's/sect's doctrinal foundation?)
-
5. Baibul chang inngahna a awm em? Khawi lai bung leh chang nge? (Is there stress verse in the Bible for doctrinal foundation, if it is there, which verse?)
-
6. Thurin leh inzirtirna, midangte/pawl dang te/ kohhran dangte nena daidangtu langsar tak in nei em? A awm chuan eng te nge? (Is there peculiar doctrine and teaching which separates you from other church/sect present in your church/sect? If there is peculiarity, what are they?)
-
7. Baptisma in ring/hmang em? Hman chhan/ hman loh chhan? (Do you have faith in Baptism? If and if not, why?)
-
8. Lalpa Zanriah Sacrament hi in nei ve em? In neih chuan engtin nge in hman? (Does your church/sect have Eucharist? If yes, how did you perform?)
-
9. Inkhawmna hmun bik in nei em? In neih loh chuan eng vanga nei lo nge in nih? (Do you have a particular place for worship? If not, why?)
-
10. Sabbath leh Pathianni/Chawlhni (Sunday) ah hian khawi zawk nge in rin zawk? Engati nge? (Which of these two- Sabbath and Sunday you observed? Why?)
-
11. Good Friday/Easter Sunday hi in nei / hmang ve em? Neih/neih loh chhan eng nge? (Do you observe Good Friday/Easter Sunday? If yes/no, why?)
-
12. Krismas in hmang ve em? Hman/hman loh chhan eng nge? (Do you observe Christmas? If yes/no, why?)
-
13. Lalpa Zanriah Sacrament hi in hmang em? Hman chhan/ hman loh chhan eng nge? (Do you observe Holy Eucharist? If and if not, why?)
-
14. Mithi thawhleahna in ring em? Rin / rin loh chhan eng nge? (Do you accept resurrection of the death, if and if not, why?)
-
15. Mihring hi Vanram-a lut turin a piangthar tur a ni tih in ring em? Rin/rin loh chhan eng nge? (Do you accept that man has to be born again in Christ to enter Heaven? If yes/no, why?)
-
16. Isua Krista, Pathian fapa lokal lehna hi a thlen tak tak in ring em? Rin / rin loh chhan eng nge? (Do you believe in the second-coming of Jesus Christ, The Son of God? If and if not, why?)
-
17. Pathian fapa Isua Krista rin avangin Chatuan nunna, Chhandamna, mihring fate thlarau-ah alo thleng tih in ring em? (Do you believe that Jesus Christ, the Son of God redeemed the soul of mankind?)
-
18. 'Pathian pakhata minung pathum' awm ringtu in ni em? (Do you accept Trinity in respect of God?)
-

19. Pathian Thlarau Thianghlim awm in ring em? In rin chuan eng nge in kohhran/pawl-ah hna a thawh dan? In rin loh chuan eng vanga ring lo nge in nih? (Do you believe in Holy Spirit? If 'yes' how do you perceive or experience the works of Holy Spirit in your sect/ church? If 'no', why?)
-
20. Kum sang Lalram tih hi in inzirtirna-ah a tel em? A tel chuan Baibul chang khawilai nge in inngahna? Engtin nge in inzirtir? (Do you teach millenarianism? If 'yes' which verse in the Bible you referred? How do you teach?)
-
21. *Ruatlawk Thu*-ah hian eng nge in ngaihnan? (What do you teach regarding pre-destination?)
-
22. In kohhran/pawl hian Mizo hman nunhlui hi in hnualsuat vek em? Enga ti nge? (Do you teach to your church/sect that one has to abstain from traditional Mizo culture? Why?)
-
23. In kohhran/pawl chhunga hmeichhia te hi mipa te nen rawngbawlna inang in siamsak ve em? Siamsak/ siamsak kher loh chhan eng nge? (Do you church/sect provide equal platform to women with respect to men? If yes/no, why?)
-
24. Mizote hi Israel hnam bo kan ni-in in hria em? In rin chhan/rin loh chhan eng nge? (Do you believe that Mizos are *the lost tribe of Israel*? If yes/no, why?)
-
25. Kohhran/ pawl angin eizawwna kawng zawh bik in nei em? In neih chuan eng te nge? (Do your church/sect has particular means of occupation/profession? If yes, what are those?)
-
26. Sawrkar lam atangin dodalna in tawh em? A awm chuan eng kawngah nge? (Did state government and central government oppose your teachings? If yes, how?)
-
27. Kohhran/pawl angin sawrkar tanpuina in dawng thin em? In dawn chhan / dawn loh chhan min hrilh theih em? (Did the state/central government ever disburse any financial assistance on your church/sect? If yes/ no, give your opinion?)
-
28. Thlarau thianghlim, kohhran/pawl mite hnena a inlarna in ring em? Rin/rin loh chhan eng nge? (Do you believe that Holy Spirit reveal to your church/sect members? If yes/no, why?)
-
29. 'Tawng hriat loh' in pawm em? Pawm/pawm loh chhan eng nge? (Do you believe in glossolalia/unknown-tongues? If yes/no, why?)
-
30. Kohhran/pawl chhungah inneihna eng tin nge in sawngbawl thin? (How do you celebrate Holy Matrimony within your church/sect?)
-
31. Kohhran/pawl pawnlama mi te nena inneih pawlh in khap em? Khap/khap loh chhan eng nge? (Do you forbid inter-church/inter-sect marriage? If yes/no, why?)
-
32. Kohhran/pawl-in Pathian Thu zirna kawng bik in nei em? Neih/neih loh chhan eng nge? (Does your church/sect favour theological pursuance for your benefit? If yes/no, why?)
-

33. Kohhran/pawl dang te zingah an zirtirna pawm theih leh pawm theih loh in nei em? (Do you have conflicting doctrines, acceptable and unacceptable with other existing churches?)
-
34. Political party zawm bik in nei em? Mimal thutlukna tur-ah in dah mai em? (Do you have political party affiliation as whole adherents? Or you left it for personal decision?)
-
35. Kohhran/pawl chhung mite political party-a inhman in khap em? Khap/khap loh chhan eng nge? (Is there any constrain for your church/sect member to indulge in localized political party? If yes/no, why?)
-
36. In kohhran/pawl chhungah nihna leh rawngbawl na kawnga serhhran bik mihring/chhungkua in nei em? Neih chhan/neih loh chhan eng nge? (Is there a person/family consecrated only for divine purpose within your church/sect? If yes/no, why?)
-
37. In kohhran/pawl-ah engtin nge rawngbawl hna in sem dan min hrilh thei em? Entirnan, thusawitu bik, naupang zirtirtu bik, adt... (How do you categorized services within your church/sect, e.g., Preacher, Sunday school teacher, etc...?)
-
38. Kohhran/pawl inhmukhawm hun bik in nei thin em? (Do you have specific time allotted for convention?)
-
39. Hindu, Muslim, Buddhism, Zoroastrianism, Confucianism, te nen hian Pathian pakhat kan intawmin in hria em? (Do you believe that Hindu, Muslim, Buddhism, Zoroastrianism, and Confucianism worship the same God with you?)
-
40. Presbyterian Church of India, Baptist Church of Mizoram, United Pentecostal Church, Salvation Army leh Roman Catholics te nen hian inzawmna in nei em? (Do you have mutual relationship with Presbyterian Church of India, Baptist Church of Mizoram, United Pentecostal Church, Salvation Army and Roman Catholics?)
-
41. Kohhran/pawl dang zingah tu te nen nge in inzawm? (With whose church/sect you had been having relationship?)
-
42. Aia upa zah turin in inzirtir em? (Do you teach to respect elders?)
-
43. Tlawmngaihna chungchang in inzirtir ngai em? (Do you ever teach/practice *tlawmngaihna* (act of chivalry, unselfish dedication) within your church/sect?)
-
44. Mizo nunphunga Khawhar In lenpui hi in ngaipawimawh ve em? (Did the Mizo practice of *Khawhar In Lenpui* (social gathering to the deceased house to comfort) come important to your church/sect teachings?)
-
45. Kohhran/pawl pawnlam mi an thihin in tel ve thin em? (Do you attend to *Khawhar In* even beyond your church/sect?)
-
46. Inneihna-a hmeichhe thuamchhawm chungchang te hi in inzirtir dan eng nge? (What do you teach regarding female dowry in Mizo customary law?)
-

