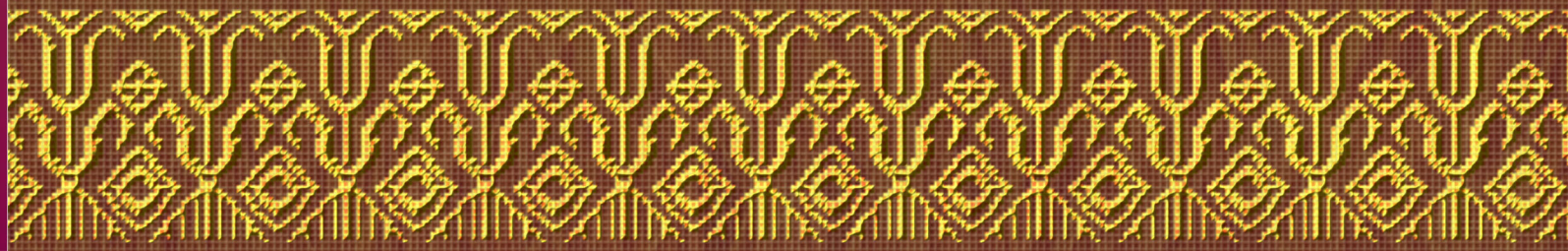


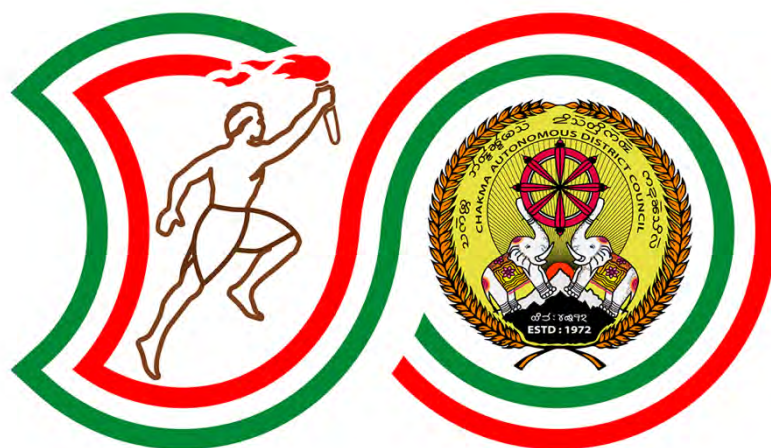


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Golden Jubilee Souvenir
1972 — 2022



Chakma Autonomous District Council
Kamalanagar, Mizoram





CADC *Golden Jubilee*

1972 — 2022

IN APPRECIATION

A sum of Rs.33,85,165.00 (*Rupees thirty-three lakh eighty-five thousand one hundred sixty-five only*) was contributed to Chakma Autonomous District Council by the employees, councillors, former councillors and pensioners of Chakma Autonomous District Council for celebration of CADC Golden Jubilee by way of contribution of one day pay out of their salary/pension. A total of Rs.1,07,55,700.00 was expended towards celebration of the CADC Golden Jubilee.

EDITORIAL BOARD

Editor-in-Chief: Dr. Jyotir Moy Chakma

Editors:

Chakma section Dg. Ashman Chakma
Dg. Ananta Sen Chakma
Dg. Chitta Ranjan Chakma

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Dg. Prabin Chakma
Dg. Hagendra Chakma

Mizo section Pu John V. Lalthansanga

Bengali Dg. Ramesh Kanti Tongchangya
Dg. Jyotirmoy Chakma

P R E F A C E

The decision to bring out a Souvenir to commemorate the Golden Jubilee celebration of the Chakma Autonomous District Council (1972– 2022) is just unique and phenomenal.

Very little is heard and read about the People and the evolvement of the Chakma Autonomous District Council in the State of Mizoram. The unfriendly geographical location of the Chakma Autonomous District Council has been the hurdle for the pace of development of the Council. As a result, the socio-economic condition of the people of Chakma Autonomous District Council is far behind the people of the main streams of the State. Enjoying the Basic Minimum Services (BMS) by most of the people of CADC is still a far cry in the 50th year of its existence.

Thus, publication of the Souvenir will serve as a sketch to trail the past, the present and the future of the people of the Chakma Autonomous District Council.

DIGAMBAR CHAKMA

Secretary

District Council Secretariat

Chakma Autonomous District Council

Kamalanagar : Mizoram

Dr. Hari Babu Kambhampati
GOVERNOR OF MIZORAM



RAJ BHAVAN
Aizawl, Mizoram - 796001

MESSAGE

It is heartening to learn that Chakma Autonomous District Council (CADC) has completed 50 years of its glorious existence on 29.4.2022 and will be publishing a Golden Jubilee Souvenir to commemorate the auspicious occasion showcasing the traditions and lives of the tribal community in the CADC area concerning their past, present and future.

Souvenir is the tribute to the past and an expression of grateful thanks to those who had untiringly laboured to make the CADC great and honour those who contributed to its greatness.

On this historic occasion, I congratulate and extend my best wishes to all the tribes within the CADC area and wish the Golden Jubilee celebration a grand success.

(Dr. Hari Babu Kambhampati)

Date: 29th Aug, 2022



**ZORAMTHANGA
CHIEF MINISTER
MIZORAM**



Off.: (0389) 2342150, 2322517
Fax : (0389) 2342245 Res : (0389) 2342425
E-mail : cmmizoram@hotmail.com
cm@mizoram.gov.in

MESSAGE



I am pleased to learn that this souvenir is being released to commemorate the Golden Jubilee of the Chakma Autonomous District Council (CADC).

The CADC has played an important role in administering to the Chakma dominated areas of Mizoram even since its inception as a separate entity in 1972. As we are aware, local self governance and decentralization of power have long been recognized as important tools for bringing about equitable development. This is especially true for tribal areas that have traditionally lagged behind the rest of the country in terms of socio-economic and political development. It is recognizing this fact that the Sixth Schedule was incorporated into the Constitution of India, so as to protect vulnerable communities and groups from exploitation. While the CADC has achieved a lot till now, the fact remains that much still remains to be done. I, therefore, urge all Members of the CADC and the administrative machinery of the Council to re-dedicate themselves to the cause of development "of the people, for the people, by the people". Be proud of your achievements thus far but also take ownership of your mistakes and learn from them. I am sanguine that effective leadership, hard work and the spirit of co-operation will surely prevail, thereby ushering in a new era of growth for the areas under the jurisdiction of the CADC.

I convey my best wishes to all past and present Members of the CADC, to the officers and staff of the Council and to the Chakma community at large.

**Dated Aizawl,
the 3rd August, 2022**


(ZORAMTHANGA)

Dr. B. D. Chakma

Member
Mizoram Legislative Assembly
Aizawl : Mizoram



Phone : 9436370129
8974752573

Email : chakma.buddhadhan@gmail.com

bdchakma1973@gmail.com

Date.....



MESSAGE

It gives me immense pleasure to learn that the Golden Jubilee Celebration Committee of Chakma Autonomous District Council is going to publish a SOUVENIR on the occasion of 50 glorious years of CADC.

I adore my humble tribute to those who restlessly toiled for the creation of CADC. The publication of the souvenir will not only contribute in helping the readers to acquire knowledge about the CADC but also towards strategies to march forward in the days to come.

I extend my sincere appreciations to the Golden Jubilee Celebration Committee for taking up various programs during this Golden Jubilee year.

I wish the publication of the SOUVENIR a grand success.

Dated Aizawl
the 23rd November, 2023

(DR. BUDDHA DHAN CHAKMA)

Residence : Legislator's Home, Room No : 403 & 404, Tuikhuahtlang, Aizawl, Mizoram-796001



Member
Mizoram Legislative Assembly
Aizawl : Mizoram



MESSAGE

It gave me immense pleasure to be part of the inaugural programme of CHAKMA AUTONOMOUS DISTRICT COUNCIL Golden Jubilee celebration on 29th April, 2022 (1972-2022) organized at its Headquarters, Kamalanagar. I am also happy that a Souvenir is being published to commemorate the occasion and to know that Golden Jubilee celebration will continue throughout the year. Chakma Autonomous District Council has come a long way since it was formed under the Sixth Schedule of the Constitution of India on 29th April, 1972.

I am extremely happy to extend my felicitations to the CHAKMA AUTONOMOUS DISTRICT COUNCIL on the occasion of its Golden Jubilee. I am sure that the members of the Council would press their genius into efforts at securing political stability, economic prosperity, equity and social justice for the people of CADC so that they too are able to make an active and effective contribution to the nation.

On the occasion, I pay homage to our beloved Chakma leaders namely Kristo Mohan Chakma, Hari Kristo Chakma, Atul Chandra, Satya Priyo Dewan and Baneshwar Chakma who worked tirelessly for the formation of Chakma Autonomous District Council. I heartily congratulate the Chakma Autonomous District Council on this historic occasion.

Ju Ju.

Place: Aizawl
Dated: 2nd November, 2022

(NIHAR KANTI CHAKMA)

EDITORIAL

According to the provision of Article 244 and 275 of the Constitution of India, the Sixth Schedule was enacted in 1949 in order to protect the indigenous groups by establishing a unique administrative set up known as Autonomous District Council. The Sixth Schedule provides for the administration of tribal people in Northeast India to safeguard their rights, to uplift their socio-economic status and to preserve and promote their customs and traditions. Under these provisions, Autonomous District Councils have been created for Bodos, Dima Hasaos and Karbis in Assam, Khasis, Garos and Jaintias in Meghalaya, tribal communities in Tripura and Lais, Maras and Chakmas in Mizoram.

On 2nd April, 1972, the Pawi-Lakher Regional Council in Mizoram was trifurcated into three Regional Councils- one each for the Pawis, Lakher and Chakmas with the implementation of North-East Areas (Reorganization Act, 1971. Under the provision of paragraph 20B of the Sixth Schedule, every autonomous region existing immediately before the date on which the Mizoram Assembly was constituted, would become an autonomous district on that date and the Regional Council would become the District Council of the corresponding new district. As a result, on April 29, 1972 the three Regional Councils were elevated to the status of the three District Councils such as the Pawi (now Lai) District Council, the Lakher (now Mara) District Council and the Chakma District Council.

The Chakma District Council assumed functioning from 29th April, 1972 with a ray of hope for uplifting the socio-economic life of the people who were mostly below poverty line. During the last 50 years, a significant development has taken place in the area. It is a great pleasure for us that the Golden Jubilee Celebration Committee is going to publish GOLDEN JUBILEE SOUVENIR to commemorate the 50 years existence of CADC. The Souvenir contains a number of articles and photos depicting and portraying the different aspects of life of different communities living in CADC viz. Chakmas, Bawms and Pangs and Brus. Hope the Souvenir will give insight on CADC and its people.

We would like to express our profound thanks and gratitude to all the contributors of articles, photos and other materials for enriching this Souvenir. We also express our sincere regret that, despite our best efforts we were unable to accommodate all the submissions made due to various constraints. Finally, we also apologise in advance to the readers for any mistakes that may have crept in or may have remained overlooked despite our sincere efforts.

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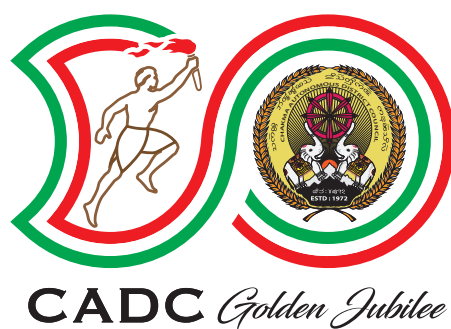
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INAUGURAL PROGRAMME 29 APRIL 2022

MINUTES OF THE MEETING IN CONNECTION WITH CELEBRATION OF CADC GOLDEN JUBILEE HELD ON 4TH DEEMBER, 2021 AT 11:00 A.M. IN THE CONFERENCE HALL OF CADC REST HOUSE, KAMALANAGAR-II.

Convener: Dg. Digambar Chakma, Secretary, District Council Secretariat,
CADC

Chairman: Dg. Rasik Mohan Chakma, CEM, CADC.

Attendance: Attached in a separate sheet.

In welcoming the officials and dignitaries present in the meeting, Dangu Rasik Mohan Chakma, CEM and Chairman of the meeting apprised that the meeting was convened to discuss and resolve necessary formalities for the upcoming Golden Jubilee of CADC due on 29th April, 2022 (1972-2022). Thereafter, he briefly elucidated the need and the importance of celebration of the Golden Jubilee of an institution and the impact of such celebrations on the fraternity and the institution as a whole. The Chairman further apprised about the ongoing paucity of funds of the Council, he however encouraged the meeting that shortage of funds should not be a bar for the Grand Celebration of the Golden Jubilee. He informed the meeting that the CADC authority is all set to explore possible funding for the event under various schemes of the central government and the Government of Mizoram.

Thereafter, he urged all the participants to share their respective views and suggestions without hesitation.

On his request, the following representatives spoke in the meeting.

Dangu Dr Jyotir Moy Chakma, President, CYCA while speaking in the meeting assured manual assistance whenever necessary in connection with the preparatory works, etc.

Dangu Pradip Chandra Chakma, Info. & Publicity Secretary, MCSU also assured manual assistance and suggested for construction of Welcome Gates at 3 entry points to CADC with inscription in both Chakma and English; lighting of candles at every village under CADC on the inaugural day; and erecting statues of 3 Chakma leaders who convened the first meeting at Tipiragath for demand of autonomy.

Dangubi Pronoti Chakma, Vice-President, CMS proposed to hire or invite private agencies/consultants skilled in exhibition of amusement for ideas and guidance. She also suggested for invitation of Chakma dignitaries from outside and printing of pictorial postcards depicting Chakma woman in traditional attire. She also proposed for wearing of Chakma traditional dress by both men and women during the celebration; and spoken in support of naming the important roads of the Kamalanagar town area.

Dangu Ranga Mohan Chakma, representative, CDCPA suggested for incorporation of brief bio-data of all political leaders and important officials of CADC in the SOUVENIR. He also proposed to reflect the Chakma customs, traditions religious and cultural ethos in the souvenir. He even proposed for presentation of achievement report of CADC during 1972-2022 both in print and verbal form. Later, he suggested that the Chakma traditional waist coat for men should be sewn out of the ALAAM.

Dangu Buddha Bikash Chakma, President, TARUM also participated in the discussion and suggested for invitation of articles on preservation of natural environment and restoration of forest cover in CADC to be printed in the Souvenir.

Dangu Prabin Chakma, I & PRO suggested for consideration of the following points. (1) Pictorial display of a model Chakma village depicting traditional milieu;

(2) engravement of the notification order on creation of CADC; (3) drawing a sketch map reflecting all Chakma inhabited villages in Mizoram and (4) Arrangement of a Lazer light show during the celebration.

Dangu Sadanand Chakma, DTO suggested that construction of a permanent community asset like, road, building for the District Council Court, tennis court, etc may be taken up as a token of memory of the event.

Dangu Sisir Kumar Chakma, ACO suggested for making of wall painting at entry gates depicting a Chakma lady in welcome posture to attract visitors from outside.

Dangu Nira Kumar Chakma, President, CDCEA proposed for renovation of town roads, continuous cleanliness drive and awareness for one month, decoration of the town in a grand manner for maximum attraction and starting the function with Sanga Dana. He also spoke about financial involvement and assured to contribute as per his capacity.

Dangu Jayan Chakma, EE, PHE suggested for a PowerPoint presentation on achievement of CADC, with traditional vibes.

Dangu Kamaleswar Chakma, DSPO spoke about traditional games and proposed for exhibition of some Chakma traditional games like ‘pour hara’, ‘potti hara’ and ‘giley hara’.

Dangubi Jaya Chakma, ASWO suggested that Chakma men folk should wear the traditional hadi waist coat in line with the womenfolk on such important occasions.

Dangu Jyotirmoy Chakma, AR&CS suggested for display of Chakma traditional handloom and weaving methodology.

Dangu Onish Moy Chakma, EM also spoke in the meeting and suggested for inclusion of members from NGOs in the Celebration Committee for better coordination and availability of workforce.

Dangu Purna Chandra Chakma, Advisor to CEM proposed to form a Committee on fund collection and management.

Dangu H. Amaresh Chakma, EM suggested for erecting of the statues of the first CEM and the first Chairman of CADC along with the statue of Dr BR Ambedkar side by side. He also suggested that the reason to install the statue of Dr. BR Ambedkar should be made known.

Dangu Molin Kumar Chakma, President, DSEB suggested for awards to individuals excelled in any field or life time awards; and invitation to members of other communities of CADC.

Dangu Amit Kumar Chakma, EM suggested for (1) shifting of the slaughter house, (2) completion of construction of the CADC entry gate at Kamalanagar-I,

(3) identification of the founder of CADC and instillation of his statue.

Dangu Durjya Dhan Chakma, MDC speaking in the meeting suggested for resizing the town roads by shifting the temporary vendors and hawker elsewhere in order to restore the natural beauty of the town.

Dangu Digambar Chakma, Secretary, DCS while addressing the gathering said that this is the entry meeting on celebration of Golden Jubilee. He said that not everyone is lucky enough to witness

CADC Golden Jubilee (1972 – 2022) Souvenir

event like Golden Jubilee. We are fortunate that we are going to be a part of this mega event. He asked all members assigned or to be assigned with responsibilities to persistently work for grandeur of the event till the exit meeting is called at the end. He thanked all members present in the meeting for showing their enthusiasm towards making the event more fruitful.

Expressing delight on receipt of valuable suggestions from different participants, Dangu Rasik Mohan Chakma, Chairman of the meeting said that he had been fortunate enough to have been able to witness both the events of Silver Jubilee as well as the Golden Jubilee of CADC and further wished for witnessing the event of Diamond Jubilee too. He said, all his colleagues with whom he celebrated the Silver Jubilee are now out of power. He urged all his present colleagues to work better and in such a way that they would be able to witness the event of Diamond Jubilee as well.

After elaborate discussion, the meeting passed the following resolutions unanimously.

RESOLUTIONS

1. A SOUVENIR to mark the Golden Jubilee of CADC is to be published.
2. Proceedings of this important and maiden meeting are to be incorporated in the SOUVENIR.
3. The **Golden Jubilee Celebration Committee** is formed with the following members: -

- | | |
|------------------|---|
| 1) Chairman | : Chairman, CADC. |
| 2) Vice-Chairman | : Dangu Lakhi Dhan Chakma, Deputy Chairman, CADC. |
| 3) Secretary | : Dangu Diagambar Chakma, Secretary, District Council Secretariat, CADC. |
| 4) Members | : Dangu Durjya Dhan Chakma, MDC.
: Dangu Roy Manikyo Chakma, PDO.
: Dangu Doya Moy Dhamei, DCSCO.
: President & Secretary of CMS, CYCA, CMCSU, MBA, CDCEA, CDCTA, TARUM. |

Golden Jubilee Celebration Committee is to constitute other Sub-Committees as and when required.

4. A sub-committee in the name of **Souvenir Publication Committee** is formed with the following members: -

1) Chairman	: Dangu Prabin Chakma, I & PRO.
2) Member Secretary	: Dr Jyoti Bikash Chakma, SO
3) Members	: Dr Jyotir Moy Chakma, President, CYCA. : Dangu Hagendra Chakma, System Engineer. : Dangu Ashman Chakma, MST : Dangu Ananta Sen Chakma, UPST

The Souvenir Publication Committee is to constitute the Editorial Board.

5. Another sub-committee in the name of **Photo Album Publication Committee** is formed with the following members.

1) Chairman	: Dangu Digambar Chakma, Secretary, DCS, CADC.
2) Secretary	: Dangu B. Tarun Bikash Chakma, Translator, DCS, CADC.

CADC Golden Jubilee (1972 – 2022) Souvenir

- 3) Members : Dangu Buban Kumar Chakma, MDC.
: Dangu Anil Bindu Chakma, Comp. Operator.
6. The **Statue Installation Committee** is also constituted with the following members.
- 1) Chairman : Executive Secretary, GAD, CADC
2) Secretary : Deputy Secretary, GAD, CADC
3) Member : Office Superintendent, GAD, CADC
7. Sensitizing of shopkeepers for display of uniform signboards in all shops within Kamalanagar town. Action: YCA.
8. It is suggested that 5 lakh saplings are to be planted in CADC to commemorate the event. Action: YCA, TARUM and Forest Department of CADC.
9. The **Advisory Board** to the Golden Jubilee Celebration Committee is formed with the following members.
- 1) Dangu Rasik Mohan Chakma, CEM, CADC.
2) Dr. Buddha Dhan Chakma, MLA, Mizoram.
3) Dangu Alak Bikash Chakma, Former MLA.
4) Dangu Nirupam Chakma, Former MLA & MOS.
5) Dangu H. Amaresh Chakma, Executive Member, CADC.

At last, the meeting ended at 2:10 P.M. with thanks and request, for better cooperation and coordination of all concerned, from the Chair.

Sd/-
(RASIK MOHAN CHAKMA)
CEM, CADC
&
Chairman of the Meeting.

Memo. No. No.A.11015/11/2021/CADC(L)/473

Dated K/Nagar, the 4th December, 2021

Copy for information and necessary action to:-

1. All participants.
2. All concerned.
3. Office Copy.

Sd/-
(RASIK MOHAN CHAKMA)
CEM, CADC
&
Chairman of the Meeting.

Golden Jubilee Celebration Committee (Inaugural Programme)

- | | |
|------------------------|--|
| 1) Chairman | : Buddha Lila Chakma, Chairman, CADC. |
| 2) Vice-Chairman | : Dangu Lakhi Dhan Chakma, Deputy Chairman, CADC. |
| 3) Secretary | : Dangu Diagambar Chakma, Secretary, District Council Secretariat, CADC. |
| 4) Assistant Secretary | : B. Tarun Biaksh Chakma, Translator, DCS, CADC. |
| 5) Treasurer | : Digol Chakma, LDC cum Cashier, DCS, CADC. |
| 6) Members | : Dangu Durjya Dhan Chakma, MDC.
: Dangu Roy Manikyo Chakma, PDO.
: Dangu Doya Moy Dhamei, DCSCO.
: Dangu Sisir Kumar Chakma, ACO.
: Dangubi Jyotsna Chakma, DCSWO
: President & Secretary of CMS, CYCA, CMCSU, MBA, CDCEA, CDCTA, TARUM. |

Golden Jubilee Celebration Committee (Closing Programme)

- | | |
|------------------------|--|
| 1. Chairman | : Kali Kumar Tongchangya, Chairman, CADC. |
| 2. Vice-Chairman | : 1. Hiranand Tongchangya, Dy. Chairman, CADC
: 2. Dangu Lakhi Dhan Chakma, President, DSEB, CADC. |
| 3. Secretary | : Dangu Diagambar Chakma, Secretary, Secretariat, CADC. |
| 4. Assistant Secretary | : B. Tarun Bikash Chakma, Translator, DCS, CADC |
| 5. Treasurer | : Digol Chakma, LDC cum Cashier, DCS, CADC |
| 6. Members | : Dangu Durjya Dhan Chakma, MDC.
: Dangu Roy Manikyo Chakma, PDO.
: Dangu Doya Moy Dhamei, DCSCO.
: Dangu Sisir Kumar Chakma, ACO.
: Dangubi Jyotsna Chakma, DCSWO
: President & Secretary of CMS, CYCA, CMCSU, MBA, CDCEA, CDCTA, TARUM. |

SUB-COMMITTEES

Souvenir Publication Committee

- | | |
|---------------------|--|
| 1) Chairman | : Dangu Prabin Chakma, I & PRO. |
| 2) Member Secretary | : Dr Jyoti Bikash Chakma, SO |
| 3) Members | : Dr Jyotir Moy Chakma, President, CYCA.
: Dangu Hagendra Chakma, System Engineer.
: Dangu Ashman Chakma, MST
: Dangu Ananta Sen Chakma, UPST |

Photo Album Publication Committee

- | | |
|--------------|--|
| 1) Chairman | : Dangu Digambar Chakma, Secretary, DCS, CADC. |
| 2) Secretary | : Dangu B. Tarun Bikash Chakma, Translator, DCS, CADC. |
| 3) Members | : Dangu Buban Kumar Chakma, MDC.
: Dangu Anil Bindu Chakma, Comp. Operator. |

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Statue Installation Committee

- | | |
|--------------|------------------------------------|
| 4) Chairman | : Executive Secretary, GAD, CADC |
| 5) Secretary | : Deputy Secretary, GAD, CADC |
| 6) Member | : Office Superintendent, GAD, CADC |

Felicitatation Committee

- | | |
|--------------|--|
| 1. Chairman | : Dangu Chandra Bikash Chakma, Sr.TO, CADC. |
| 2. Secretary | : Dangu Sadanand Chakma, DTO, CADC. |
| 3. Member | : Dangu Punyo Chandra Chakma, representative of CDMNF. |
| 4. Members | : Dangu Laxmi Bikash Chakma, representative of CDCC. |
| 5. Member | : Dangu Rupayan Chakma, representative of CDBJP. |
| 6. Member | : Dangu Ranga Mohan Chakma, representative of ZPM. |
| 7. Member | : Dangu Doymoy Daveng Chakma, representative of NPP. |
| 8. Member | : Dangu Tribanko Chakma, representative of CYCA. |
| 9. Member | : Dangu Rohit Chakma, representative of MCSU. |
| 10. Member | : Dangubi Juvi Chakma, representative of CMS. |
| 11. Member | : Dangu Chitta Ranjan Chakma, UPST, CADC. |

GOLDEN JUBILEE

1972 -
2022



CADC *Golden Jubilee*

PROGRAM

GOLDEN JUBILEE CELEBRATION
CHAKMA AUTONOMOUS DISTRICT COUNCIL
KAMALANAGAR.

GOLDEN JUBILEE CELEBRATION
CHAKMA AUTONOMOUS DISTRICT COUNCIL
KAMALANAGAR.

***(Day 1 on 28/04/22 Religious Program at
Mahamuni Buddha Vihara, Kamalanagar- I)***

- Sangha Daan at Mahamuni Buddha
Virara, Kamalanagar-I, from
8.00 A.M onwards. : By CADC Golden Jubilee Celebration
Committee, on behalf of the People
of CADC.

***(Day 2 on 29/04/22, Inaugural Program of the Golden
Jubilee Celebration at Helipad Ground, Baganpara)***

Morning Session from 7.00 A.M:

- **Chairman** : Dg. Buddha Lila Chakma, Chairman, CADC
and the Chairman, CADC Golden Jubilee Celebration Committee.
- **Chief Guest** : Pu Lalrinliana Sailo, Hon'ble Speaker,
Mizoram.
- 6.30 A.M :Arrival of guests and invitees at the
Inaugural venue.
- 7.00 A.M : Arrival of the Chief Guest.
- 7.10 A.M : Devotion (Mangal Acharan) by Mizoram
Bhikkhu Sangha (MBS).
- 7.25 A.M : Inauguration of the Golden Jubilee
Celebration :(Hoisting of the CADC &the National flag followed by National
Anthem and releasing of peace balloons etc.) by the Chief Guest, followed by
exhibition of Traditional Cheering on the event.
- 7.55 A.M :Presentation of Mementoes to the Chief Guest by
Dg. Buddha Lila Chakma, Chairman, CADC and Chairman, Golden Jubilee Celebration
Committee.
- 8.05 A.M :Condolence for the deceased Councilors and
Leaders of the CADC to be administered by Smt. Jyotsna Chakma, J.O. CADC and
Member CADC Golden Jubilee Celebration Committee (1972-2022).
- 8.15 A.M :Opening Song by Art & Culture Department.
- 8.20 A.M :Welcome Address by Dg. Buddha Lila Chakma,
Chairman, CADC and the Chairman, CADC Golden Jubilee Celebration Committee.

CADC Golden Jubilee (1972 – 2022) Souvenir

- 8.30 A.M :A demonstration depicting the life style of the Chakma Community.
- 9.15 A.M :Speech by Dg. Rasik Mohan Chakma, Hon'ble CEM, CADC.
-
- 9.45 A.M :A typical item by Chakma Mahila Samiti, Kamalanagar.
- **10.00 A.M :Speech by the Chief Guest Pu Lalrinliana Sailo, Hon'ble speaker, Mizoram.**
- 10.45 A.M :Cheraw dance by the Residents of Saizawh (W) , CADC.
-
- 11.00 A.M :Bru Cultural Dance Dailo by the residents of CADC.
-
- 11.15 A.M : Lobiyodi (Refreshment).

Evening Session from 7.00 P.M:

Illumination of CADC Office Complex and Kamalanagar Town at 6.00 P.M.

- **Chairman : Dg. Lakhi Dhan Chakma, Deputy Chairman, CADC and vice Chairman Golden Jubilee Celebration Committee,**
- **Chief Guest : Pu Lalrinliana Sailo, Hon'ble Speaker, Mizoram.**
- 6.30 P.M : Arrival of Guest & invitees at the venue.
- 7.00 P.M : **Arrival of Chief Guest.**
- 7.10 P.M : Opening Song by Art & Culture Department.
- : Welcome address by Tarun Bikash Chakma, Assistant Secretary, CADC Golden Jubilee Celebration Committee.
- : A dance item by Chakma Mahila Samiti (CMS).
- :Speech by Dg. Buddha Lila Chakma, Hon'ble Chairman, CADC.
- : Cultural item by Art & Culture Department.
- : Presentation of a brief report on the Chakma Autonomous District Council by Digambar Chakma, Secretary, District Council Secretariat and Secretary, Golden Jubilee celebration committee.
- : Dance item by Art & Culture Department.
- : Speech by Dg. B.D. Chakma, MLA.
- : Cultural item by Art & Culture Department.
- : Speech by Dg. H. Amaresh Chakma, E.M
- : Cultural Item by Art & Culture Department.
- : Speech by Dg. N. K. Chakma, MLA, Mizoram.
- : Cultural Item by Art & Culture Department.
- : Speech by Dg. Pulin Bayan Chakma, Former MDC, CADC.
- : Cultural item by Art & Culture Department.
- : Dance item by Art & Culture Department.
- : Cultural item by Art & Culture Department.
- : Dance item by Art & Culture Department.

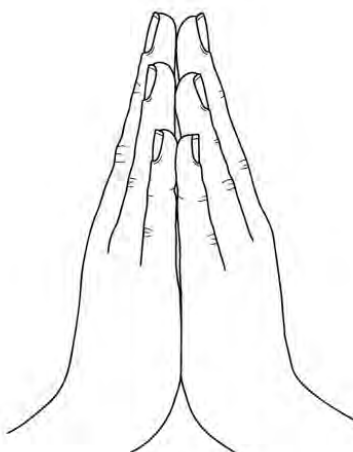
CADC Golden Jubilee (1972 – 2022) Souvenir

- : *Vote of thanks by Digambar Chakma, Secretary to the District Council Secretariat, CADC and Secretary, CADC Golden Jubilee Celebration Committee (1972 – 2022).*

(Day 3 on 30/04/22, Unveiling of Dr. B. R. Ambedkar's statue at CADC New Secretariat Complex, Kamalanagar - IV)

- 7.30 A.M : *Arrival of guests and invitees at the Venue.*
- 8.00 A.M : *Arrival of the Chief guests, Dg. Rasik Mohan Chakma, followed by presentation of bouquet.*
- 8.10 A.M : *Unveiling of the statue of Dr. B. R. Ambedkar by Dg. Rasik Mohan Chakma, Hon'ble Chief Executive Member, CADC. followed by short speech.*
- : *Lobiyadi (Refreshment)*

N.B:- The program is subject to alteration.



PRESS RELEASE

NO. 2022/11

Chakma Autonomous District Council celebrates Golden Jubilee

Kamalanagar, 29 April, 2022: Chakma Autonomous District Council today kicked off the celebration of 50 years of CADC's existence with an inaugural programme organized at Kamalanagar Halipad. Pu Lalrinliana Sailo, Hon'ble Speaker, Mizoram graced the occasion as Chief Guest who arrived from Aizawl this morning accompanied by Pu Lalrinawma, Commissioner & Secretary, Mizoram Legislative Assembly and Pu R. Vanlalsawta, Joint Secretary, District Council & Minority Affairs Department.

Distinguished guests Dg. Rasik Mohan Chakma, CEM, CADC, Dg. Nihar Kanti Chakma, MLA, West Tuipui Assembly Constituency, Dr. Buddha Dhan Chakma, MLA, Tuichawng Assembly Constituency, Dg. Buddhalila Chakma, Chairman, CADC have attended the programme.

The celebration started with chanting of prayers by Bhikkhus and release of gas balloon for peace by the Chief Guest. In tribute candles were lighted before the framed photographs of pioneers of CADC autonomy movement and Dgb. Jyotsna Chakma, Member, CADC Golden Jubilee Celebration Committee offered condolences to all the deceased councilors.

The programme showcased the varied aspects of tradition Jhumma life of the Chakmas performed by the Young Chakma Association and Chakma Mahila Samiti in collaboration with Art & Culture Department, CADC which included the different stages of Jhum cultivation, fishing, spinning of thread from cotton and weaving, hauling of a country boat over a shallow rapid and marriage rituals.

The programme also showcased cultural items presented by Chakma Mahila Samiti, Cheraw dance by residents of Saizawh (W) and traditional dance Dailo by the Bru community.

Pu Lalrinliana Sailo speaking recalled how the venue of the programme, the Kamalanagar Helipad was once not like this but had three hillocks which were flattened to form a flat piece of land in which he took part while urging the three main communities living in CADC to live and mingle in harmony like the three hillocks.

He urged the YCA to work for the progress and development of CADC and to stand guard to check corruption and ensure proper utilization of developmental fund.

He donated Rs.50,000 and Rs.40,000 to the Young Chakma Association and Chakma Mahila Samiti respectively in recognition of their social service.

The CEM, CADC while speaking of the great sacrifice and pain endured by the pioneers of CADC autonomy movement narrated in detail how the leaders like Dg. Kristo Mohan Chakma, Dg. Hari Kristo Chakma, Dg. Gaur Nitai Chakma, Dg. Baneshwar Chakma and Dg. Atul Chandra Chakma maintained a sustained demand for autonomy for the Chakmas of Mizoram through constitutional means by making trip after trip to Shillong and Guwahati despite the wretched condition of the Chakma community then.

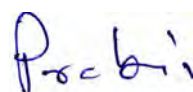
“It is our duty that we make ourselves worthy of the great sacrifice made and the legacy left upon us”, he emphasized.

“The Chakma Autonomous District Council has restored partially the Chakmas their right to self-determination which was once enjoyed by them prior to the British subjugating the Chakma king by treachery”, he stated while adding, “None of us should harbour even by a trace that any favour has been done on us by having been granted the autonomy in the form of CADC, as such thinking can take toll upon our morale and dignity”.

He further added, “It is our natural right and all princely states existing during the time of India’s Independence were granted the choice for self-determination”.

The celebration will continue in the evening with a cultural programme scheduled.

Published by Information & Public Relations Dept., CADC



(PRABIR CHAKMA)
Information & Public Relations Officer
Chakma Autonomous District Council
Kamalanagar

Condolence session in memory of the Founders of CADC

Led by Smt. Jyotsna Chakma, DCSWO, on 29th April 2022



Kristo Mohan Chakma	Atul Chandra Chakma	Satya Priyo Dewan	Hari Kristo Chakma	Baneswar Chakma	Mediya Chakma
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Baab vei maa von lok, esshye ei sudin madanot, ezawh idot tulii sorgiyo Kristo Mohan Babu, Hari Kristo Babu, Atul Chandra Babu, Mediya Babu, Satya Priyo Babu, Baneswar Babu aaro soi sagosye baap vei maa vonunore..... jar jar sedon serestai ei District Council lo pei nei 50 bojar purenei essye ami bege mili Golden Jubilee paler. Bab vei maa von lok, tara ekkua ama loge nei. Senottei, ezawh, bege milinei tarar udije kritoggota, ah sonman goje nei ek minute nirobotata palenei moitree belei dii.

Good Morning, Ladies and Gentlemen. As, we all know, we are here today to celebrate the Golden Jubilee of the Chakma Autonomous District Council, created under the sixth Schedule to the Constitution of India in the year 1972.

I feel privileged to share the dais to lead this Condolence Session on behalf of the people of CADC, to extend our profound gratitude to all the Leaders and the Councillors of the Chakma Autonomous District Council for having engineered and nourished the Autonomy for our Community.

They are no more with us today, but their **Farsightedness** stands as an **Eternal Boon for our Community**, as a result, today, the CADC is proudly standing on the 50th year of its existence. Come one and come all, let us all glorify our Leaders who selflessly dedicated their prime days for the future of our Community.

Therefore, I request everyone out here, to join the Condolence Session **for a minute**, arranged to express our respect and gratitude to all the departed Leaders without whose selfless efforts, this very phenomenon of celebrating the CADC Golden Jubilee, would have been a nightmare. Therefore, I request everyone to please stand up for the condolence session.

Bab Vei maa vonunore hojoli gojang ja jagat te tthiei nei ek loge ek minute nirobotata paledong.

The condolence session starts now.....

Thank you everyone for joining us in the condolence session.

Thank you all once again.

Bekkunore Ju Ju.

**SPEECH DELIVERED ON THE OCCASION OF CELEBRATION OF GOLDEN
JUBILEE OF CHAKMA AUTONOMOUS DISTRICT COUNCIL ON 29TH APRIL, 2022
BY DANGU RASIK MOHAN CHAKMA, HON'BLE CEM, CADC**

Greeting ladies and gentlemen on this auspicious and special moment in the history of Chakma Autonomous District Council as we complete 50 years of glorious existence today. The journey through thick and thin till here have been memorable and momentous for the Chakmas of Mizoram. I am filled with immense pride for all the Chakma people and other communities living here like Bawm, Pang and Bru as we happen to make a tryst with this Day today. I send out my best wishes and good will to one and all especially to the Chakma community in Mizoram and around the globe.

I pay my humble tribute from the depth of my heart to all those great souls who have been instrumental to secure back our right for self-determination in the form of Chakma Autonomous District Council. Words fall short to express gratitude towards them for the hardship, pain and sacrifice they have endured to restore the dignity and glory of our community. We were once a proud nation that have charted glorious histories who have ruled ourselves for ages but fallen to the mightier with dignity. On this momentous Day it is an honour for me to take the names of each one of the great souls in tribute to the immense sacrifice endured to make CADC happen.

My tribute goes to respected Dangu Kristo Mohan Chakma who have persevered since India's Independence for autonomy of the Chakmas in Mizoram within the framework of the Indian Constitution. My tribute goes to all his comrades who partook in this struggle – the respected Dangu Gaur Nitai Chakma, respected Dangu Hari Kristo Chakma and respected Dangu Baneshwar

Chakma. My tribute also goes to respected Dangu Atul Chandra Chakma who have had led from a different front on his own in company of his comrades from Lai and Mara community.

This is also an opportune occasion to thank all my political comrades, bureaucrats and the public who have carried forward the legacy handed upon us through 50 years interspersed with moments of joy and sadness, success and failure.

Today, we would not be making a tribute in the true sense if we do not recall the struggle put by our heroes in making CADC a reality. The story deserves a recall in their fond memory and tribute.

The struggle for autonomy for the Chakmas of Mizoram was basically led from Demagiri area. Demagiri, now known as Tlabung, is one of the oldest settlements of the Chakmas which had the advantage of being the nearest settlement to Chittagong Hill Tracts of the Chakmas, facilitated easy communication being located on the bank of river Karnafuli. The people living around Demagiri were politically conscious can be attributed to this fact and had the advantage of taking education in CHT.

Dg. Kristo Mohan Chakma who lived in Nunsury, an adjacent village of Demagiri, led the autonomy movement of the Chakmas in Mizoram. He can be hailed as the architect of the Chakma autonomy movement in Mizoram. The movement was sustained through democratic means alone. Dg. Kristo Mohan Chakma along with his comrades like Dg. Gaur Nitai Chakma, Dg. Hari Kristo Chakma and Dg. Baneshwar Chakma made a number of trips to Shillong and Guwahati to persist with their demand for autonomous council for the Chakmas

living the entire western belt of Mizoram from Tuipuibari (now Rajiv Nagar) to Parva under Sixth Schedule to the Constitution of India. Today's generation may not fully comprehend the hardship involved in taking a trip to places like Shillong and Guwahati in the 50's. One had to take journeys on foot for days, by hand rowed boat and by seeking lift in trucks, spending nights in odd places while skipping meals to save cost and meet meagre fund.

Demand for Regional Council was made as early as in 1954, two years after Lushai Hills Autonomous District Council came into being. Dg. Kristo Mohan Chakma and Dg. Gaur Nitai Chakma met the then Chief Minister of Assam Shri Bishnu Ram Medhi in Shillong (the then capital of Assam) and placed various demands based on the problems faced by the Chakmas in addition to the demand for Regional Council. They were appointed to represent the Chakmas in a conference of Chakma Karbaris and leaders held in 1954 at Tablabagh. The trip was a great success though the case for demand of Regional Council did not immediately materialize. 12 primary schools were granted and Rs.2,500/- was sanctioned in cash from Sardar Vallabhai Patel Memorial Fund for construction of Sardar Vallabhai Patel Middle School at Demagiri which still exist.

On May 21, 1967 another Memorandum was submitted to the then Union Home Minister Shri Y. B. Chavan in the Circuit House at Gauhati demanding separate Regional Council for the Chakmas with its headquarters at Demagiri within the administrative setup of Assam. The delegation was led by Dg. Kristo Mohan Chakma, the then President, Demagiri Block Congress Committee (DBCC). He was accompanied by Dg. Hari Kristo Chakma, Vice-President, DBCC, Dg. Baneswar Chakma, General Secretary, DBCC and Ven. Bhikkhu Jina Ratan Mahathera, President, Demagiri Buddhists Association.

It can be easily inferred that DBCC had played a very important role in sowing seeds of political awareness among the Chakmas and forging a

connection with a mainstream national political party like the Indian National Congress. It was formed in the year 1954 by the Assam Pradesh Congress Committee on adhoc basis with Dg. Kristo Mohan Chakma as its President and Gaur Nitai Chakma as General Secretary. The formation of the DBCC perhaps came into being following their meeting with Shri Bishnu Ram Medhi, the then Chief Minister of Assam in Shillong in the year 1954.

With run up to the enactment of the North-eastern Areas (Re-organisation) Act 1971 (came into force on 31/12/1971) where Mizo District Council was envisaged to be elevated to the status of Union Territory, the DBCC, represented by Dg. Kristo Mohan Chakma and Dg. Hari Kristo Chakma, made another attempt with the help of the Assam Pradesh Congress Committee to make a case for an Autonomous District Council for the Chakmas with the areas running along the western part of Mizo District from Tupuibari to Parva. The memorandum was submitted to the government of India in November-December 1971.

On the other hand, during the same time Dg. Atul Chandra Chakma, the lone Member from the Chakma community in the then Pawi-Lakher Regional Council representing the Chakma areas of present CADC and LADC fostered aspiration for an autonomous council for the Chakmas. Dg. Atul Chandra Chakma who had his schooling in both Bengali and Mizo medium schools could speak well in Mizo, Bengali and Hindi. In September 1971 inspired by the prospect of elevation of Mizo District Council into Union Territory by the enactment of North-eastern Areas (Re-organisation) Act 1971, a team of official delegates of Pawi-Lakher Regional Council represented by 3 (three) Members from the Mara (Lakher) community, 3 (three) Members from the Lai (Pawi) community and 1 (one) Member from the Chakma community represented by Dg. Atul Chandra Chakma went to Delhi to meet the then Prime Minister Smt.

Indira Gandhi. The delegation, on October 9, submitted the Prime Minister for an UT for the Pawi-Lakher Regional Council area. The Prime Minister told the delegation that UT was not possible but asked them to meet the Special Secretary, (some Shri Pimput Garg) and Shri K.R. Prabhu the Jt. Secretary to UT to explore the possibilities for Autonomous District Council. The Maras expressed their problems of remaining in one administrative unit with the Pawi due to problems of understanding each other on account of speaking different languages and asked for separate Autonomous District Councils. Taking advantage of the moment Dg. Atul Chandra Chakma interacted with the Jt. Secretary in Bengali demanding a separate Regional Council for the Chakmas as well. On the way back when the Mara and Lai colleagues enquired of him about what he said in Bengali to the Jt. Secretary he confided to have demanded a separate District Council for the Chakmas as well, if the Mara and Lai are to be considered on the grounds of speaking different languages. **(Mara-Te Tobul by Zakhu Hlychho, P-204-205).**

It is because of such endeavours by our leaders the case of the Chakmas for Autonomous District Council in Mizoram got discussed in the Lok Sabha by parliamentarians like Dasaratha Deb (Tripura East) and K. C Pant, MoS, Ministry of Home Affairs.

Subsequently, a Commission was set up by the Govt. of India to look into the demand of the Maras and Chakmas. Shri Satya Jeevan Das, the then Commissioner for Hills of Assam and Deputy Commissioner, Mizo District was appointed to Chair the Commission. Dangu Hari Kristo Chakma had taken an active part with the Commission. The Commission submitted its report on 13/2/1972 recommending for creation of three Autonomous Regional Councils—Lai, Mara and Chakma and accordingly, the Central Government while accepting the recommendation appointed caretaker for the 3 ARCs with Dg. Atul

Chandra Chakma for the Chakma ARC. **(Souvinir on Democratic Pioneers in Mizoram, Lushai Hills Chhunga Pawi-Lakher Regional Council lo pianchhuah dan leh Mizoram UT plan ruala ADC pathum (Lai, Mara, Chakma) siam ve nih Dan, P-33-36).**

We know that Shri Sataya Jeevan Das before submitting his report came to Saiha to finalize the boundary demarcation between the three ARCs with a blue print map. The map had demarcated the areas for the Chakma ARC from Tuipubar to Parva as per the continuous demand made by Dg. Kristo Mohan Chakma through his many memoranda. Unfortunately, the Maras and the Lais could not come to agree upon the boundary between them and Satya Jeevan Das left without discussing the boundary to be formed for Chakma ARC. Besides, there were no representatives from the Chakmas in the meeting held at the helipad at Saiha. **(Interview by Dg. Rasik Mohan Chakma -May 5, 2017- with Pu Sapliana, former EM, PLRC who was also a part of the official delegation to Delhi).**

Finally, on 2nd April 1972 the aspiration of the Chakmas did materialize but in half measures with the creation of the Chakma Autonomous Regional Council out of the Pawi-Lakher Regional Council leaving out the Chakma inhabited areas falling beyond Pawi-Lakher Regional Council in the Mizo District Council which were inhabited by more than 50% of Chakma population.

Today, I once again revere all those great souls who have sacrificed a better material life and put their life to risk for the cause of our right for special constitutional privilege. They shall remain in our hearts through generations to come and keep us inspiring.

The profound sacrifice made and the legacy left behind for perpetuation and promotion of our identity shall be honoured if we make the best of the instruments, we have due to the Council, if we dedicate our service for the

progress and development of this place and its people and become cause for a better world and contribute to humanity's progress.

This is an opportune moment for us to look back through the past 50 years and ponder if we have really lived up to these ideals that our pioneers of right to self-determination must have had expected of us.

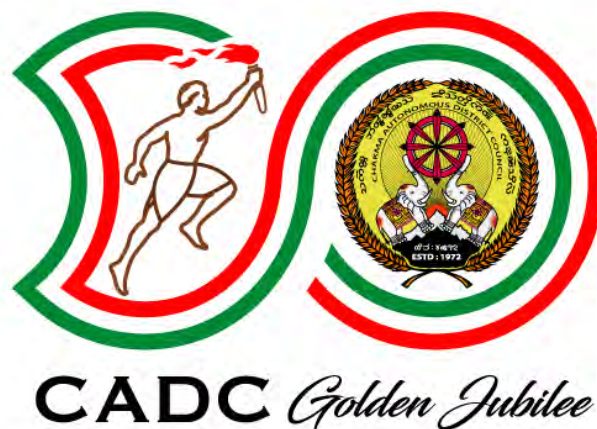
This is also a moment for us to reassure ourselves that we can do far better than we have done. It is also a moment for us to pledge that we can do better than we have done. That, we would prove worthy of the sacrifice and the legacy put upon us to carry forward and make them all proud.

Ju Ju!

PRESS RELEASE

NO. 2022/09

CADC Golden Jubilee emblem unveiled



Kamalanagar, 18 April, 2022: An emblem to commemorate the occasion of Golden Jubilee of Chakma Autonomous District Council was unveiled today in a programme organized by Golden Jubilee Celebration Committee in the CADC Conference Hall, Kamalanagar. CADC will complete 50 glorious years on 29th of this month.

Dg. Rasik Mohan Chakma, Hon'ble CEM, CADC and Chief Guest of the programme, Dg. Buddhalila Chakma, Hon'ble Chairman, CADC and Guest of Honour of the programme, Executive Members, CADC, MDCs, Head of Departments of CADC have attended the programme.

The emblem was designed with 50 written in Chakma script with a torch bearing man running, clad in dhoti, enclosed by the digit five while the zero housed the CADC emblem. The number 50 has been traced with the tri-colours of the CADC flag. The running man symbolizes progress and the torch held by the man symbolizes wisdom.

The CEM announced in the programme that the emblem will be used in all official correspondences throughout the Golden Jubilee year to mark the momentous occasion.

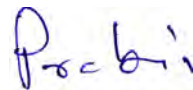
The CEM in his speech asserted that the autonomy being enjoyed due to the existence of Chakma Autonomous District Council is not something endowed upon the Chakmas out of favour while adding that it is just restoration of our right which have been taken away by the British.

He said, “The CADC is a recognition by the Constitution of India that we were once a proud self-governing race with unique system of administration headed by a king who administered through his council of Ministers and bureaucrats – Dewan, Talukdar and so on.”

He also appreciated and expressed gratitude to the pioneers of CADC who had the political awareness and farsightedness as far back as 1950 to persist with their demand for right to self-determination and added, “Chakmas are fortunate to have had such leaders”.

“This moment is not only of joy and celebration but also an opportunity to ponder and asses if we had made the progress, we should have in 50 years”, he added.

Published by Information & Public Relations Dept., CADC



(PRABIN CHAKMA)
Information & Public Relations Officer
Chakma Autonomous District Council
Kamalanagar

PRESS RELEASE

NO. 2022/12

Statue of Dr. B.R. Ambedkar unveiled to commemorate CADC Golden Jubilee



Kamalanagar, 30 April, 2022: Dg. Rasik Mohan Chakma, Chief Executive Member, Chakma Autonomous District Council today unveiled the statue of Babasaheb Dr. Bhimrao Ramji Ambedkar to commemorate the occasion of CADC Golden Jubilee installed in the premises of New CADC Secretariat Complex.

The programme organized by CADC Golden Jubilee Celebration Committee was attended by the Executive Members, MDCs, officers of CADC among others.

While explaining the significance of installing the statue of Dr. B.R. Ambedkar Dg. Rasik Mohan Chakma stated that it was to express gratitude to the man who have provisioned the Sixth Schedule of the constitution of India under which Chakma Autonomous District Council came into being with many other Autonomous District Councils for the tribals inhabiting the many excluded and partially excluded areas of northeast India.

“It is also to inspire suppressed communities like us to struggle in life and rise above to fight back for our rights and dignity. Dr. B.R. Ambedkar’s life itself is an epitome of struggle of a disadvantaged man to success and fighting for the rights of the suppressed”, he stated while adding, “Our children, the children of a suppressed community shall be inspired by the life of Babasaheb to overcome their disadvantaged condition and rise to secure their rights and of their community”.

He further added, “It is also in recognition of his contribution to the revival of Buddhism in India which have been wiped off for centuries from the land of its origin”.

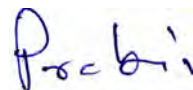
While recognizing the role of Dr. B.R. Ambedkar for the Sixth Schedule of the Constitution of India the CEM stated that it would not have been easy for Dr. B.R. Ambedkar alone had it not been for James Joy Mohan Nichols Roy who had persistently pushed for retention of the Sixth Schedule despite vociferous resistant against from many sections in the Constituent Assembly, in the backdrop of proposal for assimilation of the tribals.

It was Dr. B.R. Ambedkar who have drawn a parallel of the tribals of Northeast India with that of American Red Indians to back the provisioning of the Sixth Schedule in the Indian Constitution. The American Red Indians in United States enjoyed autonomy under so called Reservation.

Talking in detail about how the Sixth Schedule found its place in the scheme of the Indian Constitution he stated that the Indian federation basically originated from provinces fully administered by the British, the partially independent princely states and the excluded and partially excluded areas lived by the tribals of Northeast India. The tribals of Northeast India were not Hinduised unlike tribals of mainland India whose life were more or less influenced by Hinduism. The Sixth Schedule of the Constitution of India was drafted to provide for special administration for the excluded and partially excluded areas of northeast India.

He termed the installation of the statue one of the most appropriate and significant actions taken by the CADC Golden Jubilee Celebration Committee to mark the golden jubilee of Chakma Autonomous District Council.

Published by Information & Public Relations Dept., CADC



(PRABIN CHAKMA)
Information & Public Relations Officer
Chakma Autonomous District Council
Kamalanagar

GLIMPSES OF CELEBRATION OF CADC GOLDEN JUBILEE (PHOTO GALLERY)



Photo 1 - Unveiling of CADC Golden Jubilee Emblem



Photo 2 - Unveiling of CADC Golden Jubilee Emblem



Photo 3 - Dg. Rasik Mohan Chakma, Hon'ble CEM, CADC during inaugural programme of CADC Golden Jubilee Celebration



Photo 4 - Pu Lalrinliana Sailo, Hon'ble Speaker, Mizoram and Chief Guest of the inaugural programme of CADC Golden Jubilee Celebration being received at the venue



Photo 5 - Pu Lalrinliana Sailo, Hon'ble Speaker, Mizoram and Chief Guest of the inaugural programme of CADC Golden jubilee Celebration seen partaking in Chakma traditional cultural exhibition



Photo 6 - Dg. Buddha Lila Chakma, Chairman, CADC and Chairman, Golden Jubilee Celebration Committee during inaugural programme of CADC Golden Jubilee celebration

CADC Golden Jubilee (1972 – 2022) Souvenir



Photo 7 - Pu Lalrinliana Sailo, Hon'ble Speaker, Mizoram and Dg. Buddha Lila Chakma, Chairman, CADC about to release peace balloon after unfurling of the National Flag and the CADC Flag



Photo 8 - Pu Lalrinliana Sailo, Hon'ble Speaker, Mizoram and Chief Guest of the inaugural programme of CADC Golden Jubilee celebration



Photo 9 - Dgb. Jyotsna Chakma, Judicial Officer, CADC and Member, CADC Golden Jubilee Celebration Committee administering condolence for the deceased Councillors and Leaders of CADC



Photo 10 - Sangha Dana being organised at Mahamuni Buddha Vihara by CADC Golden Jubilee Celebration Committee on behalf of the people of CADC



Photo 11 - Sangha Dana being organised at Mahamuni Buddha Vihara by CADC Golden Jubilee Celebration Committee on behalf of the people of CADC



Photo 12 - Unveiling of the statue of Dr. Bhimrao Ramji Ambedkar to commemorate the Golden Jubilee of CADC



Photo 13 - Bru cultural dance being performed by residents of Vaseitlang & Parva – II



Photo 14 - Exhibition of weaving in Chakma traditional loom



Photo 15 - Fishing one of the main livelihood activities of the Chakmas being exhibited



Photo 16 - Fishing one of the main livelihood activities of the Chakmas being exhibited



Photo 17 - Various stages of rice cultivation and harvesting in Jhum being exhibited



Photo 18 - Exhibition of country wooden boat being dragged over a fast rapid



Photo 19 - Exhibition of Chakma cultural item



Photo 20 - Parade taken while cheering the occasion of CADC Golden Jubilee



Photo 21 - Clearance of site for Jhum cultivation by community participation



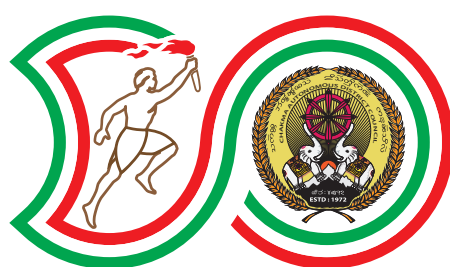
Photo 22 - Cheraw dance being performed by residents of Saizawh(W) village under CADC



Photo 23 - Exhibition on the use of traditional rice de-husking mill "DHINGI"



Photo 24 - Exhibition showcasing Jhum-Porong, where villagers shift to a new jhum location.



CADC *Golden Jubilee*

ENGLISH SECTION

Introduction to the Chakmas of Mizoram

Paritosh Chakma

The Chakmas are an indigenous community scattered mainly over Mizoram, Tripura, Arunachal Pradesh, Assam and Meghalaya in northeast region of India; the Chittagong Hill Tracts of Bangladesh; and Rakhine state of Myanmar. They are believed to be descendants of the great Sakya clan to which the Lord Buddha belonged. The Chakmas are a distinct community having their own culture, customs & traditions and language; and they are followers of Theravada Buddhism with mixture of Hinduism/animism. They are of Indian origin, which is evident from their language (which belongs to the same linguistic group to which Sanskrit, Hindi, Bengali and Assamese belong), religion (Buddhism), culture and traditions, and names given to their community members. Another lesser-known fact is that the Chakmas are one of the few tribal communities of India who have their own scripts.

Among the Chakmas, those residing in the state of Mizoram hold special place and position. While the members of the Chakma community have been struggling for as basic as Indian citizenship (such as the case of Arunachal Pradesh) and autonomy (as in the Chittagong Hill Tracts, Bangladesh), the interests of the Chakmas of Mizoram have been taken care of by the Government of India by providing political autonomy in the form of Chakma Autonomous District Council (CADC) under the Sixth Schedule to the Constitution of India on 29 April 1972.¹ The CADC is celebrating golden jubilee this year. This is an occasion to both celebrate, retrospect or to look towards the future.

Chakmas as described by Britishers

Chakmas were an unknown people to the world until British officials started writing about them in the 19th century. So, the manner in which the Chakmas were perceived by the British gives us a fair idea about their distinctive traits. Captain T.H. Lewin, Deputy Commissioner of the Chittagong Hill Tracts, in his memoir “A Fly on The Wheel” described the Chakmas as “They were the jolliest folk imaginable, always laughing and merry.”² The Chakmas were simple in nature but resolute in their resistance to any infringement upon their territory and rights. Captain Lewin complained of “persecutions” at the hands of formidable Chakma female ruler, Kalindi Rani. The British were in awe by knowing the Chakmas’ civilization, intelligence and power in contrast to many neighbouring tribes whom they described as savages, head-hunters, barbaric etc. Chakmas were described as “most intelligent”, “powerful” and “civilized”. The British tried to govern the Chakmas by introducing several rules but failed. In frustration, W.B. Oldham, Commissioner of the Chittagong Division remarked on 19 August 1891 that “the Chakmas are too intelligent and civilized to be bound by such [British] rules”.³ The Chakmas always aspired for freedom and to live by their own free will. On 17 July 1898, W.B. Oldham confirmed this saying, “The Chakmas are the most numerous and powerful, as they are most intelligent, of all the hill people of the Chittagong Hill Tracts. It was their Chief alone who contended for the powers and freedom.”⁴ Chittagong Hill Tracts was part of British India, but it was allocated to East Pakistan in most

¹. It should be noted that Chakmas living in Mamit and Lunglei districts of Mizoram have been excluded from the jurisdiction of the Chakma Autonomous District Council which is in Lawngtlai district. So, Sixth Schedule autonomy has not been provided to the entire Chakma inhabited areas of Mizoram.

². Lieut-Col. Thomas H. Lewin, *A Fly on The Wheel or How I Helped to Govern India*, Constable & Company Ltd, London, 1912, p.133

³. *Selections from the Correspondence on the Revenue Administration of the Chittagong Hill Tracts 1862-1927*, Government of Bengal, Revenue Department, Calcutta, Bengal Government Press, 1929, p.216.

⁴. *Selections from the Correspondence on the Revenue Administration of the Chittagong Hill Tracts 1862-1927*, p.277

illegal and unjust fashion during partition in 1947.⁵

Analysis of Chakma population in Mizoram

The Chakmas are both religious and linguistic minority in the state of Mizoram. They are one of the Scheduled Tribes of Mizoram, notified under the Constitution (Scheduled Tribes) Order, 1950. Their total population as per 2011 Census was 96,972.⁶ Of them 32, 627 were

residing in Lunglei district, 13,120 in Mamit district and 50,936 Chakmas in Lawngtlai district (See table below). The Chakmas of Lawngtlai district are further divided into Chakma Autonomous District Council and Lai Autonomous District Council. While the population of Chakmas in CADC was about 42,500, the remaining, that is about 8,500, were residing in LADC in 2011 (author's assessment).

Table: District-wise population of Chakmas as per Census 2011

District	Population				
	Total	Male	Female	Rural	Urban
State	96,972	49,958	47,014	95,752	1,220
Mamit	13,120	6,789	6,331	13,056	64
Lunglei	32,627	16,863	15,764	31,751	876
Lawngtlai	50,936	26,153	24,783	50,908	28
In other districts (mainly Aizawl)	289				

Source: Census of India 2011

An overwhelming majority of the Chakmas (98.7%) reside in rural areas. Only a little over 1200 Chakmas reside in rural areas, as per Census 2011. This means that even the headquarters of CADC, Kamalanagar has been counted as 'rural area' although it is a town in every sense. As rural inhabitants, majority of the Chakmas are still dependent on agriculture, mainly Jhum cultivation and related farming. Broom stick cultivation has emerged as a major source of livelihood. All the Chakma inhabited villages lack in basic amenities and infrastructure.

Chakmas are original natives of Mizoram

The Chakmas were the first people, or natives, to live in the western and south-western parts of what constitute the political boundary of

Mizoram today. Hence, they are sons of the soil, or Bhumiputra, of Mizoram. Their settlement predates the arrival and settlement of the Kukis in these territories i.e. western and south-western parts which had been part of the Chittagong Hill Tracts till 1898. In 1763 AD, Henry Verelest, Chief of the Chittagong Council of the East India Company issued a proclamation demarcating the territorial jurisdiction of then Chakma Raja Shermust Khan⁷ from "All the hills from the Pheni river to the Sangu, and from Nizampur Road⁸ to the hills of the Kuki Raja."⁹ It is not known who this Kuki Raja was or to what extent was his western boundary in the direction of the Chakma Raja. At the time of the Lushai Expedition of 1871-72, Demagiri was ruled by Ruttonpoia, a prominent Lushai chief. But according to

⁵. For further details on illegal award of CHT to East Pakistan read Paritosh Chakma, Chittagong Hill Tracts: The Secret History of its Award to Pakistan in 1947", Notion Press, 2021

⁶. Ministry of Tribal Affairs, Government of India, *Statistical Profile of Scheduled Tribes in India 2013*, available at <https://tribal.nic.in/ST/StatisticalProfileofSTs2013.pdf>

⁷. Many Chakma Rajas, though Buddhists, had the title Khan. The practice of using "Khan" title by members of non-Muslim royal families and nobility was a common phenomenon during the Mughal

rule in Bengal and many Buddhist Arakanese sovereigns also adopted Muslim names. Historian Suniti Bhushan Qanungo pointed out "This adoption of Muslim names is an important evidence of the Muslim influence in the court and in the cultural domain of Arakan." (History of Chittagong, Volume One, p.287)

⁸. Presently, the Dhaka-Chittagong road

⁹. R.H Sneyd Hutchinson, *Eastern Bengal and Assam District Gazetteers: Chittagong Hill Tracts*, Pioneer Press, Allahabad, 1909, p.24

former Superintendent of the Lushai Hills Major Anthony Gilchrist McCall, the Lushais took control of Demagiri only in about 1810 AD.¹⁰ ‘Demagiri’ by which name the present town of Tlabung was known during the British period itself suggests non-Mizo settlement. So, the territory of the Chakma Raja must have extended well beyond Demagiri towards the eastern sector. Although some Kukis had later penetrated as far as the Chittagong hills and occupied many hills that hitherto belonged to the Chakma Raja, these Chittagong Kukies continued to be tributaries to the Chakma Raja.¹¹ In 1798, Dr Buchanan recorded that: “Several villages, however, both of Tripuras and Kungkis, in a state of personal freedom, live in the territory of the Saksah (Chakma) chief, and subject to his authority.”¹² In 1979, researchers of Tribal Research Institute of the Government of Mizoram discovered Buddhist sites in Southern Mizoram, closer to the Chittagong Hill Tracts than to Myanmar. The researchers discovered one Buddha statue in company of two other figures, engraved on a rock in the Tawikhawthlir hills near Mualcheng village, about 65 km south of Lunglei town. They also found exactly similar figures in the Mampui hills at a distance of four kilometers from the Tawikhawthlir hills. These stunning discoveries were recorded in “Monoliths and Landmarks of Mizoram” published by the Tribal Research Institute, Government of Mizoram in 1979 which among other stated, “This is indeed a unique stone in Mizoram as the engravings there on plainly points towards a culture which does not seem to have touched the Mizos either before or after their wholesale conversion into Christianity. The figures appear to indicate Buddhist or Hindu background.... Figures of this type have not been located anywhere else in Mizoram and are indeed important landmarks of this area. The meditational pose and the features of the person in the sitting appear to belong

more to Buddhist culture rather than to the Hindu.”¹³

The British apportioned the Chittagong Hill Tracts when Demagiri was transferred to Assam on 1 April 1898. Then Chief Commissioner of Assam clarified that “The station of Demagiri is not situated within the present area of the South Lushai Hills. It is topographically within the area of the Chittagong Hill Tracts. But, under Sir Charles Eliott’s [Lieutenant-Governor of Bengal] orders, passed in 1892, it was declared that, for administrative purposes, Demagiri should be considered to be part and parcel of the South Lushai Hills”.¹⁴ The Imperial Gazetteer of India, Volume 10, stated, “The boundaries were revised, and a strip on the east, including Demagiri with a population of about 1,500, was transferred to the Lushai Hills.”¹⁵ Thus, Chakmas became the natural residents, or natives, of the Lushai Hills since 1898 following the transfer of their ancestral territories to the Lushai Hills by the British.

There are historical evidences to suggest that the Chakmas had been driven out of their original land in western and south-western parts of present-day Mizoram. In consequence of the aggressions made by the Kukis in the Chittagong frontiers, the Chakmas inhabiting in the western and south-western parts of present-day Mizoram had to desert their villages and jooms and moved into the present-territory of the Chittagong Hill Tracts where the Chakmas were the dominant community. The process of dislodging of the Chakmas by the Kukis and then by the Lushais continued even during the British occupation of the Chittagong Hill Tracts. In 1798, Dr Francis Buchanan recorded that “They (Chakmas) frequently change their places of abode ...owing chiefly to the incursions of a very savage people called Koongkies, who live at a great distance, but who frequently make attacks on the inhabitants of the

¹⁰. Anthony Gilchrist McCall, *Lushai Chrysalis*, Firma KLM Private Ltd, Calcutta, reprint, 1977, pp. 35-36

¹¹. *ibid*, p.107

¹². *ibid*, p.38

¹³. N. Chatterji, *Monoliths and Landmarks of Mizoram*, Firma KLM Pvt Ltd, Aizawl, 1979

¹⁴. Sir Robert Reid, *History of the Frontier Areas Bordering on Assam 1883-1941*, p.40

¹⁵. Imperial Gazetteer of India, Volume 10, p.323

hills.”¹⁶ The exodus of the Chakmas continued till the subjugation of the Lushais by the British at the end of the nineteenth century. The Census of India, 1891 recorded that some 156 families including Chakma, Pankhoo and Banjugi fled from the head-quarters Khas Mehal (i.e. Demagiri areas) and some 300 Chakma families from the Upper Chengri Valley, or Mong Raja’s Circle, and returned to the Chakma Circle in consequence of the Lushai raids.¹⁷ About 200 Riang families also fled the head-quarters Khas Mehal to Hill Tipperah due to fear of Lushai raids.¹⁸ Thus, it was not only Chakmas but also Riangs and other smaller tribes Pankhoo and Banjugi who got dislodged by the Lushais from the Demagiri areas as late as 1891. Pointing to this, Lewin in his famed book “A fly on the Wheel” stated, “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. This had gone on for years, until the fear of these inroads had at last established a broad tract of depopulated and deserted country, lying like a zone between us and the Lushais, extending from north to south in a breadth of perhaps fifty miles.”¹⁹ (emphasis added) Alexander Mackenzie in “The North-East Frontier of India” (1884) also testified that “the frontier was in a state of constant panic: large tract of the country were deserted by the Joomea cultivators, and it seemed as if nothing that our police and troops could effect would secure them from attack.”²⁰ This vast tract of depopulated and deserted country was formerly inhabited by the indigenous Chakmas. As a result of the Kuki-Lushai incursions the Chakma Raja had to cede a large area in the east,

and therefore, the Chakma territory had considerably decreased in size in the eastern sector before and after the British came into the scene.

Following the annexation of the Chittagong Hill Tracts in 1860, the British launched military expedition leading to the colonization of the South Lushai Hills in 1891. After subjugation of the Lushais and other tribes and restoration of peace, many Chakma families started migrating to the Lushai Hills mostly in search of better livelihood (Jhums). Official records say that a total of 128 Chakma families migrated to the South Lushai Hills in 1893.²¹ The migration of the Chakmas increased by the turn of the twentieth century. In September 1904, Mr L.E.B. Cobden-Ramsay, Officiating Superintendent of the Chittagong Hill Tracts stated that during 1894-95 to 1903-04, a total of 604 families emigrated from Chakma Raja’s Circle.²² Later in March 1915, Mr Owen Mawson, Superintendent of the CHT stated that Chakma Chief had sought a remission of 5 per cent to cover cases of non-recovery of rent owing to “a large number of his Jhumias are leaving for Hill Tippera and Lushai Hills on account of discovery of good jhoom land (there).”²³ In March 1915, Mr Owen Mawson further informed to the Commissioner of the Chittagong Division that a total of 133 families had emigrated from Chakma Raja’s Circle to the Lushai Hills during 1904-05 to 1913-14.²⁴ A cordial relationship existed between the Chakmas and the Lushai Chiefs. The Mizoram government put it on record that the Chakmas were welcomed with “open arms” by the Lushai Chiefs.²⁵ In 1933, a Chakma group leader named Debicharan Chakma was allowed by the Sub Divisional Officer of Lungleh, with the

¹⁶. Willem van Schendel ed., *Francis Buchanan in Southeast Bengal (1798)*, University Press Limited, Bangladesh, 1992, p.16

¹⁷. Census of India 1891, Volume III, pp.82-83

¹⁸. *ibid*, p.83

¹⁹. TH Lewin, *A Fly on The Wheel or How I helped To Govern India*, London, 1912, pp.189-190

²⁰. Alexander Mackenzie, *The North-East Frontier of India*, Mittal Publications, New Delhi, reprint, 1995, p.345

²¹. “Annual General Administration Report of the Chittagong Division for the year 1894-95” submitted by WB Oldham, Commissioner of the Chittagong Division to Government of Bengal,

dated 29.6.1895, published in Supplement to the Calcutta Gazettee, October 2, 1895, p.2057

²². *Selections from the Correspondence on the Revenue Administration of the Chittagong Hill Tracts 1862-1927*, p.321

²³. *ibid*, p.341

²⁴. *ibid*, p.344

²⁵. “Background Notes on Chakmas in Mizoram” attached with the response submitted by Mizoram Government, Home Department to the National Human Rights Commission (NHRC) dated 10th April 2015 in NHRC Case No. 9/16/0/2014

approval from the Superintendent of the Lushai Hills, to establish a separate village for his people at Lokisuri vide Order No. 4 of 1933-34 dated Lungleh 16th May, 1933. Debicharan Chakma and after his death, his son, ruled over Lokisuri village like his Mizo counterparts, until chieftainship was abolished in 1954. When chieftainship was abolished under “The Assam Lushai Hills (Acquisition of Chiefs’ Rights) Act, 1954, Debicharan’s son, Lambomani alias Laloney Chakma received compensation amounting to Rs 3,840.²⁶ Besides him, there were two other Chakma chiefs namely Soroda Chakma, chief of Uiphum; and Purboroy Chakma, chief of Serlui who were also compensated by the Assam Government along with 309 chiefs across the Lushai Hills.²⁷

Status of Chakmas in Mizoram in independent India

The claim that the British had imposed foreigner taxes on the Chakmas in the Lushai Hills is factually incorrect. Initially the British government had imposed house tax of Rs 5 on smaller tribes such as “Pawi, Paihte, Hmar, Lakher, Chakma, Riang (Tuikuk), Matu, Chawrai, Hrangkhawl, Langrawng” while the Lushais had to pay Rs 2 only. This is nothing but a discrimination against minority ethnicities which was corrected by an order passed by A. Macdonald, Superintendent of Lushai Hills, vide order No. 734-47G dated 29th April 1946. This order stated that tribes namely “Pawi, Paihte, Hmar, Lakher, Chakma, Riang (Tuikuk), Matu, Chawrai, Hrangkhawl, Langrawng” should be treated at par with the Lushais “for the purpose of House Tax assessment”. Later, S. Barkataki who succeeded Macdonald, wanted to portray the Chakmas as foreigners²⁸ but this policy/suggestion was strongly rejected by the Government of Assam.

Following the partition in 1947, and fearing persecution in Muslim-dominated East Pakistan (now Bangladesh), many Chakmas chose to cross the border into India. Census of 1951 stated that 6,396 persons migrated into Lushai Hills from the Chittagong Hill Tracts mostly Chakmas and Riangs following the Partition.²⁹ People were free to choose whether they wanted to remain in India or Pakistan, following partition of India. When the Constitution of India came into force on 26th January 1950, some 15,897 Chakmas residing in the Lushai Hills (as per Census 1951³⁰) became the citizens of India and natives of the Lushai Hills, presently Mizoram. They were recognized as Scheduled Tribes of Mizoram under the Constitution (Scheduled Tribes) Order 1950 notified by the President of India. In 1953, the Lushai Hills Autonomous District Council laid down rules regarding collection of taxes called the Lushai Hills District Council (Revenue Assessment) Regulation, 1953 under which the Chakmas being natives and indigenous peoples were required to pay Rs 2 at par with the Lushais/Mizos and other indigenous tribes.³¹ When questions about the indigenous status of the Chakmas were raised, the Sub-Divisional Officer, Lungleh on 9 July 1954 affirmed that the Chakmas and Tripuras were indigenous peoples and as such, they were required to pay house tax of Rs 2/- at par with the Lushais.³² Chakmas became free and equal citizens of free nation.

However, various problems of the Chakmas remained unresolved. When the Mizo District Council was created in 1952 and the Pawi-Lakher Regional Council in 1953, Chakmas also demanded autonomy but failed to get a Regional Council of their own. They were included in the Pawi-Lakher Regional Council (PLRC). However, when the aspiration of the Mizos was being fulfilled by formation of

²⁶. *ibid*

²⁷. Government of Assam, Notification No. TAD/11/103/52(a) dt. 23rd March 1955

²⁸. Letter of Superintendent of Lushai Hills S. Barkataki to R.V. Subramanian, Secretary to the Government of Assam for Tribal Affairs vide No. II-7/50/56-3 dated Aijal 11th October 1950

²⁹. Census 1951, Vol XII ,Part I-A, Assam, p.132

³⁰. *ibid*, p.419

³¹. Tribal Research Institute of Mizoram, The Tribes of Mizoram: A Dissertation, 1994, p.94

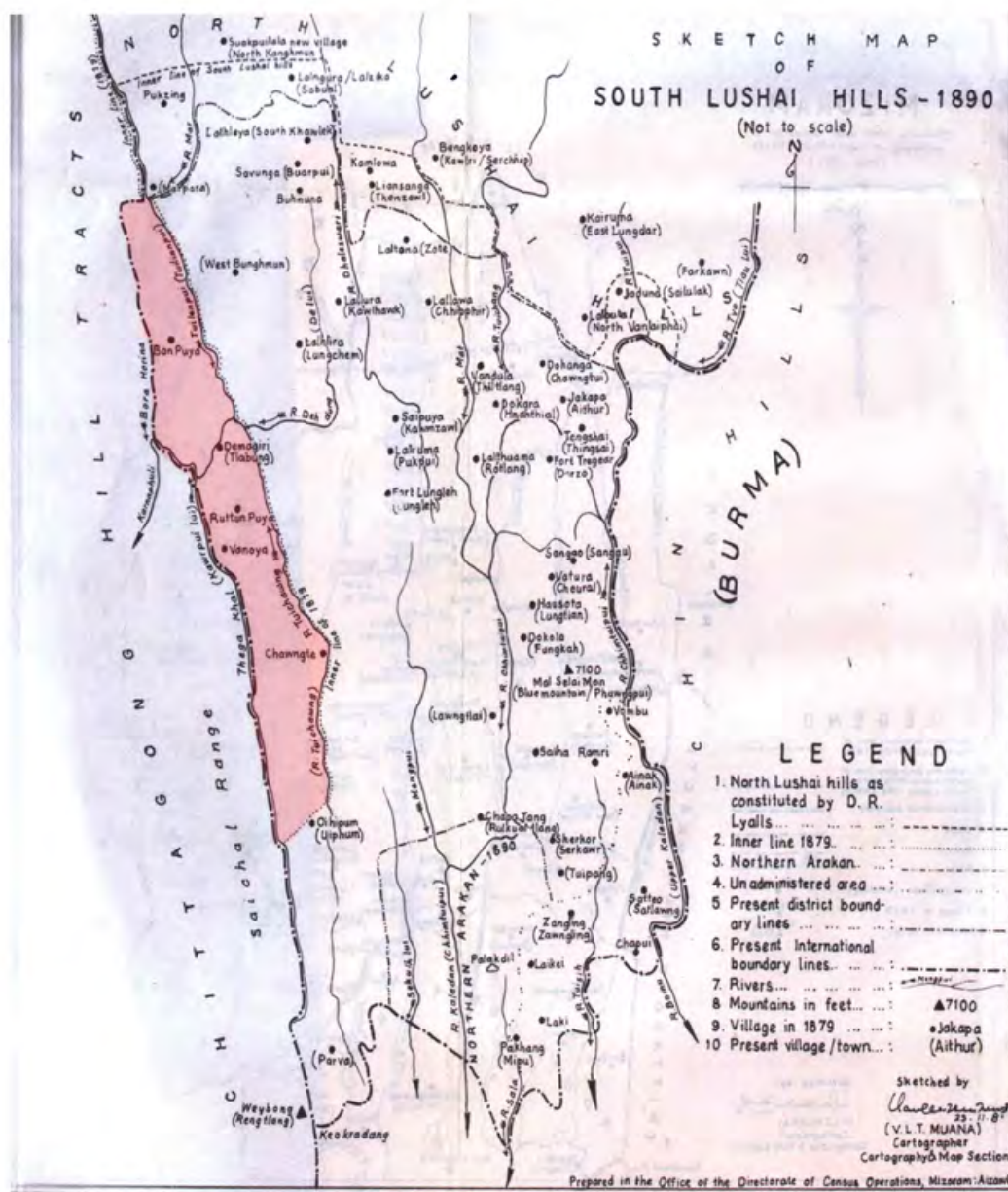
³². Letter of Sub-Divisional Officer, Lungleh to the Deputy Commissioner, Lushai Hills, vide letter No. LGP.11/54/56 dated Lungleh the 9th July 1954

Union Territory of Mizoram under the North-Eastern Areas (Re-organisation) Act, 1971, the Chakma Regional Council was carved out of the Pawi-Lakher Regional Council.³³ It was converted into full-fledged Chakma Autonomous District Council, along with Mara and Lai, under the Sixth Schedule to the Constitution of India on 29 April 1972. Thus,

the Chakmas are one of the handful of tribal communities in India having constitutional recognition of their autonomous region.

(Paritosh Chakma is an independent researcher, author and social activist. Views expressed are personal)

SKETCH MAP OF SOUTH LUSHAI HILLS-1890



Prepared in the Office of the Directorate of Census Operations, Mizoram: Aizawl

Source: Lalrimawia, Mizoram: History and Cultural Identity

³³ "The Untold Story of the CADC" in The Chakma Voice, Vol II, Issue No. 4, available online at

<https://mcdf.files.wordpress.com/2009/12/the-untold-story-of-cadc.pdf>

Formation and functioning of Chakma District Council: Issues and Challenges

Dr. Jyotir Moy Chakma

Associate Professor, Govt. Kamalanagar College

Introduction: The Chakmas are a Buddhist tribe in Indo-Bangla sub-continent residing mostly in Chittagong Hill Tracts of Bangladesh; Assam, Tripura, Mizoram and Arunachal Pradesh in India and Arakan in Myanmar. On the basis of their physical features, it appears that they belong to the Tibeto-Burman ethnic stock of Mongolian race. The oral history called *Bijag* says that they are the descendants of the *Sakya* race. It was prince Bijoygiri, the Governor of *Kalabagha* who brought them from *Champaknagar* to his newly established kingdom called *Rampudi* (Ramavati) in Arakan¹. Finally, in 1418, the Chakmas under king *Marekhyaja* were permanently settled down in *Chadigang* (Chittagong)².

The Chakmas in Mizoram comprise the second largest tribe next only to the Mizos figuring 71, 283 out of the total population of 8, 88,578 in Mizoram³. They are residing in the entire western belt of Mizoram bordering Bangladesh and are concentrated mainly in three districts- Lawngtlai, Lunglei and Mamit. Their villages are dotted on the bank of five main rivers viz. Sajek, Harina, Karnafulee, Tuichawng and Thega. The district-wise break up of Chakma population as per 2001 census in Mizoram is as shown below:

District	Population
Mamit	8,701
Kolashib	32
Aizawl	27
Lunglei	24,369
Lawngtlai	38,054
Serchip	83
Saiha	17
Total	71,283

The Chakmas in Mizoram are the most backward tribe in all respects- politically, educationally and economically. The Chakma inhabited areas are highly underdeveloped and most of the people are living below the poverty line. In the field of education, the contribution of the Chakmas is not significant with a literacy not exceeding 30 percent. Most of the Chakma villages are not connected with road, electricity, lack connected water supply and basic health amenities making their lives deplorable. In short, the live of the Chakmas are miserable without basic infrastructural facilities in their areas.

It is very difficult to ascertain the exact period in which the Chakmas settled down in the present western part of Mizoram. The early settlement of the Chakmas on the banks of Karnafulee, Tuichwng and Thega can be traced back to the year 1763 AD when the East India Company demarcated Chakma territory⁴. Besides, the names like Demagiri, Thega, Karnafuli, Marpara, etc. are Indo-Arakanese terms which signify that the land had been inhabited by the people of ancient Indian or Indo-Arakanese origin⁵. Chakraborty writes, ‘a border town in Mizoram named Demagiri, on the bank of river Karnafulee, it is told, still exhibit traces of early concentration of Chakmas in this part of the country’⁶. Further, in some of the British records, it is found that some parts of the present south-western part of Mizoram was once within the Chakma kingdom of Chittagong Hill Tracts. This is well attested with the demarcation of

¹ Radhamohn-Dhanpudi Palha (A Chakma Ballad)

² Biraj Mohan Dewan (1969), *Chakma Jatir Itibritta*, Saroj Art Press, Rangamati, page-87-93.

³ *State Primary Census Abstract for Scheduled Tribe*, Directorate of Census Operation, Mizoram, 2001.

⁴ (a) P. Chakraborty, *Movement for Autonomy: A Case study of the Chakmas in Mizoram* in *Autonomy Movement in Mizoram*, edited by R.N. Prasad (1994), Vikash Publishing House Pvt. Ltd., New Delhi, p.157.

⁵ P. Chakraborty, *op.cit.*, p.158; S.P. Talukdar (1988), *The Chakmas: Life and Struggle*, Gian Publishing House, Delhi, p. 59.

⁶ P. Chakraborty, *op.cit.*, p.157.

boundaries of Chittagong Hill Tracts in 1873 by the Bengal Government based upon the surveys made in 1872-1873 by Captain Badeley and Mr. Cooke which runs as follows:

“The district is bounded on the north by the state of Hill Tipperah; in the south by the district of Akyab; and on the west by the regulation district of Chittagong. The eastern boundary, about 180 miles in extent, is formed by the Lushai country, and is defined by a line running from the south-eastern corner of Hill Tipperah along the course of the Tulenpui river to its junction with the Karnafulee; thence along the course of the Tuichong, across the Oheephoom range to the west, and along the Thega Khal to its head-waters; thence westward along the watershed of the Weyboomtong to Koodung Tong on the Arakan Frontier”⁷.

From this demarcation of boundaries of Chittagong Hill Tracts in 1873, it is amply clear that the present Tlabung Sub-Division (Demagiri now Tlabung) and the Chawngte Sub-Division (Chakma Autonomous District Council) are within the territory of Chittagong Hill Tracts and not been part of the erstwhile South Lushai Hills. The Tulenpui (Sajek) and Tuichong rivers divided the Tlabung and Chawngte Sub-Divisions respectively from other Sub-Divisions of Mizoram. Further, the above statement has been authenticated from a Proclamation which runs as follows:

“Whereas the territories known as the South Lushai Hills were, by a proclamation No. 1697 E. dated the 6th September, 1865 (28 and 29 Vic., Chap. 17), Section 4, included within the lower Province of Bengal and whereas the tract known as Rutton Puiya’s villages including Demagiri, in the Hills Tracts of Chittagong, is also included within the said Lower Province, and whereas it is expedient that the said territories and tract should now be

placed under the administration of the Chief Commissioner of Assam:

Known all man, and it is hereby proclaimed, that the Governor-General-In- Council has been pleased, in exercise of the powers conferred by section 3 of the Government of India Act, 1854 (17 and 18 Vic., Chap. 77) and with the sanction and approbation of the Secretary of State for India to take the said territories and tract under his immediate authority and management, and to place them under the administration of the Chief Commissioner of Assam, and further to direct that henceforth they shall be included within the Province of Assam”⁸.

The Proclamation clearly stated that the Demagiri and Rutton Puiya’s villages were not within the erstwhile South Lushai Hills and rather these villages had formed an integral part of the Chittagong Hill Tracts which had been mostly inhabited by the Chakmas. On 1st April, 1898, these villages including Demagiri together with the South Lushai Hills were brought under the Chief Commissionership of Assam from the Chittagong Hill Tracts of Bengal. As a result, the Chakma king had to forgo some of his lands and subjects who had inhabited beyond the rivers Thega Khal and Sajek. From the above facts, it is clear that the Chakmas are natives of this land and not foreigners as has been viewed by some scholars.

The Chakma Autonomous District Council, CADC in short was established on 2nd April 1972 under the Sixth Schedule to the Constitution of India. It started functioning from the 29th April in the same year. It is situated in the extreme south-western part of Mizoram in Lawngtlai District, the then Chhimituipui District of Mizoram. It lies between 22 to 23 degree North longitude and 92 to 93 degree East latitude. It is bounded by Lunglei District in the north, Lai Autonomous

⁷ Capt. O.A. Chamber (1899), *Hand Book of Lushai Country*, Superintendent of Government Printing, Calcutta, reprint by TRI, Aizawl, 2005, pp. 26-27.

⁸ Governor-General-in-Council’s Proclamation No. 591 EB, dated 1st April, 1898, Foreign Department, Calcutt.

District Council in the east, Mayanmar in the South and Bangladesh in the west. It has an area of about 686.25 sq. kilometers with its Headquarters at Kamalanagar. The total population in CADC is 39, 517 (29,975 Chakmas + 9,542 others) as per 2001 census. The above figures of Chakma population in Mizoram indicate that only 35% of the total Chakma population is covered within the Chakma Autonomous District Council area and the remaining fall outside the District Council area. Thus, only 35% out of the total Chakmas in Mizoram are enjoying the privileges of autonomy while more than 65% are deprived of the benefit.

Formation of CADC: The hilly tribes of Assam demanded for regional autonomy and better political status within the constitutional framework immediately after India attained its independence. The Interim Government realized the political aspiration of the hilly people and supported their cause. Thus, on 27th February, 1947 the Constituent Assembly as suggested by Cabinet Mission set up a sub-committee know as North-East Frontier (Assam) Tribal and Excluded Areas Committee under the Chairmanship of Shri Gopinath Bordoloi to look into the affairs of the tribal people of Assam⁹. The committee popularly known as the Bordoloi Committee extensively toured different hilly areas of Assam and studied the ways and means for setting up autonomous body in the hilly areas. In April, 1947, the committee also visited Aizawl¹⁰ to study the problems of the Mizo people and to seek their opinions. After careful study, the Bordoloi Committee submitted its recommendation for creation of District Council for majority and Regional Council for minor tribes in the hilly areas of Assam so that the people can lead their traditional way of life, preserve customs, manners, cultures and traditions, to promote educational and economic interests and to protect themselves

from social injustice and exploitation. The recommendations of Bordoloi Committee were accepted and incorporated in the Sixth Schedule to the Constitution of India under Article 244(2) and 275(1)¹¹.

The immediate formation of District Councils and Regional Council in the hill districts of Assam was impossible immediately after the Constitution of India came into force. Thus, the Government set up the Interim Tribal Advisory Council in each hill district. The Lushai Hills Advisory Council's election was held and elected 35 members¹². A similar council known as Pawi-Lakher Regional Advisory Council was also constituted in 1951 consisting of 6 members representing from Pawi, Lakher and Chakma tribes.

In 1951, the Assam Autonomous District Council (Constitution of District Councils) Rules, 1951 for the autonomous districts and in 1952 the Pawi-Lakher (Constitution of Regional Council) Rules, 1952 were framed by the Assam Government under paragraph 2 of the Sixth Schedule to the Constitution of India. According to the said rules, the Mizo Hills District Council (the then Lushai Hills District) for Mizos and the Pawi-Lakher Regional Council for Pawis, Lakher and Chakmas were created on April 25, 1952 and on April 23, 1953 respectively. In 1953, the Pawi-Lakher Regional Council was inaugurated by Saprawnga, the Parliamentary Secretary of Assam Government at Lunglei¹³. It is very unfortunate to note that though the Chakma tribe constitute the second largest population in the erstwhile Lushai Hills District (Lushai: 159297; Chakma:11,435; Pawi: 8548; Lakher: 6350)¹⁴ as per 1951 census, the name Chakma was not included in

¹¹ (b) P. Chakraborty (2005) *Fifth and Sixth Schedules to the Constitution of India*, Capital Law House, Delhi, p.242.

¹² H.C. Thanhranga (2007) *District Council in the Mizo Hills*, Lengchhawn Press, Aizawl, p.35.

¹³ R. N. Prasad, *Mizo Autonomy Movement- Formation of Autonomous District Council and Regional Council : Issues and Problems of their Operation in Autonomy Movement in Mizoram* edited by R.N. Prasad, Vikash Publishing House Pvt. Ltd., New Delhi, p.16.

¹⁴ Animesh Ray (1993) *Mizoram: India-The Land And The People*, National Book Trust of India, New Delhi, p. 59.

⁹ Sujit Kumar Dutta (2002) *Functioning of Autonomous District Council in Meghalaya*, Akansha Publishing House, New Deldi, p. 8.

¹⁰ Jangkhongam Doungel (2010) *Evolution of District Council: Autonomy in Mizoram*, Spectrum Publication, Delhi, p.4.

the Pawi-Lakher Regional Council which clarifies that the Chakmas were deprived to enjoy such status of their own. There were many factors which worked against the consideration for providing Regional Council to the Chakmas residing in the then Lushai Hills. They are:

Lack of political awareness among the Chakmas

The Pawi-Lakher Regional Council's area was specified where the Chakma populations were small compared to the Pawis and the Lakheres. The subsequent census reports indicate that the Chakmas in the erstwhile Pawi-Lakher Regional Council's area were just 1/3rd of the total Chakma population and the remaining 2/3rd lived outside Regional Council area who were not taken into consideration.

For providing Regional Council, consideration had been taken on the 1941 census which was doubted even by the members of the Constituent Assembly¹⁵.

There were no strong representations from the Chakmas to press their demands and to express their grievances.

It is to note that during the Advisory Council election in 1948, the Chakmas also participated and exercised their franchise¹⁶. However, the Chakmas could not represent in the Lushai Hills Advisory Council. It was only in Pawi-Lakher Regional Advisory Council one Chakma namely Anando Chakma of Sumsilui represented¹⁷. Further during the 1st General Election held on 4th January, 1952 in the Mizo District Council, the Chakmas could not secure even a single elected seat or MDC Constituency. They simply got a nomination where Medhia Chakma was nominated. However, during the 2nd General Election held in 1957 in the Mizo Hills District Council, the Chakmas were allotted one MDC

Constituency where Medhia Chakma was elected with Congress ticket. This was of remarkable significance not only for the Chakmas but also for the National Congress Party in Mizoram politics. It was only from this election, representative from the Chakmas got elected in the Mizo District Council. Further, since the Advisory Council election till 1957, there was not a single candidate fielded from Congress Party in the District Council in Mizoram. It was the Chakmas who fielded an MDC candidate with Congress Party ticket for the first time¹⁸ and elected Medhia Chakma in the Mizo District Council. Thus, it paved the way for the spread of National Political Party in Mizoram. The subsequent terms were represented by Hari Krishto Chakma from the Chakma community.

On the other hand, the Chakmas could not secure a single representation in the Pawi-Lakher Regional Council in the 1st General Election held in 1953. It was from the 2nd General Election one elected seat has been allotted to the Chakmas where Atul Chandra Chakma represented¹⁹ from 1958 till the trifurcation into three autonomous district Councils in April, 1972. However, in the 4th General Election, the Chakmas secured two elected seats in the Pawi-Lakher Regional Council where both Atul Chandra Chakma and Arun Kumar Dewan were elected with Congress Party ticket. It was during this tenure, Arun Kumar Dewan was elected as the Deputy Chairman for the first time²⁰.

The political consciousness grew gradually amongst the Chakma during the period. They affiliated mostly with the National Political Party like Congress and not with the regional parties who dominated the scene of Mizoram politics during the period. The Chakmas did not join the regional parties may be due to the differences with the Mizos, Pawis and Lakheres

¹⁵ (a) P. Chakraborty, *op.cit.*, pp. 161-162.

¹⁶ F. Lianchinga (1996) *Chakma Chanchin*, Tribal Research Institute, Aizawl, p.55.

¹⁷ H.C. Thanhanga, *op.cit.*, p.41.

¹⁸ *Ibid*, p.142.

¹⁹ *Ibid*, pp.145-146.

²⁰ Jangkhongam Doungel, *op.cit.*, pp.37-46.

ethnically and culturally but joined the National parties to secure favour from the national leaders. They became conscious about their right and started working in safeguarding their interests and fulfilling their political aspiration. They realized that there was very little scope in Pawi-Lakher Regional Council to safeguard their interests, preserve their culture, custom and tradition, and promote social, educational and economic development. Further, the Chakmas formed a regional political party known as “Chakma National Sadhin (Freedom Party)”²¹ to take more active part in politics. They also submitted a memorandum to the Government demanding a separate Regional Council for the Chakmas vide copy of letter No. E/10616/C-10, Aijal, 4th December, 1953²². The Chakmas resented that though numerically they constitute the second largest tribe in Lushai Hills yet their representation in the Mizo District Council and Paw-Lakher Regional Council was not proportionate. They also accused the Government for exclusion of 2/3rd Chakmas in the Regional Council. In keeping view of the above grievances and immediately after the formation of Pawi-Lakher Regional Council, the Chakmas demanded a separate Regional Council for the Chakmas through a representation to the State Reorganization Commission in 1954²³.

From 1953 to 1972, the Chakmas expressed their grievances through a series of memoranda submitted to the Government demanding for a separate Regional Council for the Chakmas in the Mizo Hills. In 1967, Kristo Mohan Chakma submitted a memorandum to Y.B. Chavan the then Union Home Minister demanding a Regional Council consisting of all the Chakma inhabited areas in Mizo Hills

with its headquarters at Demagiri (now Tlabung)²⁴.

The Pawi-Lakher Regional Council started functioning from 1953 with much ray of hope and aspiration of the people. However, problems cropped up soon after the Regional Council started functioning due to absence of a common language for communicating between the members of the three ethnic groups. During 1953 to 1972, the Pawi-Lakher Regional Council passed with much hardship as the leaders of the three communities (Pawi, Lakher and Chakma) hardly understood each other language together with social and cultural differences and so on. Consequently, it became impossible to hold any meeting together and in 1958, the Lakher decided to keep themselves away from the Pawi-Lakher Regional Council’s meeting²⁵.