47. Tunlai thiamna leh zirna kawng hi in hnualsuat em? (Do you refrain from modern science, technology and education?)
-
48. Ei leh in kawngah thiang lo in nei em? (Do you have religiously clean and unclean foods and drinks?)
-
49. Incheina kawngah duhdan bik in nei em? (Do you have dress codes?)
-
50. *Kut* chi hrang hrang kan nei a, heng *Chapchar Kut* lawmna angah te hian in tel ve em? (Do you partake in the festivals of Mizo for instance, the celebration of *Chapchar Kut*?)
-
51. Ramsa/Nungcha/thing leh mau humhalh lam hi in inzirtir ngai em? (Do you teach for natural environment conservation?)
-
52. Sawrkar hian kohhran/pawl angin in-thliar-hranna/duhsak bik a nei tlatin in hria em? (Do you believe that state or central government ever poses discrimination against your church/sect?)
-
53. Sawrkar ruahmanna neih tawh zingah duh miah loh in nei em? In neih chuan eng te nge ni a, eng vanga duh lo nge in nih? (Do you have any negative motive from the state/central government policies? If yes/no, what are they and, why?)
-
54. Awm ni kham-a Pathian biakna ni in nei em? (Do you have a specific date dedicated for worship?)
-
55. Karkhatah vawi engzat nge Pathian biak inkhawm in neih thin? Eng hun-ah te nge in neih? (How many period of time you held sacred for worship in a week? Which date?)
-
56. Kohhran/pawl in-enkawl nana thawhlawm thawhkhawm in nei thin em? In neih chuan eng nge a hming in vuah? (Do your church/sect has any contribution for the sake of your church/sect? If yes, name them?)
-
57. In kohhran/pawl mite hi kohhran/pawl dang atanga rawn lut an awm em? (Are there any adherents among your members converted from other church/sect?)
-
58. Kohhran/pawl dang atanga rawn lut an awm chuan khawi kohhran/pawl atangin nge an rawn luh tam ber? (If members were converted from other church/sect, majority of them come from which church/sect?)
-
59. Eng vanga in kohhran/pawl-a rawn lut nge nia in hriat? (What is your opinion regarding converts their cause for joining your church/sect?)
-
60. Kohhran/pawl chhungah inkhuahkhirhna/inthununna dan in nei em? In neih chuan eng te nge? (Is there any rules and regulation to follow for its adherents in your church/sect? If yes, what are they?)
-
61. Damlohna leh natna te, thihna te hi Setana hnathawh pumhlum-ah in ngai em? (Do you church/sect believe that disease, physical pain and death originate from the sole act of Satan?)
-

62. Khawvel mithiamten taksa natna tihdam nana damdawi an siam hi Pathian Thu nen a inkalhin in ngai em? (Does your church/sect believe that medicines for diseases were in contrast with the Word of God?)
-
63. ‘ awngtai dam theihna’ in ring em? (Does your church/sect put faith in *healing prayer*?)
-
64. ‘Zut dam theihna’ in ring em? (Does your church/sect put faith in *healing touch*?)
-
65. ‘Mi thianglim lawr’ hi alo thleng ngei dawnin in ngai em? (Does your church/sect believe that ‘The Rapture’ will come sure?)
-
66. Khawvel tawp, mihring leh thilnung zawng zawng te thihna hun hi alo thleng ngei dawn tih in ring em? (Does your church/sect believe in eschaton?)
-
67. Pastor leh Upa te in nei ve em? (Does your church/sect have Pastor and Local Elder?)
-
68. In Inkhawmna-ah engtin ngei hun in hman dan tlangpui? (What is your normal programme in your church/sect worship service?)
-
69. Ramhuai awm in ring em? (Does your church/sect believe in the existence of evil spirit?)
-
70. Leilung hausakna haichhuah hi Pathian Thu/Dan kalh niin in ngai em? (Does your church/sect believe that extraction of natural resources is against the Word of God/Divine Law?)
-
71. Mihring-in duhthlan theihna kan nei tih in ring em? (Does your church/sect believe that human are endowed with the faculty of volition?)
-
72. In kohhran/pawl-in in rinna thehdarhtu in nei em? (Do you have any means for disseminating your church/sect doctrines?)
-
73. In kohhran/pawl rin dan (doctrine) hi thehdarh/putdarh duhna rilru in nei reng em? (Does your church/sect attempt to propagate your church/sect doctrine?)
-
74. Kohhran/pawl dang te nena inhmuh thiam loh in nei thin em? Neih chuan eng nge a chhan? (Does your church/sect get into trouble with other church/sect? If yes, why?)
-
75. In kohhran/pawl chungah ei thieng leh thieng lo in nei em? In neih chuan eng te nge? Eng vangin nge in neih? (Does your church/sect have restriction on diet? If yes, what are they, and why?)
-

Date of Interview : _____

Place : _____

Name of respondent : _____

Position in the church/sect group: _____

()
Signature of respondent

APPENDIX - B

TABLE SHOWING DOCTRINAL BELIEFS OF DENOMINATIONS OR SECTARIAN GROUPS (INDEGENISED SECTS) OF MIZORAM

SL. No	NAME OF DENOMINATION /SECTS	FOUNDER/YEAR	DOCTRINAL BELIEFS				PARENT CHURCH/ INITIATOR	Source (The author(s) who wrote)
			BAPTISM/ SABBATH/ SUNDAY	SACRAMENT/ RESURRECTION	SALVATION/ 2 nd COMING	TRINITY/ BIBLE AUTHORITY		
1	PRESBYTERIAN CHURCH OF INDIA	D.E. Jones, 1897/1926*	Yes/No/Yes	Yes(2)/Yes	Yes/Yes	Yes/Yes	Welsh/ Church of England	H. Lian Dawla/ B. Lalthangliana
2	BAPTIST CHURCH OF MIZORAM	F.W Savidge & J.H Lorrain, 1903	Yes(2)/No /Yes	Yes(2)/Yes	Yes/Yes	Yes/Yes	Baptist Missionary Society	H. Lian Dawla/ B. Lalthangliana
3	ROMAN CATHOLIC	Liancheuva, Thangphunga, Lenga, Chalchhuna, Lalbana, 1925	Yes(3)/No /Yes	Yes(7)/Yes	Yes/Yes	Yes/Yes	Presbyterian	H. Lian Dawla/ B. Lalthangliana
4	SALVATION ARMY	Kawlkhuma, 1917	No/No/Yes	No/Yes	Yes/Yes	Yes/Yes	Presbyterian	H. Lian Dawla/ B. Lalthangliana
5	U.P.C	Zakamlova, 1950	Yes(1)/No /Yes	Yes/Yes	Yes/Yes	No/Yes	Presbyterian	H. Lian Dawla/ B. Lalthangliana
6	SEVENTH DAY ADVENTIST	Lallianzuala Sailo, 1944	Yes(Subm) /Yes/No	Yes/Yes	Yes/Yes	Yes/Yes	Presbyterian	H. Lian Dawla/ B. Lalthangliana
7	LAL CHHUNGKUA	Evan Rorelliana, Thangluaia, 1978	No/ No/ Yes	No/No	No/No	No/No		H. Lian Dawla/ Vanlalchhuanga
8	ZION CHURCH OF	H. Thangruma, 1966	Yes(subm)	Yes(once) /Yes	Yes/Yes	No/Yes		H. Lian Dawla

	GOD-ISRAEL		/Yes/No					
9	INDEPENDENT CHURCH OF MARALAND	....., 1907	Yes(2)/No /Yes	Yes(2)/Yes	Yes/Yes	Yes/Yes		H. Lian Dawla
SL. No	NAMEOF DENOMINATION /SECTS	FOUNDER/YEAR	BAPTISM/ SABBATH/ SUNDAY	SACRAMENT/ RESURRECTION	SALVATION/ 2 nd COMING	TRINITY/ BIBLE AUTHORITY	PARENT CHURCH/ INITIATOR	Source (The author(s) who wrote)
10	IKK (KRAWS VAR)	Lalrammawia, H.Thangkhuma, K.Lalluta, 1971	Yes(subm) /No/ Yes	Yes(5)/Yes	Yes/Yes	Yes/Yes	IKK (Aizawl)	H. Lian Dawla
11	IKK (LAWNGTLAI)	....., 1970	Yes(subm) /No / Yes	Yes(2)/Yes	Yes/Yes	Yes/Yes	Baptist Church of Mizoram	H. Lian Dawla
12	IKK (KRAWS SEN)	....., 1971	Yes(subm)/No /No	Yes(3)/Yes	Yes/Yes	Yes/Yes	IKK (Aizawl)	H. Lian Dawla
13	EVANGILICAL FREE CHURCH OF INDIA	Watkin Roberts, 1973	Yes(2)/No/ Yes	Yes(5)/Yes	Yes/Yes	Yes/Yes	Independent Church of India	H. Lian Dawla
14	JEHOVA'S WITNESSES	....., 1961	Yes(subm)/No /No	Nil/Yes	Yes/Yes	Nil/Yes		H. Lian Dawla
15	MESSIANIC ISRAEL ZIONIST ORGANISATION (M.I.Z.O)	J.H. Thangliana, 1987	Nil/No/No	Nil/Yes	Yes/Yes	N.P/Yes		H. Lian Dawla
16	CHURCH OF GOD – SEVENTH DAY	G.L Hnamte, 1967	Yes(subm)/Yes /No	Yes(5)/Yes	Yes/Yes	Dualism/Yes		H. Lian Dawla
17	JEHOVA JIRE	R.T. Hnema, 1974	Nil/No/No	Nil/Nil	No/No	No/No		H. Lian Dawla
18	MIZORAM PENTECOSTAL CHURCH (at Aizawl)	Thlaraumiho, 1970	Yes(subm) /No /Yes	Yes(1) / Yes	Yes / Yes	No / Yes		H. Lian Dawla
19	FUNDAMENTAL BAPTIST CHURCH	Rev. C. Chanchinmawia, 1982	Yes(2) /No /Yes	Yes(2) / Yes	Yes/Yes	Yes / Yes		H. Lian Dawla