In the meantime, the Mizo National Front started violent revolt against the Assam Government for better political status. They accused the Assam Government for step-motherly treatment meted out to them. Further, they were not satisfied with the meager power and development conferred to the Mizo District Council. Besides, the provision envisaged in the Sixth Schedule is very limited to bring the council to participate in the development and social welfare schemes. The Mizos demanded more autonomy through memorandums and representations. After continuous struggle, united effort and great sacrifices forced the Government of India to concede more political status to the Mizos in the form of elevation of the Mizo District Council to the status of Union Territory.

On the other hand, the three communities-Pawi, Lakher and Chakma wanted to take the benefits of the new political status which they deserve for protecting their own distinct culture and tradition. During 1970-71, they persued the Central Government vigorously

²¹ T. Lalsangliana (2007) *The Chakmas in Mizoram: 1900-1972*, a Ph. D Thesis submitted to the Department of History, Manipur University, Imphal, p.198.

²² *ibid*, p.198

²³ A Memorandum submitted to Shri Y.B. Chavan, Home Minister, Government of India Camp at Guwahati on May 21st, 1967.

²⁴ *Ibid*.

²⁵ (a) P. Chakraborty, *op.cit.*, p. 164.

for separate District Council for the three communities. In September, 1970, the leaders like Chhunga (CEM) and Dengthuama from Mizo District Council and leaders namely F. Manghnuna, Sapliana, K. Sangchhum, Mylai Hlychho, Zakhu Hlychho, S. Hiato and Atul Chandra Chakma from Pawi-Lakher Regional Council visited Delhi to press their demand for separate District Council²⁶. Atul Chandra Chakma also demanded a separate District Council for the Chakmas due to ethnical differences and told Pimputkar, Special Secretary of Union Territory, Government of India that,

“As we the Chakmas, constitute ten thousand populations in Mizo District, we need a separate District Council. We are different in all respects of conducts and social behavior. So, a separate District Council is required for us”²⁷.

The Special Secretary for UT was very much convinced by the argument of Atul Chandra Chakma who later conveyed the matter to the Government of Mizoram. Mr. Dass the then Chief Commissioner and A.C. Ray, Deputy Commissioner also supported the cause for the Chakmas and made all possible arrangements for the creation of a new District Council for the Chakmas²⁸.

There are two groups of leaders representing the Chakmas to the Government of India demanding special status for them. The first group of leaders led by Kristo Mohan Chakma from outside Pawi-Lakher Regional Council and the other led by Atul Chandra Chakma from within the Pawi-Lakher Regional Council. The former demanded autonomy since 1953 for inclusion of all the contiguous areas of the Chakmas while the later demanded autonomy without any specified

boundary along with leaders of Pawis and Lakher only on the eve of the reorganization of North-Eastern States in 1972. Thus, Kristo Mohan Chakma is the first and most influential leaders who worked for the cause of the Chakmas. It is he who placed the grievances of the Chakmas before the Central Government and demanded more political status for the whole Chakmas in Mizoram since 1953. It is he who submitted a series of memorandum to the Central Government demanding inclusion of all Chakma areas within the Chakma District Council even after its creation in 1972.

On 12 September, 1971, the Central Government decided to create a regional council for the Pawis and the Lakher only and there was no mention for the Chakmas²⁹. Therefore, the Chakmas represented firmly and demanded a separate regional council for their own. In the meantime, Kristo Mohan Chakma also submitted a memorandum to the Government of India in December, 1971 for creation of a separate District Council for the Chakmas consisting of all the Chakma inhabited areas from Tuipuibari to Parva. Ultimately, on 2nd April, 1972, the Pawi-Lakher Regional Council was trifurcated into three Regional Councils- one each for the Pawis, Lakher and Chakmas with the implementation of North-East Areas (Reorganization) Act, 1971³⁰. As a transitional measure, the first assembly of the Chakma Regional Council was constituted with only six members nominated by the Lieutenant Governor of Mizoram (U.T). 1) Mayurdhawj Chakma (Chairman), 2) Atul Chandra Chakma (CEM), 3) Ananda Kumar Chakma (EM), 4) Guno Dhar Chakma (EM), 5) Sattya Chakma (MDC) and 6) V. Satlinha (MDC)³¹. Thus, the Chakma Regional Council started functioning with a ray of hope to uplift the backward Chakmas and for better future with its temporal headquarter at Borapansury.

²⁶ F. Lianchinga, *op.cit.*, pp.56-57.

²⁷ R. Vanlawma (1989) *Kan Ram Leh Kei (My country and I- Political History of Modern Mizoram)*, Aizawl cited by Jangkhongam Dounel (2010) *Evolution of District Council: Autonomy in Mizoram*, Spectrum Publication, Delhi, pp.67-68.

²⁸ *The Tribes of Mizoram: A Dissertation*, Tribal Research Institute, Aizawl, pp.95-96.

²⁹ (a) P. Chakraborty, *op.cit.*, p. 165.

³⁰ R.N. Prasad, *op.cit.*, p.18.

³¹ F. Lianchinga, *op.cit.*, p.60.

Under the provision of paragraph 20B of the Sixth Schedule, every autonomous region existing immediately before the date on which the Mizoram Assembly was constituted, would become an autonomous district on that date and the Regional Council would become the District Council of the corresponding new district. As a result, on April 29, 1972 the three Regional Councils were elevated to the status of the three District Councils such as the Pawi (now Mara) District Council, the Lakher (now Lai) District Council and the Chakma District Council with their headquarters at Lawngtlai, Saiha and Chawngte respectively³². The Lieutenant Governor of Mizoram specified the number of members in each of the three District councils. The Chakma District Council had only eight elected and one nominated seat whereas the Pawis were allocated the highest number of seats i.e. 12. The delimitation of the said 8 territorial constituencies within the Chakma District Council was notified vide. No. LJD. 20/72/40 dated. 25.10.72 comprising 15 villages with a population of 11,753. The names of those villages were: 1) Borapansury-I, 2) Borapansury-II, 3) Ngharum, 4) Saizawh-W, 5) Jarulsury, 6) Vaseitlang-N, 7) Vaseitlang - S, 8) Parva-S, 9) Parva-N, 10) Damdep, 11) Chawngte-W, 12) Chengkawllui, 13) Udalthana, 14) Serlui and 15) Nalbunya³³.

On 26th December, 1972, the first General Election of the Chakma District Council was held where the following members were first elected on the basis of adult franchise for a term of five years: 1) Nilo Moni Chakma (CEM), 2) Atul Chandra Chakma (MDC), 3) Sneha Kumar Chakma (EM), 4) Chitra Mohan Chakma (Chairman), 5) Gonga Chakma (Dy. Chairman), 6) Laichoga Tongchongya (EM), 7) Malkham Chandra Reang (MDC) and 8) K.Rotlinga (MDC). The Lieutenant Governor of Mizoram nominated Bhrigumani Chakma as the member of the District Council³⁴. It is to

note that all the candidates contested the election with Independent ticket.

The Chakmas demanded autonomy since 1953 by curving out a single administrative unit for the Chakmas in the Mizo Hills comprising of all the Chakmas inhabited areas. But their demand was shattered when Chakma District Council was formed in 1972 where only 1/3rd Chakmas were included in the present District Council. The majority Chakmas comprising 2/3rd out of the total Chakma population in Mizoram were excluded in the District Council. Therefore, only 1/3rd of the Chakmas are enjoying the taste of autonomy while the maximum are deprived from enjoying the benefits of autonomy even being the permanent residents of Mizoram. The Chakmas living outside the Chakma District Council accuse the Central Government for showing complete indifference to their cause while considering the question of granting a District Council to the Chakmas. It is said that the Government granted autonomy to the Chakmas in Mizoram only to solve its problems not for solving the vexed Chakma interests and therefore, the whole Chakma population were not taken into consideration while granting autonomy. P. Chakraborty states,

“unhappiness of the Assam Government regarding manner the Mizo District Council had revolted openly against the State Government, the circumstances in which the security forces had to be deployed to tame the MNF and the circumstances in which the Shanti Bahini, an underground extremist wing of Chakmas of the Chittagong Hill Tracts, had collaborated with the Indian Army, seem to have actively worked as the guiding principles in the minds of the Assam Government to harness the Chakmas with some autonomy so that they could be used as a counter-force or as a balancing power. The atrocities on the Chakmas in the Chittagong Hill Tracts during the Pakistani rule and the worldwide concern for the Chakmas added to the worries of the

³² R.N. Prasad, *op.cit.*, p.19.

³³(a) P. Chakraborty, *op.cit.*, p. 166.

³⁴ H.C. Thanhanga, *op.cit.*, p.162.

Indian Government for the incessant influx of Chakmas to India also worked as the motivating considerations for granting some type of ‘Irredenta’ to the Chakmas within the territory of India, so that it would ultimately cater to the improvement of the image of Indian Govt. in the estimate of the outside world”.³⁵

The Chakma District Council assumes functioning from 29th April, 1972 with a ray of hope for uplifting the socio-economic life of the people who are mostly below poverty line. However, it did not take long to dwindle. The very first Executive Committee of the Chakma District Council did not last long due to alleged mismanagement of fund and inefficiency and thereby Shri Nilo Moni Chakma was ousted from the Chief Executive Membership and Shri Sneha Kumar Chakma was elected in the same. However, he was also ousted from the Chief Executive Membership and Laichoga Tongchongya was elected as the Chief Executive Member. But the Government of Mizoram did not approve the proceeding and suspended the Executive Committee and the Sub-Divisional Officer at Chawngte Civil Sub-Division created in 1976³⁶, was asked to carry out the functions of the District Council on behalf of the Administrator till the next fresh General Election held. Thus, the first Executive Committee was dissolved and remained suspended till 22.01.1978³⁷.

During the first two terms from 1972 to 1982, there was no party politics in Chakma District Council as all the members contested with Independent tickets. However, the third General election in 1982 was held on political party basis and thus paving the way for party politics in the Chakma District council for the

first time. The party politics amongst the Chakmas grew gradually with the increase of more political awareness. As a result, a new regional political party known as Chakma Jatiyo Parishad was formed in 1987 under the leadership of B.B.Chakma³⁸. During 1983 to 1998, the Congress-(I) party ruled the Government of CADC with minor opposition from other parties. Another remarkable development took place in 1997-98 when a group of Chakma leaders joined the Bharatya Janata Party and formed a District Committee of Bharatya Janata Party and Mrs. Sneha Dini Talukder was elected for the first time with BJP ticket in 1998. However, there was a major split in the Government in 2000 where the members were divided into two groups, one is led by Rasik Mohan Chakma and the other led by Pulin Bayon Chakma. Later on, the majority group led by Rasik Mohan Chakma joined a new political party known as the Mizo National Front (MNF) and formed the Government of Chakma District Council by ousting the Congress- (I) leader Shri Pulin Bayon Chakma, the then Chief Executive Member. This became a remarkable history in the CADC politics as it brought a true democracy with strong opposition, which was earlier hitherto absent in Chakma District politics.

The Governor of Mizoram has power regarding composition of District Council and allocation of seats therein and delimitation of constituencies under paragraph 2 (6)(a),(b). In the initial stage, the Governor of Mizoram allocated only 8 (eight) elected and 1 (one) nominated seats. But gradually, the number of members (seats) have increased and at present there are 24 members of both elected and nominated. The phase-wise delimitation of the number of members in CADC is shown in the table below:

³⁵ (a) P. Chakraborty, *op.cit.*, p. 164.

³⁶ *Brief Departmental Reports of the Chakmas Autonomous District Council during the last twenty years (1972-1997)*, Legislative Department in Silver Jubilee Souvenir 1997, edited by L.B. Chakma, Chakma Autonomous District Council, Kamalanagar, p.83.

³⁷ *Enquiry Report on The Chakma District Council Affairs*, Govt. of Mizoram, Local Administration Department, Aizawl, 1982 cited by H.C. Thanhanga (2007) *District Council in the Mizo Hills*, Lengchawn Press, Aizawl, p.119.

³⁸ Silver Jubilee Souvenir 1997, *op.cit.* p.83.

Year	Elected	Nominated	Total
1972	8	1	9
1982	10	1	11
1988	11	2	13
1993	13	2	15
1998	13	3	16
2003	13	4	17
2008	17	4	21
2013	20	4	24
2018	20	4	24

Among the 4 nominated seats, two seats are reserved for woman. However, they can also contest against the unreserved seats. Till date CADC had two elected women MDC, one in 2008 and another in 2018.

Some Problems in the Functioning of CADC: The Chakma District Council has exclusive functions like legislative, executive, judicial and financial and accordingly it is expected to uplift the standard of living of the people in various spheres. At the time of creation of District Council, the Government of Mizoram delegated only few subjects/departments viz. Legislative, General Administration & Control, Finance & Accounts, Land Revenue & Settlement, Environment & Forest and Law & Judicial. However, in 1986, the Government of Mizoram delegated some more powers to Chakma District Council under paragraph 6(2) of the Sixth Schedule and thereby the total departments rose to 12. Again in 1993 and 2011, the Government entrusted few more subjects under notification No. B.17012/3/92-DCA, dt. 22.9.1993 and No. C.13011/3/2010-DCA, dt. 29.8.2011 and as a result, now the Chakma District Council has the following subjects- 1) Legislative Department, 2) General Administration & Control Department, 3) Finance & Accounts Department, 4) Land Revenue & Settlement Department, 5) Environment & Forest Department, 6) Law & Judicial Department, 7) Education & Human Resource Department, 8) Agriculture & Horticulture Department, 9) Planning & Development Department, 10)

Fishery Department, 11) Public Health Engineering Department, 12) Industry Department, 13) Sericulture Department, 14) Animal Husbandry & Vety Department, 15) Arts & Culture Department, 16) Social Welfare Department, 17) Soil and Water Conservation Department, 18) Local administration Department, 19) Transport Department, 20) Sports & Youth Service Department, 21) Co-Operation Department, 22) Rural Development Department, 23) Relief & Rehabilitation Department, 24) Water Ways Department, 25) Public Work Department, 26) Information & Public Relation Department, 27) Minor Irrigation and 28) Urban Development and Poverty Alleviation.

As per provision of paragraph 3 of the Sixth Schedule, the Chakma District Council passed a certain number of Rules/Regulations/Acts for the proper and smooth functioning of the Council in general and specific matters related to the governance of the Council in particulars. The Bills which are assented by the Governor:

1. The CADC (Agricultural Land) Act' 1982
2. The CADC (Forest) Act' 1992
3. The CADC (Management and Control of Primary Schools) Regulations, 1993.
4. The CADC (Profession, Trades, Callings and Employment Taxation Regulation, 1995
5. The Chakma Customary Laws Code, 1997
6. The CADC (Constitution, Conduct of Business Etc.) Rules, 2002
7. The CADC (Land & Revenue) Act' 2002
8. The CADC (Revenue Assessment) Regulation' 2002
9. The CADC (Village Council) Act' 2002.
10. The CADC (District Council Education Board) Rules' 2002

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11. The CADC (Salary and Allowances of Chairman and Deputy Chairman) Rules' 2003.
12. The CADC (Salary and Allowances of CEM, EMs) Rules' 2003.
13. The CADC (Salaries, Allowances & Pension of Members) Rules, 2003
14. The CADC (Right to Information) Rules' 2006
15. The CADC (Election to Village Councils) Rules, 2007.
16. The CADC (Transaction of Business) Rules' 2009
17. The CADC (Allocation of Business) Rules' 2009.
18. The CADC (Motor Vehicle Taxation) Regulations' 2014
19. The CADC (Trading) Regulation, 2016.
20. The CADC Money Lending and Control Regulation, 2016.

The following Rules were made by the Governor for the three ADCs of Mizoram and adopted by the respective District Councils:

1. The Pawi-Lakher Autonomous Region (Administration of Justice) Rules, 1954.
2. The Lai Mara and Chakma District Councils (Group A,B,C & D Posts) Recruitment Rules, 1992.
3. The Mizoram Autonomous District Council Fund Rules, 2018 (adopted in the 2nd Sitting of the CADC Budget Session held on 22/04/2019 & 26/04/2019).
4. The Mizoram Autonomous District Councils Grant-In-Aid Rule, 2018 (adopted in the 2nd Sitting of the CADC Budget Session held on 22/04/2019 & 26/04/2019).
5. The Mizoram Government Employees (Counting of Past Service) Rules, 2020 (adopted in the 2nd Sitting of the CADC Winter Session held on 05/01/2021, 08/01/2021 & 12/01/2021)

The following Bills passed by the CADC but not yet approved by the Governor of Mizoram:

1. The CADC (Group A & B Gazetted posts) Service Rules, 2016 (Submitted 04.04.2016)
2. The CADC (Group B non-Gazetted and C, D posts) Service Rules, 2016 (Submitted 04.04.2016)
3. The CADC (Administration of Justice) Rules, 2016 (Submitted 12.08.2016)
4. The CADC (Employees Pension Fund) Rules, 2016. (Submitted 12.08.2016)
5. The CADC (A,B,C & D Posts) Recruitment Rules, 2016 (Submitted 12.08.2016)
6. The CADC (Land & Revenue) Rules, 2019 (Submitted 27.08.2019)
7. The CADC (Election to Village Councils) (Amendment) Rules, 2019 (Submitted 04.02.2020)
8. The CADC Technical Service (Group A & B Posts) Recruitment Bill, 2020 (Submitted 04.08.2020)
9. The CADC (Salaries and Allowances of CEM and EMs) (Second Amendment) Bill, 2020 (Submitted 04.08.2020)
10. The CADC (Salaries and Allowances of Chairman and Dy. Chairman) (Second Amendment) Bill, 2020 (Submitted 04.08.2020)
11. The CADC (Salaries, Allowances and Pension of Members) (Third Amendment) Bill, 2020 (Submitted 04.08.2020)
12. The CADC Secretariat (Recruitment and Condition of Services) Bill, 2020 (Submitted 04.08.2020)
13. The CADC (Forest) (Amendment) Bill, 2020 (Submitted 04.08.2020)
14. The CADC (Publication Board) Rules, 2020 (Submitted 21.01.2021)
15. The CADC (Constitution and Conduct of Business, etc.) (Amendment) Rules, 2020 (Submitted 21.01.2021)

16. The CADC (Finance & Accounts Service) Rules, 2020 (Submitted 21.01.2021)

The CADC (Biological Diversity) Rules, 2019, an adoption of the Mizoram State Biological Diversity Rules, 2010 with slight modification (adopted in the 4th Sitting of the CADC Budget Session held from 16th – 21st August, 2019) (forwarded)

Under Rules 90 of the Chakma Autonomous District Council (Constitution, Conduct of Business, etc) Rules, 2002, all rules made by the District Council are required to be submitted to the Governor for his approval and if the Governor cannot approve the rules, may return it to the District Council for reconsideration. However, it has been noticed that the above rules and regulations have been submitted to the Governor through the Secretary, Department of District Council and Minority Affairs, Govt. of Mizoram for approval and which are neither approved nor returned to the District Council as yet. It contradicted and violated the CADC Constitution, Conduct of Business Rules, 2002. Some of the above bills are pending with the Governor for more than 8 years and there is no specific rules in the Sixth Schedule or in other Rules what to do in such a situation. The Chakma District Council passed the above Bills with much hardship and putting lots of efforts but in vein.

Financial Discrepancy: The CADC has financial power under paragraph 13 of the Sixth Schedule which clearly shows that the estimated receipts and expenditure to an autonomous district be credited from the Consolidated Fund of the State which shall be first placed before the District Council and then after such discussion be shown separately in the annual financial statement of the state to be laid before the legislature of the state. But it has been experienced that the budgetary system in CADC is quite opposite. Generally, budget is prepared and passed as per the

requirement during the upcoming year. But the CADC has to prepare and pass the budget within the limit of the grant already allotted by the State Government. Thus, CADC has to prepare the budget within the limit of the grant given by the State Government. This practice contradicts the provision of the Sixth Schedule in Mizoram. As a result, the CADC Government cannot increase the amount of fund in the budget though it intent to do so as per requirement. The year-wise allotment of Grant to CADC by the Government of Mizoram from 1972-2009 is given below:

Sl. No.	Year	Financial outlay of Mizoram	Allotted amount to CADC			Percentage
			(Figure in Lakhs)			
			Plan	Non-Plan	Total	
1	1972-73	D.N.A	D.N.A	D.N.A	4.22	D.N.A
2	1973-74	D.N.A	D.N.A	D.N.A	7.35	D.N.A
3	1974-75	D.N.A	D.N.A	D.N.A	7.72	D.N.A
4	1975-76	D.N.A	D.N.A	D.N.A	8.48	D.N.A
5	1976-77	D.N.A	6.47	7.57	14.04	D.N.A
6	1977-78	D.N.A	6.47	8.15	14.62	D.N.A
7	1978-79	D.N.A	6.76	10.21	16.97	D.N.A
8	1979-80	12164.23	10.37	11.87	22.24	0.19%
9	1980-81	8389.87	8.18	10.93	19.11	0.23%
10	1981-82	9369.44	10.35	11.94	22.29	0.24%
11	1982-83	10426.88	13.14	16.99	30.13	0.29%
12	1983-84	12019.52	16.94	15.3	32.24	0.27%
13	1984-85	14452.61	24.6	21.84	46.44	0.33%
14	1985-86	18195.03	28.72	25.5	54.44	0.30%
15	1986-87	21945.16	49.53	40.15	89.68	0.41%
16	1987-88	58702.39	152.16	65	217.16	0.37%
17	1988-89	34000.02	167.69	67.12	234.81	0.70%
18	1989-90	41208.36	183.51	61.64	245.15	0.60%
19	1990-91	48468.4	239.25	79.82	319.07	0.78%
20	1991-92	43992.4	225.01	78	303.01	0.69%
21	1992-93	51862.92	227	102	329	0.64%
22	1993-94	58829.54	231.7	115	346.7	0.59%
23	1994-95	66990.31	321.74	162.26	484	0.73%
24	1995-96	77234.31	383.22	170.78	554	0.72%
25	1996-97	85946.8	345	299	644	0.75%
26	1997-98	110852.95	351	313.5	664	0.60%

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27	1998-99	102221.39	412	313	725	0.71%
28	1999-2000	128972.44	434	434.15	868.15	0.68%
29	2000-01	111764.45	465	540.55	1000.55	0.90%
30	2001-02	121761.61	475	633.51	1108.51	0.92%
31	2002-03	157739.09	495	669	1164	0.74%
32	2003-04	138097.71	475	734	1209	0.88%
33	2004-05	197261.95	536	852.4	1388.4	0.71%
34	2005-06	D.N.A	520	902	1422	D.N.A
35	2006-07	D.N.A	545	895	1440	D.N.A
36	2007-08	D.N.A	577	1114	1691	D.N.A
37	2008-09	D.N.A	610	1170	1780	D.N.A

Note: DNA- Data Not Available.

Source: Finance and Accounts Department, CADC

From the above table, it is clear that during the Union Territory period (1972-1987), the total allocation of grant to CADC is Rs.389.97 lakhs at an average of Rs.25.998 lakhs per year while during the statehood period i.e. 1987-2009, an amount of Rs. 18137.51 lakhs at an average of Rs. 824.44 lakhs per year. From the above table, it is also clear that the annual grant given to the Chakma District Council does not even exceed one percent of the total budget outlay of the State, even though it is home to 4.13% of the state population.

One of the glaring problems of CADC is the inadequacy of fund provided by the State Government in the forms of grant-in-aid. It is due to limited financial resources, the CADC has not taken over the charges of many of its functions as prescribed by the Sixth Schedule. The financial problems multiplied due to entrustment of more power by the Government of Mizoram in 1986, 1993 and 2011 without financial sanction. The CADC Government has created those departments with appointment of new staff but no activity could be initiated in those new departments due to lack of fund. Besides, the existing fund became were stretched thin due to the diversion to these new departments in the form of salary. Thus, more power without financial allocation is a curse for the CADC Government. Besides, one of the defects of funding to CADC is that the fund allotment is

made on population basis rather than on the basis of backwardness. The CADC is very poor in resources for development and thereby the revenue is also very meager. The year-wise local receipt (revenue) collected by CADC from 2000-2009 is presented below:

Years	Total Amount of Local Receipt (revenue)
2000-01	14,29,666
2001-02	4,43,863
2002-03	20,13,260
2003-04	13,26,059
2004-05	23,37,010
2005-06	23,38,945
2006-07	27,92,364
2007-08	22,86,000
2008-09	29,65,000

The above table reveals that the revenue collected by CADC Government does not exceed 30 lakhs per annum. This is due to meager amount of local receipt; the CADC Government cannot take any initiative for development of its own.

As has already been mentioned, only 35% of the total Chakma population in Mizoram is covered within the Chakma Autonomous District Council area and the remaining falls outside the District Council area. Thus, only 35% out of the total Chakmas in Mizoram are enjoying the taste of autonomy while more than 65% are deprived from enjoying of such benefit. One of the serious impacts of non-inclusion of all the Chakma inhabited areas into the CADC is overpopulation. The population of CADC have been increasing by heaps and bounds since 1972 due to migration of thousands of Chakmas into CADC from non-ADC areas. The total population of CADC during its creation in 1972 was 11,753 and it rose to 50751 in 2011 which is more than normal growth. This clearly indicates the migration of Chakmas from non-ADC areas especially from Borgang, Sajek and Harina

valleys into CADC. Besides, it is found that most of the people of Kamalanagar, the headquarter of CADC are from Lunglei and Mamit Districts. Thus, there is migration and still going on more vigorously. This has resulted a tremendous setback on availability of land, employment, economic, etc in CADC. The Chakma people within CADC area view this trend seriously and want that CADC area be extended to all the Chakma inhabited areas, providing more power and fund to avoid aggravating the situation further in the near future.

Judicial Problems: Paragraph 4 of the Sixth Schedule empowered District Council for the administration of justice for the trial of suits and cases between the parties all of whom belong to schedule tribes. Till today, the Chakma District Council is following the Pawi- Lakher Region (Administration of Justice) Rules, 1954. In 2001, the Chakma District Council (Administration of Justice) Rule, 2001 was enacted by CADC but did not receive assent of the Governor of Mizoram and is still pending with him. The Chakma District Council also codified the Chakma customary laws under Chakma Customary Law Code, 1997 published in Mizoram Gazette vide Vol. XXV, Aizawl, Monday, 15.12.1997, 24 SE 1919, issue No. 409. As per Administration of Justice Rule, the Chakma District Council has set up two tier courts in 1972 called the Village Council Court (lowest court) at the village level, and the District Council Court (appellate court)³⁹.

A village court can try suits and cases in which both the parties belong to a scheduled tribe. It can try cases of civil and miscellaneous nature falling within the purview of village or tribal laws and customs. It can also try criminal cases and offences falling within the purview of tribal laws and custom and offences of petty nature such as theft, pilferage, mischief, trespass, simple assault and hurt, drunkenness, public nuisance

and wrongful restraint⁴⁰. It has power to impose a fine not exceeding Rs. 60/-. It has no power to pass a sentence of imprisonment in any criminal case⁴¹.

The Village Court under modern democratic system failed to achieve optimum result in judiciary. One of the important causes of such inability is the politicization in the judicial process in the Village Court. The Village Council is an elected body whose members are elected on party politic basis. The members are elected through universal adult franchise and the party who secured majority of votes forms the Village Council for a term of three years⁴². Since party is involved in the composition of Village Council, there is favouritism and nepotism rampant in the judicial process in the Village Court. The Village Council in power favour and support their party men where customary laws are not given due importance. Thus, the Village Courts under existing system failed to bring justice to the people due to involvement of too much of politics.

Further, the Village Council is not constituted necessarily with persons who have sound knowledge on customary laws and other laws. Rather it is constituted by political election and knowledge on such laws don't get counted. Therefore, most of the Village Council members do not have knowledge on customary laws and even they do not bother to study the Chakma Customary Law Code codified in 1997. Truly, under present system, it is worthless to spend money, time and energy in studying customary laws since they do not get monetary benefit in return. The MPs, MLAs and MDCs are drawing handsome remuneration but the members of the Village Councils are paid very negligible amount of remuneration despite their heavy administrative and judicial workload. Thus, it has been experienced that the judicial autonomy is very often misused and has failed

³⁹ S.M. Dewan, *A Glimpse to Judiciary in CADC*, Silver Jubilee Souvenir 1997, edited by L.B. Chakma, CADC, Kamalanagar.

⁴⁰ Rule 14 of CADC (Administration of Justice) Rule, 2001.

⁴¹ Rule 15 of CADC (Administration of Justice) Rule, 2001.

⁴² The CADC (Village Council) Act, 2001.

the people in the present Village Council system. In the present material world, no one works voluntarily with utmost care and dedication without any benefits in return. It is observed that the members of the Village Councils also are not carrying out their duties and responsibilities mainly due to meagre remuneration they receive rather they are working for their self wellbeing and not for the welfare of the village and its people.

Conclusion:

The Autonomous District Council has been granted to a minor community in a State so that they can develop and preserve their own distinct culture, custom and tradition and manage their own affairs according to their own genius. But the people of other states do not know how many percent of Chakmas out of the total Chakma population in Mizoram are actually enjoying the taste of autonomy under Chakma District Council. In reality, only 35% Chakmas are included within the Council area and the remaining 65% Chakmas are outside the purview of the Council meant for them. Therefore, it is desirable that all Chakma inhabited areas in Mizoram may be included within the Chakma District Council which may overcome the problems faced by the Chakmas in Mizoram. Further, regarding the discrepancies, on the holding of Bills by the Governor for unlimited time, it is suggested that the Sixth Schedule and the CADC (Constitution and Conduct of Business) Rules, 2002 may be amended where the Governor must return the Bill to the concern District Council within 2/3 months from the date of its submission for reconsideration and with necessary suggestion for modification and alteration.

In regards of funding and budgetary system, the Autonomous District Councils (ADC) must prepare and pass its own budget according to their needs and the grant must be allotted accordingly but not within the limit of the grant already allotted by the State. Further, it is desirable that adequate grants must be provided to ADCs so that it can undertake more activities for development. Besides,

direct funding from the Centre but not mere adaptation of Panchayati Raj will certainly overcome all the financial difficulties faced by the District Councils.

The judicial administration at the village under existing system in Chakma District Council is also embedded with many discrepancies due to politicization of the judicial process as stated above. Therefore, it is desirable that the judiciary must be separated at the grass root level also. In this regards, the Karbari⁴³ system may be introduced with certain modification as the *Syiem* system retained by the Kashis in Meghalaya. After separation of judiciary, there may be two organs in the village- the Village Council dealing with administrative sphere and the Karbari in judicial matters. The Village Councils may be constituted with the existing system but the Village Court shall be constituted with the Karbari and some other members. Person appointed to the post of Karbari must be a law graduate and the other members appointed from the village concerned should be proficient in customary laws and must have minimum qualification of matriculation. After appointment, they must be trained in Chakma customary laws. In the absence of law graduates, the most eligible person in the village shall be appointed as Karbari. Besides, the members of the Village Councils and the Karbari must be paid sufficiently. This will certainly overcome the existing administrative and judicial discrepancies facing the modern Village Councils.

The ADC is provided to the minorities so that they are not exploited by the majorities. However, it has been experienced that the State Government applies effective control on ADCs especially in funding, allotment of developmental projects, assenting on Bills and so on so forth. Thus, since the power to control the ADCs is vested with the State Government there is every possibility to neglect the ADC area by the State Government and thus the concept of autonomy is compromised.

⁴³ Karbari is the Chakma traditional village institution was in existence in the Chakma society prior to the introduction of modern democratic village institution..

Re-visiting the Sixth Schedule to the Constitution of India on the occasion of Golden Jubilee of Chakma Autonomous District Council

Prabin Chakma

Planning and Development Officer, CADC

That today, the Chakmas of south western part of Mizoram which constitutes the Chakma Autonomous District Council are better placed is due to the safeguard and privileges conferred by the Sixth Schedule to Constitution of India. However, more than 70% of the Chakma inhabited areas which forms the north-western strip of Mizoram did not happen to be considered for inclusion in the CADC which deprived majority of the Chakma population of the erstwhile Lushai Hills of the privileges of the Sixth Schedule.

The formation of the CADC also happened much later in 1972 despite Chakmas forming one of the major tribes of the then Lushai Hills while Lushai Hills Autonomous District Council (Mizo Hills District Council) and Pawi-Lakher Regional Council were formed in 1952 and 1953 respectively just a few years after adoption the Indian Constitution.

In hindsight, the Sixth Schedule to the Constitution of India is one of the very good things that happened for the backward tribes of north east India when mainstream life and politics were yet to impact them. The destiny, political and survival, of these tribes have been much shaped and determined by the Sixth Schedule. Had it been not for the Sixth Schedule many of these tribes would have faced existential problem and must have been by this time either assimilated or exploited or displaced from their ancestral lands. In the backdrop of such significance the Sixth Schedule deserves a reading in the context of Chakma Autonomous District Council.

Framing of the Sixth Schedule

The premise on which the Sixth Schedule came into being is to give the vulnerable tribals of

northeast India who were far removed from the political and modern affairs of the world a safeguard while letting them to rule themselves and chart their own destiny. It was apprehended that they would fall victim to dominant communities and hence the need for constitutional safeguard.

It was Dr. B. R. Ambedkar, Chairman, Drafting Committee of the Indian Constitution who had drawn a parallel of the situation of the tribes of northeast India to that of the Red Indians of the United States to argue for a special place in the Constitution. His brief statement on the scheme underlying the Sixth Schedule is reproduced below:

“The tribal people in areas other than Assam are more or less Hinduised, more or less assimilated with the people in whose midst they live. With regards to the tribals in Assam, that is not the case. Their roots are still in their own civilization and their own culture. They have not adopted, mainly or in large part, ether the modes or manners of the Hindus who surround them. Their laws of inheritance, their laws of marriage, customs and so on are quite different from that of the Hindus. I think, that is the main distinction which influenced us to have a different sort of scheme for Assam from the one we have provided for other territories. In other words, the position of the tribals of Assam, whatever may be the reason for it, is somewhat analogous to the position of the Red Indians in the United States as against the white emigrants there. Now, what did the United States do with regards to the red Indians? So far as I am aware, what they did was to create what are called Reservations or Boundaries within which the Red Indians lived. They are a republic by themselves. Factually they are a

separate, independent people. I agree that we have been creating Regional and District Councils to some extent on the lines which were adopted by the United States for the purpose of the Red Indians”.

Rev. J.J.M Nichols Roy, a Member of the Constituent Assembly representing Assam who is considered the pioneer of the Sixth Schedule spearheaded the demand for autonomy of the tribals of northeast India. He made a strong case for the provision of the Sixth Schedule while debating in the face of strong resistance from his colleagues from Assam who were for assimilation of the tribals. Some who opposed the provision of the Sixth Schedule viewed that it would facilitate for communism and creation of Tribalstan.

Gopinath Bordoloi, the Premier of the then Assam Province and Chairman of the the North-East Frontier Tribal and Assam Excluded and Partially Excluded Areas Sub-Committee popularly known as ‘Bordoloi Committee’ also put his weight behind the draft Sixth Schedule. He argued how these areas were entirely excluded areas in the sense that no people from outside were allowed to go to these places and advocated for adoption of a mechanism by which the tribals can be brought under the broad principles of government by goodwill and love. The Bordoloi Committee formed in February 1947 submitted its report in July 1947 to the Advisory Committee on Fundamental Rights, Minorities, Tribals Areas, etc. based on which the Drafting Committee drafted the Sixth Schedule.

Amendment of the Sixth Schedule in the North-eastern Areas (Reorganisation) Act, 1971 and the Government of Union Territories (Amendment) Act, 1971

The North-eastern Areas (Reorganisation), Act 1971 enacted basically to provide for the establishment of the States of Manipur and Tripura and to provide for the formation of the State of Meghalaya and of the Union territories of Mizoram and Arunachal Pradesh by reorganisation of the then State of Assam also

required amendment of the Sixth Schedule bearing significance in the formation of Chakma Autonomous District Council. Likewise, the Government of Union Territories (Amendment) Act, 1971 enacted for the Union Territory of Mizoram also incorporated amendment of the Sixth Schedule.

By the enactment of the North-eastern Areas (Reorganisation), Act 1971 the Mizo Hills District Council was elevated to Union Territory and facilitated the formation of Chakma Autonomous Region along with Pawi Autonomous Region and Lakher Autonomous Region out of Pawi-Lakher Autonomous Region.

The particular amendment of the Sixth Schedule in the North-eastern Areas (Reorganisation), Act 1971 provided in the interpretation of Para 20A as:

As if–

In sub-paragraph (3) of paragraph 1, after clause (g), the following clause had been inserted, namely: -

(h) divide any autonomous region into two or more autonomous regions and define the boundaries thereof.

Further the amendment inserted the following proviso at the end of Paragraph 1 of the Sixth Schedule:

“Provided further that any order made by the Governor under this sub-paragraph may contain such incidental and consequential provisions (including any amendment of paragraph 20 and of any item in any of the Parts of the said Table) as appear to the Governor to be necessary for giving effect to the provisions of the order”.

These provisions provided the Governor (Administrator of Union Territory of Mizoram) to divide the Pawi-Lakher Autonomous Region into Pawi Autonomous Region, Lakher Autonomous Region and Chakma Autonomous Region vide order No. CCMP. 3/72/70-77 dated 1st April, 1972.

The Sixth Schedule was amended in the Government of Union Territories (Amendment) Act, 1971 by inserting Para 20B, part of which is reproduced below:

(a) every autonomous region existing immediately before the prescribed date in the Union territory of Mizoram shall, on and from that date, be an autonomous district in that Union territory (hereafter referred to as the corresponding new district) and the Administrator thereof may, by one or more orders, direct that such consequential amendments as are necessary to give effect to the provisions of this clause shall be made in paragraph 20 of this Schedule (including Part III of the table appended to that paragraph) and thereupon the said paragraph and the said Part III shall be deemed to have been amended accordingly;

The Administrator of Union Territory of Mizoram in exercise of power conferred under the above provision made the Mizoram District Councils (Miscellaneous provisions) Order, 1972 bearing order No. No. LJD. 8/72/53 dated 29th April, 1972 thereby amending Para 20 of the Sixth Schedule which inserted the Chakma District, the Lakher District and the Pawi District in the Part-III of the Table thereof.

Some important Paragraphs of the Sixth Schedule

Power to make laws under Para 3: Paragraph 3 of the Schedule list the law-making power of the District Councils and Regional Councils over different subjects. In the beginning and over a long period of time the powers have remained uniform across all the Councils. Disparity between the Councils in terms of power exercised by them under this Para started with the insertion of Para 3A and Para 3B conferring additional powers to North Cachar Hills Autonomous District Council, Karbi Anglong Autonomous District Council under the former and to Bodoland Territorial Council under the later. The additional powers so conferred to the ADCs of Assam have elevated

their status by a great measure causing the Sixth Schedule to suffer in its uniform application. As a result, the District Councils which have not benefited by the additional powers are now in constant engagement to enhance their own status by equal measure.

The power conferred under this Para have been protected by **Para 12** which exempts application of Acts of the State Legislature in respect of the matters specified in Para 3 over which the District Council can make laws with exception of Meghalaya.

Power of the District Council under Para 6:

Power in respect of some matters like Primary School, dispensaries, markets, cattle pounds, ferries, fisheries, roads, road transport and waterways are delegated to the District Council and to make laws thereof with prior approval of the Governor. Para 20BB requires that the Governor take action under the above provision in consultation with the Council of Ministers.

Under the second proviso of the same Para the Governor can further entrust function to the District Council in relations to Agriculture, Animal Husbandry, community projects, Cooperatives Societies, Social Welfare, Village Planning or any other matter to which the executive power of the State extends. However, the proviso did not delegate law making power and therefore, carrying out such functions is as agent of the state government.

The powers given under this Para are not inherent of the Sixth Schedule in the sense that they are entrusted in consultation with the State Government and they do not enjoy the immunity of Para 3 provided by Para 12 which exempt the application of rules made by state legislature on the subjects listed under Para 3. In respect of the ADCs in Mizoram it has been experienced that many of the power and functions entrusted under this Para are not transferred in true spirit without commensurate fund allocation and many of the functions so entrusted continue to be carried out by the departments of the State Government resulting in parallel administration.

For instance, to address this discrepancy of parallel administration in the order of power entrustment done under Para 6(2) vide order No.C.13016/3/2010-DCA dated 29/08/2011 it carried an unambiguous instruction which is reproduced below:

“The Governor is further pleased to order that the Planning and Programme Implementation Department shall ensure that proportionate plan allocations for the entrusted functions/powers from the concerned Departments allocation/outlays are determined and made to the ADCs for executing the schemes or functions so entrusted. The concerned Administrative Departments shall oversee and ensure that these entrusted functions are not again undertaken by their offices in the ADC areas and only some skeleton staff are retained there for the purpose of statistical requirement and coordination. The entire exercise shall be completed by the Planning and Programme Implementation Department in consultation with the concerned administrative Departments and the District Council Affairs Department within three months, to ensure elimination of duplicacies of functions by the State Government Departments and ADCs in respect of the entrusted functions and to avoid duplicacies of Plan allocations/outlays on these subjects.”

However, the instructions are yet to be implemented after lapse of more than 10 years.

Provision to prepare a Budget Estimate:

Paragraph 13 provides that estimated receipts and expenditure (Budget Estimate) of the District Council which are to be credited to, or is to be made from the Consolidated Fund of the State shall be first placed before the District Council for discussion and then to be subsequently reflected in the annual financial statement of the State for laying before the Legislature of the State. It is to give the District Council to prepare their own budget requirement. However, in practice (in Mizoram) it is the State Government which set the Budget figure for the District Councils

which is then discussed and passed in the District Council Session. The District Councils are required to plan within the allocated Budget figure which curtails the financial freedom of the District Council. The total Budget outlay of the three ADCs of Mizoram combined for the FY-2022-23 is Rs.49,203.14 Lakhs which is just 3.51% of Mizoram Government Budget outlay (Rs.14,00,815.00 Lakhs) for the same year and whereas, the three ADCs represent about 19% geographical area of Mizoram and about 16% of the state population (population census 2011).

Conclusion: True autonomy for the most ADCs has suffered due to lack of power under Para 3 and fund constraints. There is a need to delegate more powers to the District Councils under Para 3 as is done with those of Assam to give them the autonomy to govern themselves on most matters. Subject matters which hold key to and are indispensable for overall development like PWD and roads, education upto college level including vocational training, etc. which can affect, if withheld, the delivery of governance, services and carrying out developmental programme in other sectors should be made available under Para 3.

The powers under Para 6(2) have proved to be ineffective with no law-making power and with mere provision for entrusting functions to the ADCs for carrying them out as agents of the State Government with no commensurate fund provision and thus not doing justice to the real objective envisaged in the framing of the Sixth Schedule.

The ever acute problem of fund constraints has to be addressed by earmarking separate allocation to the District Councils out of the Consolidated Fund of India. For this, Article 275(1) and Article 280 of the Constitution may be amended suitably.

Financial Freedom: Focusing on economic development in CADC

Hagendra Chakma

System Engineer, I&PRD, CADC

As CADC completes 50 years of existence, it is imperative to look back and analyse where it stands today and where it needs to go, and how far it was successful in providing the full benefits of its existence to its people.

A bitter truth about CADC and indeed all Autonomous District Councils (ADCs) in general is the shortage of funds to carry out development programmes. With more than 90% of the funds being utilised for salaries and allowances, there is nothing left for development activities or further investments. It is also important to note that an overwhelming majority of the sources of funds for the ADCs is Grant-in-aid, which has proven to be inadequate to carry out its activities. For instance, in CADC, in the year 2020-21, Local Receipts accounted for a mere 0.92% of the total sources of fund.

This lack of funds also means that the ADCs cannot pursue their own policies and programmes, but are largely engaged in implementing the policies and programmes of the state and national governments. While these programmes and policies of the state and national governments are for the benefit of the people, it is also imperative to understand that not every local concerns and nuances are taken into consideration while framing nation-wide policies for a country as diverse as India. Therefore, local governments (ADCs in this case) need the financial freedom to adapt these programmes to the local context, or augment them in ways that is relevant to the local environment, or address critical issues in the way of their implementation in order to derive maximum benefit from these programmes. All these programmes being time-bound means that any interventions mentioned above will most likely have to be carried out through OSR (own source of revenue).

Thus, at this juncture, while it is inconceivable that the ADCs can function without grants, it is also extremely important to understand the limitations of the current cash-dole-economy, and that sooner or later ADCs must generate their own sources of funds in order to fund at least a part of their budget. For this, the ADCs must also ensure that their limited resources are managed well and optimally used.

Roads, Power and Connectivity

In order to bring economic prosperity to the ADCs, the ADCs will have to help the people become prosperous on their own accord. I believe, that given a fair chance, the people in general are enterprising enough to explore entrepreneurial avenues and meaningfully contribute to the economy of the region and the nation at large.

Therefore, for the initial effort, the focus has to be on delivering the three basic infrastructural needs that will enable the people to explore their own enterprises; Roads, Power and Connectivity. Unfortunately, all of these are for the most part beyond the control of the ADCs. But looking at how important and indispensable these factors are, it is imperative that through the concerted efforts of the ADCs and the national and state governments, to undertake these projects on priority. Any amount of delay will prove costly for the people of the ADCs. This is especially true of CADC where even the main road linking Kamalanagar, the ADC headquarter to District HQ and the state capital are in pathetic conditions and the internal roads are rendered unmotorable during most part of the year.

Proper roads are a must to carry out any economic activity, be it in trade or agriculture. There are several instances where enterprising farmers were discouraged from continuing, because their entire seasons worth of produce

was rotten in the fields for want of buyers, because there were no proper roads.

Bad roads also contribute to put a significant financial burden on the people of CADC. CADC is perhaps one of the very few areas if not the only area where MRP on products is not honoured. Most items sell above MRP simply because transportation through the bad road proves uneconomical. This also causes a cascading effect, increasing the input prices of several other goods and services, which means that local businesses are rendered unviable and uncompetitive vis-à-vis their counterparts elsewhere.

Power is another irreplaceable input to any economic activity. Lack of stable power supply, also means that modern, cost-effective tools and implements cannot be utilised. The third important need is mobile and internet connectivity, which will enable the people to find a market for their products and services as well as train themselves to be more productive with the resources they have.

Service Delivery Organisation

Besides its many functions, a government can also be viewed as a service-delivery organisation that provides services to its citizen, such as education, healthcare, transportation, social welfare, record of rights, sanitation and etc. In order to encourage the people to

undertake more and more economic activity, whether Agri-based or otherwise, we must also put in place systems for quick, equitable and hassle-free delivery of services, in an effort to support the creation of more enterprises.

But, as Peter Drucker famously said, “If you can’t measure it, you can’t manage it”, there is a definite need to measure the effectiveness of each of these services, to know what we are doing well and what we are doing poorly. However, as pointed out before, the ADCs lack adequate funds for any development programmes, leave alone the monitoring activities. Besides, although monitoring activities are indispensable for measuring the efficacy of these service-delivery activities, they are often viewed as cumbersome and unnecessary. Therefore, process monitoring mechanisms may be built into the departments where there are none, as per their individual requirements in the form of systematically chosen data points, which can be further analysed in order to gauge the effectiveness and progress of service delivery, as well as plan the time and method of interventions if required.