20	PATHIAN FATIR KOHHRAN	Chhunkhama, 1966	No /Yes /Yes	No / Yes	No/No	3 Gods not trinity /Yes		H. Lian Dawla
SL. No	NAMEOF DENOMINATION /SECTS	FOUNDER/YEAR	BAPTISM/ SABBATH/ SUNDAY	SACRAMENT/ RESURRECTION	SALVATION/ 2 nd COMING	TRINITY/ BIBLE AUTHORITY	PARENT CHURCH/ INITIATOR	Source (The author(s) who wrote)
21	PENTECOSTAL REFORMED CHURCH	Zahmingliana, 1987	Yes(subm) /No /No	Yes(4) / Yes	Yes/Yes	Oneness / Yes		H. Lian Dawla
22	NUNNA LALCHHUNGKUA	Evan. Rorelliana, 1986	Nil/No/Yes	No/No	No/No	No / No	Lalchhungkua, charismatic leader	H. Lian Dawla/ Vanlalchhuanga
23	CHURCH OF FAITH	....., 1977	Yes(2)/No /Yes	Yes(1)/Yes	Yes/Yes	Yes / Yes		H. Lian Dawla
24	PATHIAN NUNG FATE	....., 1971	Nil /Yes /No	No/Yes	Yes/Yes	Nil / Yes		H. Lian Dawla
25	MIZO KOHHRAN	Thlarau Mite, 1987	Nil /No /No	Nil/Yes	Yes/Yes	4 Gods /Yes		H. Lian Dawla
26	SUSAN KOHHRAN (TEMEDIANISM)	Vincent Hniarvunga, 1975	Nil/No/No	No/No	No/No	No/No	Charismatic leader	H. Lian Dawla
27	KOHHRAN THIANGHLIM	Dr. K. Biakmawia, 1984	Nil/No/No	Nil/Yes	Yes/Yes	N.P / Yes	Charismatic Leader, Presbyterian	H. Lian Dawla/ Vanlalchhuanga
28	PAWIRAM BAPTIST CHURCH	Pawi Kristian Convention, 1982	Yes(subm)/No /Yes	Yes(2) / Yes	Yes/Yes	Yes / Yes		H. Lian Dawla
29	ABRAHAMA THUTHLUNG PAWL	Pacheuva Family, 1981	No/Yes/No	No / Yes	Yes/No	Yes / Yes	Charismatic leader	H. Lian Dawla
30	ISUA KRISTA KOHHRAN (IKK)	Thlarau mi (at Aizawl), 1971	Yes(2)/-/-	Yes(2) /Yes		- / Yes	Presbyterian	H. Lian Dawla/ James Dokhuma
31	THIANGZAU (SIALSUK)	Chawngthangvunga, 1947/1988 ^φ	No /No /No	Yes(hnam zu) /Yes	Yes / Yes	1God / Nil	(Charismatic Leader)	H. Lian Dawla/ Vanlalchhuanga
32	LALRAM	Thanchhuma, 1963	Yes(2) /No /No	Yes(Hnam dan)	Yes / Yes	1God / Yes	Charismatic	H. Lian Dawla

	MAICHAM (HMUNTHA)			/Yes			Leader	
33	INDEPENDENT CHURCH OF INDIA (MANIPUR)	Watkin Roberts, 1910	Yes(1) /No /Yes	Yes(2) / Yes	Yes / Yes	Yes / Yes	Thado-Kuki Pioneer Mission	H. Lian Dawla
SL. No	NAMEOF DENOMINATION /SECTS	FOUNDER/YEAR	BAPTISM/ SABBATH/ SUNDAY	SACRAMENT/ RESURRECTION	SALVATION/ 2 nd COMING	TRINITY/ BIBLE AUTHORITY	PARENT CHURCH/ INITIATOR	Source (The author(s) who wrote)
34	TLIRA PAWL	Khawliantlira, 1913	No /No /Yes	No/No	Yes / No	Nil / No	Charismatic leader	H. Lian Dawla/ James Dokhuma/ Vanlalchhuanga
35	KHUANGTUAHA PAWL (BAKTAWNG)	Khuangtuaha, 1944	Yes(nauhlan) /No /Yes		Yes /-	- / No	Presbyterian, Charismatic Leader	James Dokhuma/ Vanlalchhuanga
36	ZAKAIA PAWL	Zakaithanga, 1935	No / No / No	No / No	Yes / No	No / No	Presbyterian, Charismatic leader	James Dokhuma
37	MIZO ISRAEL PAWL (HLIMEN)	Saichhuma(S Hlimen), Chala(Bualpui), 1955	Yes(subm) /Yes /No				UPC	James Dokhuma/ Vanlalchhuanga
38	ZORAM MAICHAM (HMUNTHA)	Thanchhuma, 1964		Yes /-		-/ Yes	Charismatic leader	James Dokhuma
39	VANAWIA PAWL	Vanawia, 1974	- / No / No	- / No	- / No	No / No	Charismatic leader	VL Zaikima/ Vanlalchhuanga
40	LALZAWNA PAWL (Israelism)	Lalzawna, 1978	No/ Yes/ Yes	No / No	No / No	No / No	Charismatic leader	Vanlalchhuanga

*The beginning of the church is 1897, and the name of 'Presbyterian Church of India' was adopted on Synod assembly at Sylhet on 1926 (the old name was Welsh Calvinistic Methodist Church)

‡Lian Dawla – 1988, Vanlalchhuanga - 1947

Note: N.P – not particular; Subm – immersion for Baptism; *Thlaraumiho/Thlarau mite* – Ecstatic visionaries (spiritual people); *Nauhlau* – Infant dedication: *Hnam zu* – Locally fermented rice beer; *Hnam dan* – traditional way of rituals.

Baptism: Yes - By drop, Yes (2) - By drop and immersion, Yes (3) - By Drop, Immersion, Sprinkle

Sacrament: Yes – Eucharist; Yes (2) – Eucharist/Holy Communion, Baptism; Yes (3) – Eucharist, Baptism, Matrimony; Yes (4) – Eucharist, Baptism, Matrimony, Maundy (Feet washing sacrament); Yes (5) – Baptism, Eucharist, Matrimony, Infant baptism, Interring/burial Sacrament; Yes(7) – Baptism, Eucharist, Penance/Reconciliation, Matrimony, Confirmation, Extremunction/Anointing of the Sick

God – 4God- Father (The Lion), Prophet (Cow), Son (Human), Holy Spirit (Flying Eagle)

APPENDIX - C

**OFFICE OF THE GENERAL HEADQUARTERS
CHHINLUNG ISRAEL PEOPLE CONVENTION
UPPER BAZAR, AIZAWL - 796001 MIZORAM, INDIA**

No,01/UN/CIPC/AZL1997

Dated 10 Feb 1998

TITLE: MEMORANDUM OF APPEAL

SUBJECT: This memorandum seek to represent the case of the Chhinlung - Israel people, presently known as Mizo in India for our right to unity, re-unification and solidarity and for the realization of our true identity as the 'Lost tribe of Israel' in India for which a fervent appeal is submitted to the UNITED NATION ORGANIZATION to proclaim to the world, fulfill and uphold our true identity as the Lost tribe of Israel.

**To,
The Secretary General
UNITED NATION ORGANIZATION**

This memorandum of appeal seek to clarify and represent the case of all the Chhinlung Chhuak Israel ethnic origin living now in India, Myanmar and Bangladesh for our rights to be recognized as the Lost tribe of Israel and be proclaimed to the world and also our rights to be re-unified and restored under one administration unit in the spirit and charter of the Chin-Lushai Conference at Fort William Calcutta on the 29th January 1892, a copy of which is attached in, as Annexure 1. As we are known by different names in different countries that we are divided into so the name - Mizo, Zo, Zomi, Chin-Kuki, Lushai or Chhinlung Chhuak are all the same name that we are called by. Hence the name used in different parts shall be treated as the same name for the Chhinlung-Israel people of the Lost tribe of Israel.

Brief History:

1. The Chhinlung Chhuak as we called ourself or the Chin-Lushai, etc. as called by the British Government and Popularly known as MIZO in Indian Constitution are the Lost tribe of Israel of the tribe of MANNASEH and EPHRAIM the sons of Joseph born in Egypt through his Egyptian wife Asenath, daughter of Potipherah, Priest of On -Genesis 41 :45, 51, 52.
2. The forefather of the Chhinlung Chhuak/ Mizo hailed from a place called Chhinlung, a mythical rock cave somewhere in the northern part of China, before that they were in captive in Babylon, Assuria, from there they move eastwards. So the word Chhinlung Chhuak means one who comes out of the rock or cave as in the Book of Isaiah 51: 1-2. Migration map by the AMISHAV, by Rabbi Eliyahu Avichail attached in Annexure II.
3. The administrative system of the Chhinlung Chhuak was simple and efficient. The people had a King with Chiefs in villages under them. The King and the Chiefs were assisted by the Elders. There are priest, artisan, warrior and youth leaders of the village. The youth were trained in the 'Zawbuk', a youth dormitory for training in all aspects of life.