In order to help the various service-delivery departments gauge where they stand in terms of organisational maturity and to provide a framework for improvements (if any), the relevant Organisation Maturity Model is reproduced below for reference:

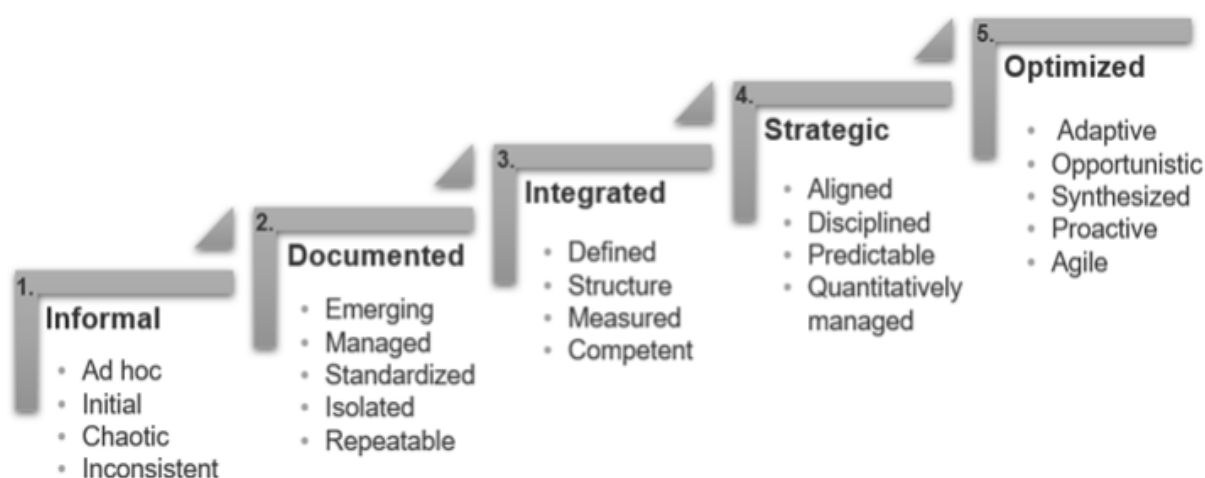


Figure 1: Organisational Maturity Mode

Leverage Technology for Good Governance

The role of Information Technology has become an indispensable part of every organisation's workflow and growth strategy. While the benefits of Information Technology in Governments are too many to enumerate, some of the major benefits are that governments worldwide have derived are:

- Providing better streamlined quality services, while bringing down costs and duplication of effort.
- Increasing openness and participation between government agencies and citizens in the administrative process.
- Bringing various departments closer, where all departments can cooperate better with access to same data.
- Using IT as the key of good governance by offering an effective, efficient, accountable and transparent administrative system.
- Enabling elected representatives make data-driven decisions by providing access to a reliable decision-support system.

The SVAMITVA scheme of the Govt. of India is another case in point where cutting-edge technology is being leveraged to carry out cadastral surveys of *abadi* areas, create highly accurate GPS tagged 2D & 3D maps of the villages across India. This is the first exercise of its kind by any governments anywhere in the world. This not only benefits the Land Revenue Departments solve numerous problems, but also has been helping the Gram Panchayats create accurate Development Plans for their villages. Accurate and timely collection of property taxes facilitated through this scheme has also made the Gram Panchayats flush with funds, which has enabled them to pursue their own development activities instead of waiting for funds from the state governments.

Therefore, it is high time the ADCs strengthen their ICT departments and leverage technology to gain access to the full gamut of benefits that it alone can provide.

Conclusion

Local governments play as important a role in economic development as the national government. In fact, they complement each other. Neither level can provide effective support for the economy without the contribution of the other. For example, only national governments can fund major investment projects. However, economic development relies on many small steps, such as the training of skilled workers, the design of an effective road network and the efficient allocation of land. Many of these tasks are among the core functions of local governments.

Thus, economic development is the consequence of efforts by many participants, including private businesses, different levels of government and various departments within a government, other public and semi-public organisations such as universities and international donors, as well as civil society organisations. The actions of one participant can enhance the positive effects of the actions of another. Conversely, the absence of an action by a participant can create a bottleneck that renders the policy ineffective even if it was otherwise well-designed. Therefore, a coordinated effort of all stakeholders is a must for economic development of the ADCs.

To gain access to the numerous developmental schemes of the national government, to manage the limited resources optimally and to provide effective support to the national and state governments in their policies, there is a need for capacity building within the ADCs both in terms of people and processes. The ADCs will also have to integrate technology in their service delivery functions in order to facilitate healthy economic activity.

I hope that with the right guidance from the political and non-political leadership and the active participation from all stakeholders, the ADCs can overcome their many challenges and provide maximum benefit to the citizen as well as they were meant to.

Rivers, Forests, and People: An urgency to act for the present and future of the Chakma people in Mizoram

Shyamal Bikash Chakma

*Doctoral Candidate at the Department of Development Studies,
School of Oriental and African Studies (SOAS),
University of London, London, United Kingdom*

Introduction

Today, the forests and its' riverine system and the state of wildlife and fish in the Chakma district council are in an alarming situation that can not be ignored anymore. Every citizen can feel and experience the rapid and dramatic environmental changes, but nobody is certain of the way forward due to various socio-political and governmental realities in CADC. Even though there are interest and some sort of political will to act but the socio-political factors (from winning an election to people's unwillingness to support) burden the agency against acting to resolve these environmental emergencies. Most importantly, there is a lack of strong political will to act. Indeed, the rivers, forests, and wildlife are the fundamental parts of our socio-cultural identity and social epistemology. It is a way of life. In fact, there is almost no Chakma song without referring to the environment and the Jhum cultivation. Therefore, this ecological system in which we are part of it, is the source and part of our history and civilization.

Destroying the environment and its' ecosystem also means to destroy our history, identity, culture, and way of life. At the same time, individuals and civil society groups, including religious institutions, often express and demonstrate their environmental activism without much-needed impact. It may be so because of their voluntary and part-time activism. Their language of communication has always been about people versus nature. It shows their inability to comprehensively understand the problems; therefore, their activism will be episodic and unsustainable. Now the question is how or what is the way

forward. Can the CADC then borrow or implement the Mizoram state policies on forest and conservation of wildlife? As a research scholar on environment and development, my response is 'No', because they are not sincere and true in spirits. They are mainly political tools and mechanisms. If you see the state of their conservation projects and environmental policies, it clearly shows as if there are no environmental problems in the Mizo areas but only in the non-Mizos geographical areas. For example, more than 80% of reserve forests, wildlife sanctuaries, and reserves are in the Chakma and other non-Mizo forests. This article is an attempt to explore the way forward in resolving the environmental emergencies in the Chakma Autonomous District Council (CADC).

Environmental emergencies in everyday life

The narratives of living memories inform us that once the Toijong river was pure and the water was crystal clear with an abundance of fishes and aquatic animals. However, in the present times, the water has become unusable and unhealthy. Direct exposure to the river results in diseases and health problems. Once the river was a vital aspect of socialization and development, and it was in every household's sweet memories. It was a source of information and a platform for story-sharing about the happenings in every household and the village (now a town). It was also a source of young boys and girls developing and blooming their romantic relationships. The young boys and girls fully exploit any opportunity to go to the river to develop, bloom, and seal their romantic relationships. Now it has become the most unwanted place to go. The river also had an abundance of food

and fish and kept every household happy and content. Now, even water has become undrinkable, and forget about fish and other aquatic creatures who are just part of the memories. The living river streams inside the Kamalanagar town work like a drainage system, and every household curse them by throwing their waste from the kitchen to the bedrooms.

The forest is remembered with the memories of fears of meeting wild animals such as tigers, wild boars, bears, and so on which shows the health and richness of forests at that time. People even used to pray so that they did not meet the tigers while travelling. Now the forest looks dry, vacant, and in the process of desertification. In the past, the nights were filled with memories, from the sounds of barking deer to the fear of the wild jackals stealing the household's chickens. Now even the sound of an insect-like cricket is not normal except for a few tiny lizards chasing other flying insects in and around an electric bulb. Wildlife hunting was part of a communal food source and shared and distributed. It is said that the sound of a gun or the distance covered by the news (if not by gun) of the hunt is defined as the process of sharing or distribution of the wild meats except the hunter getting a major portion of the hunt. Now it is said that the price of wild meat surpasses the price of gold as the demand is huge because of its crisis. The trees and river streams were the sources of shelter from the scorching heat while travelling from one place to another. There is a growing demand for MLA LAD funds and other government funds and projects to construct such shelters on the roadside. It has become a political powerplay from accusations of corruption to defeats in elections.

The memories of Jhum cultivation represent a rich socio-cultural heritage and a normal for our human-nature relationships that define our oral tradition and popular culture of the society. It defines our social, political, economic, and ecological relational fabrics. The most

beautiful and romantic Chakma folk songs are based on the Jhum cultivation. The stories and memories of romantic lovers fleeing home to get married against the will of their parents and sheltering themselves in 'Rannyea,' the former Jhum field, define the Jhum cultivation. Now the beauty and richness of the Jhum cultivation have to be supported by social media like Facebook and with beautiful pictures of some handsome boys and beautiful women. Jhum cultivation was also defined by the possibilities of production of rice, cotton, chillies, and tills. The forest lands were cleared only if it was not cultivated for a minimum period of five to seven years. Now, Jhum cultivation is done with the hope of fighting hunger, and the land's agility does not matter. The Jhum cultivation provided people with organic vegetables, fruits, and other food sources. Now the production process has become forceful by using pesticides to kill the grass and increase production yields. Thereby risking the health of all and invitations the development of developing newer diseases and health problems. Often, on social media like WhatsApp groups, we see unusual health problems or complications that our earlier generations have never encountered.

These demonstrate the environmental emergencies that people face in their everyday life. However, having said that, the Kamalanagar weekly market shall defeat the stated crisis of foods. In the market, one can get almost everything from squirrel to wild chicken and other big wild meats. So, if there are crises of fish, wild animals, and vegetables, then from where is it coming into the market? It is a valid question. The response is that the forest and its resources are not people's enemies to kill and finish. It only shows there is still hope and time to revive before they are totally destroyed. It is also a fact that the availability has a time limit, and there are many evil practices and methods to get them which was never used in the earlier times. It is creating immense pressure on the rivers and forests with excessive exploitation. For

example, earlier, fish was caught with fishing nets, hooks, and other traditional methods such as Gossedoup, Doup, and Sei made with bamboos and its materials. These methods ensure fishing within certain limits and for consumption purposes as food. Now, the purpose of fishing and hunting is commercial and treated to be the goods that is traded for profits. People are using poison, electrification, and blasting using dynamites. These methods have no limits to destruction and a process of eliminating everyone that lives in water, from baby fish to yet-to-be-born fishes. There are no more hidden and safe places for the aquatic animals as the effect of these methods reach every place. It is like a nuclear war for them wages by the people.

Finally, to understand the environmental emergencies, the lifestyle of people in Kamalanagar town is one of the best sources. The socio-cultural practices are hijacked by the upper middle class, wealthy, and political families. For example, hospitality is a rich cultural practice of the Chakma community. A guest is treated with love, care, and maximum possible hospitality with food. It is a norm and value in every household of the community. However, the kinds, types, and varieties of foods generally do not define hospitality but are based on whatever a family can afford. For example, a Jhumia family do not aspire to fish or vegetables from distant town to express their hospitality to their guests. The family shall only provide services based on whatever they have or can produce in their cultivation field. However, in Kamalanagar, hospitality has become a trend and showpiece with extravagant expenses and varieties of food on the table.

Consequently, Kamalanagar has possibly become the most expensive place on earth. For example, offering hospitality to a couple of guests in London, United Kingdom, can cost from 50 to 100 UK Pounds, including some drinks for the guests. In Kamalanagar, it can cost from 100 to 200 UK Pounds for a meal to serve a few guests. Celebration of birthdays

has become a fashion which isn't about the birthday boy or girl but an opportunity of feasting and displays of class. Such a practice is becoming a new social normal and aspiration for children and the families. All these extravagant luxuries only demonstrates the consumerist culture and aspiration of materialistic society. The consequences of such practices are the artificial creation of demands in market and disproportionate rises of commodity prices in a place where production is almost zero to meet its demand. There is no balance between the availability of resources and the demand and supply chain in the market. Therefore, the richness of varieties of foods on the table for either for hospitality in a household or any occasion of social gatherings has a direct negative impact and is a silent killer of the environment.

The way forward

The town's educated class and civil society groups easily blame the people, the Jhum cultivation, and the local government. It is not surprising because the environment and societies function in a very complex state, market, social relationships, and realities. For example, the war between Russia and Ukraine directly impacts climate change and the environment. Russia's ban on supplying natural gas to European countries will only lead to extreme coal usage in Europe, leading to excessive carbon dioxide emissions. Similarly, the tensions in Taiwan between China and the United States of America will negatively impact climate change as China suspended talks and cooperation on climate change and global warming. The USA and China are the top contributors to gas emissions and are responsible for climate change. If they stopped working together, the environment would be the equal victim. In such a scenario, no amount of environmental policies shall work, which is the complexity level at which the world and people function. Therefore, we must comprehensively understand the issues for practical and workable solutions.

Coming back to the environmental issues in CADC, there is an urgent need to study the magnitude of the problems from multi-disciplinary studies such as from biological scientists to social scientists. If the biological or environmentalists or scientists alone study the environmental problems, the most probable conclusion would be critiquing the peoples' activities and with anti-people recommendations and policies which will be difficult or near impossible to implement as they shall be arbitrary and forceful, resulting in livelihood, cultural, and physical displacement of people. And it shall never be implemented by the government in power as it will hurt their political fortune and future. If a study is carried out alone by social scientists, the recommendations could be more social welfare policies and programs to reduce people's dependency on forests and its resources. When the CADC government cannot properly implement its' states and central schemes for the benefit of the people, how will it implement its own policies and programs without the ability to generate its much-needed revenues? Therefore, the solutions to these environmental problems are on the ground and papers (research study).

What could be the tentative possible way forwards to address these environmental problems? The first and foremost need to be the political will and commitment. Secondly, making constitutional laws and policies reflects the realities in CADC instead of copy-pasting or directly borrowing from the state and the central governments. For example, such exercises of policy copy-paste may result

in banning shifting cultivation. At the same time, it cannot be allowed to continue how it operates. Therefore, a middle ground needs to be explored for the way forward. Thirdly, the local government can check and ban the supply of wild meats in the market. It can criminalize the harmful methods of fishing, such as electrification, poisonings, and the use of explosive dynamites for fishing, to stop eliminating and destroying the lives in water. However, it can not and should not stop fishing. At the same time, the government can and should create core zones that shall be inviolated for a minimum of a few years for the safety, productivity, and continuity of the fish and the aquatic lives. Fourthly, civil societies and religious institutions can be mobilized to create awareness and help implement policies to resolve and address the environmental emergencies people face in their everyday lives.

Finally, the people of Kamalanagar town must lead an eco-friendly lifestyle and living. The town is just not the headquarters of the CADC but the Chakma society in Mizoram and other parts of the country and the world. Therefore, their every act shall have future implications not only in CADC but for the whole Chakma community. It should imbibe more futuristic habits and culture that is aspiring, productive, and sustainable instead of an extravagant lifestyle. Every right has a duty, and every freedom has a boundary for the welfare of the society and the environment in general, and so is for the Chakma society. Otherwise, it shall be limitless in nature and travel to an unknown and unpredictable coast of no return.

58 years of the Chakma and Hajong people in Arunachal Pradesh: Status and Prospects

Mahendra Chakma

As we peer into the third decade of the new millennium, fundamental questions confront the Chakma people all over the globe but the focus here is about the Chakma people (and Hajongs) of Arunachal Pradesh. What have we achieved so far? What problems do we face? And what are the tasks ahead and prospects for the future?

Today, if we read through the newspapers, magazines and watch tv and social media channels, there's a feeling of an aura of darkness everywhere. The picture of the Chakmas painted are mostly negative with distortions that tend to associate Chakmas as 'refugees', 'foreigners', 'Bangladeshi migrants', and what not.

There are typically two kinds of responses to such news reports. One, to pretend as if there is no such issue and get on with one's busy life like an ostrich with no concern at all. Two, try to react to such news and create a cobweb of tales and counter stories often resulting in a negative spiral of protracted war of words between the opposite parties, both within and outside the community members.

None of these responses seem to work and the net result seems to be a race to the bottom with reproduction of falsehoods or a vitiated environment leading to further animosity, sour relationships, and hate mongering damaging the very ethos and fabric of a civilised society.

So, what is the way out?

Well, perhaps the answer lies somewhere in the middle - choose to speak when there's a need to speak. And speak the truth. Not to cancel out

or malign anyone but stick to the objective facts of history to provide an authentic account with a singular view to get to the truth and in the process clear out any misconceptions.

It is a narrative from the perspective of those who have lived through the experiences themselves in first person. One can read my open letter^[1] written to the then Union Home Minister, Shri Rajnath Singh Ji, Government of India that perhaps laid the foundation for an authentic organic narrative on the issue.

The text of the letter is self-explanatory and does not warrant any repetition here. The idea was to convey a message that citizenship is a farce, a non-issue, artificially constructed and whipped up by vested interests for political mileage. The Chakmas and Hajongs were already settled and **rehabilitated** by the government of India in consultation with the then state administration of NEFA "once and for all"^[2].

One hears similar call for Chakmas as 'foreigners' in other states too but due to the political power and constitutional protections that they enjoy as recognized 'Scheduled Tribes', the impact is minimal but the call for disenfranchisement and deletion of voter's name from electoral rolls is not uncommon and the foreigner issue raises its ugly head in those states as well.

It is tragic that the Chakmas and Hajongs had to become refugees in their own motherland because of the partition of the country in 1947 but what is even more tragic is that even after 58 years of their settlement and rehabilitation in

1964 in NEFA, that predates the formation of Arunachal Pradesh, the Chakmas and Hajongs continue to live a life of non-existence as neither refugees nor full-fledged citizens marginalised and excluded from the mainstream. They are only given partial rights and the state government seems to have abandoned them as it continues to deny and deprive them of their rights and entitlements and takes away their legitimate rights one after another with impunity.

A. Political Status

The Chakmas and Hajongs comprising about 3% of the total population hardly count in the political arithmetic of the state. If we look at the numbers by the electorate population this is even more negligible at 0.8%. There are less than 7000 Chakmas and Hajongs in electoral rolls as against a total of 8,03,563 electors for the Assembly Constituency elections held in 2019. The only General seat, 49 Bordumsa-Diyun Constituency, is where the Chakma Hajong electorate can potentially become a deciding factor comprising about one-third of the total electorate in that constituency. But even there the voter enrolment ratio for the Chakmas and Hajong population is only 7.7% as against the state average of over 50% as the form 6 applications filed by the Chakmas and Hajongs continue to be dismissed/rejected due to this or that excuse.

Ironically, it is this less than 3% of Chakma Hajong population issue that drives the political relevance and agenda in the state for whenever the Chakma Hajong issue is raised, it generates a lot of political heat. It is a well-known fact that many AAPSU leaders have become Ministers, MPs and MLAs by using the Chakma Hajong issue and no party/government likes to kill the proverbial goose that lays the golden eggs.

PUCL deserves special mention for raising the issue of Section 3 (1) (a) of the Citizenship Amendment Act that led to the Delhi High Court's judgement (W.P. No.886 of 2000) that the Chakmas and Hajongs born in India were citizens of India by birth and the very categorical and bold stand taken by the then Chief Election Commissioner, J M Lyngdoh who refused to conduct parliamentary elections in Arunachal Pradesh unless and until the above judgement was not implemented. But for these perhaps 1,497 Chakma and Hajong voters would not have been included for the first time in the voters' list in 2004. We shall always remain grateful to both PUCL and the Election Commission of India for standing up to the mighty state, fighting for the rights and entitlements of the weak and marginalised.

I must acknowledge that there are internal political dynamics and vested interests entrenched in the system that acts as a roadblock to a more democratic participation in the affairs of the community. A god-sent opportunity wherein the hon'ble Home minister came down to Itanagar to meet the Chakma Hajong leaders in 2020 statehood day to resolve the matter politically remains etched in our memories. Even today, while we now try to channelize our energies under a unified umbrella called the Joint Action Committee comprising 8 different community-based organisations from the Chakma and Hajong communities, we have a few exceptions who are out there openly spreading toxicity and negativity in social media.

No matter how much one hears of inclusivity in Indian politics, the reality is that as of now there is no Chakma candidate who has contested the elections in the Assembly or Parliamentary Constituency in the state, and despite constitutional provisions, that is the reality today.

B. Identity, language and Cultural Life

The Chakmas have their own distinct social and cultural identity of their own. Of the main festivals celebrated today are the BIZU, Kathin Civara Dana, Buddha Jayanti and social functions related to birth, marriage and death of our life cycles.

The Chakmas have their own language and they usually communicate with each other in their own mother tongue when talking within the community. As per the Linguistic Survey of India (LSI), the Chakma language has been grouped under the Bengali language family. This is probably a continuation of the legacy classification from the famous British linguist G.A Grierson who declared “Chakma” as a ‘broken dialect of Bengali’ way back in 1903. This view is now being contested as new research on morphology, syntax and vocabulary has shown that Chakma language is more closer to Assamese than with Bengali language and is in fact capable of being declared an independent language as the Chakma people have their own scripts which are distinct.

There are many Chakma words which are similar to Pali, Sanskrit and even Odiya language. Even the names have been sanskritized to a large extent. But how and when the Mongoloid Chakmas adopted Indo-Aryan words into their vocabulary is a question many scholars have grappled with. It is sad that the Chakma community is gradually facing the problem of language loss as secondary languages such as English /Hindi or Bengali have replaced their mother tongue as the dominant language in their everyday life, especially in urban metros and cities. Most of the younger generation do not show any interest or inclination to learn the Chakma scripts (ojhapat) as it is considered irrelevant for securing jobs in today’s market economy.

It is a matter of pride that we are one of the very few tribes in the world that has a distinct script of our own. The question in Arunachal Pradesh is how do we protect and promote our script from potential extinction in view of the onslaught of globalizing forces as well as the absence of institutional mechanism unlike the support system available in CADC in Mizoram or TTADC in Tripura where there’s government support, but here we have no such support.

Two more social issues that need urgent attention is the phenomenon of drug addiction that is slowly spreading among the Chakma youths especially those in bazaar areas as well as those doing tenancy / share-cropping cultivation in the local tribal areas. If left unattended, it can have devastating consequences for the individual, family and the community at large. The other aspect is the large-scale migrations to urban cities in search of company jobs and the like in metropolitan cities that disrupts the existing social norms and poses a different kind of social and customary law issues vis-à-vis co-habitation, live-in relationships, marriage and the boundaries of permissibility.

C. Economic Life

From what was predominantly jhum-based economy, the Chakma people of Arunachal Pradesh have adopted settled agriculture shifting from cereal crops like paddy cultivation to more cash crops like arecanut plantation, fruits and vegetable production. Entrepreneurship is at a very nascent stage and there are few budding shopkeepers and traders who have made a foray into business enterprises.

The cultivation of arecanut plantation is less labour intensive and easy to cultivate as compared to paddy crop but the monochromatic plantation has little room for other food crops

and may in the longer run prove disadvantageous. Due to flood and natural growth of population, there is pressure on land and the shrinking size of land share has forced many Chakma families to take up share-cropping tenancy with local landlords or work in tea plantations as daily wage labourers.

Although the Government of India has initiated a lot of central and state government schemes to alleviate poverty and economic hardships, it is still a far cry for the Chakmas and Hajongs as they remain out of bounds from most of these programmes, and the reasons cited are as vague as nationality status to non-inclusion in the panchayat raj institutions.

Although the Arunachal Panchayat Raj Act of 1997 (Act 5 of 2001) replaced the North-East Frontier Agency Panchayat Raj Act, 1967 but the Chakmas and Hajongs are still excluded from the Panchayati Raj system of administration as a result of which they are excluded from key central / state government schemes like the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA), NRLM, PMAY, PMGDISHA, Ujala Yojana, RGGVY, Indradanush, etc. So, it's a catch-22 situation and there are cases pending in the apex court for which I am not going into details here.

With growth in population and increasing educational attainments, came the emergence of service holder classes as a new category working for their livelihood either in various defence services like the Army or paramilitary services as jawans, in the banks or the private sector firms. There are also those who are employed in security services, restaurants or shopping malls in various metropolitan cities.

The recent suspension and cancellation of Resident Proof Certificates (RPCs) and replacing it with so-called Temporary Settlement Certificates of 14 November 2022 is

the latest in the state governments' policy of denial, deprivation and de-indianization. Such TSCs will not be accepted as a valid document in the paramilitary / defence forces and so the career aspirations of hundreds of Chakma youths who want to join the armed forces and serve the nation hangs in balance.

But the spirit of the youths and educated should not be dampened by these constraints as there are other opportunities out there that is available today and we must explore other career options like handicrafts, weaving, skills-based alternatives occupations like carpentry, masonry, mechanic, electrician, etc. along with entrepreneurship. When one door closes, another door must open.

D. Demography and the politics of population

One of the fears arguably has been the concern that the local indigenous communities would be reduced to a minority in their own homeland as there are allegations about illegal migration and there are apprehensions that it will change the demographic profile of the state.

One of the resolutions adopted by AAPSU on 26 August 1985 held at Pasighat read as under:

Refugee problem no 'A': The meeting resolves that the refugees like Chakmas, Hajongs, Tibetans, Yobins settled permanently in Arunachal Pradesh should be withdrawn immediately from Arunachal Pradesh.

This set the ball rolling for the anti-foreigner agitation against the Chakmas although the word 'settled permanently' clearly reveals the nature of settlement which, as we shall see later, was later replaced with 'temporarily settled' as part of a systematic *de-indianization* process of the Chakmas and Hajongs. Since then, a lot of inflated population numbers have been quoted by AAPSU often arbitrarily without any basis

and the fear of population explosion, xenophobia is accentuated.

Let's look at the facts.

As per official records, 2748 Chakma and Hajong families comprising 14,888 people were finally settled in NEFA and each family was allotted 4-5 acres of land and one-time cash grant of about Rs.4200/- at the time of rehabilitation. The table below shows the district-wise details.

District	No. of families	Population	Tribe
Tirap (Changlang)	2146	11813	Chakma
Lohit (Namsai)	214	1192	Chakma
Subansiri (Papumpare)	238	1133	Chakma
Tirap (Changlang)	150	750	Hajong
Total in AP	2748	14,888	Overall

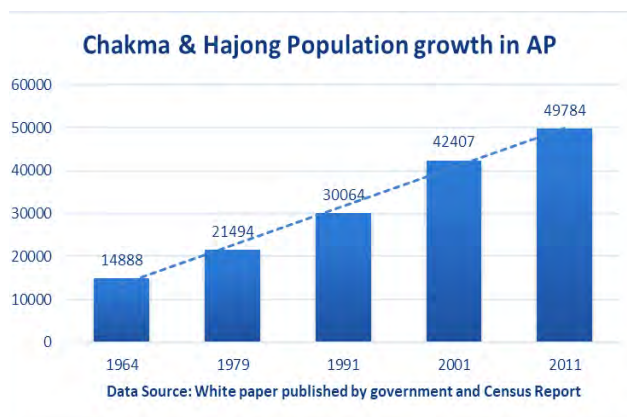
It is surprising that no serious study has been done to delve deeper into the demographics and trend of population growth although many abnormal numbers are quoted.

Based on the census survey data and the Chakma and Hajong population figures as recorded in the state government's white paper, a linear trend line has been shown for the period from 1964 to 2011 covering a span of 47 years. The population has grown from 14,888 to 49,784, which is a net addition of 34,896 people during the said period. This translates to a growth of 234% in 47 years or 4.98% per year.

Similarly, we have the first census done for NEFA in 1961 with population figures easily available.

For the 50-year period from 1961 to 2011 for AP, the population increased from 3.37 Lacs to 13.84 Lacs respectively. This translates to

311% growth for 50 years or 6.22% per year which is higher than that of AP Chakma Hajong rate of growth.



Population growth is non-linear and therefore using the same (1961-2011) data, the Compounded Annual Growth Rate (CAGR) for **overall state population is calculated and stands at 2.87%.**

Using the same method, the CAGR for Chakma Hajong population from 1964 to 2011 during the 47-year period is **2.60% which is LOWER than the overall state population growth rate of 2.87%.**

Let us now compare the decadal growth rate for the most recent decade 2001 to 2011. **It is 26% for the overall state of AP while an increase for Chakma and Hajong population, during the same decade stands at 17% which is significantly lower** than the state's overall population increase.

Finally, the Chakma Hajong population as a percentage of the overall AP population has declined from 4.3% in 1971 to 3.6% in 2011. So, the Chakma population as a percentage of total AP population has come down and the alleged fear of indigenous people being swamped by Chakmas-Hajong population is not borne out by facts.

But how did this issue become an issue?

Let's go back in time.

E. Historical perspective

One of the partition residues, the nationality question of Chakmas in Arunachal Pradesh has been mired in controversy. Much against the wishes of the people and violating the principle of two-nation theory, the CHT where the Chakmas inhabited was awarded to Pakistan in 1947 by Cyril Radcliffe and this unjust award anomaly came like a ghost to haunt them when in 1964 due to the Kaptai dam and religious persecutions, the Chakmas had to become refugees in their own motherland.

It is an established fact that the scheme for rehabilitation of Chakmas & Hajongs in NEFA, now Arunachal Pradesh was initiated by the NEFA Administration following a high-level policy decision after the Chinese aggression in 1962 as part of strategic policy decision. According to the Ministry of Home Affairs in the Public Account Committee (1977-78) the objectives of the scheme of Resettlement in NEFA were as follows:

- (a) The North-East Frontier Agency (now Arunachal Pradesh) is comparatively thinly populated; the then overall density of population being about 11 persons per sq. mile.
- (b) A population vacuum near the border may result in attempts by hostile neighbours to take advantage of the situation.
- (c) A settled community along the border will be a positive deterrent against the temptation of infiltration from across the border.
- (d) The actual presence of a settled community along the border would further reduce the scope of any border dispute.
- (e) A progressive community will boost up the morale of the local inhabitants and inspire greater zeal for accelerated economic progress.

(f) The settlement of people belonging to the mixed community in NEFA may help towards emotional integration of NEFA people with the rest of the country.

Just when the resettlement and rehabilitation process was taking roots, like in any thriller, there was a twist in the tale. East Pakistan became a free and independent country as 'Bangladesh' after a bloody war of Independence in 1971. North-East Frontier Agency (NEFA), became Arunachal Pradesh, first a Union Territory in 1972 and then a full-fledged state in 1987 and the fate of the Chakmas too swung like a pendulum in the process:

So it is the Union Government of India and the then NEFA administration in consultation with local indigenous leaders that took the decision to give each family household approximately 5 acres of land for cultivation, one-time cash grants of 4200/- per family, government jobs for the educated, trade licenses, ration cards were issued, seeds and sometimes a pair of bull to plough the land along with some food stock to start life afresh in the new found land of dense forests, wild boars, elephants and deadly snakes in the jungles of NEFA. They were finally rehabilitated in 3 districts of Tirap (now Changlang), Lohit (now Namsai) and Subansiri (now Papumpare) districts under the aegis of Ministry of Rehabilitation under 5 settlement schemes, the die was cast and the process of rehabilitation and resettlement began in right earnest.

Chakmas and Hajongs were therefore citizens of India for all practical purposes and all questions about their nationality status, call for deportation / relocation and anti-Chakma policies of denial and deprivation were merely 'political' machinations- an alibi for exclusion and discrimination in the name of citizenship.

However, the Post-Rehabilitation pangs and politicisation of Chakma-Hajong issue in Arunachal Pradesh started soon after the foreigner agitation in Assam started in 1979.

The Chakmas-Hajongs of AP continued to exercise all rights and privileges as citizens of India till the 1980s like the right to government jobs, ration cards, trade licences, gaon-burah ship (red coat and red cap symbolic of authority in the panchayat administration) when the newly formed state of Arunachal Pradesh, under the influence of the foreigners agitation of Assam perhaps initially erroneously mis-identified the Chakmas-Hajongs as foreigners and subsequently for reasons best known to political dispensation of the time, systematically began to take away the rights of Chakmas and Hajongs one after another and left no stone unturned to undo the rehabilitation Chakmas-Hajongs from Arunachal Pradesh through overt and covert means by state and non-state actors.

Another reason for the victimisation of the Chakmas and Hajongs is best described in terms of the findings of Dr. Nicholas Christakis, the noted sociologist and physician who was named among the top 100 most influential people by Time magazine in 2009. He explains that “In order to band together, we need a common enemy”. Now, the fact is, whereas most Indian states have been linguistically organised, Arunachal Pradesh comprising 26 major tribes and more than 100 subtribes is a rare exception and thus lacked a pan-Arunachali identity. The (mis)-identification of the Chakmas and Hajongs as the “other”, provided the required “enemy”, so crucial to create a pan-Arunachali identity. However, the innocent Chakmas and Hajongs caught at the receiving end of this bargain found their rights derecognized day by day as various student groups and political parties picked up this misinformed propaganda to further their political careers.

New found political status in the state changed the dynamics and as a result of the Assam agitation of late 1970s and early 1980s, Chakmas and Hajongs were targeted and dubbed as ‘foreigners’, ‘outsiders’, ‘refugees’ as “Go back refugees” and anti-Chakma / Hajong agitation held sway and the newly formed All Arunachal Pradesh Student Union (AAPSU) used the Chakma Hajong issue as the vote bank plank for political mileage.

Well, if the issue is only political, how come the court does not declare the Chakmas and Hajongs as citizens of India and be done with it? Why is the issue lingering on for so long? And why is it that there is always some bandh or protests that are often reported in the media?

Well, that’s perhaps for a more detailed analysis /exposition and calls for a separate paper. However, it suffices here to say that while the NHRC vs State of Arunachal Pradesh judgement of 9 Jan 1996 did provide some protection in terms of life, liberty and property but it left the status of citizenship open by stating that they are eligible to apply for citizenship under section 5(1) (a) of the Citizenship Act. And despite the subsequent judgement of the highest court in 2015 to process the citizenship applications to grant citizenship within 3 months the order remains only on paper as the state government is also the implementing agency. Had the apex court declared the status of Chakmas and Hajongs as citizens of the country, then perhaps full justice would have been done to them.

F. Prospects

As per Global Hunger Index report of 2022, India slipped to 107th position among 121 countries^[3] and so there is still poverty and inequality prevalent in the country.

The Central and the state government must realize that the Chakma problem is not a

problem of the Chakmas alone just as feminism is not confined to women only. An illiterate, unemployed, economically backward Chakma community will not augur well as injustice anywhere is a threat to justice everywhere.

It will be disgraceful for the Government of India at the centre and the State government of Arunachal Pradesh if the issue is left open and unresolved 58 years after their settlement and rehabilitation, especially when the intent of the government and a clear-cut policy decision of the government to grant citizenship to all such pre-1971 refugees / migrants is already in place.

Blaming the Nehruvian government and the past state governments for adopting a belligerent attitude and following a policy of denial and deprivation will not work. Squarely putting the blame on the Chakma population for so-called criminal activities and blaming non-state actors such as the AAPSU for politicisation of the issue is probably not going to work either.

What we should instead do now is to move from a problem to a solution centric approach as the issue has been lingering for almost 6 decades. Resolution can be either based on integration / assimilation or separation / autonomy.

(i) Integration based:

It is a historical/ evolutionary approach, built on Indian constitutional ethos of unity and diversity, built on mutual respect and tolerance for each other. In fact, the foreigner issue in the parent state of Assam was resolved using the dimension of 'time' - 25 March 1971 being used as the cut-off date. A similar guiding principle can be formulated in Arunachal Pradesh too. However, it is predicated upon the acceptance of and restoration of all rights including ST and PRC rights to Chakmas and Hajongs as it recognizes equal rights for all tribes and empower them to flourish in a spirit of mutual respect and solidarity, not of conflict. It is the

ideal solution to resolve the issue because once the Chakma Hajongs are accepted as integral part of the state and due rights are restored to them, there will be a sea change in the minds and heart of all communities as they would all be treated 'equal' in the eyes of all and therefore promote tribal solidarity and fraternity amongst various communities based on multiculturalism. In fact, the Chakmas and Hajong themselves are bound to feel more Indian and become more responsible as citizens.

(ii) Separation/ Autonomy based:

In case full-fledged restoration of rights is not feasible for whatever reasons, the other option available is to carve out a separate territorial area in the form of an **Autonomous Council for the Chakmas/Hajongs in AP and have it directly administered / governed by the Central Government in the existing settlement areas under the 6th schedule of the Indian Constitution**. For, it will remove the so-called "burden of Chakma/Hajong refugees" on the state government on the one hand and will also not take away the jobs or dilute other rights of local population on the other as the Council so created can be **directly funded and administered by the Union government**. In fact, Autonomous Councils have proven to be very useful creative instruments within the framework of the Indian Constitution which could be replicated, with minor modifications, as required. In case provision of an Autonomous Council is not feasible in Arunachal Pradesh as the state is still not covered under 6th Schedule, then alternatively a Union Territory can be considered comprising the existing Chakma/Hajong settlement areas directly administered /funded by the Centre.

It is high time that the historical residual issues of the state are resolved once and for all in conformity with the vision of Hon'ble Prime

Minister to make the NE region free from all the pending issues. Chakma-Hajong long pending issue is one such historical residual issue that deserves immediate attention for permanent solution. There's no problem in the world that cannot be resolved with right dose of political will and flexibility.

The Narendra Modi government has shown exemplary courage in taking bold decisions and

the Chakmas and Hajongs of Arunachal Pradesh as well as the people of the state are looking forward for a solution to the lingering issue for all-round development of the country. The ghost of partition refugees must be exorcised and Chakmas who have suffered long enough must get their due share as full-fledged citizens of this country and live with dignity. The sooner the better.

The author is Co-Chairman, Joint Action Committee of Chakma and Hajong Community Based Organisations of Arunachal Pradesh (JAC) and President, Chakma Rights and Development Organisation (CRDO). Views expressed are personal.

[1] <https://scroll.in/article/851111/open-letter-dear-rajnath-singh-the-limited-citizenship-for-chakmas-is-too-little-too-late>)

[2] Report of R N Hota Commission, 1982

[3] <https://frontline.thehindu.com/the-nation/public-health/india-slips-in-global-hunger-index-ranking-narendra-modi-government-cries-foul/article66056086.ece>

Buddhism Among the Chakmas: A Historical Perspective

Dr. Jyotirmoy Chakma

Associate Professor, Govt. Kamalanagar College

Abstract

The Chakmas are ardent followers of Buddhism since long past. But they followed two different sects (schools) of Buddhism in two distinct phases. Before 1856, they followed Mahayana Buddhism basically Tantric form. This is well attested with their ancient Buddhist Scripture called Agartara along with certain Buddhist rituals performed by the Tantric Buddhist monks called Loris. It was only during second half of the 19th century, they inclined to Theravada Buddhism after the renaissance of Buddhism in Chittagong Hill Tracts by an Arakanese monk named Sangaraja Sarameta Mahastabir. Further, Hinayana gained popularity among the Chakmas due to the royal patronage of Rani Kalindi, the Chakma Queen.

Sangaraja reform movement had a deep impact on the religious life of the Chakmas. Now almost cent percent Chakmas follow Theravada Buddhism and perform numerous religious rites and festivals throughout the year. The rites and rituals associated with the Tantric Buddhism have almost vanished from the Chakma society.

The paper will try to trace the development of Buddhism and its traditions among the Chakmas in different phases. Further, it will also try to focus on the recent trends of Buddhism in the Chakma society.

Introduction:

The Chakmas are one of the Buddhist tribe residing mostly in Chittagong Hill Tracts of Bangladesh. They are also residing in the State of Mizoram, Tripura, Assam and Arunachal Pradesh in India and in the Arakan province of Myanmar. The total Chakma population is estimated to be around 5,50,000. The majority, 2,39,417¹ in 1991 census are residing in Chittagong Hill Tracts, around 15,000 in Assam, 64, 293² in Tripura, 71,283³ in Mizoram, around 42,333⁴ in Arunachal Pradesh, and 20,000⁵ in Arakan.

In appearance, the Chakmas resemble to the Tibeto-Burman stock of Mongolian race. They speak a dialect that belong to the Indo-Aryan family which has close proximity with Assamese language. The origin of the Chakmas is obscure. However, the history of the Chakmas called *Bijag* including *Radhamohn-Dhanpudi Palha*⁶ claims that they are the descendents of the *Sakya* race where Gautam Buddha was born.

The objective of this paper is to trace the development of Buddhism and its tradition among the Chakmas in different phases with the help of available existing literatures and by observing the various religious practices of the Chakmas.

Development of Buddhism Among the Chakmas:

Due to absence of any authentic historical documents, nothing definite can be said as to when and how the Chakmas came to practice Buddhism. However, the Chakmas are Buddhist since long is a historical fact. They are a tribe which is a survival from the Buddhist period⁷. According to Risely, 'Chittagong Hill Tracts is a professionally Buddhist District, and the inhabitants seem to have adhered to their Buddhism since ancient time'⁸. Regarding Chakma Buddhist, Haraprasad Sastri opines that the Buddhists in Rangamati still possessed many earlier Buddhist elements which indicated that they are the ancient Indian Buddhist community but now they inclined to *Hinayana* by coming in to contact with the

¹ http://www.ijpnus.org/jumma_ethnic_group, 12.09.09.

² *State Primary Census Abstract for Scheduled Tribe*, Directorate of Census Operation, Tripura, 2001.

³ *State Primary Census Abstract for Scheduled Tribe*, Directorate of Census Operation, Mizoram, 2001.

⁴ 2001 census. Department of Economics & Statistic, Govt. of Arunachal Pradesh.

⁵ *ibid.*

⁶ *Radhamohn-Dhanpudi Palha* is a part of *Gyangkulee Gheet* (ballad song) sung by ballad singer which recalls the origin of the Chakmas and also throws flood light on the Arakan expedition by Prince Bijoy Giri along with his commander Radhamohn. This palha or part has been divided into six sub-palhas.

⁷ D.C. Ahir, *Buddhism in Modern India*, Sri Satguru Publication, Delhi, 1991, p-129.

⁸ H.H. Risely, *Census of India 1901*, Vol. I, India Part-I, p-369.

neighbouring Buddhists of Chittagong⁹. The Agartara¹⁰ of the Chakmas also well testifies the same. There are some works referring to the spread of Buddhism in the countries east of India from ancient time. The countries like *Aparantaka* (Bhamgala or Bengal and Odisha or Orissa), *Girivarta* i.e. the countries surrounded by mountain (Kamarupa or Assam, Tripura, Hasama) and *Namgata* i.e. the countries on the slopes of the northern mountain bordering sea (Phukan or Pagan, Balaku, Rakhan or Arakan, Hamsavati, Marko, Munans, Cakma or Chakma, Kamboja or Cambodia), etc. are collectively called Kuki countries where Buddhism spread from the time of Asoka¹¹. The Ceylonese Chronicle Mahavamsa as mentioned by Sengupta records that Asoka sent Buddhist Mission under Sonaka Thera and Uttara Thera to Suvamabhumi or Burma¹² from Magadh to propagate the Dharma after the Third Buddhist Council. Further, Buddhism spread extensively in these countries when most of the Buddhist scholars fled from *Madhya-desa* to the Kuki countries after the invasion of Magadh by the Turuskas (Turkish)¹³. During this period, the Chakmas converted to Buddhism¹⁴. One of the *Namgata* country as mentioned above was Cakma or Chakma where Buddhism spread during Asoka, which amply clear that the Chakmas are Buddhist since ancient time. Thus, there can be no doubt that the Chakmas are Buddhist since long time. However, they practiced two different *Nikayas* or schools in two distinct phases.

Mahayana Phase (Before 1856)

From earliest time to 1856, the religion professed by the Chakmas was *Mahayana* Buddhism (great vehicle) and simultaneously

they inclined to *Mantrayana* and *Tantrayana*. Prior to the period of Queen Kalindi (1844-1873) they (Chakmas) believe in Mahayana¹⁵. The Buddhism as practiced by the Chakmas belongs to southern school of Buddhism mixed with *Tantric* Buddhism¹⁶. There are works referring to spread of different sects of Buddhism in the Kuki countries. According to Taranatha-

“Vasubandhu disciples propagated *Mahayana* Buddhism (5th Century A.D), while during the reign of Abhayakara, *Mantrayana* went on increasing and during King Balasundra *Tantrayana* extended in the *Kuki* countries¹⁷. Balasundra sent about two hundred *panditas* to *maha-siddha* Santigupta and others in Dramila and Khagendra in the south to learn the practice of the *Guhya-Mantra* (works of Tantric Buddhism) and restored in these countries. His sons Chandravahana the king of Rakhan (Arakan), Atitavahana the king of Cakma (Cakma or Chakma) and Balavahana the king of Munan (Burma) where Buddhism flourished extensively during this period”¹⁸.

The Chakmas were the followers of *Tantric Buddhist* of *Mahayani* School. It is well attested with the existence of a kind of *Tantric* Buddhist priests called *Lori* or *Ruri* or *Thar* and their religious practices in the Chakma society. Similar *Tantric* Buddhist priests are also found in the Barua community called *Raulee*¹⁹ and in the Burmese community called *Ari* or *Ariya*²⁰. The *Tantric* Buddhist priests of the Chakmas are still found in some places of Tripura and Chittagong Hill Tracts. It is not possible to ascertain the exact period as to when and how

⁹ Haraprasad Sastri, *Bichay: Buddha Dharma*, Koruna Prakashani, Kolkata, 2002, p-72.

¹⁰ *Aghartara* is the oldest Buddhist literature of the Chakmas written in Chakma script in distorted form of Pali. It was originally written on palm leaves and later transferred to paper. There are 28 *Taras* (Volumes) and all these *Taras* collectively known as *Aghartara*. *Taras* were chanted by the *Loris* in particular religious and customary rites of the Chakmas.

¹¹ Lama Chimpa and Alaka Chattopadhyaya (trans.), *Taranatha's History of Buddhism in India*, Motilal Banarsidass Publishers, New Delhi, Reprint-2004, p-330.

¹² Sukumar Sengupta, *Buddhism in South-East Asia*, Atisha Memorial Publishing Society, Calcutta, 1994, p-5.

¹³ Taranatha, *op. cit.*, p-330.

¹⁴ Dr. Heinz Bechert, *Contemporary Buddhism in Bengal and Tripura*, Educational Miscellany, Vol. IV, 1968, p-10.

¹⁵ K.S. Sing (ed), *People of India - Mizoram*, Vol. XXXIII, Anthropological Survey of India, Calcutta, 1995, p-51.

¹⁶ S.P. Talukdar, *The Chakmas Life And Struggle*, 1988, Gian Publishing House, Delhi, p-133.

¹⁷ Taranatha, *op. cit.*, pp-330-331.

¹⁸ *Lop Cit.*

¹⁹ Dharmadhar Mahastavir, *Buddher Dharma O Darshan*, Sritara Press, Calcutta, 1974, p-6.

²⁰ S.P. Talukdar, *The Chakmas: An Embattled Tribe*, New Delhi: Uppal Publishing House, 1994, p-38.

the terms *Loris* came into existence in the Chakma community. It is believe that the term *Lori* is derived from Rahula, the only son of Buddha who asked his father for parental inheritance²¹. Accordingly, Buddha preached Rahula 45 rules of Dhamma and 46 Kshatriya rules²². The names of 28 Buddha with their sermons were mentioned in these principles and the Chakmas adopted the same in their holy scriptures called *Agartara*²³. However, the Buddhist literatures are silent about the formation of a separate sect of Buddhism after Rahula. Further, the term *Lori* or *Ruri* is derived from *Raul* or *Rauli* (a kind of Buddhist priest) of the medieval period²⁴.

The *Loris* resided in the *Kiyong* (village monastery) which is usually in the outskirts of the village and upstream of a river. They can take meal even after mid-day and can lead a family life after marriage. They have five stages of life- *Samni*, *Sikkya*, *Gatya*, *Lokhtak* and *Upatya*. They wear yellow robes by tugging it behind like the Hindu Sanyasi. It was believe that during extermination of the Buddhist from mainland India, the monks tugged their robes behind so that they could run faster to save their life and since then the *Loris* started tugging it behind²⁵. They performed all the religious rites of the Chakmas viz. *Parek* or *Mangal Sutta*, death rites including cremation, *Bhatdya Puja* (ancestor worship), etc. by chanting the *suttas* from *Agartara*, the holy scriptures of the *Loris*. There are three kinds of *Lori* or *Raulee*- *Mathe*, *Kame* and *panjang* and while attending religious rite, *Mathe* wear *hutuk*, a similar robes worn by *Theravada* monk, *Kame* cover up their shaven-head with a piece of yellow cloth and *Panjang* hold a large umbrella²⁶.

After the renaissance of Buddhism in Chittagong Hill Tracts during the mid 19th century, the life-style of the *Loris* and their

religious practices changed considerably. “Now they, like *samanero* (novice) get ordained with *Theravada* monks and observe *dasasila*, ten precepts for only a week. After one week, they abandon their robes and again return to common lay-life. However, they properly keep the robes in their house and work like ordinary laymen. They wear those robes when they perform religious rites as priest”²⁷. It is believe that the *Loris* are the lowest order of Buddhist monks since they observed only 10 precepts whereas the present Bikkhus observe 227 precepts. “To become a *Raulee* one must first become a *Samanera* or novice from a Bikkhu where the intended *Rari* must observe 10 sheelas meant for *Samanera* for at least seven days. After which only he becomes an *Upashatta* or *Rari* and change his robes. The robes of a *Rari* is yellow plain cloth and without stitch in a special design. The *Raris* wear their robe with back tug and the Bikkhu without tug”²⁸.

The *Agartara* is the ancient holy scriptures of the Chakmas written in Chakma scripts. There are 28 *Taras* (suttas) and all these *Taras* collectively known as *Agartara*. Each of the *Tara* has to be recited by the *Loris* in a particular religious and customary rite of the Chakmas. Apart from *Agartara*, there are some Tantric Buddhist literatures viz. *Buddha Sudang* (like Doha in Bengal), *Yog Sadhan O Pogiri Aalam Ved*, *Gyanamala* and *Gojenalama* written by Sibsaran, a Tantric Buddhist Priest.

The *Agartara* originally written on palm leaves and later transferred to paper. But due to copying from one person to another, the language became more distorted and as a result at present it is difficult to ascertain and understand its language fully. Here is an excerpt of one of the *Tara* called *Malemtara*:

²¹ Dr. Prajnalankar Bikkhu, *Buddhism in Chittagong Hill Tracts: Past and Present*, Swarnika, Coxton Printer, Agartala, 2008, p-82.

²² Indralal Chakma (ed), *Malemtara Artasar*, Sibali Offset Press, Rangamati, p-13.

²³ *ibid*, p-13.

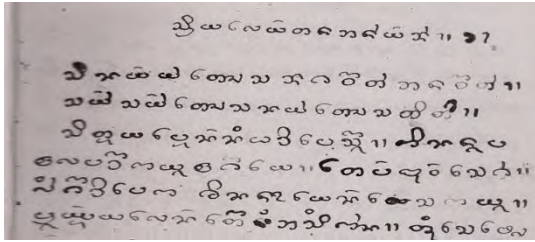
²⁴ Bankim Krishna Dewan, *Chakma Puja Parban*, Tribal Research Institute, Rangamati, 1989, p-4.

²⁵ *Ibid*, p-5.

²⁶ Dharmadhar Mahastavir, *op. cit.*, p-6.

²⁷ Dr. Prajnalankar Bikkhu, *op. cit.*, p-83.

²⁸ L. B. Chakma, *A Brief Sketch of the Chakmas*, 1997 Aalam, Vol. II, Chakma Autonomous District Council, Kamalanagar, page-59-98.



Sri Malemtara Arombha

*Si Nammo Teisa Bhagawato Arawato,
Sammo Sammo Teisa Nammo Teisa Ti Ti.*

*Si Tahma Peinnangya Dipesu, Kinarapa
Jalapadha Kama Jagame, Tepbuosego.
Longha Dipeka Kinarya Mensekama,
Prammh Malen Terang Asingkona.*

The first two lines is the Buddha Bandana (Prayer). The last four lines which roughly can be understand that Malen (Mohendra) visited Tamra Dipa (Srilanka) through Jalapadha (sea).

Some scholar tried to interpret the term *Agartara* and its language. According to Bechert, *Tara* means Dharma or religion²⁹. *Agartara* means ancient religion³⁰. According to Bankim Chandra Chakma, *Agar* means old or ancient and *Tara* means religious literature which means ancient religious literature and he further added that *Agartara* means Holy Scriptures³¹. While interpreting its language Bechert writes ‘these texts consist of two main elements: excerpts of *Pali* passage which undergone extremely distorted and long passage in an unknown language which shows similarities to Burmese language’³². According to Biraj Mohan, ‘many of the *Taras* are *Pali Sutta* and nothing else’³³. Similar view was also expressed by Bankim Chandra Chakma and Bankim Krishna Dewan who further added that the *Agartara* was transcribed from *Tripitaka*³⁴. It is said that the *Loris* (priest-the custodian of *Agartara*) can understand the meaning of the language of *Agartara* in the early days. Regarding the formation of *Tara* and *Loris*,

Bechert further added that the Chakmas confessed *Theravada* Buddhism while they were in Burma where they took over the religious literature from their neighbour including *Pali* text and commentaries. In course of time, the tradition of monk ordination broke down and still some priests retained the outer forms of Buddhist religious life who wear yellow robe, live in jungle, meditate and recite *Paritta* text. Consequently, a kind of Buddhist priest (*Loris*) came into existence which did not form part of the sangha³⁵. However, the above assumption contrasts with the Chakma *Bijag* (history) which stated:

*“Bijoy Giri somare anya Tara Agare,
Mani labang egemeh, solibang sagale su-dine”.*

The above lines implies that during the Arakan expedition, king *Bijoy Giri* was accompanied by four scholars (pandit) and seven monks (Thar)³⁶ who brought the *Agartara* along with them. The above lines testify that the Chakmas were Buddhist before entering into Arakan.

Hinayana Phase (after 1856)

During the mid 19th century A.D, the Chakmas embraced *Theravada* Buddhism of Hinayana School. It was mainly due to renaissance of Buddhism in Chittagong Hill Tracts and its neighbouring areas by a renowned Arakanese monk named Saramedha or Saramitta Mahathero. In 1856, Saramedha visited Sitakunda from Harbang, south of Chittagong where he met Radhu Mathe or Radharam, a Rauli of Barua Community³⁷. In 1857, Saramedha along with Radharam attended *Mahamuni Mela* (Buddhist Festival) in Chittagong where he noticed that the *Vinaya* of local Buddhist monks (Raulis) far below the standard, as practiced by monks in Burma and in other *Theravada* Buddhist countries³⁸. He had religious discourses and propagated the true *Vinaya* (monastic disciplines) and *Dharma*

²⁹ Dr. Heinz Bechert, *op. cit.*, p-13.

³⁰ C. R. Chakma, *Chakma In Ages (Medieval Period)*, 1988, Pustak Bipani, Calcutta, p-28.

³¹ Bankim Chandra Chakma, *Chakma Somaj O Sansskriti (Society And Culture Of The Chakmas)*, 1998, Tribal Cultural Institute, Rangamati, p-20.

³² Dr. Heinz Bechert, *op. cit.*, p-12.

³³ Biraj Mohan Dewan, *Chakma Jatir Itibritta* (The History of Chakma Tribe), 1969, Saroj Art Press, Rangamati, p-216.

³⁴ Bankim Chandra Chakma, *op. cit.*, p-20.

³⁵ Dr. Heinz Bechert, *op. cit.*, p-13.

³⁶ Jeevansar Bikkhu, *Surjyobangsa O Chakma Raj Bijag*, Rafi Printers, Dhaka, 2007, p-76.

³⁷ Dharmadhar Mahastavir, *op. cit.*, p-17.

³⁸ Dr. Prajnalankar Bikkhu, *op. cit.*, p-86, Dharmadhar, *op. cit.*, pp- 17-18.

(religion) in Chittagong Hill Tracts by which the people were immensely impressed. Hearing the name and fame of Saramedha, the Chakma Queen, Kalindi invited Saramedha at her palace at Rajnagar where he delivered a religious discourse. The queen was deeply impressed with his sermon and embraced Theravada Buddhism³⁹.

In 1857, Saramedha was honoured by the Chakma Queen with a royal title ‘Sangharaja Vinayadhara’ or the head or king of sangha and repository of monastic disciplines. The Queen also honoured Saramedha by introducing a seal in his name which read as: “1219 A. E. *The Seal of Arakanese Sangharaja and Vinayadhara*”. Since then, Saramedha was popularly known as Sangharaja Saramedha Mahathera⁴⁰. Thereafter, Queen Kalindi patronized for the spread of *Theravada* Buddhism in Chittagong Hill Tracts and its neighbouring areas. She constructed a Buddhist temple named Sangharaja Vihara in her capital in honour and memory of Sangharaja Saramedha and built an statue of Buddha named as *Sakyamuni*. Subsequently, under the royal patronage many temples and statues of Buddha were built throughout the Chittagong Hill Tracts⁴¹.

Though the people embraced *Theravada* Buddhism yet the *Loris* or *Raulis* could not adopt themselves properly to *Theravada* doctrine and they still retained the former *Tantric* traditions. However, Sangharaja was again invited to Chittagong and in 1864 and arrived at Pahartuli. After his arrival, he decided to reform the *sangha* according to *Theravada Vinaya* doctrine. He remained for a year in Chittagong Hill Tracts preaching and propagating the *Vinaya-Dharma*. He reformed the *sangha* and many *Raulis* were re-ordained according to *Theravada* doctrines. As a result of the reform movement by Sangharaja, there immersed a Buddhist *nikaya* or sect in Chittagong Hill Tracts and it adjacent areas called *Sangharaja-nikaya*⁴².

However, a small section of *Loris* or *Raulis* did not accept the Sangharaja’s reformation and still adhere to their old tradition. This section is led by Radhacaran Mahathera and thereby they are known as Mahathera-nikaya (Sect of the Great Elders)⁴³, (Prajnalankar, 2008:87, Dharmadhar, 1974:20)

Sangharaja-nikaya has an apex governing body called Nikaya-Thera headed by a High Priest called Mahanayaka-Thera and four Deputy High Priests called Anunayaka-Thera. Under the Nikaya-Thera, there was a Karakasanghasabha (Ecclesiastical Council) consisting of 30 members. The members of Nayaka-Thera are appointed for life time whereas the members of Karakasnghasabha are elected for a term of three years. Karakasanghasabha has branches to which the monasteries are affiliated. Each of the circle of the Chittagong Hill Tracts forms one branch headed by the respective Rajguru (Royal Priest) who is appointed by the Raja of the circle viz. the Chakma Raja in Rangamati, the Bohmong Raja in Bandarban and the Mong Raja in Manikcheri⁴⁴.

Sangharaja reform movement had a great impact upon the Buddhist communities especially the Chakmas and the Baruas. The Theravada-based religious reformation movement inspired the monks and people of the region. Eventually, they discarded their *Tantric* practices and other superstitions and the monks were given fresh ordination and initiated into the Theravada monastic disciplines. Such was the success of the reformation movement that more than 95 percent of the total number of Buddhist monks in Chittagong and Chittagong Hill Tracts and other Buddhist populated regions came under the fold of the newly reformed Theravada Buddhist Sangha⁴⁵. The reformation movement along with royal patronage under queen Kalindi, the *Theravada* school of *Hinayani* Buddhist rose to prominence and the old *Tantric* Buddhist (*Loris*) has gradually disappeared from the

³⁹ Prajnalankar Bikkhu, *op. cit.*, p-87, Dharmadhar, *Lop Cit.* p-18.

⁴⁰ *Lop Cit.*

⁴¹ Prajnalankar Bikkhu, *op. cit.*, p-87.

⁴² *ibid*, p-86, Dharmadhar, *op. cit.*, p-18, Bechert, *op. cit.*, p-6.

⁴³ *Lop Cit.*

⁴⁴ *ibid*, p-7.

⁴⁵ <http://www.parami.org/duta/bangla.htm>, 02,09,2009.

Chakma and the Barua communities. According to Bechert, ‘nearly all the monks in Chittagong Hill Tracts belong to Sangharaja-Nikaya⁴⁶.

Recent Trends of Buddhism Among the Chakmas

The Chakmas embraced *Theravada* Buddhism of Hinayana School since mid 19th century. Buddhism is deeply rooted among the Chakmas and almost all of them profess Buddhism⁴⁷. It is probably due to this strong conviction in Buddhism, the Christian Missionaries failed to convert the Chakmas although succeeded among the Lushais, Nagas and Khasis⁴⁸.

In every Chakma villages, there exists at least one Buddhist temple called *Mondir* or *Kyong*. Further, every family construct a worshipping place, a small temple with an image of Buddha either in front of their house or in a corner of the house where they worship every morning and evening by lighting candles and incense. In some places, the Chakmas built stupas. The Chakmas originally called God as *Gojen* and the statues or images of Buddha called *Goi*. However, now the Chakmas called God as *Bogabhan* and the images of Buddha as *Murty* due to influence of Bengali.

If more than one *Bhikkhu* (monk) reside together in a particular temple, the senior most become the head monk of the temple. The *Bhikkhus* in a particular region are governed by an organization called *Sangha*, viz. Mizoram Bikkhu Sangha in Mizoram and Tripura Rajya Bikkhu Sangha and Sangharakkita in Tripura. However, the monks in Chittagong Hill Tracts in Bangladesh were divided in to two groups due to ideological differences- 1) Parbattya Bhikkhu Sangha and 2) Bana Bhikkhu Sangha. It is to be noted that the monks in Tripura are also greatly influenced by these two groups. The members of these Sanghas are elected from amongst them. The temple is managed by a Committee called Village Mondir Committee whose members are elected from amongst the

general public. Further, the temple is run by monthly public donation where every family of the village contribute either in cash or kind according to their capacity. Every family offers food called *Palla Siyong* in a rotation as fixed by the Modir Committee. However, during ceremonies, everyone can offer *Siyong*. In some cases, the monks and the novice beg alms in their respective villages. In every temple, there is a *Kiyongthaga* and a *Kharaga* appointed by the Mondir Committee. The daily management of the temple is looked after by the *Kiyongthaga* and all the works that requires physical labour is done by the *Kharaga* with the consent of the Mondir Management Committee.

There are numerous Buddhist religious festivals and rites performed at community and individual household level throughout the year where attendance of at least one monk is a must. Few of the religious rites and festivals of the Chakmas are mentioned below:

Purnima⁴⁹: The Chakmas observe full moon days called *Purnima* of certain months. They are *Baishaki Purnima* (May), *Ashari Purnima* (July), *Ashini Purnima* (October), *Kadi Purnima* (November) and *Maghi Purnima* (February). The Chakmas pray and vow before the triple gems-Buddha, Dhamma and Sangha after lighting candles and incense, vow by the five precepts and hear *Dhamma Desana* (religious discourse). They offer thousand candles called *Hajar Batti Dan*, *Phanaj Batti Dan* (balloons) and other materials. The thousand candles are lighted on the *Chirag Ghar* (a structure on which the candles are arranged).

Bhatdya/Adhara Poi⁵⁰: This is one of the ancient customs retained by the Chakmas. The origin of this rite can be traced back to King Bimbisar who offered food and other articles to Buddha for the salvation of souls of his 84 thousands departed ancestors⁵¹. The Chakmas

⁴⁶ Heinz Bechert, *op. cit.*, p-7.

⁴⁷ S.P. Talukdar, *op. cit.*, p-134.

⁴⁸ Prajnalankar, *op. cit.*, p-87.

⁴⁹ Data obtained by participatory observation method on various occasions

⁵⁰ Data obtained by participatory observation method on various occasions

⁵¹ Tirokuddha Suttang.

offer food and other articles for the liberation of their ancestors by performing *Bhatdya Pujo* or *Adhara Poi*.

Mangal Suttra or Parek⁵²: It is a household Buddhist ritual performed for the welfare of the family. The house owner invites *Bhikkhus* (monks) from the temple usually in the evening. The monks administer five precepts, recite *sutras* (incantation) and give advice in the form of religious discourse for the welfare of the family and its members. The next day, the monks are invited in the house for *Siyong* (offering of food). However, in some cases, the owner of the house offers food to the monks in the temple instead of home.

Ashta Porikkar Dan⁵³: The terms *Ashta* means eight, *Porikkar* means items/articles and *Dan* means offering. Therefore, *Ashta Porikkar Dan* means offering of eight articles to the *Bhikkhus* (monks). The eight articles includes-1) *Antarbash* (lower garment of robes), 2) *Chibor* (upper garment), 3) *Dobashik* (upper garment made with double *chibor*), 4) *Kotibondoni* (belt), 5) Razor/blade, 6) *Savek* (bowl used for alms), 7) *Sagoni* (water strainer) and 8) needle with thread roll.

Katin Chibor Dan⁵⁴: The terms *Katin* (difficult), *Chibor* (robe) and *Dan* (offering) is performed once in a year in a particular temple. In this ceremony, robes are offered to the monks. The ceremony is performed between the months of *Ashhin* and *Kadi* of Bengali calendar (September to November). Generally, the *Chibor* (robes) is prepared within 24 hours starting from ginning, spinning, weaving and dyeing to stitching and hence it is called *Katin Chibor*. The offering of *Katin Chibor* is performed in the presence of at least five monks.

⁵² Data obtained by participatory observation method on various occasions

⁵³ Data obtained by participatory observation method on various occasions

⁵⁴ Data obtained by participatory observation method on various occasions

⁵⁵ P.K. Mohanty, *Encyclopedia of Scheduled Tribe in India*, Vol. V, Isha Books, New Delhi, 2006.

⁵⁶ *Gojhenalama* is a hymn written by Sib Charan, an ascetic poet. It was written in Chakma dialect mixing with distorted form of Bengali. *Gojhenalama* is a book of prayer to god in a

Conclusion:

Considering the above facts, it can be assumed that the Chakmas are the ardent follower of Buddha since long. However, some non Buddhist elements are also observed in their socio-cultural life like sacrificing animals, strong drinking, etc. which are against the Buddhist principles. They also worship numerous spirits and appease them by sacrificing animals. Further, it has also been noticed that the Chakmas praying and worshipping some Hindu gods and goddesses. According to P. K. Mohanty, “The Chakmas practice Theravada Buddhism mixed with elements of Hinduism and Animism”⁵⁵. In *Gozenalama*⁵⁶, the author Siv Charan prayed to some Hindu Gods viz. Barkamal, Fulkamal and Nilkamal identified as Barma, Bishnu and Siva, though the prayer is mainly dedicated to Buddha. In *Chandobi Baromash* and *Chtira Rekha Baromash*⁵⁷, the authors are also found to pray to Hindu god and goddesses like Narayan, Brahma, Bishnu, Shiv, Saraswati, Lakshmi, etc. Besides, the observation of a number of customary rites viz. Shindi Pujo, Ma Lokkhi Pujo, Burpara, Chumulong, etc. also support the aforesaid fact. Thus, it can be assumed that the Hindu religion also strongly influenced the Chakmas in course of time.

Apart from the practice of the above forms of religion, Chakmas are also found to be animist as is evident from the fact that besides Lord Buddha, they offer the first collection of *Jhum* cultivation to river, sky and hillock before their own consumption. Prajit Kumar Palit observed, “Their (Chakmas) religious cults are combination of ancestor worship, worship of nature deities and spirits”⁵⁸. Thus, an instance of the simultaneous practice of Buddhism, Hinduism and animism are found among the Chakmas.

narrative form. There are seven Lamas (parts) in all in the *Gojhenalama*.

⁵⁷ *Chandobi Baromash* and *Chtira Rekha Baromash* written by Dharma Dhan and Pushpa Mani respectively throw political, social, economical and religious life of the Chakmas.

Basically, *Baromash* is a lyrical description of love story of particular legendary Chakma women. There are more than seven famous *Baromash* prevalent in the Chakma society.

⁵⁸ Prajit Kuamr Palit, *History of Religion in Tripura*, Kaveri Books, New Delhi, 2004, p-183.

Chakma Case and Morphophonology

Dr. Susanta Kumar Bardhan

Associate Professor of English,

Suri Vidyasagar College, Suri, Birbhum, West Bengal

1 Introduction

The Chakma (pronounced as /ʃaɪma/ by the natives) tribe at present dominates the Chittagong Hill Tracts (CHT) of Bangladesh, the South-West part of Mizoram (a part of which is the Chakma Autonomous District Council (CADC) area) and Northern and Southern districts of Tripura which are actually the adjoining parts of CHT, Tirap, Changlang, Subanuri and Lohit districts of Arunachal Pradesh, Karbi-Anglong district of Assam and the Eastern part of Myanmar. The total population of these parts is around nine lakhs,

The present paper is purely a descriptive study and it is devoted to the establishment of case suffixes and phonological rules operating due to these morphological operations in Chakma. The linguistic data for the present phonological study have been collected from the natives residing with the area of Chakma Autonomous District Council (CADC), Kamalanagar, Mizoram as done for Bardhan (1999, 2007).

In the present paper we will consider properties that nouns receive when they appear in certain larger syntactic configurations i.e. the case. The term *case* is used in at least two different senses in the literature: the grammatical case and the oblique case. The data used in this paper are mostly from Bardhan (2007).

(i) Grammatical Case

The grammatical case is used to mark the function of a noun/noun phrase e.g., as subject or object, depending on its position in relation to the verb in the sentence. For example, in Latin the nominative case marks the subject while the accusative case marks the object as shown below:

(1) Agrical-(nom)	Puell-am(acc)	Videt
subject	object	
Farmer	girl	sees
‘The farmer sees the girl’		

(ii) Oblique Case

The oblique case marks not the syntactic function of a noun but rather its semantic function. Typically, the oblique case marks location or direction. For instance, in Latin with certain verbs of motion the accusative marks the destination as shown in (2):

(2) Roman (acc) redit

He returned to Rome’

In languages like Latin, Sanskrit and many Indian languages case form is overtly marked in the morphology of words. In Chakma also case is morphologically realized in the lexical NPs. In Chakma there are five distinctly marked cases: nominative, objective,

possessive, locative and ablative case. These case marking suffixes are semantically regular class maintaining and syntax sensitive as illustrated below:

- (3) i. ma + ϕ bhat ran + ε
 mother + Nom rice cook + 3Sg
 ‘Mother cooks rice’.
- ii. tæ ma + ræ hoc pa + ε
 S/he mother + Obj love get + 3Sg
 ‘S/He loves mother’.
- iii. ma + r ham gɔm
 Mother + Pos work good
 ‘Mother’s work is good’.
- iv. mui ma + t je + b + ɔŋ
 I mother + Loc go + Ft + 1Sg
 I shall go to my mother.
- v. ram ma + ttun teja lb + ε
 Ram mother + Abl money take + 3Sg
 ‘Ram takes money from mother.’

The attachment of the case suffix also does not allow further suffixation (inflectional/derivational). It seems worthy to mention that Jyotir Moy Chakma (2017: 89-90) has shown eight cases in Chakma-- Nominative, Accusative, Dative, Instrumental, Genitive, Ablative, Benefactive and Comitative. In the present study we shall restrict our study within the system of five cases, as mentioned above, for the purpose of analyzing the morphophonological processes involved due to the case suffixation.

For our convenience, we shall first deal with the nominative and objective case suffixes and later with the rest of the case suffixes in Chakma. The nominative case as evidenced by the data in (4) is not marked overtly and so the nominative case suffix can be shown here as [ϕ] (e.g., [[aju]] ϕ]_{Nom} ‘grandfather’, [[milɛ] ϕ]_{Nom} ‘girl’, etc.). The objective case suffix surfaces as [-ræ] as illustrated by the data in (4):

	Nominative	Objective
(4) a i.	milɛ ‘girl’	[[milɛ]ræ] _{Obj}
ii.	bɔrɔ ‘a name’	[[bɔrɔ] ræ] _{Obj}
ii.	aju ‘grandfather’	[[ajuræ] _{Obj}
iv.	bugi ‘porter’	[[bugi]ræ] _{Obj}

b i.	bhɛi	‘brother’	[[bhɛi]ræ] _{Obj}
i.	gui	‘iguana’	[[gui]ræ] _{Obj}
ii.	gai	‘female cow’	[[gai]ræ] _{Obj}
c i.	hogil	‘cuckoo’	[[hogil]ræ] _{Obj}
ii.	rojik	‘a name’	[[rojik]ræ] _{Obj}
iii.	hugur	‘dog’	[[hugur]ræ] _{Obj}
iv.	borun	‘a name’	[[borun]ræ] _{Obj}

The objective case suffix [-ræ] attaches to nominal stems both ending in vowels as in (4a, b) and consonants as in (4c) and no phonological changes take place due to this suffixation. We can, therefore, safely propose that the UR of this case suffix is [-ræ].

(5) a Nominative Case Suffix → [ϕ]

b Objective Case Suffix → [-ræ]

Let us now look at the possessive and locative case suffixes and the phonological changes taking place as a result of these suffixations. Consider the data given in (6) and (7):

	Nominative		Possessive
(6) a i.	mile	‘girl’	[[mile]r] _{Pos}
ii.	bɔrɔ	‘a name’	[[bɔrɔ]r] _{Pos}
ii.	aju	‘grandfather’	[[aju]r] _{Pos}
iv.	bugi	‘porter’	[[bugi]r] _{Pos}
b i.	boi	‘book’	[[boi]or] _{Pos}
ii.	bhɛi	‘brother’	[[bhɛi]or] _{Pos}
ii.	gui	‘iguana’	[[gui]or] _{Pos}
iv.	gai	‘female cow’	[[gai]or] _{Pos}
c i.	ʃɔrɔt	‘a name’	[[ʃɔrɔd]or] _{Pos}
ii.	ʃokh	‘eye’	[[ʃogh]or] _{Pos}
iii.	jhar	‘bush’	[[jhar]or] _{Pos}
iv.	manuc	‘man’	[[manuj]or] _{Pos}
	Nominative		Locative
(7) a i.	mile	‘girl’	[[mile]t] _{Loc}
ii.	bɔrɔ	‘a name’	[[bɔrɔ]t] _{Loc}
ii.	aju	‘grandfather’	[[aju]t] _{Loc}
iv.	bugi	‘porter’	[[bugi]t] _{Loc}
b i.	boi	‘book’	[[boi]ot] _{Loc}

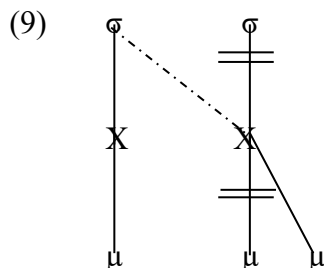
ii.	bhɛi	‘brother’	[[bhɛi]ot] _{Loc}
ii.	gui	‘iguana’	[[gui]ot] _{Loc}
iv.	gai	‘female cow’	[[gai]ot] _{Loc}
c i.	ʃprɔt	‘a name’	[[ʃprɔd]ot] _{Loc}
ii.	rojik	‘a name’	[[rojik]ot] _{Loc}
iii.	ʃokh	‘eye’	[[ʃogh]ot] _{Loc}
iv.	jhar	‘bush’	[[jhar]ot] _{Loc}

A careful observation of the above data will reveal that the possessive and locative case suffixes surface in two forms each. The surface forms [-r] and [-t] of the respective possessive and locative case suffixes are attached to stems ending in pure vowels as exemplified in (6a & 7a). The forms [-or] and [-ot] are added to nominal stems ending in diphthongs as illustrated by the data in (6b & 7b). The forms [-or] and [-ot] are also added to stems ending in consonants as shown in (6c & 7c). In addition, the stem final obstruents become voiced during these suffixations as shown in (6ci, ii, iii, v & 7ci, ii, iii, v).

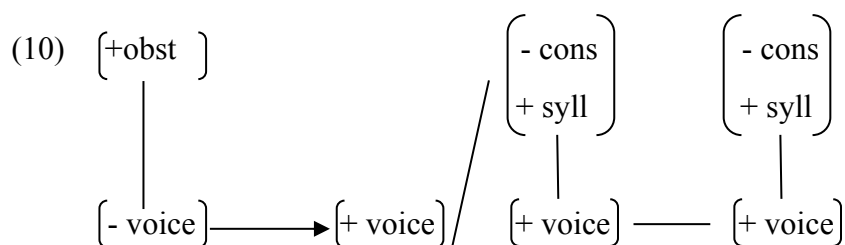
If we assume [-or] and [-ot] as the URs of the respective possessive and locative case suffixes, we need to formulate a rule to delete vowel /o/ in order to derive the forms [-r] and [-t] as exemplified by the data in (6a & 7a). On the other hand, if we accept the forms [-r] and [-t] as the URs of the respective suffixes, a rule to insert vowel /o/ for the realization of the forms [-or] and [-ot] for the diphthong or consonant ending stems is needed. Since Chakma allows only bimoraic syllables maximally, we assume that vowel deletion takes place in the forms listed in (6a & 7a). Notice that forms in (6a & 7a) violate the bimoraicity constraint as they are not disyllabic words and therefore, vowel deletion takes place. Similarly, in the forms in (6b & 7b) no vowel deletion takes place as the bimoraicity constraint is not violated. All the forms in (6b & 7b) are disyllabic with CVV.VC structure. Forms in (6c & 7c) also do not trigger vowel deletion as Chakma does not have any word final consonant clusters. Therefore, it is more economical to say that the vowel is deleted in (6a & 7a) rather than saying that vowel is inserted in (6b, c & 7b, c). Thus, we can propose the forms [-or] and [-ot] as the URs of the possessive and locative case suffixes respectively:

- (8) a Possessive Case Suffix → [-or]
b Locative Case Suffix → [-ot]

As discussed above, after possessive and locative case suffixations the rule of SIVD applies for the realization of the suffixal forms [-r] and [-t] for the stems which end in pure vowel sounds, as shown in (6a & 7a). The SIVD rule is formulated here in (9):



Notice that once again, it is the suffix initial vowel which gets deleted. In the case of gender suffixation, we had seen that instead of the suffixal vowel it was the stem final vowel which was getting deleted. In addition, the rule of obstruent voicing applies due to the attachment of these suffixes to stems ending in obstruents as shown in (6ci, ii, iii, v) and (7ci, ii, iii, v) and this is accounted for by obstruent voicing rule (OV rule) formulated below:



The phonological rules applying due to case suffixation are: SIVD and OV. The following derivation illustrates possessive and locative case suffixations and subsequent phonological rule applications:

(11) a	[milɛ][-or]:	[manuc][-or]:	[bhɛi][-or]:	[ʃokh][-or]	UR
	[milɛ+or]	[manuc+or]	[bhɛi+or]	[ʃokh+or]	WFR
	[milɛ+r]	-----	-----	-----	Rule (9)
	-----	[manuj+or]:	-----	[ʃogh+or]	Rule (10)
	[miler]	[manujor]	[bhɛior]	[ʃoghor]	PR
b	[milɛ][-ot]:	[manuc][-ot]:	[bhɛi][-ot]:	[ʃokh][-ot]	UR
	[milɛ+ot]	[manuc+ot]	[bhɛi+ot]	[ʃokh+ot]	WFR
	[milɛ+t]	-----	-----	-----	Rule (9)
	-----	[manuj+ot]:	-----	[ʃogh+ot]	Rule (10)
	[milet]	[manujot]	[bhɛiot]	[ʃoghot]	PR

The form [[milɛ]ot] is perceived as a disyllabic word. If the suffixal vowel is not deleted, it would become a trisyllabic word [mi.lɛ.ot] since the bimoraic constraint will disallow *[mi.lɛ.ot]. However, no such problem exists with [bhɛio]ot] which is also perceived as a disyllabic word. It is syllabified as [bhɛi.ot].

What is interesting is that the sequence CVV.VC is allowed here, but was not allowed in progressive suffixation (section 3.3.2, Chapter III of Bardhan 2007) where the SIVD rule had to apply iteratively. We find that only the rule of SIVD applies and then the rule for OV applies in case suffixations.

So far we have looked at the nominative, objective, possessive and locative case suffixes in Chakma. Chakma also has the ablative case which is realized as [-tun]. This suffix is always added only to the locative case marked stems as shown in (12).

	Nominal Stem		Locative	Ablative
(12) a i,	jhi	‘daughter’	[[jhi]t] _{Loc}	[[[jhi]t] _{Loc} tun] _{Abl}
ii.	mile	‘girl’	[[mile]t] _{Loc}	[[[mile]t] _{Loc} tun] _{Abl}
iii.	bɔrɔ	‘a name’	[[bɔrɔ]t] _{Loc}	[[[bɔrɔ]t] _{Loc} tun] _{Abl}
b i.	bhei	‘brother’	[[bhei]ot] _{Loc}	[[[bhei]ot] _{Loc} tun] _{Abl}
ii.	gai	‘female cow’	[[gai]ot] _{Loc}	[[[gai]ot] _{Loc} tun] _{Abl}
c i.	gaŋ	‘river’	[[gaŋ]ot] _{Loc}	[[[gaŋ]ot] _{Loc} tun] _{Abl}
ii.	jhar	‘bush’	[[jhar]ot] _{Loc}	[[[jhar]ot] _{Loc} tun] _{Abl}
iii.	bap	‘father’	[[bab]ot] _{Loc}	[[[bab]ot] _{Loc} tun] _{Abl}
iv.	jat	‘race’	[[jad]ot] _{Loc}	[[[jad]ot] _{Loc} tun] _{Abl}
v.	fokh	‘eye’	[[fogh]ot] _{Loc}	[[[fogj]ot] _{Loc} tun] _{Abl}

Ablative case suffixation does not trigger any phonological changes as shown in (12a, b, c). It always attaches only to the locative case marked stems. The suffixal form [-tun] can, therefore, be taken as the UR of the ablative case suffix:

(13) Ablative Case Suffix —————→ [-tun]

So far we have attempted to deal with the Case suffixes of Chakma and the phonological rule applications due to these suffixations. Suffix initial vowel deletion (SIVD) and obstruent voicing take place.

Morphophonological study of this language is much needed not only for the development general linguistics but also for the growth of this language itself. Such a descriptive study on this less studied language, it is hoped, will add a better scope to study this language to the linguists and facilitate the development and emergence of this language as a subject in the CADC school education curriculum.

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Some rules on Chakma Script and Language

By Lakshmi Bhusan Chakma
Retired Court President & Recorder,
CADC, Kamalanagar

The Chakma people have been using the ‘*Chāngmhā Leghā*’ (Chakma Script) since time unknown. It has been kept alive by their traditional priest called the *Luri* and the traditional healers called *Vaitdyo* through *Guru Sichsya* (Teacher and desciple) tradition. As there was no institution to teach the script it remained undeveloped. It is only after 1990 some work is going on to develop the scripts.

I learnt some Chakma from one Ven Jyotipal Thero alias *Tilok Chand Vaitdyo* of Tintilla, CHT, Bangladesh when he observed one *Vesak Retreat* at our Temple, Tuichawng on the way to Arunachal in 1973. But his teaching was not complete. So after joining CADC service in 1987 I started to learn some more and started interviewing more Like Ranjanya Vaitdyo of Simeisuri, Chigo Chakma, Ex-Luri of Ajasora, , Ravana Vaitdyo and others and published two cyclostyled primers named ‘*Chāngmhā Haraga Pogon Pādā*’ in 1988 and ‘*Changmhā Pattham Paidhyā*’ in 1994, which was ultimately accepted as Chakma Primer Text Book in the

CADC schools from 1995. Afterward a committee called Chakma Script and Language Development Committee was formed under my chair with members like Dg Jayan Chakma, Dg. Krishna Chandra Chakma, Dg. Anil Chakma etc. I have also edited ‘*Chāngmhā Dwi Paidhyā*’ in 1999 as a text book for middle schools. In the meantime, Shri Sujoy Chakma designed the Chakma fonts for use in computer named *Sujayan* in 2006 and the committee composed seperate text books from Class-I to Class-VI which were printed from Silchar in 2008.

I have personally interviewed some other Vaitdyos Like Karna Bap, Bharat Chandra Chakma of Tuichawng, Indrajit Chakma of Diblibagh, Mansuk Vaitdyo and Kisto Ranjan Vaitdyo of Kamalanagar-II and many others. After all the interviews and study of books I want to assert that the Chakma Language and Script is a seperate and independent one though it has many similarities with other Indo Aryan languages but it has many seperate and distinct rules as given under:

1. Chakma Script is Ā inherent like Pāli whereas other Indian Scripts are A inherent. ᱠ ᱡ ᱢ ᱣ ᱤ
2. Its letters are called Harak which are of four category:
 - (a) *Ach Harak* or *Mul Harak*, the main letters. The followings are the *Ach Haraks*:

ᱠ	ᱡ	ᱢ	ᱣ	ᱤ
ᱥ	ᱦ ⁱ	ᱧ ⁱⁱ	ᱨ	ᱩ
ᱪ	ᱫ	ᱬ	ᱭ	ᱮ
ᱯ	ᱰ	ᱱ	ᱲ	ᱳ
ᱴ	ᱵ	ᱶ	ᱷ	ᱸ
ᱹ	ᱺ	ᱻ	ᱼ	ᱽ
᱾	᱿	ᱠ ⁱⁱⁱ		

ᱠ has the same use as of ᱠ/ᱡ (Jā) which was inducted in the later period by Nua Ram Chakma in 1959.

২০	ঘা	Ghā	ঘা
২১	ঙা	Ngā	ঙা
২২	চা	Chā	চা
২৩	ছা	Chhā	ছা
২৪	জা	Jā	জা
২৫	झा	Jhā	ঝা
২৬	जा	Nyā	ঞা
২৭	टा	Ṭā	টা
২৮	ठा	Ṭhā	ঠা
২৯	डा	Ḍā	ডা
৩০	ढा	Ḍhā	ঢা
৩১	णा	Ñā	ণা
৩২	ता	Tā	তা
৩৩	था	Thā	থা
৩৪	दा	Dā	দা
৩৫	धा	Dhā	ধা
৩৬	ना	Nā	না
৩৭	पा	Pā	পা
৩৮	फा	Phā	ফা
৩৯	बा	Bā	বা
৪০	भा	Bhā	ভা
৪১	मा	Mā	মা
৪২	या	Yā	য়া
৪৩	रा	Rā	রা
৪৪	ला	Lā	লা
৪৫	वा	Wā	উআ
৪৬	सा	Sā	সা
৪৭	हा	Hā	হা
৪৮	ळा	Lhā	ল্‌হা
৪৯	आ	Ā	আ

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- ^{iv} This O sign is found in the Chakma Jati by Satish Chandra Ghosh.

The Chakma: A Least Known Surviving Buddhist Community of India

Dr. Prajnalankar Bhikkhu

S. P. Talukdar (1988) writes that the generic term ‘Chakma’ originated from the Burmese word ‘Thak’. Burmese people pronounce Shak or Sak as Thak. ‘Ma’ denotes man, that is, people who originated from the Shak or Sak. Comparatively the term is of recent origin. It was, as Thomas Herbert Lewin (1870) writes, the local people of Chittagong who gave the appellation ‘Chakma’ to the Thak and the majority people of the community accepted it as the rightful appellation for their community.

Presently the Chakmas are found in three countries: India, Bangladesh and Myanmar. The Chakmas living in India are identified as a ‘Scheduled Tribe’ as per the Constitution (Scheduled Tribes) Order, 1950 of the Government of India. They live mostly in Arunachal Pradesh, Assam, Mizoram and Tripura. Nowadays Chakma settlements are also visible in Indian cities like New Delhi and Kolkata. Their total population is about 2,60,000 (Census Report, 2011). The largest group of the Chakmas (about 4,00,000) lives in Chittagong Hill Tracts. Another major group of the Chakmas (about 80,000) lives in Arakan (now Rakhine State of Myanmar). There are also Chakmas in other countries like Australia, Japan, the United Kingdom, France, the USA and Canada. Total Chakma population in the world is about 7,50,000.

Ethnically the Chakmas are Mongoloid in origin. They speak in Chakma, a language which is close to the Indo-Aryan family of languages like Pali, Hindi, Bangla etc. It is quite uncommon in the languages of other ‘tribes’ of South and South-East Asia. They are traditional Buddhists in faith. These three very features of the Chakmas -- ethnic origin, language and religion -- establish the

hypothesis that they are the Indians in origin and the descendants of the Sakya. They had a traditional kingdom and administration headed by a king (Raja) in Chittagong Hill Tracts. They lost their kingdom but still retain their traditional political, social and cultural institutions. The present and the 51st king of the Chakmas is His Majesty Raja Devashis Roy -- the longest surviving royal dynasty in the world. All the Chakmas living in India, Bangladesh, Myanmar and other parts of the world recognize him as their king and pay their allegiance to him.

The Chakmas had lost their history. They had no written history before the beginning of British colonial rule in Chittagong Hill Tracts in 1860. It was the British colonial rulers and writers like Francis Buchanan (1762-1829), Thomas Herbert Lewin (1839-1916), Robert Henry Sneyd Hutchinson (1866) etc who started writing on the Chakmas in the early 19th century CE on the basis of the oral history and cultural traditions handed down to them from generation to generation. Lewin (1870) writes that they originally came from Champaknagar and that they are the descendants of the Sakya, a Himalayan people in which the Buddha was born. The Chakmas living in Champaknagar of Eastern India are, on the other hand, believed to have been forced to flee to further East of India, now known as Assam, Tripura and Mizoram, due to internal political upheavals and persecutions on Buddhists following the decline of Mauryan dynasty in India in 180 BCE and subsequent Turkic and Arabic invasions in Bihar and Bengal led by Muhammad Bakhtiyar Khilji in the 12th century CE. Our researches in Indian and Burmese sources indicate that an offshoot of the Sakya appears

to have been forced to migrate from Kapilavastu, the kingdom of the Sakyas (now in Indo-Nepal border region) to Anga (now in Bihar) when King Virudhaka (Pali: Vidadabha) of Kosala (now in Uttar Pradesh) perpetrated a massacre on the Sakyas during the last days of the Buddha.¹ A. L. Basham (2013) writes that after this massacre nothing is heard of the Sakya, the people which gave birth to the greatest Indian, the Buddha. Champaknagar, identified with Champa, the capital of Anga (now in Bhagalpur District of Bihar), was the main center of their activities. Sir Arthur P. Phayre (1883) writes that a group of the Sakya reached to further east of India -- North-West Burma, now roughly representing Rakhine State, Cox's Bazaar and Chittagong.²

¹ Advised by his father, King Prasenjit of Kosala, Prince Virudhaka came to visit his mother's house in Kapilavastu in order to learn various advanced arts from the Sakyas in his boyhood. Some Sakyas insulted and abused him by calling him a son of a slave-woman when he sat down on a seat prepared for Buddha. Utterly humiliated by this incident, he developed great racial hatred against the Sakyas. When he grew and became the king of Kosala, he came to know that his mother Vasabha Khatiya was actually a slave-woman who was given in marriage to his father as Sakya woman treacherously by the Sakyas when his father sent a marriage proposal with a Sakya woman to the Sakyas. The Sakyas considered the proposal below the honor and dignity of their race at a meeting. They are said to hold some arrogance and prejudice about the superiority and purity of their race in which Buddha was born, and because of it, they used to practise endogamy. The Sakya kingdom was a vassal of Kosala. So the proposal of the king of Kosala put the Sakyas in a big dilemma: they could neither reject the royal proposal nor compromise with their tradition (endogamy). So they arranged the said treacherous marriage as a solution to this dilemma. Prince Virudhaka when ascended the throne of Kosala perpetrated a massacre on the Sakyas in retaliation of the insults and abuses hurled by Sakyas at him during his boyhood in Kapilavastu. For details see: T W Rhys Davids, *Buddhist India*, Motilal Banarsidass Publishers, Delhi, 1997.

² Chittagong is an Anglicized name Chattagram. The name 'Chattagram' appears to have originated from Chaityagram. 'Chaitya' means sacred stupa of Buddhists and 'gram' means village or a cluster of

They came to be known as the Chakma in Chittagong who founded a kingdom therein the 15th century CE with its capital at Rajanagar. A Portuguese historian Joao de Barros (1615) calls the Chakma kingdom as 'Chacomas' on the Eastern bank of the Karnaphuli River. The ruins of the Chakma Royal Palace at Rajanagar still witness this historical fact. The Chakma kingdom in Chittagong was a vassal of the Kingdom of Mrauk-U of Arakan which existed over 300 years from 1430 to 1785. In 1666, the Kingdom of Mrauk-U of Arakan lost its control over Chittagong to the Mughal Empire of Bengal (1576-1757). It probably resulted in the growing influence of Mughal rule in Chittagong and the shifting of Rajanagar from Chittagong to Rangamati. The British took over Chittagong in 1793. They created a separate District with the hilly region of Chittagong named as 'Chittagong Hill Tracts' in 1860. They recognized Chittagong Hill Tracts as an 'Excluded Area' in an Act called the 'Chittagong Hill Tracts Regulation' of 1900. The Regulation, it may be noted, bans settlement of non-indigenous people in the area and protects the rights of local indigenous people. In 1947 when the British left the Indian Subcontinent and the two independent sovereign states -- India and Pakistan -- were born there, 98.5% people of Chittagong Hill Tracts were Buddhist, Hindus and Christians. So they led by Sneha Kumar Chakma joined India and hoisted the Indian flag in Rangamati, the capital of Chittagong Hill Tracts, on 15 August 1947 as per the principle of the partition of the Indian Subcontinent. According to this principle, Pakistan was formed with Muslim majority areas and India was formed with non-Muslim majority areas.

human settlement. It was one of the famous sites of Indian Buddhism in the 10th century CE with a great Buddhist educational centre known as Pandit Vihara.

However, Chittagong Hill Tracts was annexed with East Pakistan against the will of its people and the principle of the partition of the Indian Subcontinent as per an undemocratic, illegal and unscrupulous judgment of the Bengal Boundary Commission headed by Sir Cyril Radcliffe on 17 August 1947. Following this judgment, the Pakistani army occupied Chittagong Hill Tracts on 21 August 1947. In protest, Chakma leaders went to New Delhi and raised their voice with the then Prime Minister of India Pandit Jawaharlal Nehru. However, New Delhi did not pay any attention to their outcry.

Pakistan constructed a hydroelectric power dam over the Karnaphuly River at Kaptai of Chittagong Hill Tracts in the early 1960s in violation of the Chittagong Hill Tracts Regulation of 1900 and without any consultation with, and proper compensation for, the local indigenous victims. It created the largest artificial water-reservoir in Asia and inundated 40% of the total agricultural land of Chittagong Hill Tracts. It forced about 40,000 indigenous people, especially Chakmas, to migrate to India for life and living. They were given settlement in the North Eastern Frontier of Assam (NEFA, now known as Arunachal Pradesh) by the then government of India.

East Pakistan with military support from India emerged as an independent state named 'Bangladesh' in 1971. Bangladesh inherited Chittagong Hill Tracts and its historical dispute from East Pakistan. The course of history of Chittagong Hill Tracts would have moved in a different direction had New Delhi integrated it with India in 1947 or in 1971.

A delegation from Chittagong Hill Tracts led by Manabendra Narayan Larma, a Chakma leader and member of Bangladesh Parliament, submitted a memorandum to the first Prime Minister of Bangladesh Sheikh Mujibur Rahman in 1972 demanding provincial autonomy for Chittagong Hill Tracts within

Bangladesh like that of Mizoram within India, including enforcement of the Chittagong Hill Tracts Regulation of 1900, for the protection and promotion of the identity, culture and rights of indigenous peoples living there. Reacting to the demand, as the Report of Chittagong Hill Tracts Commission (1991) writes, Sheikh Mujibur Rahman said, "No, we are all Bengalis, we cannot have two systems of government. Forget your ethnic identity, be Bengalis." Sheikh Mujibur Rahman outright rejected the demand.

Disappointed by the response of Sheikh Mujibur Rahman, Mr. Larma left the Parliament and went under-ground in 1972 and launched an armed movement against the Bangladesh authority for the right to self-determination of the indigenous people of Chittagong Hill Tracts. He died in 1983 in a civil war that broke out within his party, Parbatya Chattagram Jana Samhati Samiti (PCJSS = People's United Party of Chittagong Hill Tracts). His younger brother Jyotirindra Bodhipriya Larma took the charge of the PCJSS and carried forward the movement of Chittagong Hill Tracts left by Mr. M.N. Larma. Meanwhile, the Bangladesh government completely militarized Chittagong Hill Tracts and flooded the region with more than 500,000 Bangladeshi settlers as part of its 'counter-insurgency measures' and integration of the indigenous people with the mainstream Bangladeshi population and culture. Bangladesh military perpetrated grave human rights violations, including 13 major genocides, against the indigenous people. As a result, over 15,000 indigenous people were killed, over 100,000 indigenous people were internally displaced and about 70,000 indigenous people were forced to take shelter in the Tripura State of India as refugees in 1980-90s. Finally, both the PCJSS and the government of Bangladesh signed a treaty, popularly known as the 'CHT Accord', on 2 December 1997. The CHT Accord provides

limited autonomy for the indigenous peoples of Chittagong Hill Tracts. PCJSS members laid down their arms to the government of Bangladesh and returned to over-ground in terms of this Accord. On the other hand, the refugees of Chittagong Hill Tracts living in the Tripura State were repatriated as per an understanding reached between the refugee leaders and the Bangladesh government in 1998.