4. The cultural and social life of the Chhinlung Chhuak in the past was peaceful and independent one. They lived freely and happily for about 500 years from 1100 A. D. to 1600 A.D. till the advent of the British Expedition from 1767-1771, 1871-1872 and from 1888-1890 as on record available.

5. The British annexed the whole of Chhinlung Chhuak land and brought it under its rule in 1890. Then they divided the land/ country into three separate administrative units; the eastern parts of the present Chin Hills and Arakan were put under the Chief Commissioner of Burma. The Central and northern parts of the country - present Mizoram state and part of Assam, Manipur and Tripura states of present India fell under the administration of the Chief Commissioner of Assam. The western area of present Mizoram state of India, including the present Chittagong Hill Tracts of Bangladesh fell under the Lieutenant Governor of Bengal. So the division of Chhinlung Chhuak land/ Chin-Lushai country was imposed in 1890 against the freely expressed wishes of the Chhinlung Chhuak Israel ethnic group to whom those land is inseparable since time immemorial. As Prophet Jeremiah of Israel said in Chapter 22: 10- 11, 26,27.

6. The British rulers had considered it very desirable to put the whole of the acquired Chin-Lushai country/ Chhinlung Chhuak area under one administrative head. The Chin-Lushai Conference at Fort William in Calcutta on January 29, 1892 had also adopted a resolution to this regards. Besides, the Government of India Act 1935 come into force with the definition, and defined 'Tribal Areas' as the areas not part of British-India or Burma or of any Indian State or of any foreign state. On the basis of the Acts, the Excluded Area Order was issued on March 3rd 1936 from the Court of Buckingham Palace. So the tribal area including Lushai Hills, the present Mizoram state was placed under the Executive Authority of the Governor General of India, and the Governor of Assam was directed to act as Agent of the Governor General in respect of the border area tribes and in the matter of political control.

7. His Excellency Sir Robert Reid, the Governor of Assam and High Commissioner of British-India visited Aijal (now called Aizawl, the capital of Mizoram State) in 1940 of present India. Here the representative of Chhinlung Chhuak/ Chin-Kuki-Lushai submitted a representation urging the visiting Sir Robert Reid to take step for the territorial re-unification of Chin-Lushai land in the spirit of the Chin-Lushai Conference 1892. With this in mind, Sir Robert Reid made a proposal for the re-unification of Chin-Lushai land under one administrative head in 1941. The late Sir Winston Churchill, the then Prime Minister of Britain had approved Sir Robert Reid plan in principle. But the matter was not taken up by the Labour party which come into power after World War II. So the matter is kept pending to date.

8. On April 3, 1942 the Chiefs of Lushai Hilts declared war separately and independently against the invading forces and so resolved to fight the war side by side with the allied forces. These Chiefs made the declaration because of the fact that Lushai Hills and Chin-Lushai country was an excluded area. Likewise in the Chiefs of Chin-Hills also made a separate declaration of war in favour of the allied forces. For this recognition the Burmese Constitution had provided the people of Chin Hills and other frontier Hill Tracts with the Tigt of Session after ten (10) years.

9. The late Prime Minister of Great Britain Sir Winston Churchill and the state President of America Mr. Roosevelt had an important meeting in August 1941. In which the two world leaders made a joint declaration which said, among others that they desire to see no territorial changes that do not accord with the freely expressed wishes of the people

concerned. This point is deemed to be relevant in the case of the then Chin-Lushai people/ Chhinlung Chhuak which had formed a part of the allied forces, as in the case of other colonial counties like India, Burma (Myanmar), Ceylon (Sri Lanka), etc., because of being an Excluded Area as per The Order of 1936 from the Court at Buckingham Palace.

10. MIZO UNION, the first political party of the then Lushai Hills now called Mizoram State of India, had submitted a memorandum to His Majesty Government, the Government of India and its constituent Assembly on April 26, 1947 seeking to represent the case of Mizos/ Chhinlung Chhuak for territorial unity and integrity of the whole within the province of Chin-Lushai population with full self-determination of Assam.

11. Under the Chairmanship of the then Superintendent of Lushai Hills (now Mizoram State of India) Mr. L.L. Peters with 50 (fifty) accredited leaders of Lushai Hills, representing Chiefs and commoners had submitted a memorandum to the Adviser to His Excellency, the Governor of Assam demanding among others that the Lushai/ Chhinlung Chhuak be allowed to opt out of Indian Union when they wish to do so subject to a minimum period of ten (10) years.

12. The MIZO NATIONAL FRONT under the leadership of Mr. Laldenga (late) on October 30, 1965 submitted a memorandum to the then Prime Minister of India, demanding full self-determination for the people of Mizo / Chhinlung Chhuak, and on the midnight of February 28, 1966 first armed offensive was launched against the Republic of India for securing territorial independence for the same ethnic group of Mizo/ Chhinlung Chhuak. But the armed struggle for independence came to an end on June 30, 1986 following the adoption and signing of the memorandum of settlement after twenty (20) years of fighting.

13. Then on May 19-21, 1988 the First World Zomi Convention was called and held at Champhai in Mizoram State of India for the re-unification of the same ethnic group into one administrative unit and to be recognized as one race. So, in order to attain the goal and aims and objects for the Zomi/ Chhinlung Chhuak, a forum called Zo Re-unification Organisation (ZORO) was formed. This organisation made a declaration and Charter of Agreement on the Zo Re-unification by forty (40) delegates representing different organisation. Besides submitting memorandum to the head of the Government of India and to different head of states of the world to recognize their demand to be under one administrative umbrella and to be recognized as one ethnic race of people in this world.

14. On July 16, 1994. As the people of Chhinlung Chhuak awake to their true identity of being Israel the lost tribe as told to us by our ancestor through story told down to us and by verbal history. So, a referendum was called by the adhoc body called Chhinlung Israel People Convention whose history and verbal story prove that we are the Lost Tribe of Israel of the tribe of Manasseh and Ephraim.

Before the advent of the British to our land, we the people of the same ethnic group are called as Chhinlung Chhuak having a common language but with different dialects brought about by the compulsions of the geographical factors such as mountain ranges and rivers. But after the British took over our lands and country we were called by them by many different names such as Chin-Kuki, Lushai, Zomi-Zo-Mizo, etc., where as we called ourself Chhinlung Chhuak "One who come out of the Rock" as prophet Isaiah said in chapter 51:1 - 3. So in order to attain our goals and aims and objects to be recognize as on Ethnic groups of people and to be declare of our true identity as the lost tribe of Israel. So a forum called Chhinlung - Israel People Convention accepted by all the delegates was formed to plead and

prove to the world that we are the 'Lost tribe of Israel' of the tribe of Manasseh and Ephraim.

The People - Land and Tradition

1. The Chhinlung Chhuak/ Mizo are of the numerous closely knitted family of one ethnic tribes, whose common tradition, customs, culture, mode of living, language and rites bound in together. So the Chhinlung Chhuak have been known by different names and are mistakenly identified as Kuki until 1871, who were later called Lushai by way of British Expedition and so the solidarity of the Chhinlung Chhuak/ Mizo as a race and a distinct group or block is proven and testified by the name of places, hills, mountain ranges and rivers of the places in which we are scattered and so wherever they are they carry with them their primitive customs, culture and ways of living in its purest form of originality and identifying themselves as the Chhinlung Chhuak, the Lost tribe of Israel.

2. The land of the Chhinlung Chhuak spread over a wide area, extending into the present Manipur State, North Cachar of present Assam State, Zampui ranges of present Tripura State, Chittagong Hill Tracts of present Bangladesh, Chin Hills area, Matupui area, Khumi area, Mire area and Arakan of present Burma (Myanmar). The present Mizoram State which was carved out arbitrarily for administrative convenience purpose against the will of its people the Chhinlung Chhuak by the British rulers.

3. Traditionally Chhinlung Chhuak claims to come out of a mythical rock called 'Chhinlung' near the Great Wall of China, and before that claims descendent from Abraham grand son of Joseph's sons Manasseh and Ephraim. This is proven by our verbal story pass down to us by our ancestor and so the migration by our ancestor seem to have taken place about 750 B.C. from Cannan to China, then from about the middle of the 12th Century from China to our present land, and by so doing the migration process they halted at several places some for long period and some for short period, cutting through Shan State of present Burma (Myanmar) to northern part of Vietnam through Laos to Arakan, Chindwin valley present Chin Hills of Myanmar to the present Mizoram State of India.

4. Population breakup of the Chhinlung Chhuak/ Mizo.

(a) In the Mizoram State of present India alone numbers about 8,00,000 (Eight hundred thousand) with an area of 22000 sq.km.