PCJSS' Annual Report on Human Situation in Chittagong Hill Tracts, 2020 says that the CHT Accord has not been implemented till today. The government of Bangladesh, on the other hand, continues to move Bangladeshi

settlers into Chittagong Hill Tracts and strengthen its de facto military rule and military infrastructure there. As a result, the indigenous people continue to face demographic, political, economic, social and cultural marginalization and flee from their homeland to other countries like India, USA and France for survival. These problems may be settled once for all and durable peace may be restored in Chittagong Hill Tracts if the rights of the local indigenous people are respected and the CHT Accord is implemented in letter and spirit. Otherwise, these will, needless to say, continue to disturb and destabilize Chittagong Hill Tracts and its neighboring countries.

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Rituals of the Chakmas

Dg. Chitta Ranjan Chakma
Academic Officer, DSEB, CADC

Although the Chakmas have been professing Buddhism since time immemorial, they still practice the culture of animism when there is sickness in them. There's a great difference in thoughts compared to the Chakmas of the past and the Chakmas of modern day. What they believe with regard to the composition of the human body is true but the way they believe the role of evil spirits with illness is quite mysterious. According to them, the human body is composed of five elements – air, water, fire, ether and earth. When a person is sick they believe that it is caused by some external forces like god, goddesses, evil spirits, ghosts, demons etc. Therefore, to appease them, they perform rituals and sacrifice animals in the name of that particular spirit and god or goddesses who caused the disease. Besides sacrifice, the patient takes treatment under a physician which involve use of mantras, magic, medicines, etc.

Identification of illness and prescription

Before going out, the Boiddyo used to apply his **Bāiyu Khel** by blowing out his nostrils on either sides to ascertain if his outing is auspicious. When everything is found alright he gets ready and moves out towards the house of the patient. As soon he arrives there, he asks an earthen pitcher or a glass of water from the guardian of the patient. He then feels the nerves and identifies the cause and the type of the illness. He also examines the temperature, colour of the eye, urine, tongue, etc. and the affected parts of the body along with the symptoms. Before recommending any prescriptions, the Boiddyo feels the beats of the arteries and categorizes the illness accordingly. If he senses the illness to have been caused by human, he would say **Mānei Kôrôm**, if by evil spirits **Devô Kôrôm** and if due to some

inauspicious spots as **Lākkye**. According to him, the chronic ailments of a person are said to be **Ājhôr** (chronic ailments like paralysis, numbness, etc.). The ailments caused by human are called **Mānei Kôrôm** and if by evil spirits are called **Devô Kôrôm**. **Mānei Kôrôm** can be **Hojeiye/Hābeiye** (poisoned), **Chālānde** (magic-spelled), **Tonā Gossye** (controlled magic), **Jādu Gossye** (Black magic), etc. **Devô Kôrôm** can be of **Ganga Kôrôm** (caused by river deities) and **Bhudo Kôrôm** (caused by evil spirits) which are further divided into many.

Based on the ailments, the treatment is administered. For instance, if it is done by human (Mānei Kôrôm); the patient is treated with **Sinein** (a pot of chanted water) and by taking him to the springs at dawn to make him drink the chanted water and adjust the beat of the arteries. Medicinal herbs collected from jungles according to the formulae of the Boiddyo's Tālīk are also used for treatment. If **Devô Kôrôm**, animals are sacrificed to appease that particular spirit, god or goddess on odd hours. Basically, these sacrifices are done under evergreen trees, on water bodies and on tri-junctions. In case of **Lākkye**, the suspected places are appeased with **Khāng** (a kind of magical treatment usually done with eggs of ducks or hens that the patient is barred from eating them for at least a few years) called **Khāng Banana** and **Khut Sididenā**. **Khut Sididenā** is usually done by chanting on broken rice (**Khut**) and spreading them on the inauspicious spot.

If the case is complicated, he suggests the following to be done at the earliest. They are (i) **Gonei Denā**, (ii) **Dāru Bānih Denā**, (iii) **Tābit Bānih Denā**, (iv) **Môrôlā Chei Denā**, (v) **Khuri**

Gādhei Denā, (vi) Ānā Dābôn Chei Denā and (vii) Bān Tulih Denā.

The methods of identification of the cause of the illness are briefly explained as under:

1. **Gonei Dinei** (prediction): The physician tries to know the cause of the ailment by prediction.
2. **Dāru Bānih Dinei** (binding medicine): The physician binds medicine on the patient to know the cause of the ailment.
3. **Tābit Bānih Dinei** (by binding amulet): The amulet is bound on the patient to know the cause of the illness, whether caused by Mānei Kôrôm, Devô Kôrôm or Lākkye.
4. **Môrôlā Chenei** (using bamboo tube/stick): This is another method to ascertain the cause of a particular ailment using a piece of bamboo tube or a stick. The physician tries his magic and accordingly the cause of the disease appears on the bamboo stick and suggests the type of treatment the patient should undergo.
5. **Khuri Gādhei Dinei** (Using magic board): The physician makes a map on a magic board to know the exact location of the illness caused.
6. **Ānā Dābôn Chenei** (Prediction on mirror): The physician looks at a mirror after chanting invocations to know the cause of the illness. He can exactly locate the places of the ailments and suggest its remedy.
7. **Bān Tulih Dinei** (Using spirited man): This is another method of knowing the cause of the illness. The physician himself is put under spell by one of his disciple as per his instructions. It can be done either with flowers or a hen. Questions are asked from the evil spirit who posses the physician himself. The evil spirit discloses everything related to the illness, its place and the category of the ailments. He also suggests remedies for the ailment. The physician gathers ample ideas about the cause of the illness and suggests further course of actions to be carried out. Sometimes, the

physician suggests animal sacrifices without following the above methods based on his earlier experiences.

Puja

A puja is a ritual arranged in the name of a particular spirit and god or goddess by sacrificing animals who cause the disease to happen and brings omen, accident, bad luck and misfortune. Earlier a puja was performed by a Lori, Boiddyo and an Ojhā. The Pujas related to tantric Buddhist culture are done by the Loris and of animist culture by the Boiddyo and the Ojhā. An Ojhā performs the sacrifice of animals in the puja while the Boiddyo prescribes different kinds of Tāliks (medicinal formulae) and applies magic to cure the illness. Therefore, he is called a Boiddyo (physician). The Boiddyo plays two important roles both as an Ojhā and a Boiddyo while performing Pujas and applying medicine respectively. The role of these two persons is very important, so are respectable in the Chakma Society. The Boiddyo is also called as the custodian of the Chakma language because of whome the use of the Chakma language survived to this day.

When a patient is seriously ill either a hen or a pig called *Sājô kuroh or Sājô Sugor* is sacrificed in the evening to appease the deities who cause the disease. The places of sacrifice are mostly the lawn or the main entrance of the house. The sacrifice is made against the king of the deities. There are guidelines how to sacrifice the animals which are performed by experienced Boiddyo or Ojhā. By any chance, if the ritual is not performed as per the principles of the ritual, it affects the Boiddyo or the Ojhā. In case he is affected, his limbs and face get deformed. The meat of the sacrificed animals is cooked and eaten outdoor. No left over can be kept for future consumption. Besides, if diseases like eczema, leprosy, small pimples or bowls erupt in the skin, the Boiddyo chants invocations on small ground rice (Khut)

and salt (nun) which are thrown on the suspected spot for appeasing the deities. Sometimes, the Boiddyo feels the pulse and treat sick patients who are down with fever. Various kinds of rituals are explained below in detail.

(i) Chumulong:

Basically, this ritual is done at the time of marriage. It is the worship of marriage deities such as *Mālokkhi Mā (Pôrmeshwari)*, *Kālīā (Pôrmeshwar)* and *Kālākhedôr (Sodāgochchye)* to seek blessings for the newly-wed couple. It is performed in the house of the groom with the help of an **Ojhā**. Preparation of wine in the name of this ritual is a must. By any chance if the ritual is not performed it cannot be drunk by anybody because it is prepared for the deity of wine called **Ājuroh Rājā**. The other materials required for the ritual are banana leaves, special leaves called ākpādā, paddy, rice, rice beer, an egg, a hen, two cocks, a pig, and an earthen pitcher filled with water fetched from rivers by the bride. The Ojhā chants some invocations and sacrifices the hens- one hen to Mālokkhi, another hen to Pôrmeshwar, a cock to Kālākhedôr, the pig to all and the egg for the Ojhā (Ossye). Both **Kājā Pāk** (sacrificed animal) and **Sisye Pāk** (boiled meat of sacrificed animal) are required for the ritual. The Ojhā brings all the parts of these boiled animals before the respective deities. This ritual (pujo) foretells the future course of marriage life of the couple. After chanting invocation, the Ojhā tries to see certain marks/signs on the jaws, heads, feet and egg to ascertain if the married life would be prosperous or not. This identification of marks in these animal parts is called **Chāmbā Chānāh**. The Ojhā also foretells the gender of the first child and the number of children they would get by observing these limbs of animals. It is believed that if the fingers of the chicken are found uneven or with

gap in between it is understood that the couple won't be able to accumulate wealth and maintain privacy and if otherwise all perfect and no need to worry. While if the tongue of the chicken has a pitchfork and if the middle portion is longer than the other, it indicates a funeral pole which means early death but if found coiled it indicates prosperity for the female and wealth for the male. If a cross appears in the egg, the male must be ordained as a temporary novice in the temple and if the flat portion of the egg is displaced, it indicates displacement and change of residence or a broken family in future. if a crack appears in the middle, it indicates a misfortune while bad smell predicts bad relation with spouse and relatives. The Ojhā gathers all these parts on a plantain leaf, puts a burning charcoal on them, puts a little wine and mustard seeds in his mouth and performs the rite called **Sudur Mari Dena** to destroy all the omens in the presence of the deity of wine (**Ājuroh Rājā**). Thereafter, the couple is blessed and purified by sprinkling holy water (*Chumulong Pānih*) with a twig of mango leaves.

(ii) Khānā Sirenā.

This is the last part of a marriage ceremony done after the feast preferably in the afternoon. Usually, the newly-wed couple offers a Khānā Poi on a bamboo plaited table called **Mejāng** where five items in case of pig and seven items in case of buffalo must be placed. The items required are roasted fish (sikkādit sekkye mäch), twice brewed wine (dô-chuni mô), sticky rice beer (jôlā-pochcye Jogorāh), meat (jhuro- kuttie ehrā) and entrails (chit-siyemā). All these items can be brought on plates if Mejāng is readily unavailable and offered to the elders. This is called **Khānā Poi Gojānāh**. A special dish known as Khāttā needs to be prepared containing pumpkin, dry fish, jaggery (hāide midhye) and whatever spices available. It is also to be noted that the Shāmālā will have

to point the exact location of the food items in the plates in case any friends or relatives want to know them and if he fails he is called names jokingly. This is done just to test the patience and sincerity of the Shāmālā. This is done to exchange pleasantries only.

(iii) Biye Bur:

Biye Bur is performed either in the stream or at home for the newly-wed couple to sanctify and accept the bride as a member in the groom's family. First, the hairs of the groom are sanctified in the left side of the temple and next the bride's, in the right side of the temple. The other requisite materials include izing (brown turmeric), turmeric, flower, money, a pair of plantain leaves, rice, candles and sanctifying water (Ghīlye Kojoi Pānih).

(iv) Bur Pārā:

Bur Pārā is a family ritual arranged by the head of the family. it is performed by an Ojhā in the stream to sanctify the omen and misfortunes believed to have influenced them. Sometimes, it is performed as an annual family ritual. It can be done with hens and flowers. A bamboo structure with four poles are made where the hen is sacrificed. Another puja called Bietrā Puja, is also made at the basement of the structure. When the ritual is done with hens, the whole family members have to go to stream and wash their hairs. Generally, the hairs of each member are purified by washing it for seven consecutive times. The Ojhā, after chanting invocations; closes the door letting all the family members out from inside. He closes the door and also opens the door. Thereafter, the members of the family can enter the house. All these formalities are not required if it is done with flowers except the involvement of the whole family members. The other requisite materials include gold and silver (sonā-rubo), a pair of plantain leaves, candles, old dao (puron tīgōl), an egg and a bamboo tube.

(v) Thānmānā Pujo:

Thānmānā Puja is a ritual especially arranged when there is a disaster like drought, pandemic and no productivity in the area where the people are settled in. The word “**Thānmānā**” is a combination of two words in Boiddyo literature. ‘**Thān**’ which means place and ‘**Mana**’ which is derived from the term ‘**Mānōsh**’ meaning a determined will. In short, it is a firm determination committed to sacrifice animals in honor of all deities to bring good luck for the whole community of the area by relieving them from any sorts of distresses. The puja if done once, must have to be continued for three consecutive years. The villagers collect donations and contribute animals for the same purpose. The Puja is performed by two Ojhās – one for worshipping god and goddesses of land (Kulā Devotā) and the other for worshipping god and goddesses of water (Jôlô Debedā). According to the physicians, thirty-six deities are worshipped but some of them may be skipped if the situation is rainy. The main deities worshipped in the Puja are (i) Bietrā, (ii) Bilkumāri, (iii) Dhôleshwāri, (iv) Fulkumāri, (v) Gongā Mā, (vi) Hātyā, (vii) Kājôl Pudi, (viii) Kālākhedôr (Kāliyā), (ix) Mālokkhi, (x) Melkumāri, (xi) Mohini, (xii) Muttyā, (xiii) Pôrmeshwari, (xiv) Rākkoul, (xv) Sibongpudi and (xvi) Thān Debedā, (xvii) Bhudo Raja. The animals required for the sacrifice are hens with eggs, goats, pigs. Other materials necessary for the puja are popcorns, sweets, flowers, incense sticks and candles. Smoke coils called Benā are used in the absence of incense sticks. However, this puja is performed on the bank of a stream or in the dual junction of a stream or in the turning of a stream by making a **Gangā Ghôr** supported by three poles and decorated by means of strips of bushes and cotton. The puja is gorgeously decorated with flowers and mock vegetables made out of bamboos, leaves, etc. A hanging green bush is stuck near the Gangā

Ghôr touching the basement in the water. The Ojhās then start chanting invocations and start inviting the deities with *Ākpādā* one by one according to their ranks and seniority. Thus, the animals are sacrificed. The meat of these sacrificed animals are shared and taken at home where it is cooked and eaten with their respective family members. The methods of arranging Thānmānā Pujo varies from Boiddyo to Boiddyo.

(vi) Kali Pujo:

According to the Chakma customary rites, worshipping of goddess Kali is indispensable. This ritual is performed as to drive away bad dreams. It is usually performed under a green shady tree with odd number of people. The materials required for the ritual are – (i) a black hen (ii) Māreikeim (decor-split of bamboo), (iii) *Ākpādā* (end part of leaves), (iv) a pair of banana leaves, (v) seven pairs of different flowers, (vi) popcorn, (vii) candle, (viii) rice, (ix) wine and (x) money. The Ojhā arranges all these materials in the puja orderly and performs the rite. The black hen is sacrificed to appease the goddess Kali after inviting her with *Ākpādā*. The meat of the sacrificed hen cannot be eaten by inviting friends but can be cooked and eaten on spot. Only the participants of the puja are allowed to eat the hen's meat. An amulet is made for the patient on spot by drawing *Āng* which consists herbs like *Kedhāng Gāch*, *Sāmôlôksuri Gāch* and *Kolātthur Gāch*. When everything is completed, the amulet is chanted for giving power called **Jib Denā** and at last sanctified with holy water called **Ghīlye Kojoi Pānih** and made the patient is made to wear it.

(vii) Ganga Pujo:

Ganga Pujas are performed in honour of the water goddesses who are responsible for causing various ailments. It is believed that there are seven water goddesses viz. Bôr Ganga, Bhagirathi Ganga, Dhôl Ganga, Jāndori

Ganga, Lāssyā Ganga, Suguno Ganga and Sundori Ganga.

(viii) Bôr Ganga Pujo:

It is believed that she is the senior most goddess of water who is responsible for bringing omen and misfortune. She is worshiped when one dreams bad like sinking in the river but getting rescued after promising one of the following animals – a hen, a cock, a pig or a goat. Usually, this is done when medicines fail to cure the patient. It is performed on the bank of streams by erecting a bamboo stand with four posts. Materials such as *ākpādā*, rice, candle, *māreikeim*, popcorn, money, seven pairs of different flowers and a white cloth is required. While performing the puja, the physician/Ojhā takes a handful of water facing down stream and throws it upstream through his parted legs. To turn back while returning after performing the ritual is forbidden.

(ix) Dhôl Ganga Pujo:

Dhôl Ganga is said to be a beautiful lady who is responsible for causing fever with cough and stomach problems. It is believed that she was forcefully taken by Bôr Ganga as daughter-in-law (Pudobo) because of her beauty. The ritual usually takes place on the bank of a stream by erecting a bamboo stand with three posts. The other requisite materials in the Puja are *ākpādā*, rice, candle, *māreikeim*, popcorn, money, seven pairs of different flowers and a white cloth. An imaginary image of Dhôl Ganga is required to be made. At first, a white coloured hen is sacrificed and if the patient does not get well then a white goat is sacrificed. The meat can be cooked and eaten by inviting guests. While performing the puja, the physician takes a handful of water facing down stream and throws it upstream through his parted legs. To turn back while returning after performing the ritual is forbidden.

(x) **Suguno Ganga Pujo:**

It is said that the water goddess on land is found in the areas where waste water from household and rain water flows. She can cause neuro problems like numbness of hands, legs, tongue, etc. and can be fatal. If the requisite animal sacrifice and early treatment is not given, it develops into paralysis. Usually, a goat is sacrificed by making a Ganga Ghar with four bamboo posts. However, she is worshipped in the morning at the suspected place of the illness where a small artificial well below the Ganga Ghôr is made to invite her. The other requisite materials in the Puja are ākpādā, rice, candle, märeikeim, popcorn, and a white cloth. As usual, the Ojhā arranges all these items and sacrifices the goat. The meat can be cooked and eaten by inviting guests.

(xi) **Sājonne Devotā Pujo:**

It is believed that there are seven sisters in the group of Sājonne Devotās who cause different illness in human. It is performed at the dawn of night as these deities go out hunting during this time. The materials required for the ritual are Ākpādā, rice, märeikeim, wine, rice-beer, money and dāgoni kādhi (a cane with seven bands and white thread). The Puja can be performed either with a cock or a pig. The meat of these animals are eaten without inviting any guests. No left over can be kept for eating next time. The cock sacrificed for this puja is called ‘Sājō Kuroh’ and the pig called ‘Sājō Sugor.’

(xii) **Dush Jāgā Mārā Pujo:**

When the ailment of a patient cannot be cured simply applying medicines prescribed by the physician, the *Identification of illness and prescription* is a must. If any of the procedures as mentioned in the *Identification of illness and prescription* confirms the ailment caused by the influence of an inauspicious place, the physician suggests to appease that place. This sacrifice of

animals for appeasing the deities connected with this inauspicious place is called **Dush Jāgā Mārā Pujo**. It is believed that four deities namely the owner of the inauspicious places (Kālākhedôr), the commander of Kālākhedôr (Kāgeni), the sister of Kālākhedôr (Mogini) and an unknown spirit (Debongsi Devotā) rule inauspicious places. Usually, the sacrifice is offered to the respective deities in the evening. For instance, a cock to Kālākhedôr, another to Kāgeni, a hen to Mogini and a duck to Debongsi Devotā. Both **Kājā Pāk** (animal sacrifice) and **Sisye Pāk** (boiled meat of sacrificed animal) are required for the ritual. The other materials required for the ritual are ākpādā, märeikeim, rice, popcorn, flowers and money. This puja also varies from physician to physician.

(xiii) **Tin Possye Sugor:**

A deity known as **Dein** is responsible for causing neuro problems and paralysis. The paralysis which develops after being influenced by this deity is called **Deino Ājhôr**.

Besides a pig, other materials required in the Puja are ākpādā, märeikeim, flowers, rice, candle, money and dāgoni kādhi. The pig is usually sacrificed after 12 noon by making a bamboo stand with four posts. Both **Kājā Pāk** (animal sacrifice) and **Sisye Pāk** (boiled meat of sacrificed animal) are required for the ritual. The dāgoni kādhi is required to beat on the posts of the bamboo stand for inviting all the relatives of the Dein along with him to accept the sacrifice. This puja may vary from physician to physician.

(xiv) **Bhudo Sugor:**

This pig is specifically sacrificed to the King of Ghosts who brings sickness and other misfortunes in the life of a human. It is sacrificed in the jungle during evening to appease him. Besides a pig, other materials required in the Puja are ākpādā, märeikeim,

flowers, rice, candle, money and dāgoni kādhi. The Boiddyo who takes the role of an Ojhā performs all the formalities while arranging the ritual. This pig is sacrificed when Bonājā treatment is showing no response and the condition of the patient becomes very critical.

(xv) Chelā Sugor:

This ritual needs a male pig called Chelā Sugor which is usually sacrificed by the Ojhā. The pig is led by cooing and inviting the king of Ghosts to attend the ritual. Cooing usually starts when they step out from the boundary of the home of the patient. The timing for the sacrifice is at dusk. Materials required in the Puja are ākpādā, māreikeim, flowers, rice, candle, money and dāgoni kādhi.

(xvi) Dô pollā Sugor:

Generally, this ritual is performed in the evening by sacrificing a pig and a cock. Deities required for invitation are *Sājoni, Nājoni, Fejori, Rupuru and Bhudoloi-Bhudoni*. The pig is sacrificed in the lawn or campus of the patient's home by inviting the king of Deities to attend the ritual and the cock is sacrificed for the other deities invited along with the king of the deities. Materials required in the Puja are ākpādā, māreikeim, flowers, rice, candle and money.

(xvii) Dhān Fāng (Mālokkhi Mā Pujo):

There are two types of Dhān Fāng, one instantly done when the first harvest called *Ālottye Dhān* is ready while the other one is done in the paddy

store. This is also a family ritual for those who are engaged in Jhumming cultivation. This ritual is done when the paddies are fully ripe. The deity worshipped is Mālokkhi Mā, who is believed to be the deity of all crops who brings wealth and prosperity. It is mainly performed in the month of Bhādô (*Bhādrô, a month in the Bengali Calender*) with crabs, hens and pigs. The ritual with a pig is believed to be the highest and best puja. Usually, it is sacrificed in the rice basket or in the paddy storage (Dhān Sôrông). On the day of ritual, the Ojhā brings a bunch of paddy called **Dhān Golāh** which is tied on the beam of the house (Tegein). The materials required are ākpādā, a bunch of paddy, a pair of plantain leaves and a rice basket (chollei). Relatives and friends are invited to attend the programme.

(xviii) Mehn Sāgoli Pujo:

When the guardian of a jhum finds a nest of a small bird called **Mehn Sāgoli** while reaping the harvest in the jhum, the very paddy plant is brought and kept in the house. On a particular day, a ritual is performed either with an egg, hen or a pig. If the feast is simple no guests are invited but if otherwise friends, relatives and neighbours are invited and fed. In this puja, Mālokkhi Mā is worshiped by offering a plate of rice containing meat and entrails of the sacrificed animals in front of the rice basket called *Chollei*. It is a family ritual organized to welcome the God of Wealth known as Mālokkhi.

Figuring out why progress will remain a difficult process for CADC

Prabin Chakma
Planning & Development Officer, CADC

History repeated itself! For us it was not one of rejoice but of bad memory. CADC was brought under Governor's Rule for about four months from July to November, 2017 and later for about a month (March-April) in 2018. The first instance happened in 1976. The Governor assumed power and functions of CADC and delegated them to the Deputy Commissioner, Lawngtlai to administer CADC on his behalf.

During the period it so happened that Lawngtlai saw two Deputy Commissioners due to transfer and posting and as such CADC was administered by two DCs in a span of 4 months. The first being Dr. A. Muthamma Laxmi, IAS, who was followed by Dr. Arun T., IAS. Both of them took a keen interest in bringing about a semblance of system in the administration and in the course of doing so, they got a naked exposure about the condition of the administration/governance in CADC. Each of them has left remarks that made us uncomfortable. Such remarks from officials of weight lend a great deal of food for thought.

Do we have an answer to understand the ill? While exploring to find answers to any problem it is important to be able to identify the fundamental factors and not be mistaken by those that are actually collateral. The subsequent paras will attempt to understand the fundamentals of the problem.

Opportunity for self-determination

With the birth of CADC under Sixth Schedule to the constitution of India in 1972 we (Chakmas) got an opportunity for a tryst with destiny and to decide our own future with political powers in a democratic set up that is akin to enjoyed by any nation in the modern world. It gave us to choose our own leaders on the basis of adult franchise and make rules to govern ourselves. It all seems fine.

Tryst with Democracy and an inherent problem

Democracy works and produces best results if certain conditions are met. Democracy empowers the common man to choose their leaders periodically. It is important the citizens who get the responsibility to exercise this privilege to be intellectually and economically free.

Both the economic and intellectual conditions of majority of the people of CADC are by far very low which were miserable in 1972. Such being the case, it is understandable that democracy would not yield the desired result very soon. People circumscribed by poverty cannot afford to take decision for the larger interest of the society and their decision are often influenced by which address their immediate personal needs. People who are intellectually bereft cannot evaluate value and make right choice. For the people of CADC these very reasons played and held them from achieving the right pace of progress. Privilege of democracy turned out to be a luxury to handle.

Demerit of tiny electoral constituency and politics on the ground

Experience of witnessing politics in CADC from a close quarter where a constituency comprises of just 3 to 5 villages with just two to three thousand voters brought forth the demerits of tiny constituency. In a tiny constituency such as the one mentioned, one does not have to address a political rally to make electoral promises to the people which are of importance for the community as a whole. A door-to-door campaign can be easily managed and this is the norms in CADC and for that matter it will be the case in most ADCs. Immediately, a door-to-door campaign

might seem much more productive reaching out to every people individually and discussing their problems on a personal level. In contrary, in a door-to-door campaign, people discuss their own very personal problems like not owning a TV, fridge, mobile, expenses for medical treatment, employment for one's siblings and seeking favour thereof, etc. Issues that concern the community as a whole like supply of potable water, roads, electricity, education, opportunity for business, etc. never get discussed. As such votes are traded for money, for promise of employment, etc.

The fallouts

When election is all about fulfilling petty personal requirements of the voters it make sense for a candidate to estimate and prepare an election budget. The size of the budget had proved to be a great determinant in the electoral success of candidates. The bigger the budget the greater is the prospect of winning an election. A whole lot of clan-based groups and individuals with self-interest partake in the contribution towards the budget who become liability to a winning candidate. Huge election expenditure by the candidates ultimately influences the quality of governance and the business of election dictates the course of events in the next five years.

The vicious cycle

When you want to explain why development and good governance is difficult to happen the vicious cycle of votes being traded during election and the need to recover election expenditure by those in power come to the mind. The problem is cyclic. Majority of voters whose economic condition is very abject fall for money pushing election expenditure of candidates to exponential figure which finally takes toll upon governance and development. When governance and social justice becomes non-existent and lack of development affects condition of life the trust deficit builds up among citizens that anything good can happen which in turn solidifies their

conviction that the only opportune time is during election when votes can be traded at premium price.

Optimism

Despite the inherent difficulty in making best of the democratic privileges due to absence of optimum condition in the form of an electorate that is economically independent and intellectually aware condition of life in CADC has improved during the last 50 years of its existence. However, much could have been achieved.

Today, every village has a school to take care of the educational need although there remains plenty of rooms for improving functionality of school and quality of education; every village is connected with motorable Katcha road making governance deliverable somehow; almost every village is connected with piped water; electricity is gradually lighting village after village, healthcare services though remain a big challenge due to absence of all-weather roads and inadequately equipped CHC/PHC.

Progress will crawl at snail's pace with seepage, a hard to dismiss away evil, till a stage is reached when we have an informed and independent community of citizens. The vicious cycle may then take a break and pave way for maximum governance, maximum development and social justice.

Autonomous District Council for backward tribal minorities despite the inherent difficulties is still the best scheme. For instance, the condition of life of the Chakmas in CADC would have been pathetic by many folds had it been not for the safeguard guaranteed by its ADC status. The present condition of life of the Chakmas and Bru community of Mizoram residing outside CADC mirrors the condition we would have been. Chakmas of Lunglei and Mamit districts migrating to CADC is an indicator that life in CADC is perceived to be more secure and dignified.

Important Historical Dates & Events of the Chakmas

1550	The earliest reference of the existence of the Chakmas around Chittagong Hill Tracts is found in the map of Bengal drawn by Diego de Astor, a Portuguese, which was published as <i>descripcao do Reino de Bengalla</i> in the book <i>Quarta decada da Asia</i> (Fourth decade of Asia) by Joao de Barros in 1615. The map shows a place called “Chacommas” on eastern bank of Karnaphuli River, suggesting that this is where the Chakmas used to live at that time.
1700-1725	The Chakma King captured a canon from the Mughal which is referred to as “FATEH KHAN”.
1715	The Chakma Raja, Jamal Khan, paid tribute in cotton to the Mughal Emperor Faruck Shah and obtained the rights for his subjects to trade with the merchants of the plain.
1763	Mr. Henry Verelst, the first Chief of the Chittagong Council, by a proclamation dated 6 th Shrawan, 1170 Ms (1763) states the local jurisdiction of Chakma Raja Shermust Khan to be, “all the hills from the Pheni river to the Sangu and from Nizampur Road to the hills of the Kuki Raja.”
1772 -1798	The resistance to British occupation of Chakma Kingdom started in 1772 triggered by the occupation of Rangunia and lasted till 1798. The resistant fight was led by Dewan Ranu Khan with the support of Raja Sher Daulat Khan and Raja Jan Bakhsh Khan.
1784-1785	Economic blockades was imposed against the Chakmas. Access to the markets/bazars of the plain land of regulated district of Chittagong was denied. Free and normal passages of goods were restricted to the Chakma Kingdom.
1785	The British sieged the headquarters of Chakma Kingdom while Raja Jan Bakhsh Khan had to quit the palace lest he be forced to accept the British authority. The British declared the throne empty. Raja Jan Bakhsh Khan continued to support the struggle for independence from his hideout by giving instructions to the resistant fighters.
1787	Raja Jan Bakhsh Khan went to Calcutta at the invitation of the Governor General Warren Hastings to make arrangement for the withdrawal of British troops from the Chakma Kingdom. A treaty was reached between the Governor General and the Chakma King to end hostility with restoration of autonomy but the British never fully honoured the treaty.
1793	Raja Jan Bakhsh Khan, the patriot king died in exile. His eldest son Raja Tabbauk Khan succeeded him who continued the resistance fight.
1795-96	Dewan Ranu Khan was defeated by the British troops in a fight. To escape from being arrested by the British troops he committed suicide by taking poison.
1798	The resistance fight against British occupation ended with the death of Raja Tabbauk Khan.
1832-1873	Rani Kalindi, the widow queen of Raja Dharam Bukhsh Khan ruled during the period who resisted the British Government. The British wrote about her – “She was an exceedingly able woman having surrounded herself with Bengali lawyers from Chittagong. She exercised a very great influence over her tribe and was generally feared.”

CADC Golden Jubilee (1972 – 2022) Souvenir

1856	Rani Kalindi advocated Theravada Buddhism among its people who earlier practiced Rauli or Luri, a form of tantric Mahayana Buddhism. She invited a popular Buddhist monk from Arakan by the name Ven. Sangharaja Saramedha Mahashtabir to revise the Chakma Buddhist liturgy particularly in regards to animistic or tantric practice.
1860	Chittagong Hill Tracts (Chakma kingdom) was constituted a district by Act XXII of 1860.
1873	In recognition of the service of Chakma Rani Kalindi and Raja Harish Chandra in the Lushai Expedition of 1871-72 by providing 500 volunteers to partake in the expedition, the government of British India vested Harish Chandra with the title of Rao Bahadur.
1879	CHT's eastern boundary was officially demarcated under the provisions of Section 2, Bengal Eastern Frontier Regulation I of 1873 as – "...it then runs along the whole course of the "Tulenpui" or Sujjuk" River to its junction with the Karnafuli River, a little north of Demagiri; thence it continues eastwards along this stream upto the junction of the "Tui Chong" River, after which it follows the whole course of this river to a point immediately to the south-east of the hill station of the Ohipum No. 5; then turning westwards, crosses the Ohipum range of hills, and joins the Thega Khall at a point midway between the hill stations of Saichal, Nos.2 and 3, after which it follows the course of the Thega Khall River to its source;..."
1884	Chakma Kingdom (Chittagong Hill Tracts) was divided into three circles namely Chakma Circle, Bohmong Circle and Mong Circle.
1898	South Lushai Hills, together with the tract known as Rutton Puiya's villages, including Demagiri, was placed under the administration of the Chief Commissioner of Assam which necessitated the revision of the boundary between the CHT and the Lushai country as – "...it proceeds along the course of the Thega Khal river to the junction with the Karnafuli river, thence westwards along the Karnafuli river to the Harin Khal (locally known as Baraharina river), thence along that river to the source, and from that point by a straight line eastwards to the Tulenpui river, and thence along that river up to the hill station Betleing Southern Peak on the Jampai range of hills."
1900	Chittagong Hill Tract Regulation, 1900 was promulgated which made it out of bounds for non-hill people unless he was in possession of a permit issued by the DC. The three Chiefs of the three Circles were empowered with power to make rules and administer their respective circles as per the objects and purpose of the Regulation.
1915	'Chakma Juba Samiti' (Chakma Youth Association) was formed under the leadership of Shri Rajmohan Dewan to safeguard and maintain the social, cultural and religious practices of the Chakmas.
1935	The Chittagong Hill Tracts was declared Excluded Area under the Government of India Act 1935.
1940	Shri Ghanashyam Dewan and Shri Sneha Kumar Chakma revamped the 'Parbatya Chatteragram Jana Samiti' to make it a real political forum for the expression of hopes and aspirations of the people.

CADC Golden Jubilee (1972 – 2022) Souvenir

1947	The Indian Independence Act, 1947 provisionally included the Chittagong Hill Tracts with 97% non-Muslim population in the dominion of India.
1947, 15th Aug.	On the appointed day of India's Independence the Chakmas hoisted the Indian National flag at Rangamati assuming CHT has been included in the dominion of India.
1947, 17th Aug.	In the evening, the Radcliffe Award dated 12 th August 1947 (of Bengal Boundary Commission) was broadcast over radio announcing Chittagong Hill Tracts within the dominion of Pakistan. The Indian National flag was replaced by Pakistani Flag in Chittagong Hill Tracts on 21 st August 1947.
1956	Pakistan Constitution of 1956 recognised "the Chittagong Hill Tracts Regulation of 1900" as the administrative law of CHT.
1962	The Kaptai Hydro-electric project across river Karnafulli in CHT constructed by Pakistan Government submerged cultivable lands and displaced nearly 1 Lakh people many of whom migrated to India and Myanmar as refugees.
1962-64	The Second Constitution of Pakistan replaced the term 'Excluded Area' for CHT with 'Tribal Area' and by amendment of the Constitution the 'Excluded Area' status of CHT was repealed.
1964-69	14,888 Chakmas and Hajong displaced by Kaptai Hydro-electric Project were rehabilitated in North East Frontier Agency (now Arunachal Pradesh) by Government of India.
1972, 2nd April	The Chakmas of Mizoram living in the erstwhile Pawi-Lakher Regional Council were granted Regional Council under the Sixth Schedule to the Constitution of India. To give effect the Pawi-Lakher Regional Council was re-organised into Chakma RC, Pawi RC and Lakher RC following amendment of the Sixth Schedule of the Constitution of India in the North Eastern Areas (Re-organisation) Act, 1971.
1972, 29th April	The Regional Councils of Chakma, Pawi and Lakher were elevated to the status of Autonomous District Councils by the amendment of Para 20A/20B of the Sixth Schedule of the Constitution of India in the Government of Union Territory (Amendment Act) 1971 followed by Mizoram District Councils (Miscellaneous provisions) Order, 1972 issued vide No.LJD. 8/72/53 the 29 th April, 1972.
1997	Chittagong Hill Tracts Peace Accord was signed between Bangladesh Government and the insurgent Shanti Bahini with provisions for Autonomous Regional Council for CHT, demilitarisation of CHT and development of laws to ban sale of tribal lands to non-tribal settlers in CHT.

Census population of Chakmas of Mizoram (1951 – 2011)

NAME	TRIBE	TRU	TOTAL POPULATION(2011)		
			PERSONS	MALES	FEMALES
MIZORAM	Chakma	Total	96972	49958	47014
MIZORAM	Chakma	Rural	95752	49318	46434
MIZORAM	Chakma	Urban	1220	640	580

NAME	TRIBE	TRU	TOTAL POPULATION(2001)		
			PERSONS	MALES	FEMALES
MIZORAM	Chakma	Total	71283	36954	34329
MIZORAM	Chakma	Rural	70685	36627	34058
MIZORAM	Chakma	Urban	598	327	271

NAME	TRIBE	TRU	TOTAL POPULATION(1991)		
			PERSONS	MALES	FEMALES
MIZORAM	Chakma	Total	54217	28244	25973
MIZORAM	Chakma	Rural	53689	27950	25739
MIZORAM	Chakma	Urban	528	294	234

NAME	TRIBE	TRU	TOTAL POPULATION(1981)		
			PERSONS	MALES	FEMALES
MIZORAM	Chakma	Total	39638	20729	18909
MIZORAM	Chakma	Rural	39591	20698	18893
MIZORAM	Chakma	Urban	47	31	16

NAME	TRIBE	TRU	TOTAL POPULATION(1971)		
			PERSONS	MALES	FEMALES
MIZORAM	Chakma	Total	22393	11807	10586
MIZORAM	Chakma	Rural	22386	11800	10586
MIZORAM	Chakma	Urban	7	7	0

NAME	TRIBE	TRU	TOTAL POPULATION(1961)		
			PERSONS	MALES	FEMALES
MIZORAM	Chakma	Total	19337	9967	9370
MIZORAM	Chakma	Rural	19336	9966	9370
MIZORAM	Chakma	Urban	1	1	0

NAME	TRIBE	TRU	TOTAL POPULATION(1951)		
			PERSONS	MALES	FEMALES
MIZORAM	Chakma	Total	15297	7289	8008
MIZORAM	Chakma	Rural	15297	7289	8008
MIZORAM	Chakma	Urban	0	0	0

Data sourced from Directorate of Census Operations, Aizawl, Mizoram

Art Gallery



Tejodeep Chakma, Tripura



Roland K. Lalhmingmuana, Saizawh(W), Mizoram



Tufan Chakma, CHT, Bangladesh



Tufan Chakma, CHT, Bangladesh



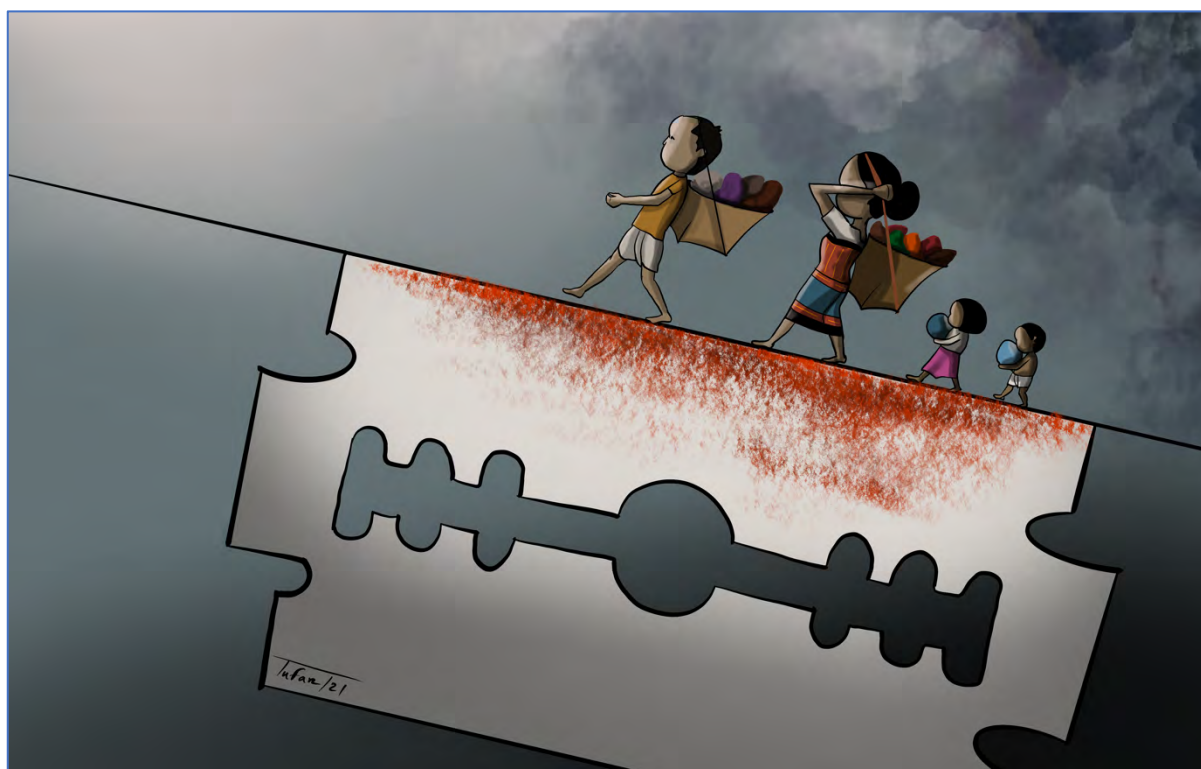
Tufan Chakma, CHT, Bangladesh



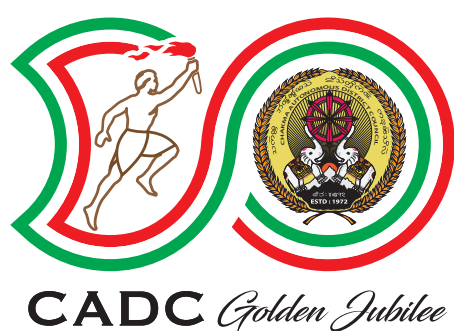
Tufan Chakma, CHT, Bangladesh



Tufan Chakma, CHT, Bangladesh



Tufan Chakma, CHT, Bangladesh



CHAKMA SECTION

[illegible]

ပုသိမ္မသီတိ, (မေတ္တ) သဂဏ်တို့၏ ဘုရား၊ ဇလ္လပံ သံဃ
ပုဂ္ဂ-ပုဂ္ဂ, ဟိရု-ဟိရု, လုဇု-လုဇု ဒုမံ ဂဗ္ဘိဇ္ဇာ
ဏဏိ ဘဏိ । လုဇု ဂဇုမံသုဇု (ဤ) သံဃ သုဇုဇု ဘဏိ
ဘဏိ ဂုဏိ ဒုမံ ဂဇုဇု, ဒုမံ ပုဏိ, ဘဏိ ဂဏိ, ဝိသုဇု ဇုဏိ
ဇုဏိ ဒုဇု ဒုဇုမံ (ဤ) ဘဏိလုဇု । ဘဏိ-ဘဏိ (ဤ) သုဇု
သုဇု ဂုဏိ (မေတ္တ) သဂဏ် ပဏိ (ဤ) ဇုဇု । (ဤ) ဒုဇုဇု
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ဝိဇုဇု ဂုဏိ ဂုဏိ (ဤ) ဂဇုမံသုဇု (ဤ) သုဇုဇု သုဇုဇု ဝိ
ဇုဇု, လုဇု (ဤ) ဘဏိလုဇု ဘဏိ သုဇု (ဤ) ဘဏိလုဇု
ဒုဇု (ဤ) (ဤ) ဂဇုမံသုဇု (ဤ) သုဇု (ဤ) သုဇု
ဝိဇုဇုမံ မဏိ ဇုဇု (ဤ) သုဇုဇု । သုဇုဇု သုဇု ဝိဇုဇုမံ

[illegible][illegible]

A black and white line drawing of a mortar and pestle. The mortar is a wide, shallow bowl, and the pestle is a thick, rounded stick. Several large, pointed leaves with prominent veins are placed inside the mortar, partially covering the pestle.

သိ.ဏ.ဒီ.သိ ဘဏ်မှ ပါဏာယ်

ဂဏန်း၊ ပုဒ်ပန်းတဲ ဘဏ်

ဘယ်လဲ လယ် ဘဏ်ထဲ ဝင်
ဒီပဲပဲ လယ်အိမ် ၊
ငါ့လဲ (လဲ) မဲဘဲ (ပဲ)၊
လဲ-လဲ ပဲပဲ
သဲလဲ-သဲလဲ ဒီပဲ
ငါ ပဲပဲ ဘဏ် ၊

ဘယ်လဲ ပဲပဲပဲ ပဲပဲ-ပဲပဲပဲ ပဲပဲ
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Ma Bach

Jyotirmoy Chakma
Assistant Registrar of Co-operative Society
CADC

Toizongor heiyngsighe Borgangawr gumgumi

Sajek Thega Oringeh Hagu chagalaichagalai uder
madhi

Dukkeng Rizeng Tawngsug lawge lawg dori

Ma taw bhachsyen pittim ittun nawjebaw ar lughi.

Daw cheyl Dab Tareng Muromuri Haama

Nei chide goriber hissu sakki dibek taara

Thebaw lawge Gang Hizing Hawlawk Sorasori

Ma taw Bhachsyen pittimittun nawjebaw ar lughi

Haat Habor Haalame padhi uder silsacara

Nawbarer thei tidow Duzzehul Pitti Murodeba

Lawge araw Bhijehizing Langel Howng Dudduri

Ma Taw Bhachsyen pittimittun nawjebaw ar
lughi.

Bhaledi

Jyotirmoy Chakma
Assistant Registrar of Co-operative Society
CADC

Pori roiye hahmani agudi agudi goriiyoi,
Bhaledir hamaw bakko agojh gori dujeiyoi.
Awktaw nei amar harawre goriber arr ela,
Diber nei ekka yo olib gori poreiyere thela.

Ingse ninde pijum holhosse mawn haalahali,
Irri begeh sawng gori bek hanahutyeri.
Ei hawdani amawl gori idowt ragei ujei chei,
Lawge lawk dori bhaledi hamawt akkoi jei.

Naw oi junih joraban oi junih dhoradosse,
Bhaled awbaw amar bekkunor gesse gesse.
Ei hawdani mawnawt bani jebawng ujhoni,
Hussun barei bhaledir poidene sadisomari .

Uudhi nawpai harattun ek hawdai ek jodai adile,
Ei hawdagan hoi jeiyon pondik gyeni guneeeye.
Bhaledi hamawt noh gawng adhi bege somare,
Hawdawre hawdawre bekkannir idowt ragai
bijhoge.

Bhaledi ham gori jeiyon gyeni gunee buroburiye,
Gori jeie bhaledir hawda tarar hoi nawpureiye.
Idowt ragei agojhe jhu jhu gojhebawng tarare,
Nang inibek amare yo bhaledi ham juni gorile.

Bidhi jeie pirigune bhaled gori jeiyon baluttur,
Eruk dinot o bhaled gori jeina paryi jey jittur.
Bawjawngani irri ami changchangye mawn gori,
Dol gawng dol sawdawge gongei begawr
bhaledi.

AALPALONI

Nihar Larma

Potti bawjhawr ajhar mhajaw saat tarigot AALPALONI pala awi. Aalpaloni, Changmar ajhawl shudome paledaw gele tawledi phawddhaw gossye debeda-gun pujo awi:

1. MA-LOKKI-MA

Ma-Lokki-Ma re, ikko Hori-huro dali dinei pujo awi. Tareh pujonar ajhawl awhlawde, JUM-or bek dawrawp-pani bawrgawt awhbaar bawr dibattei.

2. UYE/UI

Uye/Uyo Raja re ikko Rada-huro dali dinei pujo awi. Tareh pujonar ajhawl awhlawde, JUM-o dhaanani uye naw hebaattei.

3. TOMMANG

TOMMANG awhlawde, jhaarbo shugor-aw giroj. Tareh ikko shugor dali dinei pujo awi. Tareh pujonar ajhawl awhlawde, JUM-o dhanani shugore naw hebattei. Tommang-aw udijeh shugor dali dileh AHJHAWNGMA yo hei pai. Ajawngma awhlawde, jharbo shugor-aw rakkoli.

4. DHAWNESSORI-MA

Dhawnessori-Ma re ikko Rada-huro dali dinei pujo awi. Tareh pujonar ajhawl awhlawde; Gossye, Shudo, Moris, Dhaan ektal pebattei.

Araw sebara, Dhaan, Guloguli, Alu, Huju, ruk naw possye gori/poktu gori awhbattei.