(b) In the Manipur State of present India, the southern part contiguous to present Mizoram State alone numbers about 50,00,00(five hundred thousand) with an area of 9500 sq.km.

(c) In the Assam State of present India, of Cachar and North Cachar alone numbers about 200,000 (Two hundred thousand) with an area of 1000 sq.km.

(d) In the Tripura State of present India contiguous to present Mizoram State alone numbers about 20,000 (twenty thousand) with an area of 800 sq.km.

(e) In the present Chittangong Hill Tracts of present Bangladesh contiguous to present Mizoram State of India alone numbers about 200,000 (two hundred thousand) with an area of 7200 sq.km.

(f) In the present Myanmar (Burma) of Chin Hills, Matu area, Khumi area, Mire area and the Arakan area, etc., contiguous to present Mizoram State of India who are commonly known and called Chin-Lushai-Kuki alone numbers about 3,000,000 (three million) with the land area 100000 sqm.

So the total population of Chin-Lushai/ Chhinlung Chhuak are about 4,720,000 (four million seventy two thousands) with the land area of 124500 sq.km. Therefore, looking into this population break up it is a great injustice that the Chhinlung Chhuak/ Mizo having the same

culture speaking the same language, professing the same religions and knitted together by common custom and traditions should have been called and known by different names, and scattered among different people with their homeland sliced out and given to others with different names in different country even up to this day. So, our appeal to the D.N.A. is to be recognized as the Lost Tribe of Israel of the tribe of Mannaseh and Ephraim in our respective area that we are now living in.

OUR APPEAL

Our forefather were independent, each village forming an independent unit and their county was never subjugated by any neighbouring State of foreign power. However there had been frontier clashes between the Chin-Lushai/ Chhinlung Chhuak and their neighbouring people which ultimately brought the British to scene in 1771, again in 1865 when the British invade Suakpuilala.

This record is available in Lushai Raja Sukpilal Territory and Raja Sukpilal position in the Lushai country. Proceeding of Government of Bengal Judicial Department June 1866 No. 81, so with the advance of the British all the Chin-Lushai/ Chhinlung Chhuak country was subsequently annexed to British territory in 1890 and then parceled out different portion of the land for administrative convenience to British India and British-Bunna.

So, for this end, it is in goodwill, faith and understanding that the Chhinlung Chhuak/ Chin-Lushai voice her rightfully and legitimate claim of being the Lost tribe of Israel through this memorandum. So, let the Government of India, Myanmar and Bangladesh in their turn and in conformity with the unchallengeable truth expressed and resolved among the text of Human Right give us the recognition of the Lost tribe of Israel and not call us by different Jentail name given to us wrongly.

We also appeal to the U.N.O. and no less to the Government of India Myanmar and Bangladesh to appreciate our claim for the restoration of our basic human rights in conformity with the spirit of Chin-Lushai conference 1892 at Fort William, Calcutta on 29th January, and with the spirit of the Atlantic Charter which recommended "no territorial changes that do not accord with the freely expressed wishes of the people concerned, so that we can identify oneself as belonging to one ethnic group" The lost tribe of Israel of the tribes of Manasah and Ephraim, the sons of Joseph - born in Egypt. May God bless the U.N.O. in its Endeavour for justice of the people of the world.

Yours faithfully,

(F. LALA)
General Secretary

(LALCHHANHIMA SAILO)
President

CHHINLUNG ISRAEL PEOPLE CONVENTION (CIPC)

Copy:

Forwarded for information and necessary action of support please to-

1. The President of India, Government of India.
2. The President of USA, Government of USA
3. The Prime Minister of Great Britain, The Government of Great Britain.
4. The President of Russia, Government of Russia.
5. The President of France, Government of France
6. The Premier of China, Government of China
7. The President of Israel, Government of Israel
8. The Prime Minister of Bangladesh, Government of Bangladesh
9. The Army Junta of Myanmar -{Burma}, Government of Myanmar.
10. The Human Right Branch of UNO

APPENDIX - D

**OFFICE OF THE CHHINLUNG ISRAEL PEOPLE CONVENTION
(THE LOST TRIBE OF ISRAEL)
GENERAL HEADQUARTERS : AIZAWL - 796001, MIZORAM (INDIA)
Office : Canteen Square, Aizawl - 796001, Mizoram**

Regn. No. 137/97

Memo No : A1/CIPC/HQLTR/SI No.3

Date: 20-08-08

To

The Prime Minister of Israel
The Government of Israel
Jerusalem

Subject : Prayer to the Government of Israel for declaration and recognition to the world that the true identity of the descendants of Manasseh and Ephraim living in some part of the States of Mizoram, Manipur, Assam, Tripura under the Government of India and under the Government of Bangladesh, Myanmar Junta are the descendants of Mannaseh and Ephraim.

Respected Sir,

We, the group called Chhinlung Israel People Convention, in short CIPC, would like to request your kind sympathetic consideration and actions as stated in the above subject and facts of the case as follows:-

1. That the Chhinlung Israel People Convention,(CIPC) is the Non-Government Organisation (NGO) having its Headquarter at Aizawl, Mizoram. The said organization was formed on 7th July, 1994 under the Founder and Leadership of Late Lalchhanhima Sailo. The main aim of the CIPC is for the unity and gathering lost tribe of Israel in north eastern part of India, Burma, and Bangladesh.

2. That Sir, you may also aware that some of the lost tribe of Israel were living in different parts of India as well as in the Lushai Hill, now known as Mizo in the State of Mizoram. Indian Jews are a religious minority of India. Judaism was as one of the first non—Dharmic religions to arrive in India in recorded history.

The Jewish population in India is hard to estimate since each Jewish community is distinct with different origins; of the total Jewish population in India, about half live in Mizoram and a quarter live in the city of Mumbai.

Jews have historically lived in India without anti-semitism from Indians. Jews have held important positions under Indian princes in the past and even after independence from British Rule, they have risen to very high positions in government, military and industry. In addition to Jewish members of various diplomatic corps, there are five native Jewish communities in India as follows:-

- (i) The Cochin Jews arrived in India 2,500 years ago and settled down in Cochin, Kerala, as traders.
- (ii) The Bnei Israel arrived in the state of Maharashtra 2,100 years ago.
- (iii) The Baghdadi Jews arrived in the city Mumbai from Iraq, Iran, and Afghanistan, and

Arab countries about 250 years ago.

(iv) The Bnei Menasseh are Mizo and Kuki tribesmen in Manipur and Mizoram who claim descent from the tribe of Menasseh.

(v) The Bnei Ephraim (also called Telugu Jews) are a small group who speak Telegu; their observance of Judaism dates to 1981.

An estimated 9,000 people in the North-Eastern Indian states of Mizoram and Manipur started practicing Judaism in the 1970s, claiming to be descendants of the Tribe of Manasseh.

They have since been recognized by Israel as a lost tribe and most have left, or plan to leave India and emigrate to Israel after undergoing a conversion to Orthodox Judaism from either Hinduism, or Christianity.

In North East India, in the land mass that lies between Myanmar (formerly Burma) and Bangladesh, there lives a small group of people who have been practicing Judaism for more than 27 years. They have not taken on a "new" religion. These people, in fact, have returned to the religion of their ancestors. They call themselves Bnei Menashe, descendants of the Tribe of Menashe, one of the ten lost tribes. Also known as the Chhinlung or Shinlung, the Bnei Menasseh relate their history of exile from the Northern Kingdom of Israel in 721 B.C. across the silk route finally ending up in India and Myanmar. The story of these people is an amazing one. After thousands of years of exile they have rediscovered their roots and are returning to Judaism.

The Mizos are still known as Lushai in the Chittagong area of Bangladesh. In Burma the lost tribes were called in different names like Chin in Chin Hills areas, Matu in Matu areas, Mire in Mire areas, Khumi in the Khumi areas, Hlancho in the Arakan areas, etc.

3. That in order to know the origin of the Mizos, as to whether they are the descendants of Manasseh and Ephraim, one needs to know in order to prove with the help of Researchers :-
(a) Firstly, the Researchers like Smti Zaithanchhungi in her book called, "Here, Israel" and Shri Hillel Halkin in his Research Book called "Across the Sabbath river." are one of the sources from where the Mizos could be identified as the lost tribe of Israel. Besides these, there are many documents and writing in regards to the old customary practices of the Chhinlung Israel people -Mizos before the advent of Christianity.

(b) Secondly there is another version as to how the ancestors of the Chhinlung people came to their present abode. According to this, the prince, who became supreme in China in BC 221 called himself the first Emperor "Shih Huang Ti". He divided his country stretching from the great bend of the Yellow River to the area south of Yangtze into 36 commanderies. Each commandery had official subject only to the Emperor. The Emperor shifted people en masse. The most powerful families were brought to the capital to remain under his eyes. Brigands and never-do-wells were transported to faraway places. He ruled according to Legalistic principles. He put TOTALITARIAN measures into practice in Ch'in state and helps to establish the Ch'in dynasty as the first United Empire in Chinese history. All able persons were forced to render their services for the country and, as forced labour was the order of the day, it is most likely that the ancestors of Mizos might have occupied the caves for a considerable time because of which they were even known as "Cave Dwellers", "cave men" or sometimes as hill man. During their stay in Chhinlung caves, they could not do any cultivation or go out for hunting because of the fear of being detected by their enemies who were in search of them. So they had to live on wild fruits, roots and leafy vegetables. They could not make clothes, and wore animal skin. It is said that one day, the Chinese Army found out their caves and raided their hideouts. The ancestors of the Mizos who had been hiding in Chhinlung caves areas were chased out and driven to Burma. Under the Ch'in dynasty, as the Totalitarianism is came into existed, Books and Philosophies at variance with the thought of Ch'ins were eliminated.

The Chinese soldiers snatched away all their possessions. Here they destroyed the Leather

Scroll (containing Ten Commandments) of the Mizos and since then the Mizos do not have their own script. According to legends of the Mizos, the leather scrolls of their ancestors were eaten by dogs. During those days, the Chinese normally referred people whom they did not like as “dogs”. So it might be presumed that their book was eaten by dog might be preferred to the Chinese soldiers.

(c) Thirdly, in conjunction to their habitat in China areas, how the ancestors of the Chhinlung Israel, descendant of Manasseh and Ephraim could visited the said areas, it is written in the Holy Bible- Apocrypha, as per 2 Esdra Chapter 13: 41-45 verses as follows:-

“The ten tribes (Israel) did not want to stay amongst the Jentails in that area, they went out to wards far east where no man dwelleth. They do hope and belief that they could follow strict RULES there, which they cannot follow in their land. When they tried to cross over the big Euphrates river; miracles has been performed by the Almighty by blocking the river so they crossed the river without difficulty. Their intended place called Arzareth was very very far to the Far East, they spend one year and six month on the way to reach there. They stayed there for long period. But they will come back to their home land at this latter days, etc.”

So, it is not difficult to confirm from Israel crossing Euphrates river and proceeded towards far east, i.e. China by crossing Afghanistan, their migration continued eastward through Hindu Kush, until they reach Tibet and the Chinese border spending one and half years on the route. Throughout this entire period, they are said to have possessed a Torah Scroll that was guarded by the elders and priests. From there they continued into China following the Wei river until they reached central China. They did sojourn there till they were driven out from China towards Burma. The Chhinlung people firstly stayed in Shan States of Burma. But due to heavy famine, they left the place and came down towards the southern western part of Burma to Chin Valley and Kabaw valley where the documents and old writings including planting of banyan trees (BUNG) at Khampat area could be found till today.

Besides these documents and writings, the old customary practice of the Chhinlung/Mizo people before the advent of Christianity proved many links of the lost tribe Israel in regards to many sacrifices, ceremony performed at the birth of a child, ceremony of marriages when the bride is to be escorted to the house of bridegroom at the appearances of stars, the preparation of dead body with our blood brother, the Jewish people, etc. Researcher Zaithanchhungi had collected similar customary practices more than 90 points in her Research Book. On the other hand, the name of Mannaseh was uttered in prayers and ceremonial sacrifices. Whenever they were to make any new settlement or to undertake an adventurous exploits, they had to invoke Manmasi’s name. In times of great calamities like earthquake, they used to shout, " Be kind, be kind; we, the descendants of Manasseh (Manmasi) are here!"

As for the origin of this name, it is argued that it is derived from Mannaseh, the older son of Joseph, the eleventh and favourite son of Jacob in the Old Testament. To support this theory, let us quote one folk song as follows:

*“Manasseh, you came crossing sea and rivers,
You came through hills and mountains,
You came all the way victorious through hostile countries,
Just to have good portion of meat;
Let the liver and the heart be yours, Manasseh”.*

At the time of Khawpal sacrifice, the priest would say to the evil spirit *“What can you do against us? we are the descendants of Manasseh”*

When they made new village, before felling down trees, they would say *“Away, Away, you*

obstruct the way of our father Manasseh”.

At the time of making sacrifice to God, they say “*God above, for the remnants of our sins, we gave you this piece of meat for your forgiveness towards the children of Manasseh”.*

The Oral tradition amongst the Mizos were that whenever you worship God above, always mention the name of Manasseh.

(d) Apart from this, under the Ninth Plan of the Government of India, the Central Forensic Science Laboratory, Kolkata -West Bengal did DNA test in 2004 which was posted out in the website. This DNA test conducted by Bhaswar Maity, T.Sitalaxim, R.Trivedi and V.K.Kashyap had Mitochondrial Analyses from a total of 46 mtDNA haplotypes were observed in 50 of the Mizoram individuals. A neighbour-joining tree constructed based on the haplotypes revealed similarity of the Kuki and Lusei populations with the Jewish samples taken from literature for the analysis. Further analysis of the mtDNA haplogroups revealed occurrences of predominantly East Asian specific lineages in the Mizoram tribes.

However incidence of haplogroup W in the Kuki population demonstrated presence of Near Eastern mtDNA lineage in this tribe. Interestingly, Near Eastern lineages have not been identified in other Jewish populations of India where the local gene pool had probably overwhelmed the original maternal gene pool of Jewish migrants.

(The xerox copy of The Week Magazine weekly dt.12nd Sept, 2004 is enclosed for easy reference as Annexure-1)

(e) The Central Asian contribution to the extent lineages of Mizoram tribes was also evident from presence of MG2a lineage amongst the Kuki. In addition, HVSI motif 129, 223 found in

high frequency in Jews of Uzbekistan, occurred with additional mutations in the Mizoram tribes proved the genetic imprints of the lost tribe of Israel/Jews amongst the Indian tribe of Chin—Mizo population in India. After this, the CIPC had prayed to the Government of India to declare to the whole nation that the CIPC are the lost tribe of Israel.

(The copy of said letter is enclosed as Annexure-2)

(f) The CIPC had submitted a Memorandum to the UNO on 10th February, 1998 through United Nations Information Centre (UNIC) New Delhi, Lodi Estate who had registered on 4th April, 1998, bearing Registration No. G/SO/215/1/India/Myanmar/Bangladesh.

(The copy of said memorandum is enclosed as Annexure-3)

(g) On 28th October, 1999, the Chhinlung Israel Peoples Convention had declared that Chhinlung Israel People are the descendant of Manasseh and Ephraim to the world through IDENTITY REFERENDUM by organizing Public meeting at Aizawl in the presence of many Observers. At that meeting, the Chief Guest was Ex. Chief Minister Lalthanhawla. Mr. David R.Ashkennezy had attended from Israel, Writer Hillel Helkin, author of “ACROSS THE SABBATH RIVER” and 2 (two) UNO observers were also present.

(h) On 1-3 December, 2000, Rabii Jonathan Cahn, the Jewish- Christian convert had declared at the public meeting gathering more than 25000 people at Aizawl Assam Rifles Ground, by joining together the soil of Israel and the soil of Mizoram that they are one.

(i) The Chief Rabbi of Shepherdic Rabbinical Court namely Shlomo Amer, on 30th March, 2005 had declared accepting Mizos as descendant of Manasseh and Ephraim, the lost tribes of Biblical Israel.

(The Xerox copy of BBC news on that topic is also enclosed as Annexure-4)

(j) At the present situation, more than 1400 persons had been migrated to Israel and they were accepted as their own brothers and sisters.

(k) On the other hand, the main aim of CIPC is not to migrate to Israel, but to remain in the present State, believing that this is the place of the promised land where honey and milk were abundant and the people of Mizoram as having identity of Mizo-Israel, etc.

4. That sir, it is very interesting to note that as you aware of bamboo flowering every 50 years of cycle, causing great famine in the inhabitant areas of the Chhinlung-Mizo populated

areas, is believed and an accepted facts by the Chhinlung Israel people -Mizos that “God of Israel still remember his people and this is the sign of God that he still remember his people of the tribe of Ephraim and Manasseh in the land where we now sojourn and lived. The God of Israel, God of Abraham, God of Isaac and God of Jacob, hide us and preserved us in this hilly regions physically and spiritually to be discovered in this last century as His people Israel.

5. That the lost tribe of Israel, do believe that this famine of every fifty (50) years of cycle is not a man-made disaster, it is historical truth, a proven facts from time immemorial and this phenomena had happened only in the areas of the Chhinlung- Israel Mizos habitation.

6. That even in India, it was commonly known facts by the older politicians in India that the Mizos are the descendant of Manasseh. Before Independence, the Mizo tribes were known as Luz Israel . The Mirror Magazine published in London on 27th October, 1870 published as follows:-

“The nomadic Luz tribe of Israel, dwelling in the north east of British India, who had killed Dr. James Winchester who cut down his head and his own kid Mary Winchester about five (5) years old was captured and brought her to their home land at Luz hills”

On 19th August, 1946, the then Prime Minister of India Pandit Jawaharlal Nehru had stated in the meeting at Shillong, now Meghalaya as follows —

“The Luz tribe of Israel, living in the north east are living in the boundary areas of India. They are not under any control of India, Burma nor Pakistan. Now they are forced to be govern under the British Rule. After Independence of India, Burma also an Independence country and when our own constitution has been made, the people living there would be known as NEW EDEN OF ISRAEL. They will no longer under the govern of Governor, nor any General which were not accepted by them.”