5. BHUDO

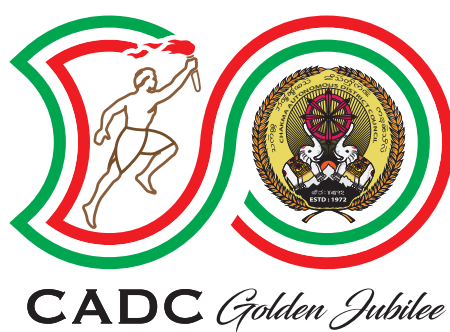
Bhudo re Rada-huro ikko dali dinei pujo awi. Tareh pujonar ajhawl awhlawde; Redot, dinot, jharawt, Shawrat-shorit araw awktaw be-awktawt jidu pai beran seran gawtte dawr naw lagebattei.

6. RAKKOLLYE

Rakkollye re ikko Rada-huro dali dinei pujo awi. Tareh pujonar ajhawl awhlawde, shawra-sorit, jhaarawt, sawngpawdawt, beradeserade ajhar naw habedaw. Changma shudome, potti manujo lawge lawge nitto ikko bhud tai. Jeh bhuttoi maneyore nitto shawmar de. Potti manujor lawge lawge taide bhutto nagnan awlhlawde RAKKOLLYE.

7. GAWNGA-MA

Gawnga-Ma re ek-jawra huro (Rada-huro ikko araw Hori-huro ikko) dali dinei pujo awi. Tareh pujonar ajhawl awhlawde; Gang-awt/ Shawra-sorit gada gele, ijye, mas, shamuk, hangara, shilon tawga gele ba hi sawrawt berade serade Gawnga-Ma-i bhuk nawh lawdaw.



MIZO SECTION

CADC hnuaia Non-Chakma te chanchin (1972 – 2022)

*JH. Pianga
Liaison Officer,
Chakma Autonomous District Council House, Lunglei*

Kumin 2022 hi Pawi-Lakher Regional Council (PLRC) atanga Pu Atul Chandra Chakma, Member of District Council, PLRC-in Chakma tan Autonomous District Council a hmuh (1972-2022) kum 50-na, Golden Jubilee a ni a. Chakma Autonomous District Council tan kum chhin chhiah tlak tak a ni. Chutiang bawkin ka tan pawh kum pawimawh leh kum chin chhiah tlak tak a ni ve tho. A chhan chu kum 60 ka tlin kum (1962-2022) leh kum 34 zet Sorkar hna ka thawh hnu a Superannuation pension-a ka chhuah kum a ni a. Ka tan a pawimawhna hi a nepin a neu bik chuang lo.

Chutih laiin rin leh beisei loh takin Legislative Secretary zahawm tak, Pu Digamber Chakma-in Chakma Autonomous District Council Golden Jubilee Souvenir-ah ka duh duh article ziaak ve turin min sawm ve a, ka va lawm tak em! Chutih rual chuan mi thiam leh thu ziaak mi ka nih loh avangin ka huphurh hle a. Amaherawhchu, ka duhna leh chaknain min nawr thlu ngang a, ka mualphona tur mah nise ka rilrua awm ang ang kha ka rawn thal mau puah ve phawng phawng mai dawn a ni.

Kan hriat theuh tawh angin Chakma Autonomous District Council lo pian chhuah danah hian titi thunawi a tamin Sorkar, Party leh mimal ang zawng pawn inchirhthamna a tam hle a. “Chakma Autonomous District Council hi dan lova din a ni a, dan angin thiah ni rawh se,” tia Political ball-a hmang tawh lah bo lo. Mahse, chu lam chu ka sawi tum a ni lo va,

Chakma Autonomous District Council hi Pawi-Lakher Regional Council hrin chhuah liau liau a ni tih Pu L. Chinzah leh Pu Melai Hlychho te ka kawm laia an kam chhuak sawi pun leh sawi pawr ka tum chuang hek lo. Amaherawhchu, Assam Political Secretary Pu DK. Das kaltlangin Union Home Secretary Pu Pimkutkar puihnain provision fel tak hnuaiah fuke kim taka piang leh thang chho a nih erawh ka ringhlel lo.

He Chakma Autonomous District Council hnuaiah hian Bawm & Pang khaw pali bakah Bru khaw pali an awm ve mek a, a vai hian in za tling lo khua te vek an ni. Chuti chung chuan Chakma Autonomous District Council Sorkar hian a huam chhung Non-Chakma te hi a thlauhthla lutuk lo niin a lang. A chhan chu:

1. Politics dinhmun: Chakma Autonomous District Council Sorkar pian hlim, 1st Chakma Autonomous District Council General Election-ah khan Pu K. Rotlinga leh Pu A. Mualkhama (L) te chu he District Council atang hian Member of District Council atan thlan tlin an lo ni tawh a, Executive Member te pawh an ni ve ve tawh nghe nghe. Tin, 2nd Chakma Autonomous District Council Inthlanpuiah pawh Pu V. Sapliana, Ex- MLA & MDC leh Pu V. Tawnenga te chu thlan tlin an lo ni leh a. Mahse 3rd CADC Inthlanpuiah erawh chuan an bial an humhim zo ta lo va, chuta tang chuan wawiin ni thleng hian Non-Chakmate chu he

District Council-ah hian MDC tling thei an awm ta lo a ni.

Mahse, 4th CADC Inthlanpui 1988-ah khan Pu Pullin Bayan Chakma kaihhruai Congress Sorkar chuan a vawi khatna atan Pu V.L. Piangenga chu Non-Chakma represent atan MDC nominated seat-ah a la a. 5th CADC-ah pawh Pu V.L. Piangenga bawh a la nawn leh a. Chuta tang chuan tun 10th CADC thleng hian an la chhunzawm zel a, CADC hnuaia nominated MDC lo ni tawhte leh ni lai mek chu :

- 1) 6th CADC-ah Pu P. Lualaphthanga (INC) hi Pu Pulin Bayan Chakma CEM lak a ni a, mahse term laklawhah MNF Sorkar thlawpin Pu Rasik Mohan Chakma CEM hnuaiah, Planning & Development Board Vice Chairman niin a term a hmang zo ta a ni.
- 2) 7th CADC-ah Pu V. Kapliannawla (MNF) hi Pu Rasik Mohan Chakma CEM lak a ni a, Deputy Chief Whip-in a term a hmang zo.
- 3) 8th CADC-ah Pu Bahula Bru (INC) hi Pu Kali Kumar Tongchangya CEM lak a ni.
- 4) 9th CADC-ah Pu Lalchangliana (INC) hi Pu Buddha Lila Chakma CEM lak a ni.
- 5) 10th CADC-ah Pu P. Thantluanga hi Pu Rasik Mohan Chakma CEM lak a ni a, Deputy Chief Whip niin a term a hmang ve mek.

2. Sorkar hna: CADC Sorkar hnuaiah hian Non Chakma Sorkar hnathawk mi 40 - 50 bawh vel an awm mek a. A tam zawk chu hna nghet lo leh SSA hnuaia thawhte an ni a, hna nghet erawh a tlem zawk an ni.

He District Council-ah hian Officer paruk (6) an awm tawh a, an zinga mi 5-te hi promotion-a kaisang an ni a, mi pakhat chiah hi direct-a lut a ni. Kan sawi tak Officer paruk atang khian mi pali- Pu T. Chawiliana, Pu H. Laldova, Pi K. Lalengi leh Pu Dany Zothana te chu Superannuation pension-in an chhuak tawh a. Tuna la awm mekte chu - Pi P. Lalrintluangi leh Pu JH. Pianga te chiah an ni. Pu JH. Pianga pawh hi October 2022-a Superannuation pension-a chhuak tur a ni.

3. CADC hnuaia ka thawh chhung (1988-2022): 1988 kum khan Soil & Water Conservation Department tharah LDC atan lak ka ni a. Chutih lai chuan Forest & Environment Department hnuaiah awmin, Pu Nanda Kishore Chakma, Demonstrator leh kei chiah hi Soil & Water Conservation Department staff kan ni. Soil Department-ah hian kum 9 zet ka thawh hnuin UDC-ah promoted ka ni a, Cooperation Department tharah bawh min dah leh a. Cooperation Department-ah kum 10 ka thawh hnuin Assistant-ah promoted ka ni leh a, Road Transport Department-ah min sawn leh a. He Department Head Pu Nirun Moy Chakma, DTO-in min ring zo bawh a, Kei a akara Department Head thenkhatin an hnuaia thawh tura min sawm pawhin ka hnar zel. A chhan chu, Pu Nirun Moy hnuaia awm kha nuam ka ti ber niin a lang. Transport Department-a ka thawh chhung hian CADC Driving School din phalna permission buaipui turin ruat ka ni a. Kum khat tal tawp Aizawl leh Lawngtlaiah ka buaipui hnuin permission chu ka hmu thei ta hram a. Chuvangin, CADC Driving School kher hi chu ka kutchhuak ka ti ve tlat. Transport

Department atang hian 2013 khan Lunglei CADC House-ah sawn ka ni leh a, ka Pay-te min upgrade sak hnuah Asst. LO-in designated ka ni leh a. Tichuan, Lunglei CADC Rest House chu Liason Officer niin ka enkawl tan ta a ni. Liason Officer ka nih chhung zawng hian kum tin Independent Day leh Republic Day chu ka hovin CADC House Complex-ah Office Staffs, Security Guards leh MCSU-te nen kan hmang thin.

4. Chakma hnam leh an hruaitute ka hmuh dan: CADC-ah hian kum 34 zet (1988 - 2022) ka thawh chhunga Chakma mipuite leh an hotute ka hmuh dan chanchin tlem sawi tel ka duh.

Chakma-te zingah hian tu te emaw kawhmawh bawl an awm ve thin avangin mi tam tak chuan hnam sual leh kawhmawh bawl taka ngai kan awm fo; hei hi a dik berin ka hre lo. A nawlpui chuan hnam ngilnei leh zaidam tak an ni ti ila ka sawi sual lutukin ka ring lo. Mikhual chungah an thain ngil an nei tlangpui. An tawngah tlawmngaihna tih thumal hi a awm ka hre hauh lo nang a, tlawm erawh an ngai ve viau thung. Ram leh hnam humhalh hi an sawi kur ve dup lo nang a, a takin an hmangaih a ni tih chu an MDC-ten an chhungte ni hauh lo, zirlai tam tak an chawm dan atang hian a hriat theih. Zirlai thiam thei bika an ngaih te phei chu phaiah lehkhazirtirin an MDC-ten an chawm tawp a, tiang avang chuan retheih avanga

chempui nena eizawng ve mai tur tam tak chu Kamding-ah an chhuak tawh a ni.

Zirna an ngaihpawimawh ang bawkin damlo enkawl ngaite an ngaipawimawh hle a. Tu pawh, eng party mi leh sa pawh ni se, an bial ami damlo an awm phawt chuan an MDC-ten pawisa an pe a, rethei te te-te pawhin rang takin damdawiin an pan mai thin. Lunglei Civil Hospital Superintendent, Dr. Chama phei chuan, “Mizote aiin Chakma hian hriselna an ngaipawimawh zawk,” a ti a, a dik ngei pawn ka ring.

Chakma MDC-te hi an naupang viau nang a, an rilru erawh an kum phu lovin a puitling thung. Zirna an ngaipawimawh em em hi an entawn tlak hle a, State MLA leh ADC dangte pawn Chakma MDC-te ang hian an bial zirlai thiam thei tak tak, retheihna avanga zir zawm thei lo tur mi 4/5 theuh tal han chawm ve hlawn se, mi engemaw zat chu retheihna khur atang hian an tal chhuah phah ngei ka ring.

A tawp berah chuan kum 34 zet Sorkar hna thawk theia damna leh hriselna min petu Pathian hnenah lawmthu ka sawi a. LDC atanga Officer dinhmuna min hlangkaitu CADC hruaitu lo ni tawh zawng zawng leh ni mekte chungah thinlung takin lawmthu ka sawi a, CADC vul zel turin duhsakna ka hlan e.

Ka lawm e.

Ka thianpa inpui sang kai zet chu!

*HD David Zodintluanga
Headmaster, Damdep-II Middle School*

Thangnhnlian a ni ve dawn ta reng mai. Kan upa ber thawhna School chu Sorkar in a la dawn a. Chhim tawp lam Chakma Autonomous Council in a huam chhung zokhua a ni. Zirtirtu post ruak ah thawk ve turin duhsak takin lo thawk mek leh a enkawltu Board in min la ve hlahu a. Zo khaw tlangval Aizawl-a College kal mek kha Middle School Headmaster(designated)- ka va ni ve luah mai a. Mi kuh mum ah kan par a ni ber mai a. Mahse, hlim tak leh in pawh takin wawiin ni thlengin kan la thawk ho thei a. Ka thawhpui te hi ka chhuang em em a ni.

Sorkar in hlawh a pun kum a lo ni baw k a. Ka thawhpuite chu a bul lo tantute hun kha leh chen hlawh pang ngai nei lo, sorkarin a lak hun beiseina bo tep khawpa lo thawk tawhte an ni hlawm a. Tu'n kan haw lo ang chu; hlawh kan han la chu nuam kan ti tlang khawp mai. Kan Peon kamis var in bilh thlap leh lukhum hma kawh khum a, Bazar khawlai a an hawi vel "A vai hian engzat man nge ni ang?" ti hmel pu pawh ka mit thla ah a cham reng mai. Tun ah chuan ani pawh upa lam niin Voluntary Pension - in min chhuah san ta.

An ni chhungkua hi an hlimpui awm ve hrim hrim. Khati a, Appointment- chhuak chu, kum kha leh chen hlawh lo a lo thawk ning ve baw k a nupui hmal ah chuan chhuang takin 'Kha le.'tih pahin appointment lehkha chu an theh thla a. An nu lah chuan, 'Kha ti ang lehkha mai mai, pawisa pawh ni hlei lo' a lo ti sam et a. Hlawh - Pawisa nge kha a nghah hlelh awm ve tawh viau ani.

Wawi khat chu Office thil leh mamawh dang te avangin Chawngte kan zuk chhuk a. Ni 2 ni leng ke a kal a ni a. Tuichawng lui dung hnaih leh a kam vel ah kawng a kal deuh ber a. Luipui kam zel a kawng awm ta na chu luikawrte chhiar tham fe kan a ngai thin. Luite kuang zau vak lo chu a bul a thing, patling pawm tawk vel

an kit tlu kai a,leilawn a ni nghal zel mai. Lu hai nei deuh tan erawh a buai thlak deuh. Ke kawng tih tak ah fehkawng a ni mai a, kawng peng neuh neuh hi a tam em em mai ani. Kawng bo a, han zawh hian kawng dik lo in kawh hmuh hi an tih ngai loh ani. 'Phaap' a awm an ti. Engnge a awmzia ka hre zik tluak lo a. Mahni chung ah thil tha lo zawk thlen theihna ah an ngai a ni ber ang chu. Heti ang hi kan Office dawrna anih avangin, kir leh kal a hau tak deuh a vangin kal chhun ah chuan kan am thin khawp mai.

Chawngte hi Administrative area - 3 angin a sawi theih a. Tuichawng leh Chawngte lui infinna phaizawl a awm ani. Tuichawng chhuah lam chu Lai Auto.Dist.Council chan niin Chawngte P tih a ni a, Chawngte lui hmar lam chu Lunglei district in a chang thung a,Chawngte L tih a ni a, Tlabung Sub- Division hnuaiah an awm a. Tlak lam thung hi CADC chan ni in, kan Headquarters-a ni a Kamalanagar tih a ni. CADC hi Tuichawng lui leh Kawrpui lui(Theka) lui kar cheh Uiphum tlang dung a ni a, a tlang dung tak bawh mang lo in Tuichawng luipui phai zawl leh Kawrpui(Theka) lui phai lei hang bawhin mi hring kan cheng deuh ber a ni. Chhhuah lam ah LADC a ri a, tlak lam ah Kawrpui(Theka) lui ramri ni in Bangladesh nen kan in ri a. Chhimlam ah Burma riin hmar lam ah Tuichawng lui mawng lam ah Lunglei disdrikt a ri thung.

Tun anga in biak pawhna a \hat loh avang te in office hna a kal muang ve \hin hle. Hlawh an siam a, kan nghak a lawm le. Awm mai mai pahin kan nu in kan thlenin ,kan ute ni baw k, in bul ah ban phak lek ah mai a tuh a, a zik kan bai hman a, hlawhpawh kan la ve ta hram a. Nghah rei a ngai phian mai. Tun ah zawng kan hotute thawhrimna leh in biak pawhna tha zawk avang te in, pangngai takin kan kal ta chu a ni a.

Vawi khat chu kan Office dawr hawng hi ni khat leh chawhnu her zet ke in kan kal ta a. A hahthlak ve ta viau mai. Ka thianpa te in kan chuang kai hlawl a. Thlamuang leh neitu chan chang takin kan han tlu lut hnawp mai hlawn a. Ka thianpa te in chu Chakma insak hmang pang ngai a ni a. Luhka leh leihka ni nghal bawh hlam thum bial(Square) vel a nei a. Nghawng thleng vel a sang ani. A lawnna chu tukrek thing chawnpuar tia vel hi an tung awn mai a. An duh tawh mai. Kai \han deuh viau a ngai. A in pui chu a dung leh vang in tia hlam 4 ve ve vel a ni a. A ban an phun zing hle, hlam khat dan deuh thaw ah an phun a. Tin, a ban ah hian mau pu khat deuh lawih an phun mai. Pum lian deuh pum khat an phun ngawt lo deuh . A then chuan thing ril mal a phun an awm bawh. In hi kum tawp lam buh leh bal thar tawh lam a rel nih chuan thalngul leh buhvui an tar deuh nge nge thin a.

A in sak hmang ah hian, a tawn tirh ber room hi hlam 1 vel a zau a in dung chen, a in tak ai a rel khat dawh hniam a ni thin a, mi an dawn sawnna(drawing room)ber a ni. Kawngkapui a nei lem lo. A inpui chu an ping dang leh hmawh a, a khawii maw lam lam chu choka a ni a. A leh lam chu chhungkaw mutna pindan a ni leh mai. Mutna lam bang hi degree 45 vel a awn in a bang hi an ping a. |hutthleng hranpa a awm chuan loh a vangin kawmawl kham hah dam tur min pe a. Bang awn sa chu ngen remchang ah kan hmang nghal mai. Tukverh a nei lo a, a bang dap ha hnih vel hi elh tliak in a kua kutphah ai a hrawl hret chu mi han bih thuak nan siam a ni a. A khar siam tham pawh a ni lem lo. Bang hi mau phel chih malkalh a tah a ni deuh ber. In chhun a sang pang ngai viauna in liang a hniam hle a, luhkapui atang hian kun chung a luh nghal a ngai. Tin, luhkapui ah hian pheikhawh lam chi chu phelh a dah tur a ni a. Pheikhawh in chhung ah an bun lut ngai lo.

Kan han thulut chu hlim takin min lo dawng sawng a. Muang a kan thu hahdam chu an nu ber chuan saidawium chanve awm vel hi in tur a rawn chhawp chhuak a. Zung khat pawh tling

lo tur chu rial no ah thli in a tem phawt a. 'Kha in mai mai r'u' ti in a rawn chhawp a. Heti a, a tem chhin hi a thianghlim in, a in tlak a ni tih entirna mai ah ka ngai. Chhungpui nu chu zu in mi ani hauh lo. Inpui sang han chuan kai chuan thil dang han in duhsakna a vang khawp mai. Tlangmi hnam tam zawk ang bawkin ,hah zu leh sa tui hnai han in hlui hi a ni deuh ber mai a, zu ruih bung bung ching erawh an ngaisang lo hle. Choka lam ah chuan an nu chuan rawng a bawl zui a. Thuk hlum a zut mam tha em em ah chuan chaw leh chawhmeh thar lam chauh an ei \hin a avangin mau/raw thing an hmang tlang pui a. Eirawng hi an bawl vut vut a, a hmin rualin ei nghal a ni deuh zel mai. Chaw ei tura in nghah an ngai lo vek a. Leilet emaw tlang lo beh chhan a khawsa an ni tlangpui a. Zing ah fehreh san thleng hna an thawk a. An zawh chuan rawngbawlin tukthuan an ei mai a. Chhun khawlum erawh tlan san in lui lam ah chawhmeh an dap san mai thin a. Lui lam sa ngaina tak an ni a. Sangha chakai, chengkawl , tuikep , rul, chungu leh a tui lui a lang thlengin lui lam sa chu an ei vek mai. Chawhnu her ni nem ah hna an thawk tan leh a. Am takin thim dawn thleng an thawk thin a. Zan dar 6/7 vel ah zanriah an ei tlangpui.

Ei rel an uluk thei hle a. Chawhmeh hi hmarcha thak tha taka dangpui a bai, tui nei mang lo a ni deuh tlangpui a. Nghaum leh rep lam chi an ngaina hle, Mau chawng a chhum pawh kan ei fo bawh. A hang a chhum kan hmeh chuan a tui an paih vek zel a. Ei en ah an en meuh lo. Tin, chawhmeh thlai hnah an duh hel hle a. A phawh deuh tlangpui. An hnah hang hnawih tur hmarcha tui taka rawt a a awm ngei ngei. Hmarcha hi an rawt uluk thei hle a. Kar kalak in an ke pahnih in a rawt thleng bellei a siam chu an rap bet a, a rawt fung kut pahnih a dawm meuh in an rawt thin. Hmarcha mu pawh rawt sawm zo lo hmeichhia chu nupui tlak ah ngai lo!! . A kawi hian a kawi hlarhzal.

Chaw ei a lo hun a. Ar ke chang chu ' lo zin leh rawh " an tihna a ni e an ti a. A lu erawh chu 'i lo kal leh chuan i lu ka la ang' tihna a ni e, ti in

an hmanlai thawnthu te kan sep pah baw a. An thian hnai bik nih chu sa a tuihnai lai deuh ho hi mi dang zawng kan in kan thleng ah min han suah sak a. Ziak loh dan in '*Ar talh chhan ber i ni e'* tihna ah ka ngai mai. A hlim awm duh phian. Kan thian duhsak dang te kha kan sem kual leh mai a. Mahni a han chan vek erawh a mawi lem lo. Zanriah chu kan kil ta a, kan awm hmun chu dinning-na ani nghal a, kan phiahfai zawh

chuan kan bedroom-a ni leh mai . A daihzai khawp mai. Eng(electric) awm lo ta chu han meng rei vak a har khawp mai. Kan ei kham a, muangin kan mu ta siai siai a.

Kum tam a lo kal ta deuh baw a. Ka thianpa te nupa paw'n tunau an awi ve ta, in leh lo pawh tunlai leh tha zawk an nei ta a. Khang hun kha an ngai ve thin ngawt ang.

Tual Kan Lenna

V. Lalbiakrema
Saizawh(West)

A mi lai a kan lenna cham diai,
Chhim thlang tualah suihlung kan rual za a,
Hrai chawi zaleng tin te kan ngir za e,
Chawngpui phaiah sihleng naunawn iangin.

Hal loten suihlung rual za ila,
Kan lenna Uiphum tlang zaia awiin,
Hauleng, Chhiapcha lenna tlang cham diai hi,
Anpai leng dang reng kan ngai bil lawng e.

Changchi par tinte vawr a duahna,
Zo khaw pialah daikawm a vul bung e,
A mi hrai leng fakchaw kan ngai bil lawng,
Laitha sawrin tuan zai i rel za ang.

C.A.D.C. vul reng nang che aw,
Seih tin rem a hlim zai kan vawr ve nan,
Dam reng ang che Chungkuanu hual chungin
I lei hringfa duh ten TUAL KAN LENNA



Tlanglau Chanchin

*V.Lalramsanga.
Saizawh 'West'*

1. INTRODUCTION.

Tlanglau chanchin hi ziaka dah that hmuh tur a vang ang reng hle mai a. Mahse, Lehkhabu thenkhat atang te, upa te thusawi inhlan chhawn (Oral Tradition) atang te leh midang interview ka neih atang te in sawi kan tum dawn a ni.

Tlanglau chanchin kan sawi dawn hian sawi tur tam tak a awm thei a ni. Mahse Sovineer a Article chhuah tur a nih avangin zau tak leh thui takin ziah a rem dawn lova, chuvangchuan 'Tlanglau' hming awmzia leh a lo chhuah dan te, Tlanglau hnam hi khawi atanga lo kal nge an nih tih te leh Mizorama an lo chen tawhna te leh Mizoram chhim thlang lama an thlak thlak zel dan (Origin and Migration) te sawi kan tum ang. Tin, Tlanglau tawng chungchang sawi kan tum anga, tawng dang nena a inlaichina sawi kan tum bawk ang. Tin, Tlanglau hnam zinga Christianna a lo luh dan leh Christianna chuan khawtlang nun (Socio – cultural life) ah eng angin nge nghawng a neih tih sawi kan tum leh bawk dawn a ni.

2. Tlanglau hming awmzia leh a lo chhuah dan:

'Tlanglau' tih hi 'Langlau' tih atanga lo piang nia sawi a ni. Hman lai Tlanglau thawnthu (tale) an sawi danah chuan Tlanglau ho hi 'chhinlung' atanga lo chhuak an nih rin a ni. Chhinlung atanga Tlanglau pa a lo chhuah hian Arpa khuang ri a hriat thut khan a phu deuh zawk a, a bul hnaia awm mite chuan, "E! a rawn lang thut a, a phu zawk mai an ti a, 'Langlau' tiin i ko mai ang u," an ti a, chuta tang chuan 'Langlau' tih hi a rawn piang chhuak nia sawi a ni.

Tin, Tlanglau tih lo chhuah dan dang leh chu Tlanglau ho hi tunhmain Mizoram khawchhak lam ah an lo cheng tawh thin a, an lo awm tawhna tlang 'Arbawmkhai Tlang' chu ral avangin an lo chhuahsan a, an lo chen tawhna Tlang chu an hloh (kalsan) tak avangin

'Tlanghlauh' tiin koh an ni thin a, a hnu zelah chuan 'Tlanglau' tia hriat a lo ni ta a ni.

Tin, L.L. Peter SDO Lunglei Bawrh sap lo ni tawh chuan Tlanglau Lal Pu Zakhupa hnenah Tlanglau tih lo chhuah dan a zawt a, Pu Zakhupa Tlanglau Lal chuan, "Tlanglau tih lo chhuahna chu Tlanghlauh tih atanga lo chhuak a ni a, a chhan chu an lo chen tawhna Tlang chhuahsanin an lo hloh tak avangin an bul vela cheng hnam dang ten Tlanghlauh tiin an ko a, chuta tang chuan Tlanglau tiin hriat zui a lo ni ta a ni," tiin 'Hmanlai Mizo nun' tih lehkhabu ziaktu C. Lianthanga chuan a ziaak a ni.

J.H. Lorrain (Pu Buanga), Mizoram-a Missionary lo awm hmasa berin a a ziah 'Dictionary of the Lushai Language' tih lehkhabua ah Tlanglau hnam a hrilhfiah dan ah chuan "Tlanglau are a Tribe living in the Lushai Hills, people of the same tribe living in the Chittagong Hill Tracts are Known as 'Bawm,' but locally as Banjogi. They are related closely to the 'Chin' of upper Burma," tiin a ziaak a ni. Mizo tawnga a awmzia chu, "Hnam (Tribe) chikhat Lushai Hills (Mizoram) a chengte hi Tlanglau tiin koh an ni a, chutiang ang hnam bawk chu Chittagong Hill Tracts ah an cheng ve bawk a, chung mite chu 'Bawm' tiin koh an ni. An chenpui hnamdang chakma te chuan 'Banjogi' tiin an ko thin. Tlanglau hnam te hi Burma a 'Chin' te nen hian in hnaih tak an ni," tihna a ni.

Tin, G.A. Grierson chuan Tlanglau a hrilhfiahna chu tihian a sawi ve thung a, "Tlanglau are the sects of Kuki – Chin tribe. Kuki – Chin Tribe include Thado, Sokte, Siyim, Ralte, Zahau, Lai, Lakher, Lushei, Bawmzo, Pangkhua, Hallam, Langrong, Aimol, Anal, Chiru, Lamzang, Kawlren, Kom, Hmar, Hualngo, Chinbok, Tlanglau, Khyang, Khami, Matu etc," tiin a hrilhfiah a ni.

3. An lo awm tawhna chanchin:

Tlanglau upa thenkhat te ti ti leh hmasang thawnthu (Legend) leh thu inhlanchhawn (Oral Tradition) in a an sawi thin chu “Tlanglau hnam hi China ah hian an lo cheng tawh a, kum zabi 14 – na laihawl vel a (in the middle of the 14th Century A.D.) Great wall of China, China a kulhbang ropui an sak lai khan Tlanglau ho pawh hi an lo tel ve niin an ngai a ni. Tin, Pi Parlawmi China a missionary hna thawka hun engemaw chen awm tawh kawmna (interview) ka neihah chuan Pi Parlawmi chuan China ah Tlanglau hnam tawng anga hmang leh an khawsak ziate pawh in ang tak an awm thu a sawi baw a, chuvangchuan Tlanglau hnam hi China ah hian an lo awm tawh thin a tun thleng pawh hian an la awm a niang a tih ngaih theih a ni. Tin, Tlanglau hi Chhinlung (China) atanga lo chhuak angin upate chuan an sawi baw a, chuvangchuan Tlanglau hnam hi hnam upa ve tawh tak chu an ni ang tih theih a ni. Tin, hmun hrang hrangah hian an lo awm nual anga an in hre vek tawh lo nia ngaih a ni baw a ni.

Tin, Tlanglau hnam hi China atangin Burma ah rawn kalin Burma ah hun engemaw chen lo khawsa tawh niin an ring a ni. Pu Lalthangmawia Tlanglau in a Tlanglau upa te thusawi inhlanchhawng zel a hriat a sawi chhawn lehna ah chuan Tlanglau ho hi China atanga Burma a an lo kal hian Chindwin Lui phai velah an lo khawsa tawh a chutah chuan kum tamtak an lo chen tawh thu a sawi a ni. Tin, Mizo historian lar tak mai Pu B. Lalthangliana chuan a lehkhahu ziah ‘Mizo chanchin’ tih ah chuan Tlanglau hnam ho Burma a an lo khawsak tawh dan leh Mizoram lama an lo kal dan a zia a, Pu B. Lalthangliana chuan “Tlanglau hnam hi Burma a Chin State ah kum tamtak an lo cheng tawh a ni,” a tibaw a ni. Tin, Tripura ah pawh hian Tlanglau tawng ang chiah hmang pawh an la awm tih hriat a ni baw a ni.

4. Burma atanga Mizoram a an lo luh dan leh thlang an tlak zel dan leh an sulhnu te:

Pu B Lalthangliana Mizo Historian chuan a lehkhahu ziah ‘Mizo Chanchin’ tih lehkhahu

phek 214 na ah chuan “Tlanglau ho hi Burma ah hun rei tak an awm tawh hnu in Burma atangin Mizoram lamah an rawn kal leh ta a, Falam, Burma atangin Sunthla Lal (Chief) Vanhnuaaitlirha hoin Mizoram lamah an rawn kal a, Chhimtuipui, tun hmain Boinu River an tih mai thin chu an rawn kan a, Mizoram chhim thlang lamah an rawn thla thla ta zel a ni,” tiin a zia a ni.

Burma atanga Mizoram a an lo kal hian Mizoram khawchhak lamah an lo cheng tawh thin a, chung an lo awm tawhna khua te chu Thingsai te, Cherhluh te, Vawmbuk ah te, Niawhtlang ah te, Bualpui ah te, Lungtian ah te, Kepran ah te, Mualcheng ah te, Pangzawl ah te an lo awm tawh niin sawi a ni. Lungtian ah phei chuan tun thlengin an sulhnu hmuh tur a la awm a ni. Lungtian ah hian Tlanglau hoin lung an la khawm a an tiang urh mai a, chuvangchuan an lo awm tawhna khua Lungtian khaw hmung lo putna chhan pawh hi Tlanglau hoin tun hmain lung an lo tian tawh a vangin a khaw hmungah ‘Lungtian’ tih a lo pu hlen ta a ni. Tin, Cherhluh ah pawh hian Tlanglau hi an lo awm tawh thin a sawi a ni a, Tlanglau ho hian Cherhluh ah hian lung te pawh an lo phun tawh a, an lungphun tawhna a an thuziah an sulhnu te pawh tun thleng hian hmuh theihin a awm a ni. Tichuan Mizoram khawchhak lamah hian hmun hrang hrangah an lo awm tawh hriat a ni a ni a, Tlanglau thenkhat chu a hlawmin Vanhnuaaitlirha hoin Chhimtuipui rawn kanin Mizoram chhim thlang lamah rawn kal zelin Mizorama Uiphum Tlangdungah awmhmun an lo khuar a, chutah chuan Lal neiin ro an lo rel chho ve ta a ni. Nimahsela, Mizorama Lal ban a lo nih tak hnu khan Tlanglau Lal te pawh ban an lo ni a, Lal roelna hnuaia khawhtlang inrelbawlna a kal loin Village Council thuneihna hnuaiah roelna kalpui a lo ni ta a, chumi avangchuan Village Council thuneihna hnuaiah inrelbawlna neiin khaw hrang hrang in dinin an lo awm ta a ni. Tin, Mizoramah District Council Pathum Lai, Mara leh Chakma District Council a piang a. Tun hmalama an lo awm tawhna khua te chu Chakma District Council huamchhungah dah a ni a. Hun lo kal zela, an

eizawna te avangin a thente chu hmun dangah an pem a; mi thenkhatte erawh chu tunthlengin village council te neiin an la awm zel a ni. Tin, Mizoram a Uiphum Tlang dunga awm lo a Rengtlang lama kal ta te pawh an awm nia hriat a ni a, chutah chuan hun engemaw chen khawsain a hnu ah chuan Bangladesh a Chittagong Hill Tracts ah kalin chutah chuan an khawsa ta a, tunthleng hian tamtak chu Bangladesh ah an la awm zui ta a ni. Tin, Pu Vanhnuaitlirha Hlawncheu ho ruala lo kal ve lemlo Mizoram khawchhak lama la awm te pawh an awm nia rin a ni.

A chung a tarlan a nih tak ang khian Tlanglau hnam hi hmun hrang hrangah an darh nia rin a ni a, China ah te, Burma (Myanmar) ah te, Tripura ah te, Bangladesh ah te, leh Mizoram ah te an awm nia hriat a ni. Tin, Tlanglau hnam hi Mizoram a lo cheng hmasa te an ni a, mizo hnam dang te nen lo khawsa ho tawh a lo cheng ho tawh thin an ni a, mizo upa zai te pawh Tlanglau hnam atanga lo piang chhuak pawh sawi tur a awm a ni. Mizo upa zai lar tak mai ‘Darmani Zai’ kan tih tih Tlanglau hnam atanga lo irh chhuak a ni a, Darmani hi Tlanglau hnam a ni a, mizo pasal tha Mizoram chhim thlang lama ramchhuak chuan a ram chhuahna ah Nula hmeltha tak Darmani chu a hmu a a duh em em mai a chu pasaltha tlangval a duhia hlain a phuah ta a, Darmani zai tih hi a lo piang chhuak ta a, tunah chuan Mizo chai hla lar tak Mizoram hmun hrang hrang a an sak lar tak a lo ni ta a ni. Darmani zai hi college a Mizo subject ah zir tur (syllabus) a tan telh a ni hial a ni. Chuvangchuan, Tlanglau hnam hi Mizoroma lo awm hmasa te an ni tih a hriat theih a ni.

Tin, Tlanglau hnam hi vaiza hnaha chaw fun thin hnam an ni. Hmanlai thawnthu upa ten an sawi dan chuan ralin Tlanglau hnam hi an bei a, an that a a thi chuan a that tu te chu a per hlawn a an thak zel mai a chuvangchuan Ral ho chuan Tlanglau hnam chu beih a thah chi an ni lo a nih hi an ti a, an um zui ngam ta lo a, chawaina hnu leh chaw funna hnu Vaiza hnah an hmuh chuan, “E! hei chu Tlanglau ho chawfunna a nih hi” an tia a Ral pawhin an hlau a an kalsan zel thin an ti.

5. Tawng chungchang:

Professor Gordon Luce chuan Zo tawng hrang hrang words 700 a zir chianna ah chuan words 230 te hi tawng inang tlang an ni tiin a sawi a ni. Tin, tawng lam zirmi tawng hrang hrang hi group hrang hrangin an then a, chutah chuan Tlanglau tawng hi ‘Tibeto – Burman Language’ an an dah a ni. Tin, Rev. F.J. Sandy (Wales Missionary) chuan Lushai ho tawng hi Tibetan leh Burmese lam tawng nen a inlaichin deuh a, chuvangchuan Mongolian tawng group ah dah theih a ni a ti. Chuvangchuan Tlanglau tawng pawh hi Mongolian tawng group ah a tel ve thei a ni. Zo tawng hrang hrang te an in an dan a fiah theihnan English nena khai khinna a hnuaiah hian lo tarlang ila.

Table No. 1

English	One	Two	Three
Tlanglau	Pakhak	Panih	Panum
Lushei	Pakhat	Pahnih	Pathum
Lai	Pakhat	Pannih	Pathum
Paihte	Khat	Nih	Thum
Kuki	Kat	En ni	Entum

Table No. 2

English	Tlanglau	Lushei	Kuki
Pig	Vawk	Vawk	Vok
Cock	Aikhawng	Arpa	Arkong
Piglet	Vawkcha	Vawkte	Vawhcha
Chicken	Aicha	Arnote	Aicha

Table No. 3

English	House	Fire	Eye	Five
Tibetan	Khyim	Me	Mik	Nga
Tlanglau	In	Mei	Mit	Pangak
Burmese	Ein	Mil	Myet	Nga
Lushai	In	Mei	Mit	Panga

A chung a tarlan tak ang khian Tlanglau tawng hi Tibetan tawng leh Burmese tawng te nen Inanna laite pawh a awm a ni. Tin, Lushei tawng te, Lai tawngte, Paihte tawng te, Kuki tawngte nen a inang tlang hle a ni. Tin, Table 2 ah khian Tlanglau tawng leh Kuki tawng hi a inang deuh

chiah a, chuvangchuan Bangladesh lamah phei chuan Kuki tia koh an ni thin.

6. TLANGLAU HO ZINGAH CHRISTIANA A LO LUH DAN:

Rev. J.H. Lorrain leh F.W. Savidge a te Mizoin Pu Buanga leh Sap Upa te kan tih mai thin te Mizoram chhim lama Chanchin Tha an rawn thlen rual khan rei vak lo ah Tlanglau hnam zingah pawh Chanchin Tha hi a lo thleng nghal ve mai a, Chanchin Tha pawh chi hrang hranga hrilh a ni a, Chanchin Tha rawn pu lut tu te pawh mi chi hrang hrang te an ni hlawm bawh a ni. Tlanglau hnam zingah Chanchin Tha a rawn thlen dan chu hetiang hi a ni.

6.1. Evangelists:

Kum 1920 ah Tlanglau hnam zingah Chanchin Tha a rawn thleng tan a, Evangelist Neithiauva'n Kanghmun 'West' ah Chanchin Tha hi a rawn hril tan a ni. Kanghmun 'West' ah hian kum khat vel chu a awm a, khawlaiah te leh In tin (House to House)ah te kalin Lal Isua Krista Chhandamna thu te a hril thin a ni. A tirah chuan mi ten a Pathian thu hril hi an ngaisak (Receptive) lem lo a, a Pathian thu hrilh pawh an hrethiam lemlo a ni. A hnu rei vak lo thla 6 hnuah chuan mi thenkhat te chu Christianah an lo in pe ve ta a ni. Mahse, Evangelist Neithiauva hi Kanghmun 'West' ah a awm reng a rem loh avangin a chhuahsan ta a, a ni a awm tawhloh hnuah chuan Pathian thu a chawm nung tu tak tak a awm loh bawh avangin Christianna chu an lo bansan leh ta mai a ni.

6.2. Sumdawng:

Kum 1935 ah a tum hnihna atan Tlanglau hnam zingah Chanchin Tha hriltu a lo awm ve leh ta a, chu mi chu Khuaichika a ni. Khuaichika hi Chawngte atanga sumdawnga lo kal a ni a, a mah hi sumdawng thin Chanchin Tha hrilh kawnga mi thahnemngai tak (Ardent Preacher) a ni. Tlanglau hnam zingah Chanchin Tha hrila a rawn kal hma hian R.A.Lorrain Mara zingah Chanchin Tha hril tura Missionary a in pe hmasa ber (Pioneer Missionary) nen in zui thinin Mara ramah Chanchin Tha an lo hril tawh thin a ni. Chutianga Chanchin Tha hrilh kawnga

thahnemngai tak a nih a vangin Sumdawnga a zin pahin Pathian thu hi mi te hnenah a hrilh darh fo thin a ni. Kanghmun 'West' ah hian thla khat a awm a, a awm chhung hian khawlai ah te leh In tinah te kalin Chanchin Tha hi a hril thin a ni. Thahnemngai tak leh tihtak zeta Chanchin Tha a hrilhna avangin Pathianin mal a sawm a, a Chanchin Tha hrilh atangin Pu Bukchhunthanga leh Pu Thangtlinga te chu Christianah an lo in pe ta a, an ni hi Tlanglau hnam zingah Christian hmasa ber te an lo ni ta a ni. A hnu ah midang then khat pawh Christian ah an lo in pe ta zel a ni.

6.3. School:

School hi Tlanglau hnam zingah Chanchin Tha hril darhna hmanrua pawimawh tak mai a ni. A tirah chuan Thangkipleia te, Thangtlinga te leh Cheutlinga ten an mahni remchan dan angin private School an din a ni. Thangkipleia te, Thangtlinga te leh Cheutlinga te hi MV (Middle Vernacular) Serkawn Mission School ah an lo zir chhuak tawh a, an zir chhuah tawh hnu ah hian Zirna a pawimawh zia hriain Tlanglau Lal hnenah School din a tul zia te an sawi (encouraged) a, tichuan private school chu an remchan dan angin an din chho ta a ni. Chutah chuan puitling zia leh chhiar thiamlo te an zirtir thin a, zan school angin a chang chuan an kalpui bawh thin a ni. Tin, School ah hian Pathian hla te an zir a, Pathian thu te an phak ang tawh tawkin an in zirtir bawh thin. Zirna hi hnam nun chawikangtu a nih zia leh mihring nun tihmasawn tu a nihna te leh Chanchin Tha hrilhdarhna atana hmanraw pawimah tak a ni tih hriain kum 1944 ah khan Tlanglau Lal ten Mission school din duhna an lo nei chho tan ta a, tichuan Tlanglau Lal thenkhat te leh a khawnbawl thenkhat te nen Serkawn a Baptist Mission hmunpuiah kalin Sap Missionary te chu school din turin an va dil ta a ni. Tichuan an dilna te chu Sap Missionary te chuan an lo remtih sak a, zirna hmanrua Blackboard te leh hmanrua thenkhat te chu an dawng bawh a, an lawm hle a ni. A kal te zingah hian Alzamlova F/O V.Lalliankima hi zirna lama mi thahnemngai leh inpe zo tak a ni a, a ni hian zirna school tha a awm theihna tur a nih dawn

phawt chuan tiin inhuam takin Black Board chu Serkawn atangin Kanghmun ‘West’ thleng a pu thleng zak a ni. Tichuan kum 1944 ah chuan Kanghmun ‘West’ ah chuan Mission school chu din a lo ni ta a, Tlangkhuma Evangelist Teacher chu an rawn dah hmasa ber a ni. A ni chuan ziaik leh chhiar te a zirtir thin a ni. A hnu kum hnih hnu kum 1946 ah Evangelist Teacher Hrezuala chu a lo awm leh ta a, a ni hian ziaik leh chhiar te, hla te solfa te a zirtir thin a, Bible te a sem a Kristian hla bu te a sem bawh thin a ni. Bible chhiar dan te leh Pathian hla te school ah a zirtir thin bawh a ni. Tin, Kum 1946 ah Kanghmun ‘West’ ah Kohhran te pawh a din (Church Planting) bawh a, hei hi Tlanglau hnam te zinga Kohhran din hmasak berna a ni. Kohhran te a lo din takah chuan Tlanglau hnam zingah pawh Christianna chu a lo nghet chho tan ve zel a ni.

Kum 1948 ah ZBM Evangelist Teacher, Thangzova chu Kanghmun ‘West’ ah a lo awm (Post) leh ta a, a ni chuan Tonic solfa te Kristian Hla thar tha tak tak te a zirtir hlawm thin a ni. Tin, Music te pawh a zirtir thin bawh a ni. Hei hian nasa takin Kohhran a Pathian chibaibukna leh Pathian fakna kawngah mi a tanpui nasa hle a, Kohhran pawhin hma a sawn chho ve zel a ni.

Kum 1950 ah ZBM Evangelist Teacher Thangliana Tlau, Hnahchang khua chu Kanghmun ‘West’ ah bawh a rawn awm ve leh ta a, a ni hian nasa takin Zirna lam leh Kohhran phunna lamah hma lain a thawk bawh a ni. A ni hi kum 1960 thleng a thawk a ni. A hnu ah chuan he ZBM Mission School hi Sorkarin a la ta a, Sorkarin a enkawl chhunzawm ta a, Sorkar School a nih tawh hnu a Zirtirtu hmasa ber leh Head Teacher ni hmasa ber chu V. Lalliankima S/O Alzamlova Kanghmun ‘West’ a ni. V.Lalliankima Head Teacher hian school chu kalpui chho zelin sorkar school te a lo ni tawh bawh a School pawh chu a hma aiin a lo changtlung chho ta zel a, zirlai naupang pawh an lo pung chho zel a, zirlai naupang te pawhin zirna kawngah hma an lo sawn chho zel a, taima tak leh thahnemngai taka school hi kalpui niin Kanghmun ‘West’ school atanga lo zir chho a, a hnu a zirna kawnga mi hlawhtling tak tak te

leh Sorkar hna sang tak tak thawk leh Indian Police Service (IPS) thlenga in hlangkai thei hial te pawh an lo chhuak ta a, chumai bakah Kohhran leh Khawtlang hruaitu tha tak tak te pawh an lo chhuak bawh a ni. Chuvangchuan V.Lalliankima hi ZBM Mission School chhawm nung tu leh Tlanglau hnam zing atanga zirna kawnga sulsutu leh tihmasawn tu pawimawh tak a ni kan ti thei ang.

Tin, kum 1952 ah ZBM Mission school chu Chawilung ‘South’ ah din tan a ni. ZBM Evangelist Teachers – Zahluna Khenglawt Tawipui South khua te, Thangrema Hnahchang khua te, Cherkunga Hnahthial khua te chu Chawilung ‘South’ ah an lo awm tan bawh a ni. An ni hian ziaik leh chhiar te, music te, Pathian hla te an zirtir thin a ni. Tin, faina lam te, Kristian inhmangaihtawna (Christian love) leh midangte chung a that chhuaha rawngbawl sakna (Service for others) te an zirtir thin.

6.4. Audio – Visual – Aid:

Kum 1942 ah khan Rev. H.W. Carter Tlanglau hnam zingah Audio – Visual – Aid hmangin Chanchin Tha a rawn hril tan a. Serkawn atangin Mizo thenkhatin Rev.H.W. Carter a hi an rawn zui ve bawh a ni. Lal Isua’n Palestina ram dung leh vang a fan laia a rawngbawl dan te leh Kross a thihna leh a thawhleha te a lem nen audio – visual – aid hmangin a tarlang thin a, hei hi Tlanglau hnam te zinga rawngbawlna tangkai tak a ni. He rawngbawlna atang hian mi thenkhat ten Lal Isua chu ringin Kristian ah an lo in pe ta a ni. He mi atang hian Kristian te pawh an lo pung chho ve ta zel a ni.

7. CHRISTIANA IN TLANGLAU HNAM TE AH NGHAWNG (Impact) A NEIH DAN:

Tlanglau hnam zinga Christianna a luh tawh hnuah hian a tha zawngin nasa takin christianna hian nghawng a nei a ni. Christiannain nghawng a rawn neih chhoh dan kawng hrang hrangin lo tarlang ila.