This topic was printed out in Mizo Language Magazine called ZONU Magazine in 1985. Here in this connection, mention may be made that on 5th September, 1934, the then British Government had made order to the Govt. of India, Burma and Pakistan that the boundary of their respective countries should be made it clear as soon as possible. In the month of February, 1935 the boundaries of these countries were checked and surprisingly the areas where the Chhinlung Israel People amounting areas 360 miles length, 260 miles wide, totalling 93,600 sq. miles was found unpossessed by the three countries.

So the Draft was prepared and these areas was termed as THE OCCUPYING OF ISRAEL IS EXCLUDED AREA. When the Draft was sent to the British Government, after careful perused of the said Draft, the British Government would like to cancel the word ISRAEL and suggested to put it simply as EXCLUDED AREA. Accordingly the area, where the inhabitant areas of Chhinlung Israel people was known as EXCLUDED AREA. Today, the inhabitant areas of Chhinlung Israel people is still known as EXCLUDED AREA.

From the above circumstances, it may not be difficult to accept that the Mizos are the lost tribe of Israel since time immemorial. The CIPC had made it clear that the Mizos are the descendants of Manasseh, etc. Under the above circumstances and facts mentioned above, it is earnestly prayed by the CIPC that your support, recognition and declaration to the whole world to the effect that the Chinlung Israel People, covering people living in some part of the States of Mizoram, Manipur, Assam, Tripura under the Government of India and under the Government of Bangladesh, Myanmar Junta who believes and declare themselves as the descendants of Manasseh and Ephraim are the children of Israel through their ancestor Manasseh and Ephraim.

To this day, the Chhinlung Israel People are having their own religious beliefs by embracing Judaism, and some are embracing Beth Israel and some embraced Christianity as their religion.

7. That here mention may be made from the Holy Bible where the conditions of the lost tribe of Israel were recorded in many places. Only two points may be pointed out as follows:-

(i) Isaiah 51: 1-2. *Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged, Look unto Abraham your father, and unto Sarah that have you: for I called him alone, and blessed him, and increased him.*

(The Chinlung Israel People themselves accepted that they were taken out from the hole of pit where they were hidden under the rock. Other people called them as as rock dwellers or Cave men)

(ii) Ezekiel 4: 15. *Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shall prepare thy bread therewith.*

(The favourite dish for Chinlung Israel people is cow dung, (SACHEK) dishes prepared from the intestine/entrails of a cow by boiling or by cooking with oil is one of the favourite dish amongst the Chinlung Israel People till date).

PRAYER

It is earnestly prayed for your recognition and to declare by the Government of Israel to the world that the Chhinlung Israel people- Mizos (including those who lived in different parts of Assam, Manipur, Tripura, Bangladesh and Burma who accepted themselves as the children of Manasseh and Ephraim) are the descendants of Manasseh and Ephraim (the lost tribe of Israel) so that under your leadership, the Chhinlung Israel-Mizos who lived scattered in different parts of Assam, Manipur, Tripura, Bangladesh and Burma could re-unite having their true identity as a Nation that the CIPC are the descendant of Manasseh and Ephraim.

With regards,

(C. LALHNUNA)
President
Secretary

(C.B.Thlengliana)
General

**Chhinlung Israel People Convention, (NGO)
Gen. Hqrs. Aizawl, Mizoram, INDIA**

Copy forwarded for information and necessary actions of supports to: -

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8. The Interior Minister of Israel
9. The President of India
10. The Chancellor of Germany
11. The Prime Minister of Bangladesh
12. The Army Junta of Myanmar
13. The President of INC, India

14. The President BJP of India
15. The Secretary General, UNO, New York
16. The Information Affairs, UNIC, N.Delhi
17. The Director, UNIC, N. Delhi
18. The Chairman, HRC of Geneva
19. His Excellency, the Governor of Mizoram
20. The Chief Minister of Mizoram
21. The Home Minister of Mizoram
22. The Principal Secretary for Home of Mizoram
23. The President of MUP, MHIP, YMA, MZP, Gen. Hqrs. Mizoram, Aizawl
24. The President of MPCC, MNF, ZNP, MPC, BJP, Mizoram, Aizawl
25. File Copy

(C.LALHNUNA)
President

(C.B.THLENGLIANA)
General Secretary

CHHINLUNG ISRAEL PEOPLE CONVENTION (NGO)

APPENDIX - E

FIRST WORLD IDENTITY REFERENDUM OF THE CHIN-LUSHAI-KUKI/CHHINLUNGCHHUAK/MIZO

Identity referendum declaration and charter of agreement of the Chhinlung Israel- the lost tribes of Israel scattered in Myanmar, Bangladesh and India under a Non-Religious, Non-Political, Organisation a forum called Chhinlung-Israel People Convention.

A. Declaration:

1. We the people of Chin-Lushai-Kuki/Chhinlung chhuak ethnic group inhabitants of the Chin Hills, the Matu areas, Mire areas, Khumi areas and the Arakan areas of Myanmar. The Chittagong Hill Tracts and Plains in Bangladesh. The Mizoram State and the adjacent areas in Manipur, Assam and Tripura State of India, are the descendants of one ancestor. Our culture, tradition and Social custom practice and languages are clear evidence of our ethnological facts. Father, our historical records and footprints of our ancestor both written and unwritten in the dust and sands of time testify to the truth of our common ancestry.
2. Much against the interest for preservation, consolidation and promotion of our ethnic identity The British rulers after subjugating us during the latter part of the 19th Century exercising the Policy of divide and rule. As a result, our ancestral homeland was divided. So were the population of the Chhinlung chhuak was parcelled out like animal sold separated.
3. Adding grave insult to injury, the emergence of the sovereign State of India, Myanmar and Pakistan now called Bangladesh in the 1940's had the administrative fragmentations aggravated and give birth to deeper agonies of separation for Constitutional law of respective countries and so divide the Chin-Lushai Kuki/Chhinlungchhuak ethnic origin into different nationalities.
4. For better part of the century, largely because of our ignorance and limited outlooks both in term of our identity historically and politically, the gravity of our uncertain situation and the danger for our ethnological demise received no meaningful political historical and identity response. So, the genocide threat of new-colonialism against our Chhinlungchhuak ethnic identity survival still remained unredeemed up till now.
5. Now with historical, political and identity consciousness gaining momentum and the spirit of identity nationalism awakening us comes the fuller realisation of our basic human rights and of our lost historical, political and identity prerogatives. We cannot but fell burdened with the paramount importance of the Chin-Kuki Lushai/Chhinlung chhuak Re-Unification and solidarity and identity preservation for the existence of our ethnic identity
6. Therefore we pledge our faith and confidence in the committee and code of the United Nations in the proclamation of our basic human right in conformity with the Charter the United Nations for this identity Referendum today. We, the Chin-Kuki Lushai/Chhinlung chhuak, as recorded in historical book a Chin in Myanmar, Lushai in Bangladesh and Mizo in India are the direct descendant of the Biblical tribes in

the Northern Kingdom of Israel of the tribe of Manashe and Ephraim, sons of Joseph, born in Egypt, through his Egyptian wife, Asenath- convinced that the time has come to declare our true identity that we, the Chhinlung chhuak, are the lost tribes of Israel to the world. Henceforth to be called Chhinlung Israel People.

7. We further united to uphold, to dig the root of our old religious true practice and customs of our ancestor to the last breathe of our life.
8. We, the united lost tribes under the banner and forum of the Chhinlung Israel People Convention-General Headquarters, Aizawl, Mizoram, declare today on this altar of Identity Referendum, the 28th day of October, 1999, upon the altar of our hearts for the re-unification and our true identity proclamation and so adopt the Charter of Agreement for the Chhinlung Israel People, the lost tribes of Israel.

B. Charter of Agreement:

1. We, the Chhinlung chhuak- the lost tribes of Israel henceforth now called by our true identity the Chhinlung Israel People, affirm the truth upon the altar of this Identity Referendum that each members of the Chhinlung Israel People now living in Myanmar, Bangladesh and India are the people of common ancestry, speaking and blessed with a common language, social, culture and religious background and destined to a common historical, political and Identity of fate and destiny.
2. We, with all our hearth and sincerity pledged and affirm, solidarity and integration to take on the just struggle under the Universal Human Right for our historical, political Identity and Re-unification right under one administrative umbrella in conformity with the historical resolution of the Chin-Lushai-Conference held at Forth William, Calcutta on 29th January 1892.
3. We firmly uphold the Universal truth of the United Nations, Universal Human Right with regards to our historical, political and Identity rights, regardless of International boundaries constraints, imposed to us by way of divide and rule policy against our freely express wish. We firmly adopt the Principle of Non-violence for attaining our goal from each place where we are now scattered.
4. We sincerely appeal to the conscience of all heads of state and Government under whom the Chhinlung chhuak now called Chhinlung Israel People are citizens respectively, and to recognise and acknowledge the rightful claim of the Chhinlung Israel People. Further we appeal to all believing in the Universal human right declarations to lend support to our just struggle for the recognition of our historical, political and identity rights at all level and at different stages at all time.

C. Organisation:

In order to promote the just struggle for our historical, political and identity right for the Chhinlung Israel People :-

1. We solemnly affirm and resolved that a non-political organisation, a forum called Chhinlung Israel People Convention was formed on the 7th July, 1994 with its general Headquarters at Aizawl, Mizoram, India. Further we resolved that the

Chhinlung Israel People Convention to be a forum covering all political parties, churches, organisation and willing individuals :-

- (a) Acknowledge the right claim of the Chhinlung Israel People Convention.
- (b) Accepting the paramount and the importance of the Chhinlung Israel People Convention.
- (c) Willing to subscribe to the ideas and views as may be developed time to time through the forum Chhinlung Israel People Convention.

2. We affirm and Resolve that -

(a) Chhinlung Israel People Convention, as a forum shall not interfered in any local or national political programmes and activities of any constituents political parties.

(b) No constituent unit of the Chhinlung Israel People Convention without the knowledge of the Chhinlung Israel People Convention, General Headquarters, shall organised any political parties of its country, but should not bring the policy of this party to the Chhinlung Israel People Convention as it may adversely affect the objectives of the Chhinlung Israel People Convention.

(c) Any political parties, churches, organisation and individual involving and participating in Chhinlung Israel People Convention shall enjoy the privilege of exercising certain discredation, primarily for promotion of the just struggle of the Chhinlung Israel People Convention.

(d) The Chhinlung Israel People Convention as a forum shall normally finalised important policy decision in matter related directly or indirectly to the just struggle for the Chhinlung Israel People Convention in conformity with the Universal Human Right declaration. We, the undersigned today the 28th October, 1999 solemnly affirm and resolve for and on behalf of the Chhinlung Israel People living and children yet to be born, look to God in prayer and seal this document with our signature upon the altar of Universal Human Rights Declaration on this Identity Referendum of the Chhinlung Israel People.

Long live Chhinlung Israel People Convention.

Sincerely,

Sd/-
Rampeng
President
CIPC Hqrs, Myanmar

Sd/-
Lalchhanhima Sailo
President
CIPC Gen. Hqrs

Sd/-
Lalmachhuana
President
Hqrs Bangladesh

Sd/-
Thangchungnunga
President
CIPC Hqrs. Tripura

Sd/-
Neihchhung
President
CIPC Hqrs. Assam

Sd/-
Lianmang
President
CIPC Hqrs. Manipur

Forwarded by:

(F.Lala.)
General Secretary
CIPC Gen. Hqrs: Aizawl, Mizoram

APPENDIX – F

TIME FRAME OF THANGFALA SECT

<p>MIHRING AWM HMAA KHAWVELA RAWMSA TE CHAUH KUM TLUKLEHDINGAWN RUK ZET AN LO CHEN TAWHNA HUN</p>	<p>KUM SANG RUK CHHUNGA BIBLE PROGRAMME</p> <p>ADAMA VAIVUTA SIAM A NIH ATANGA ISUA HUN THLENG KUM 6000 A LO TAWP TA HI PATHIANIN AN VAI HIAN TEHKHIN THU ATAN A HMAN TUR TE AN NI</p> <p>THE PERIOD FROM THE CREATION OF ADAM TILL THE END OF JESUS (6000 YEARS) IS USED BY GOD FOR ALLEGORY</p>					<p>PATHIAN CHATUAN PROGRAMME</p>	
	<p>THE PERIOD IN WHICH THE EXISTENCE OF ONLY ANIMALS FOR THOUSANDS OF YEARS BEFORE THE CREATION OF MAN</p>						<p>KUM SANGRUK HMAWR TAWP RET, BIBLE IN ZINGLAM A LO TIH, CHATUAN LALRAM A LO INTANNA TAKSA TLANTU ZIRTIRTU-IN HUN ZAWNG ZAWNG A LO CHAN TAN NA</p>	HUN SARIH TIA KAN LO SAWI ZIRTIRTU- IN CHATUAN HUNPUI ZAWNG ZAWNG A CHAN TAWHNA HUN TAWP TAWH LO TUR CHU
					<p>THE EDGE OF 6000 YEARS, ACCORDING TO THE BIBLE – A MORNING, THE BEGINNING OF TIME FOR THE REDEEMER OF BODY – THE TEACHER</p>	<p>WHAT WE CALLED THE SEVENTH PERIOD WHICH IS THE NEVER ENDING TIME BELONGS TO THE TEACHER</p>	
	<p>BC 4006</p> <p>ADAMA</p> <p>KUM 1000 NI - 1 DAY 1</p>	<p>BC 3006</p> <p>NOVA</p> <p>KUM 1000 NI-2 DAY 2</p>	<p>BC 2006</p> <p>ABRAHAMA</p> <p>KUM 1000 NI -3 DAY 3</p>	<p>BC 1006</p> <p>DAVIDA</p> <p>KUM 1000 NI -4 DAY 4</p>	<p>BC 6-BC- 1-AD ISUA KUM 1000 AD 1000</p> <p>NI - 5 VAN KHATNA FIRST HEAVEN</p>	<p>NI 6 KUM 1000 AD2000 DAY 6</p> <p>VAN HNIHNA SECOND HEAVEN</p>	<p>KUM 7000-NA NI 7-NA DAY 7</p> <p>VAN THUMNA ETERNAL HEAVEN</p> <p>CHATUAN LALRAMAH HIAN TLEIRAWL TAKSA-IN KAN CHENG HLEN TAWH ANG</p>



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EDUCATION

Master of Arts (History), Department of History and Ethnography: Mizoram University, 2011.

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Higher Secondary School Leaving Certificate, Government Mizo Higher Secondary School: Mizoram Board of School Education, 2005.

High School Leaving Certificate, NE Khawdungsei High School: Mizoram Board of School Education, 2002.

PUBLISHING HISTORY

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“Historiography of Sectarianism in Mizo History” in *Historical Journal Mizoram, Vol. XIX, September, 2018*, Mizo History Association, Aizawl, pp. 40-64.

RESEARCH PAPERS PRESENTED IN SEMINARS & CONFERENCES

“Representation of Mizo Ethnic Identity in James Dokhuma’s Literary Work” at One-Day National Seminar on ‘Emerging Issues in Contemporary Mizo Society, hosted by Research and Extension Committee, Govt. Johnson College, Aizawl, held on 29 May 2015.

“A study on L Biakliana’s Work – Historical Analysis” at North-East India History Association (NEIHA) 36th Annual Session, hosted by Department of History & Ethnography, Mizoram University, held during 18-20 November 2015.

“Festivals of the Mizo (Revisiting the Mizo Festival)” at XXXV Mizo History Association Seminar cum Annual Conference, hosted by History Department, Government Hrangbana College, held during 1-2 December 2015

“Mizo National Movement and Religion: Emergence of Sects” in the International Seminar on Insurgency in South-East Asia, organized by the Department of History & Ethnography, Mizoram University held between 17-18 March 2016.

“Inventing Identity: Mizo *Sakhua* as Binding Force” at National Seminar on Re-Writing the History of Self-Autonomous Movements in North-East India, organized by the Department of History, Govt. Hrangbana College in collaboration with Mizo History Association, held during 20-21 March 2017.

“Historiography of Sectarianism in Mizo History” at XXXVII Mizo History Association Annual Conference cum Seminar, hosted by History Department, Government Aizawl West College, held during 28-29 September 2017.

“Diversity in Mizo Christian Doctrines” in Capacity Building for Research Scholars jointly organized by OKDISCD, Guwahati and the Department of History, Pachhunga University College, from 7-11 February 2018.

“Legacy of *Sakhua* in Mizo Christianity” in the International Seminar on Writing History on Highlanders of North-East India, organized by the Department of History & Ethnography, Mizoram University held during 5-6 March, 2019.



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DEGREE : DOCTOR OF PHILOSOPHY

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TITLE OF THESIS : VARIETIES OF CHRISTIANITY: HISTORY
OF SECTS IN MIZORAM

DATE OF ADMISSION : 26 JULY 2012

APPROVAL OF RESEARCH PROPOSAL

1. DEPARTMENTAL RESEARCH COMMITTEE : 05.04.2013

2. BOARD OF STUDIES : 15.04.2013

3. SCHOOL BOARD : 22.04.2013

MZU REGISTRATION NO. : 505 of 2006-07

PhD REGISTRATION NO. & DATE : MZU/PhD/542 of 22.04.2013

EXTENSION (IF ANY) : (1) 22. 04. 2018 TO 22.04.2020
No. AC: 33: 4 (25) Dated 28.12.2017
(2) 22.04.2020 TO 22.10.2020
F.No.12-1/MZU(Acad)/19/438 Dated
21.05.2020

(PROF. K. ROBIN)

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