7.1. Sakhuanna (Religious life):

Christianna a rawn luh hma chuan Tlanglau te hian Pathian hi an ring lo a, Ramhuai hlau reng

renga awmin ramhuai in a tihnat lohna turin Thing bul leh Lung bul biain Ramhuai tlawm nan Ramhuai hnenah an in thawi thin a ni. Inthawina damlo tihdam nana a tinatu Ramhuai tlawm nan leh tih lungawi nan an inthawi thin a ni. Inthawina sawngbawl tu an awm thin a chu chu Bawlpu an ti a, Puithiam an ni baw. Christianna a lo luh hma chuan Tlanglau ho hian Thlarau chi hrang hrang a awm an ring a, ramhuai leh phung hi a awm an ring a, ramhnuai cheng hi ramhuai an ti a, In leh dai vela mi hi Phung an ti thin. Tin, Huai a awm an ring baw a, Lui huai te, thing huai te, puk huai te, lungpui huai te a awm an ring a ni. Heng huai ho reng reng hi an nel lo a, mi tihnat te an ching a, an hlauhawm em em a, kan pi pute chuan ranin an in thawi thin. Tin, Lasi leh pheichham hi a awm an ring baw a, Pheichham hi malsawmna pe tu ah an ngai a, ke lehlam chauh nei khawngkhaw baiin lui dung a zawh thin in an ngai. Hmuh fuh a nih chuan pawm beh chawt a, pawm beh veleh an duh apiang sawiin an duh apiang chu a pe thei niin an ngai baw a ni.

Nimahsela, Kristianna Tlanglau hnam zinga alo luh tawh hnu ah chuan Lal Isua Krista an lo ring ta a, chung ramhuai leh thlarau chi hrang hrang an rin dan leh an hlauh tlawm thin zawng zawng te chu Lal Isua Krista thisen chuan a hneh tawh a ni tih an lo ring ta a, ramhuai an hlauhna te pawh chu a lo reh chho ta a, nun zalen lo leh hlau reng renga khawsa tawh thin, an fate leh an chhung leh khat te an damloh leh an thih chang pawh a ramhuai tihnat a an ngaih thin te zawng zawng chu a lo in thlak ta vek a, natna tidam tu chu Lal Isua Krista hi a ni tih an lo ring ta a, hlau leh lungngai reng reng a awm thin chu Pathian avangin thlamuannna te neiin lungngaihna karah pawh lawmna thuruk Pathianah an lo nei ta a ni. Tin, Pheichham hi malsawmna petu a an ngaih thin te pawh chu a lo in thlak danglam ta a, Pathian chu malsawmna petu a ni tih an lo ring ta zawk a ni.

Tin, ramhuai tih lungawi an tum avanga ran thisena an inthawina te pawh chu a lo inthlak danglam ta a, Lal Isua Krista chu mi sual te tlan tu a ni a, hmangaihna avangin Kross ah sual tlan nan thiin thiamchantirnarawn thlenin

thlanah phumin a awm a, Ni thum Ni ah kaihtawhin a awm baw a, chu chuan chhandamna famkim Pathian in mi zawng zawng tana a lo thawhsakna leh chatuan nuna famkim chu chi tin leh hnam tin te tan a pe ta a ni tih hriaiin leh Bible in “Inthawina thianghlim leh Pathian lawmtlak ni turin in taksa chu inhlanah ka ngen a che u,” a tih thu te hriain Christian an lo nih tawh hnu ah chuan Biak In ah an thinlung leh taksa ngei chu Pathian tan inthawina an lo hlan ta zawk a ni.

Tin, Pialral leh mithi khua hi an thih hnu a an thlarau a kalna turah an ngai thin a, Pialral ah chuan faisa ringin hlim takin an awm turah an ngai thin. Mahse Kristian an lo nih tawh hnuah chuan thihhnu piahlam an rin dan te pawh a lo inthlak danglam ta a, an thih chuan Pialralah niloin Vanram ah nuam taka cheng turin Lal Isua lo kal leh hunah hruai chhohin an awm dawn a ni tih an lo ring ta a ni.

Tin, Kristian an nih tawh hnu ah chuan Kohhran te a lo ding a, rawngbawltu te an lo awm chho ta zel a Kristian hmasa Bukchhunthanga te, Thangtlinga te, Tlanglala te, Sailianhawna te, Cheutlinga leh Thangkipleia te chuan Pathian thu te mi dang hnenah hrilh chhawng zelin Kristian an lo pung chho zel a tunah chuan Kohhranin hma lo sawn chho ve zelin Kristianna pawhin tlem tlemin hma a lo sawn chho ve zel a ni.

7.2. Khawtlang nun (Socio – Cultural Life):

Kristianna a lo luh hma chuan Khuang nen Zu nen an chai a, an lam thin a, an intithlim thin a ni. Mahse Kristianna a lo luh tawh hnu ah chuan Kohhran te a lo dinga Kohhran ah Pathian fakin an lam tawh zawk a, khuang chu zu telloin zai hlim nan an lo hmang ta zawk a ni.

Tin, tun hma chuan khawtlangah zawm tur leh zawm loh tur thiango (Taboo) thil hi tamtak a awm a. Tin, puithuna (Superstition) pawh tam tak a awm a ni. Kawnah in sak loh tur tih te, vantlang kawng hnawh emaw tidanglam emaw a thiango lo ruang a chhuak duh tih te mi zawmna hlang chema phelh loh tur tih te, Balhla vuin a neitute khumpui a kawh chuan ruang a chhuak thin tih leh a dang tam tak a awm a, heng rin dan

zawng zawng hi Kristian an lo nih tawh hnu ah chuan a bo vek tawh a, Krista zarah nun thlamuang leh nun zalenna an lo nei ta a, khawtlang nun zalen lohna thlentu sual phuarna zawng zawng chu a lo bo ta a, Krista zarah khawtlang nun zalenna a lo awm ta a ni.

Tin, Tlangval te thutha inzirtirna – aia upate zah leh tlawmngaihna inzirtirna ber chu an len khawmna In te a ni thin a, mahse Kristiana a lo luh tawh hnu ah chuan thutha inzirtirna chu zirna In - School te, Kohhran te, YMA te a lo ni tawh zawk a, chuta inzirtirna ah chuan Pathian hmangaihna nun tawmpuia midang te hmangaiha rawng inbawlsak tawna te a keng tawh zawk a ni. Kristianna chuan Tlawmngaihna pawh a hma aiin a ti fim tha leh zual a, mihring taka tlawmngaihna chhuah vak a khua khua intihbuai lam ai chuan Kristian inhmangaihna leh induhsak tawna lama tlawmngaihna a keng tel tawh zawk a ni.

Tin, Faina leh Thianghlimna chungchangah pawh Kristianna chuan nasa takin hma a sawn tir a, In leh lo an din dan ah pawh nasa takin hma an sawn ta zel a ni. Tin, incheina chungchang ah te pawh Kristiana chuan a thlak vek a, tunhma a mipa ten puan an veng ringawt thin te pawh chu inthlak danglamin kekawr an lo ha ta a, an taksa an tihthianghlim dan te pawh a lo in thlak danglam ta a, tun hma a Naupang uite rim in nam an tih thin te pawh chu lo inthlak danglam in naupang te pawh taksa tih thianghlimna kawngah hma an lo sawn chho ta zel a ni.

7.3. Zirna lam (Education) :

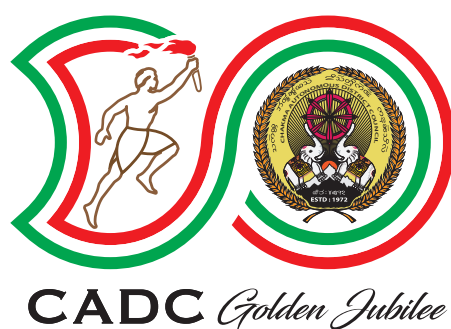
Kristianna a lo luh hma chuan Lehkha thiam sawi tur an vang em em a, puitling pawh ziak leh chhiar thiam lo deuh vek an ni. A chhan chu zirna school a awm loh avangin lehkhathiam sawi tur an awm mang lo a ni. Mahse Kristian an nih tawh hnu ah chuan zirna lamah hma an sawn chho ve zel a, Kum 1944 a Kanghmun ‘West’ a Mission School din a nih atang leh Kum 1952 a Chawilung ‘South’ a Mission School din a nih atang khan Tlanglau hnam zingah pawh ziak leh chhiar an lo thiam chho ta

zel a, sorkar school a nih atang pheii chuan zirna kawngah hma alo sawn chho zel a, zirna chuan kawng tinrengah enna (enlightenment) a pe a, thianghlimna kawng ah te, khawtlang inrelbawlina kawngah te, hriselna kawngah te, nun dan mawi inzirtirna kawngah te hma a lo sawn chho ta zel a ni.

8. TLANGKAWMNA (Conclusion):

Tlanglau hnamte hi Mizorama lo cheng hmasa te nia hriat an ni a. China ram atanga lo kalin, Burma ram chhung, Chin state ah awmhmun an khuar a. A hnu-ah Mizoram chhungah lo lutin, Mizoram chhak lamah hun rei tak an lo cheng tawh thin a ni. Hun a kal zel a; an awmna hmasa Mizoram chhak lam atangin hmun dangah te pem kualin an khawsa a. A tam zawk te erawh Mizoram chhim thlang lamah chhuk thla zelin, Uiphum tlang dungah awmhmun an khuar a, hun rei tak an cheng a ni. Mizoram hi District Council atanga Union Territory (UT)-a hlankai anih khan, Mizoram chhungah District Council pathum a piang a; chungte chu Lai, Mara leh Chakma District Council tih a ni. Sorkar inrelbawlina anga District Council in a huam chin tur siamfel angaih avangin, an lo awm tawhna khua leh ramte pawh Chakma District Council chhungah dah luh a ni a. Hun a lo kal zel a; ei zawna leh an khawsakte a awlsam zawk beiseiin, mi thenkhatte chu hmun dangah an pem a, a thente erawh tun thlengin an la awm a ni. Tin, a thente chuan Rengtlang lamah pemin, a hnu zelah chuan, Chittagong Hill Tract, Bangladesh-ah an pemthla-a, an in-bengbel ta a ni.

Kum 1920 a Tlanglau hnam zinga Kristianna a lo luh tawh hnu ah chuan Tlanglau hnam za a za chu Kristian an lo ni ta a, Kohhran lamah te pawh hma lo sawn chho zelin Kohhran pawh a lo hrang chho ta zel a ni. Tin, Kohhran a rawngbawltu te leh Kohhran hruaitu te pawh tam tak an lo chhuak ta a ni. Tin, Zirna lamah te pawh nasa takin hma a sawn chho ve zel a, Tlanglau hnam zingah Lehkha thiam leh Sorkar hna thawk te pawh tam tak sawi tur an lo awm ve ta a ni.



CADC IN FACTS & FIGURES

THROUGH MEMORIES LANE



Photo 1 - Old CADC Secretariat, Kamalanagar



Photo 2 - Celebration of CADC Day at Kamalanagar, 1989



Photo 3 - Felicitation of Dg. Kristo Mohan Chakma during CADC Day, 1989



Photo 4 - Felicitation of Dg. Kristo Mohan Chakma during CADC Day 1989



Photo 5 - Old hanging bridge connecting Kamalanagar & Chawngte P



Photo 6 - Old wooden bridge connecting Kamalanger I & Kamalanagar II



Photo 7 – First CADC Rest House, Kamalanagar



Photo 8 - Old profile of CADC Session Hall building



Photo 9 - Old profile of CADC Secretariat (1992)



Photo 10 - Old profile of CADC Secretariat (1999)



Photo 11 - Old CADC Rest House, Kamalanagar



Photo 12 - Old wooden bridge connecting Kamalanagar III & Kamalanagar IV



Photo 13 - Old profile of Mahamuni Buddha Vihar, Kamalanagar



Photo 14 - Celebration of CADC Day at Kamalanagar, 1988



Photo 15 – SSA Launching Programme, 2003

IMPORTANT STATISTICS OF CHAKMA AUTONOMOUS DISTRICT COUNCIL

State	Mizoram
District	Lawngtlai
Headquarters	Kamalanagar
Area of CADC	686.25 Sq. KM
Numbers of elected MDCs (Member of District Council)	20
Numbers of nominated MDCs	4
Number of Village Councils	88
Population (Village population register, 2022)	62,094 (45,307 Census 2011)
(i) Houses	15,572
(ii) Male	28,742
(iii) Female	27,547
(iv) Literacy	46.4% (India Census 2011)
(v) Population density	90.48 per Sq. Km
Numbers of RD Block	1
Numbers of Departments under CADC	33
Number of rivers	2
Health Centre run by CADC	1 (PHC, Borapansury)
Number of community health centre	1
Number of banks	2 (at Kamalanagar)
Number of Police Station	3
Number of Primary Schools (115)	
Local Body	88
SSA	13
Private	10
Church	4
Number of Middle School (76)	
Local Body	26
SSA	40
Private	10
Number of High Schools (20)	
Government	3
Government Adhoc Aided high school	2
Private	11
RMSA	3
Church	1
Number of Higher Secondary School (6)	
Number of govt. higher secondary school	1
Number of private higher secondary school	5
Number of college	1
Number of Tourist Lodge	1 (at Kamalanagar)
CADC Rest House	5

THE PAWI- LAKHER AUTONOMOUS REGION **(RE-ORGANISATION) ORDER, 1972**

No. CCMP. 3/72/70-77, the 1st April, 1972 -

In exercise of the powers conferred by clause (h) of sub-paragraph(3) of paragraph 1 of the sixth Schedule to the constitution, read with paragraph 20A thereof, the Administrator of the Union Territory of Mizoram hereby makes the following Order, namely:

1. Short title and commencement-

(1) This order may be called the Pawi-Lakher Autonomous Region (Re-organization) Order, 1972.

(2) It shall come into force at once.

2. Definition - In this Order, unless the context otherwise require,-

(a) ‘‘appointed day’’ means the 2nd day of April, 1972;

(b) ‘‘existing Council’’ means the Regional Council for the Pawi-Lakher Autonomous Region existing immediately before the appointed day;

(c) ‘‘existing region’’ means the Pawi-Lakher Autonomous Region existing immediately before the appointed day;

(d) ‘‘Successor Council’’ in relation to the existing Council means the Regional Council for any of the autonomous region which come into existence by virtue of paragraph 3 of this Order.

3. Division of the existing region – On and from the appointed day the existing region shall be divided into three autonomous regions, namely:

- (i) the Chakma Autonomous Region;
- (ii) the Lakher Autonomous Region;
- (iii) the Pawi Autonomous Region;

(2) The boundaries of each autonomous regions constituted under sub- paragraph (1) shall be as defined in the Schedule to this Order.

4. Transitional provisions in regard to successor councils:

(1) Until the Executive Committee of a successor Council is duly constituted, the function of the Executive Committee of that

Council shall be discharged by such person as the Administrator may by order nominate in this behalf.

(2) The Administrator may at any time before or after the appointed day authorize by order such expenditure from the Regional Fund of each of the successor Council for a period not exceeding three months beginning with the appointed day pending sanction of such expenditure by the successor Council concerned.

5. Appointment of assets and liabilities of the existing Council:

(1) All land, buildings, stores, articles and other goods belonging to the existing Council shall, on and from the appointed day, stand transferred to the successor Council within whose territorial jurisdiction such land, buildings, stores, articles and other goods are situated.

Provided that where the Administrator is of the opinion that any stores, articles or other goods should be distributed among the successor Councils otherwise than according to the situation, he may issue such directions, as he thinks fit, for a just and equitable distribution and the stores, articles and others goods, as the case may be, shall pass to the successor Councils accordingly,

(2) The liability to repay any loan or advance granted by the Government or any other authority to the existing Council shall be allocated among the successor Councils in such manner as the Administrator may by order direct.

(3) The benefit or burden of any asset or liability of the existing Council not specifically dealt with in this order shall pass to the Regional Council of the Lakher Autonomous Region in the first instance, subject to such financial adjustment as may be agreed to between the successor Councils or, in default of such agreement, as the Administrator may, by order direct.

6. Arrears of taxes and refund of taxes collected in excess:

(1) A successor Council shall have the right to recover the arrears of any taxes, including the arrears of land revenue, on property situate within its territorial jurisdiction, and shall also have the right to recover the arrears of any other tax if the place of assessment of that tax is located within its territorial jurisdiction.

(2) On and from the appointed day, the liability to refund any tax on property, including land revenue, collected in excess by the existing Council before the appointed day on any property situate within the territorial jurisdiction of a successor council or any other tax so collected in excess shall be that of that successor Council.

7. Provision as to the staff of the existing Council:

(i) Subject to the provisions of this paragraph, every officer and other employee serving under the existing Council immediately before the appointed day shall be allocated by the Administrator, in consultation with the Chief Executive Member of the existing Council, to one or the other successor Council upon such allocation he shall become an officer or other employee of the successor Council to which he has been allocated and shall hold office by the same tenure and at the same remuneration and on the same terms and conditions of service as he would have had but for such allocation and shall continue to do so unless and until such tenure, remuneration and terms and conditions are altered by an authority competent to do so:

Provided that –

(i) the tenure, remuneration and terms and conditions of service of any such officer or other employee shall not be altered to his disadvantage without the previous sanction of the Administrator;

(ii) any service rendered by such officer or other employee before such allocation shall be deemed to be service rendered under the successor Council to which he is allocated;

(iii) the liability of the existing council in respect of any arrears of pay or allowances due to any officer or other employee for any period to the appointed day shall be the liability of the successor council to which such officer or other employee is allocated;

(iv) the liability of the existing Council in respect of the Provident Fund and Special Deposit Fund accounts to an officer or other employee shall, on and from the appointed day, be that of the successor Council to which such officer or other employee is allocated.

8. Contracts and legal proceedings:

(1) Where, before the appointed day, the existing Council has made any contract in exercise of its power for any purpose, that contract shall be deemed to have been made –

(a) if the purpose of such contract is, as from the appointed day, exclusively the purpose of any one of the successor Councils by such successor Council; and

(b) in any other case, by the Regional Council of the Pawi Autonomous Region, and all rights and liabilities which have accrued or may accrue under any such contract shall, to the extent to which they would have been the rights or liabilities of the existing Council, be the rights and liabilities of the successor Council concerned:

Provided that in any such case as is referred to in clause (b), the initial allocation of rights and liabilities made under this sub-paragraph shall be subject to such financial adjustment as may be agreed upon between the successor Councils or, in default of agreement, as the Administrator may by order direct.

(2) where immediately before the appointed day the existing Council is a party to any legal proceedings with respect to any property, rights or liabilities subject to appointment under this Order, the successor Council, which succeeds to or acquires a share in, that property or these rights or liabilities by

virtue of any provision of this order, shall be deemed to be substituted for the existing Council as a party to those proceedings or added as a party thereto, as the case may be, and the proceedings may continue accordingly.

9. Continuance of Laws:

Any law made by the existing Council and anything done or any action taken (including any notification, order, scheme, rule, form, notice or by-law made or issued, any licence or permission granted) under such laws shall, in so far as it is not inconsistent with the provisions of this order, continue in force in the territory of the successor Council unless and until it is superseded by any law made or by anything done or any action taken in accordance with law by the successor Council concerned.

THE SCHEDULE

[see paragraph 3(2)]

Boundary of the Chakma Autonomous Region-

North -

From the confluence of the Chawngte Lui with the Tui-Chawngte Lui down the latter to its confluence with the Saihasei Lui; thence up the Saihasei Lui to its source on the Vaizawlawn saddle, thence in a westerly direction across the Uiphumtlang range to the source of the Sihsang Lui; thence down the Sihsang Lui to its confluence with the Kawrpui (Thega) on the Western boundary of the Union Territory of Mizoram.

West-

From the last mentioned point the boundary runs in a southerly direction along the Western boundary of the Union Territory of Mizoram.

South-

Thence the boundary runs in an easterly direction along with Southern boundary of the Union Territory of Mizoram, upto the point where the first stream of the source of the river

Sanghatuilo Lui meets the boundary of the Union Territory of Mizoram.

East-

The boundary thence runs northwards along the Sanghatuilo Lui upto the confluence with the Tuichawng Lui near survey point height 405 and thence along the Tuichawng Lui northwards upto its confluence with the Chawngte Lui.

Boundary of Lakher Autonomous Region -

North-

Starting from the confluence of Siachang stream and Kaladan (Tuipui) river it follows Siachang stream towards its upper source upto its meeting point with Niawh lui (Survey point height 1321); thence it runs westerly direction along the village boundaries of Niawhtlang village and Lungzarhtum village, thence in northerly direction along the village boundaries of Saiha village and Lungzarhtum village, thence along village boundaries of Tuisumpui village Bualpui village meeting the village boundaries of Phalhrang village and Lungpher village. The boundary thence runs in westerly direction following the village boundaries of Phalhrang village and Lungpher village and meets the Kaladan river.

West-

From the last mentioned point the boundary runs towards southerly direction along Kaladan river till it meets the southern boundary of the Union Territory of Mizoram.

South-

Thence the boundary runs in an easterly direction along the southern boundary of the Union Territory of Mizoram.

East-

The boundary thence runs northwards along the eastern boundary of the Union Territory of Mizoram, upto the starting point.

Boundary of the Pawi-Autonomous Region-

Block I

North–

Starting from the confluence of Tyo and Tuipui or Kaladan river on the eastern boundary of the Union Territory of Mizoram, the boundary runs northwards down the Tuipui of Kaladan river to its confluence with Pangkhawlui; thence up the latter to its source to the west of Survey Station height 4530 north of village Sangau; thence in a northwesterly direction along the ridge of the saddle above the source of Ralzolui and then down the Ralzolui to its confluence with Darzolui; thence down the Darzolui to its confluence with Kaladan river.

West –

From the last mentioned point the boundary runs southerly direction along the Kaladan river upto the point where the village boundaries of Phalrang and Lungpher village meet Kaladan river.

South –

Thence the boundary follows in an easterly direction the village boundaries of Lungpher and Phalhrang villages and then upto the village boundaries of Tuisumpui village and Bualpui village. Thence along the village boundaries of Saiha village and Lungzarhtum village; thence it runs in an easterly direction along the village boundaries of Lungzarhtum village and Niawhtlang village meeting the Niawhlui. Thence it runs in a north easterly direction along Niawhlui with its confluence with Siachanglui at survey point height 1321. Thence it runs along Siachanglui in a south easterly direction to its confluence with Kaladan river.

East –

The boundary thence runs northwards along Kaladan river and meets the starting point

of the boundary description of the Pawi Autonomous Region Block I.

Block II

North –

From the confluence of Sahrilui with Kaladan river (Survey Station height 459) it follows the Sahrilui upto the junction of three streams; and from this to the source of Thingkahlui; and along the ridge of Tawitlang where the Servatelui has its source. Down the Servatelui to the junction of Mengpuilui; and down the Mengpuilui to its confluence with the Kawranglui; thence up the Kawrawnglui to the Lungphun Kawn, thence to the source of a small unnamed stream (Luitelui); down this stream to its junction with the Chawngtelui to its confluence with Tuichawng river.

West –

From the last mentioned point the boundary runs in a southerly direction along the Tuichawng river upto its confluence with Sanghatuilolui near Survey point height 405 and thence along the Sanghatuilolui to the point where the first stream in the upstream side meets the boundary of the Union Territory of Mizoram.

South –

Thence the boundary runs in an easterly direction along the boundary of the Union Territory of Mizoram upto the point where Kaladan river leaves the Union Territory of Mizoram.

East –

The boundary thence runs northwards along the Kaladan river upto the confluence of Saihrilui with Kaladan river (Survey Station height 459) meeting the starting point.

Sd/-
(S.J. Das)
Administrator,
Mizoram

CHRONOLOGY OF CHAKMA AUTONOMOUS DISTRICT COUNCILS SINCE 1972

1. The first Executive Committee of the Chakma Regional Council was constituted by the Government of Mizoram with the following persons:

Sl. No.	Name of Member	Office held	Period
1.	Atul Chandra Chakma	C.E.M	02/04/1972 – 22/01/1973
2.	Mayurdhawj Chakma	Chairman	15/04/1972 – 22/01/1973
3.	Ananda Kumar Chakma	E.M	15/04/1972 – 22/01/1973
4.	Gunodhar Chakma	E.M	15/04/1972 – 22/01/1973
5.	Sattya Chakma	Nominated	15/04/1972 – 22/01/1973
6.	V. Sapliana	Nominated	15/04/1972 – 22/01/1973

2. First general election of CADC was held on 17/12/1972(1972-1977).
Incumbency Period 23/01/1973 – 23/01/1978.

Sl No.	Name of Member	Name of Constituency	Contested with Political Party ticket	Office held
1.	Nilmoni Chakma	Barapansury - I	Independent	C.E.M
2.	Sneha Kumar Chakma	Vaseitlang (N)	-do-	E.M
3.	Laichoga Tongchangya	Vaseitlang (S)	-do-	E.M
4.	Chitra Mohan Chakma	Kamalanagar	-do-	Chairman
5.	Ganga Chakma	Jarulsury	-do-	Dy. Chairman
6.	Atul Chandra Chakma	Parva(N)	-do-	MDC
7.	Malkham Chandra Riang	Parva (S)	-do-	MDC
8.	K. Rotlinga	Barapansury - II	-do-	MDC
9.	Bhrigu Muni Chakma	Nominated	-	MDC

3. Second general election of CADC was held on 12/12/1977 (1977 – 1982). I
ncumbency Period 24/01/1978 – 23/01/1983.

Sl No.	Name of Member	Name of Constituency	Contested with Political Party ticket	Office held
1.	Nilmoni Chakma	Vaseitlang (S)	Independent	C.E.M
2.	Bijita Nanda Dewan	Kamalanagar	-do-	E.M, Chairman
3.	Sukra Muni Chakma	Barapansury - I	-do-	E.M
4.	Chitra Kumar Chakma	Vaseitlang (N)	-do-	E.M, Dy. Chairman
5.	Gonga Chakma	Jarulsury, Died on 9.11.1979	-do-	Chairman
6.	V. Sapliana	Barapansury - II	-do-	MDC
7.	Tawnenga	Parva	-do-	MDC
8.	Kalapu Tongchangya	Damdep	-do-	MDC, EM
9.	Jalak Kumar Tongchangya	Nominated	-	MDC, Dy. Chairman, EM
10.	Muabap Chakma	Elected in bye-election vice Gonga Chakma	Independent	MDC

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4. Third general election of CADC was held on 14/12/1982 (1982 – 1987).
Incumbency Period 24/01/1983 – 23/01/1988.

Sl. No.	Name of Member	Name of Constituency	Contested with Political Party ticket	Office held
1.	Nutan Kumar Chakma	Kamalanagar	INC	Chairman & CEM
2.	Arun Bikash Chakma	Barapansury - I	INC	Dy. Chairman
3.	Pulin Bayan Chakma	Rajmandal	INC	C.E.M
4.	Ramani Chakma	Parva	INC	CEM, EM
5.	Susen Chakma	Jarulsury	Independent	Dy. Chairman
6.	AdiKanta Tongchangya	Damdep	INC	E.M
7.	Punya Chakma	Vaseitlang	INC	Chairman
8.	Biraj Mohan Chakma	Ajasora	INC	Dy. Chairman
9.	Jalak Kumar Tongchangya	Mainabapsora	INC	E.M
10.	Atul Chandra Chakma	Barapansury - II	INC	E.M
11.	Dayal Dhan Chakma	Nominated	-	MDC, Chairman

5. Fourth general election of CADC was held on 22/1/1988 (1988 – 1992).
Incumbency period 27/1/1988 – 12/1/1993.

Sl. No.	Name of Member	Name of Constituency	Contested with Political Party ticket	Office held
1.	Bimal Kumar Chakma	Kamalanagar	INC	E.M
2.	Nilmoni Chakma	Barapansury-I	Independent	MDC
3.	Pulin Bayan Chakma	Rajmondal	INC	C.E.M
4.	Satya Chandra Chakma	Parva	INC	E.M
5.	Pranab Kumar Chakma	Ugudasury (S)	INC	E.M
6.	Adi Kanta Tongchangya	Damdep	INC	V.C. Plg.
7.	Punya Chakma	Vaseitlang	INC	Chairman
8.	Samrat Sur Chakma	Ajasora	INC	E.M
9.	Sushil Kumar Chakma	Mainabapsora	Independent	MDC
10.	Gokul Chandra Chakma	Barapansury-II	Independent	MDC
11.	Binoy Biswa Chakma	Rengakashya	INC	Dy. Chairman
12.	Hiran Kumar Chakma	Nominated	-	MDC
13.	V.L. Piangenga	Nominated	-	MDC

6. Fifth general election of CADC was held on 12/1/1993 (1993 -1998).
Incumbency period 18/1/1993 – 15/1/1998.

Sl. No.	Name of Member	Name of Constituency	Contested with Political Party ticket	Office held
1.	Bimal Kumar Chakma	Kamalanagar	INC	E.M
2.	Rasik Mohan Chakma	Barapansury-I	INC	E.M
3.	Pulin Bayan Chakma	Rajmandal	INC	C.E.M
4.	Satya Chandra Chakma	Parva	INC	E.M
5.	Arun Kumar Chakma	Ugudasury (S)	Independent	MDC
6.	Adi Kanta Tongchangya	New Jaganasury	INC	Chairman
7.	Punya Chakma	Vaseitlang	INC	E.M
8.	Samrat Sur Chakma	Ajasora	INC	E.M

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9.	Sushil Kumar Chakma	Mainabapsora	INC	Dy. Chairman
10.	Gokul Chandra Chakma	Barapansury-II	INC	MDC
11.	Prema Ranjan Chakma	Rengakashya	Independent	MDC
12.	Nutan Kumar Chakma	Udalthana	INC	V.C. Plg.
13.	Kali Kumar Tongchangya	Bilosora	INC	Dy. Chairman
14.	Hiran Kumar Chakma	Nominated	-	MDC
15.	V.L. Piangenga	Nominated	-	MDC

7. Sixth general election of CADC was held on 13/1/1998 (1998 – 2003).
Incumbency period 16/1/1998 – 23/1/2003.

Sl. No.	Name of Member	Name of Constituency	Contested with Political Party ticket	Office held
1.	Sneha Dini Talukdar	Kamalanagar	BJP	MDC
2.	Rasik Mohan Chakma	Barapansury-I	INC	E.M, C.E.M
3.	Pulin Bayan Chakma	Rajmandal	INC	C.E.M, MDC
4.	Purna Chandra Chakma	Parva	Independent	MDC
5.	Pranab Kumar Chakma	Ugudasury (S)	INC	E.M
6.	Adi Kanta Tongchangya	New Jaganasury	INC	Chairman
7.	Punya Chakma	Vaseitlang	INC	E.M
8.	Samrat Sur Chakma	Ajasora	INC	E.M
9.	Sneha Bikash Tongchangya	Mainabapsora	Independent	MDC
10.	Gokul Chandra Chakma	Barapansury-II	INC	Dy. Chairman
11.	Binoy Biswa Chakma	Rengakashya	INC	MDC, EM
12.	Hiran Kumar Chakma	Udalthana	INC	E.M
13.	Kali Kumar Tongchangya	Bilosora	INC	E.M
14.	Kina Chandra Chakma	Nominated	-	MDC
15.	Laluapthanga	Nominated	-	MDC
16.	Aroti Chakma	Nominated	-	MDC, Dy. Chairman
17.	Nutan Kumar Chakma	Nominated	-	MDC

8. Seventh general election of CADC was held on 15/2/2003 (2003 – 2008).
Incumbency period 19/2/2003 – 17/2/2008.

Sl. No.	Name of Member	Name of Constituency	Contested with Political Party ticket	Office held
1.	Punya Chakma	Kamalanagar	INC	MDC
2.	Rasik Mohan Chakma	Barapansury-I	MNF	C.E.M
3.	Pulin Bayan Chakma	Rajmandal	INC	MDC
4.	Purna Chandra Chakma	Parva	MNF	V. Chairman, Planning
5.	Pranab Kumar Chakma	Ugudasury (S)	MNF	EM
6.	Hiranand Tongchangya	New Jaganasury	Independent	Dy. Chairman
7.	Buddha Lila Chakma	Vaseitlang	INC	MDC
8.	Samrat Sur Chakma	Ajasora	MNF	EM
9.	Sneha Bikash Tongchangya	Mainabapsora	MNF	E.M

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10.	Gokul Chandra Chakma	Barapansury-II	MNF	Chairman
11.	Prema Ranjan Chakma	Rengkashya	Independent	MDC, Chairman, TPC
12.	Hiran Kumar Chakma	Udalthana	INC	MDC
13.	Samir Tongchangya	Bilosora	MNF	E.M
14.	Dayal Chandra Dewan	Nominated	-	MDC, EM
15.	V. Kapliannawla	Nominated	-	MDC
16.	Nutan Kumar Chakma	Nominated, assassinated on 5/5/2004	-	MDC
17.	Champa Chakma	Nominated	-	MDC
18.	Daya Kumar Chakma	Nominated vice N.K.C	-	MDC

9. Eight general election of CADC was held on 5/3/2008 (2008 – 2013).
Incumbency period 11/3/2008 – 16/4/2013.

Sl. No.	Name of Member	Name of Constituency	Contested with Political Party ticket	Office held
1.	H. Amaresh Chakma	Kamalanagar (S)	MNF	MDC
2.	Rasik Mohan Chakma	Barapansury-I	MNF	MDC
3.	Anil Kanti Chakma	Rajmandal	MNF	MDC
4.	Mohan Chakma	Parva	INC	E.M
5.	Susen Chakma	Ugudasury (S)	INC	E.M
6.	Hiranand Tongchangya	New Jaganasury	MNF	MDC
7.	Buddha Lila Chakma	Vaseitlang	INC	E.M
8.	Taranisen Chakma	Ajasora	INC	EM
9.	Sushil Kumar Chakma	Mainabapsora	INC	Chairman
10.	Dr. B.D. Chakma	Barapansury-II	INC	E.M
11.	Prema Ranjan Chakma	Rengkashya	MNF	MDC
12.	Ajoy Kumar Chakma	Udalthana	INC	Dy. Chief Whip
13.	Kali Kumar Tongchangya	Bilosora	INC	C.E.M
14.	Bubun Kumar Chakma	Devasora (S)	INC	V.C. Plg.
15.	Aroti Chakma	Kamalanagar (N), Died on 23/5/2010	INC	E.M
16.	Arun Kumar Chakma	Chatapansury	MNF	MDC
17.	Lokhi Dhan Chakma	Longpuighat	MNF	MDC
18.	Belpudi Chakma	Nominated	-	MDC
19.	C. Bahula	Nominated	-	MDC
20.	Anup Kumar Chakma	Nominated	-	MDC
21.	Purna Muni Chakma	Nominated	-	MDC, Dy. Chairman
22.	Parimal Chakma	Kamalanagar (N) bye-election, vice Aroti Chakma 6/12/2010	INC	MDC, EM

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10. Ninth general election of CADC was held on 17/4/2013 (2013 – 2018).
Incumbency period 26/4/2013 – 22/3/2018.

Sl. No.	Name of Member	Name of Constituency	Contested with Political Party ticket	Office held
1.	H. Amaresh Chakma	Kamalanagar (S)	MNF	MDC
2.	Parimal Chakma	Kamalanagar (N)	INC	E.M
3.	Dayal Chandra Chakma	Barapansury-I	INC	E.M, Chairman
4.	Pulin Bayan Chakma	Bajeisora	INC	MDC, Vice Chairman, Plg.
5.	Mohan Chakma	Parva	INC	E.M, Chairman, TPC
6.	Susen Chakma	Ugudasury (S)	INC	E.M
7.	Adi kanta Tongchangya	New Jaganasury	INC	Adv. to CEM, Adv. to PDC
8.	Buddha Lila Chakma	Vaseitlang	INC	MDC, CEM
9.	Taranisen Chakma	Ajasora	INC	Adv. to CEM, MDC
10.	Sushil Kumar Chakma	Mainabapsora	INC	E.M, Presdt. DSEB
11.	Dr. B.D. Chakma	Barapansury-II	INC	CEM, Resigned on 1/6/2014
12.	Gyana Sankar Chakma	Barapansury-II. Bye-election vice Dr. B.D. Chakma	INC	V. Chairman, Plg.
13.	Amit Kumar Chakma	Rengkashya	INC	E.M
14.	Ajoy Kumar Chakma	Udalthana	INC	E.M, MDC
15.	Kali Kumar Tongchangya	Bilosora	INC	Chairman, CEM
16.	Punya Chakma	Kamalanagar-IV	MNF	MDC
17.	Indralal Chakma	Mondirosora	MNF	MDC, died on 29/12/2015
18.	Laxmi Bikash Chakma	Mondirosora. Bye-election vice Indralal Chakma	BJP	MDC
19.	Chitro Kumar Chakma	Longpuighat	INC	E.M
20.	Purna Muni Chakma	Jaruldubosora	INC	E.M
21.	Buban Kumar Chakma	Devasora (S)	INC	E.M
22.	Amar Smriti Chakma	Chatapansury	INC	E.M
23.	Nihar Mala Chakma	Nominated	-	MDC
24.	Sneha Maya Chakma	Nominated	-	MDC
25.	Dhak Muni Tongchangya	Nominated	-	MDC
26.	Lalchangliana	Nominated	-	MDC

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11. Tenth general election of CADC was held on 20/4/2018 (2018 – 2023).
Incumbency period 24/4/2018 – .

Sl. No.	Name of Member	Constituency	Contested with Political Party ticket	Office held
1.	Rasik Mohan Chakma	1-Borapansury-I	MNF	MDC, CEM, Adv. to CEM, CEM, MDC
2.	Kusum Lota Chakma	2-Borapansury-II	BJP	EM, MDC, EM
3.	Shanti Jiban Chakma	3-Chhotapansury	BJP	CEM, MDC, Chairman (PDC)
4.	Anil Kanti Chakma	4-Bajeisora	BJP	EM, MDC, Dy. Chairman, EM
5.	Durjya Dhan Chakma	5-Kamalanagar (N)	MNF	EM, MDC, Dy. Chairman, EM, CEM, MDC, EM
6.	H. Amaresh Chakma	6-Kamalanagar (S)	MNF	MDC, Chairman, EM, MDC
7.	Sanjeev Chakma	7-Kamalanagar (W)	BJP	EM, MDC, EM
8.	Ajoy Kumar Chakma	8-Udalthana	INC	EM, VC (PDC), MDC, EM
9.	Pranab Kumar Chakma	9-Ugudasury (S)	MNF	MDC, died on 19/7/2018
10.	Onish Moy Chakma	10-Mondirasora	INC	Adv. To CEM(P), EM, MDC, EM, Adv. to CEM
11.	Mohesh Boran Chakma	11-Ajasora	MNF	Adv. To CEM(A), MDC, Dy. Chairman, EM, Adv. to PDC, Adv. to CEM
12.	Uday Tongchangya	12-Mainabapsora	MNF	EM, MDC, EM, VC(LDSAB), EM
13.	Buddha Lila Chakma	13-Vaseitlang	INC	CEM, Chairman, MDC, Adv. to CEM, CEM
14.	Lakhi Dhan Chakma	14-Longpuighat	MNF	President DSEB, MDC, EM, Chairman (LDSAB), Dy. Chairman, President (DSEB)
15.	Amit Kumar Chakma	15-Rengkashya	INC	MDC, Adv. to PDC, EM
16.	Hiranand Tongchangya	16-Damdep	BJP	Dy. Chairman, EM, MDC, Dy. Chairman
17.	Lakkhan Chakma	17-Jaruldubosora	MNF	Chairman FDCB, MDC, EM, MDC
18.	Kali Kumar Tongchangya	18-Fultuli	INC	Chairman, MDC, VC(PDC), Chairman
19.	Bubon Kumar Chakma	19-Devasora (S)	INC	MDC, EM, MDC
20.	Mohan Chakma	20-Parva	INC	EM, Chairman, EM
21.	Charan Singh Chakma	9-Ugudasury(S)	MNF (by-election vice Pranab Kumar Chakma)	Adv. To PDC, Dy. Chief Whip, EM, Adv. to PDC
22.	Lal Moni Chakma	Nominated	-	MDC, Dy. Chief Whip, MDC
23.	P. Thantluanga	Nominated	-	Dy. Chief Whip
24.	Milon Sushi Chakma	Nominated	-	MDC
25.	Namita Chakma	Nominated	-	MDC

INCUMBENCY PERIOD OF CHIEF BEEXECUTIVE MEMBERS CHAKMA AUTONOMOUS DISTRICT COUNCIL

Sl. No.	Name	From	Period To
1	Atul Chandra Chakma	02/04/1972	22/01/1973
2	Nilo Muni Chakma	23/01/1973	16/12/1973
3	Sneha Kumar Chakma	17/12/1973	01/05/1976
4	Nilo Muni Chakma	15/03/1978	23/01/1983
5	Ramani Chakma	27/01/1983	20/04/1983
6	Pulin Bayan Chakma	21/04/1983	02/01/1987
7	Nutan Kumar Chakma	03/01/1987	23/01/1988
8	Pulin Bayan Chakma	29/01/1988	23/01/1993
9	Pulin Bayan Chakma	24/01/1993	19/07/1994
10	Adi Kanta Tongchangya	20/07/1994	21/01/1998
11	Pulin Bayan Chakma	22/01/1998	12/12/1999
12	Rasik Mohan Chakma	14/12/1999	18/02/2003
13	Rasik Mohan Chakma	26/02/2003	20/02/2008
14	Kali Kumar Tongchangya	11/03/2008	23/04/2013
15	Dr. Buddha Dhan Chakma	25/04/2013	07/01/2014
16	Buddha Lila Chakma	20/01/2014	25/09/2015
17	Kali Kumar Tongchangya	29/09/2015	03/07/2017
18.	Amit Kumar Chakma	06/11/2017	21/03/2018
19.	Shanti Jiban Chakma	02/05/2018	15/01/2019
20.	Rasik Mohan Chakma	18/01/2019	29/03/2021
21.	Durjya Dhan Chakma	05/04/2021	03/10/2021
22.	Rasik Mohan Chakma	09/10/2021	09/05/2022
23.	Buddha Lila Chakma	03/06/2022	10/11/2022

INCUMBENCY PERIOD OF CHAIRMAN CHAKMA AUTONOMOUS DISTRICT COUNCIL

Sl.No.	Name	Period	
		From	To
1	Mayurdhawj Chakma	15/04//1972	22/01/1973
2	Chitro Mohan Chakma	23/01/1973	18/04/1975
3	Nilo Muni Chakma	12/05/1975	23/01/1978
4	Gonga Chakma	24/01/1978	09/11/1979
5	Bizita Nanda Dewan	26/07/1980	23/01/1983
6	Nutan Kumar Chakma	24/01/1983	21/02/1985
7	Punya Chakma	28/03/1985	31/12/1986
8	Dayal Dhan Chakma	21/04/1987	23/01/1988
9	Punya Chakma	27/01/1988	20/01/1993
10	Adi Kanta Tongchangya	21/01/1993	16/06/1994
11	Rasik Mohan Chakma	20/06/1994	19/01/1998
12	Adi Kanta Tongchangya	20/01/1998	16/11/2001
13	Arati Chakma	25/09/2002	18/02/2003
14	Gokul Chandra Chakma	25/02/2003	19/02/2008
15	Sushil Kumar Chakma	11/03/2008	22/04/2013
16	Kali Kumar Tongchangya	23/04/2014	21/09/2015
17	Dayal Chandra Chakma	20/10/2015	19/04/2018
18.	Buddhalila Chakma	04/05/2018	14/01/2019
19.	H. Amaresh Chakma	31/01/2019	26 /03/2021
20.	Mohan Chakma	22/04/2021	14/12/2021
21.	Buddha Lila Chakma	29/12/2021	03/06/2022
22.	Kali Kumar Tongchangya	17/06/2022	-

Gazette Notified Acts, Rules and Regulations of CADC

1. The CADC (Agricultural Land) Act' 1982
2. The CADC (Forest) Act' 1992
3. The CADC (Management and Control of Primary Schools) Regulations, 1993.
4. The CADC (Profession, Trades, Callings and Employment Taxation Regulation, 1995
5. The Chakma Customary Laws Code, 1997
6. The CADC (Constitution, Conduct of Business Etc) Rules, 2002
7. The CADC (Land & Revenue) Act' 2002
8. The CADC (Revenue Assessment) Regulation' 2002
9. The CADC (Village Council) Act' 2002.
10. The CADC (District Council Education Board) Rules' 2002
11. The CADC (Salary and Allowances of Chairman and Deputy Chairman) Rules' 2003.
12. The CADC (Salary and Allowances of CEM, EMs) Rules' 2003.
13. The CADC (Salaries, Allowances & Pension of Members) Rules, 2003
14. The CADC (Right to Information) Rules' 2006
15. The CADC (Election to Village Councils) Rules, 2007.
16. The CADC (Transaction of Business) Rules' 2009
17. The CADC (Allocation of Business) Rules' 2009.
18. The CADC (Motor Vehicle Taxation) Regulations' 2014
19. The CADC (Trading) Regulation, 2016.
20. The CADC Money Lending and Control Regulation, 2016.

Other Rules in operation

1. The Pawi-Lakher Autonomous Region (Administration of Justice) Rules, 1954.
2. The Lai Mara and Chakma District Councils (Group A,B,C & D Posts) Recruitment Rules, 1992.
3. The Mizoram Autonomous District Council Fund Rules, 2018 (adopted in the 2nd Sitting of the CADC Budget Session held on 22/04/2019 & 26/04/2019).
4. The Mizoram Autonomous District Councils Grant-In-Aid Rule, 2018 (adopted in the 2nd Sitting of the CADC Budget Session held on 22/04/2019 & 26/04/2019).
5. The Mizoram Government Employees (Counting of Past Service) Rules, 2020 (adopted in the 2nd Sitting of the CADC Winter Session held on 05/01/2021, 08/01/2021 & 12/01/2021)

Brief Transitional References of the Chakma Autonomous District Council (1972-2022)

Digambar Chakma
Secretary, Chakma District Council

Creation:

- The Chakma Regional Council came into being with the re-organisation of Pawi-Lakher Regional Council in the State, on the 2nd April'1972 vide Government Notification No.CCMP.3/72/70-77 of dt.01.04.1972.
- Later, the Chakma Regional Council was elevated to the Status of Autonomous District Council under the sixth Schedule to the Constitution of India on 29/04/1972 vide Government Notification No.LJD.8/72/53 of dt.29.04.1972.
- At the very beginning, the Chakma Autonomous District Council (CADC) had **8 (Eight)** elected MDC constituencies to represent the people of the CADC. Gradually the seats of elected representatives of the people of CADC were increased to **20 MDC constituencies**. In addition, **4 other Members are nominated** by the Governor of Mizoram in consultation with the Chief Executive Member of CADC, out of which 2 are nominated from amongst the women of the Council.
- The Chakma Autonomous District Council (CADC) started its journey for existence with a Budget of Rs. **4.22 lakhs** in 1972-1973. The Budget Estimate of the Chakma Autonomous District Council (CADC) is Rs. **11760.75 lakhs** during the year under report (2021-2022).

Administration:

- Initially, the Chakma Autonomous District Council (CADC) started its functioning with a few basic departments only, Like: 1. General Administrative Department, 2. Development Department 3. Land Revenue & Settlement Department and 4. Forest and environment Department.
- To start with the day-to-day administration of the Chakma Autonomous District Council, the CADC inherited only **14** clerical staffs from the then Pawi-Lakher Regional Council on 29/04/1972.
- Gradually, with the enhancement of more powers to the Autonomous District Councils in the year 1994, the Chakma Autonomous District Council (CADC) is presently running **33** departments with as many as **1786** employees of different categories.
- For smooth functioning of Revenue Administration of the Chakma Autonomous District Council, 2 (Two) Revenue Divisions were created. One is at Barapansury and the other is at Longpuighat. The former deals with all the Village Councils under the Barapansury and the Ugudasury (S) Revenue Sub-Offices. Whereas the later deals with all the Village Councils falling under the territorial jurisdictions of the Revenue Sub-Offices of Longpuighat, New Jaganasury, Parva and Kukurduleya.

Local Administration:

- The Chakma Autonomous District Council (CADC) inherited **15** Village Councils with a population of **11753** souls in the year 1972. Presently the Chakma Autonomous District Council has **88** Village Councils with a population of **30959 Male** and **31135 Female** making a total of **62094** souls.

Education:

- Initially the management and control of Primary and Middle Schools in the Chakma Autonomous District Council area was in the hands of the State Government. Gradually, management and control of the Primary Schools were handed over to the Chakma Autonomous District Council in the year 1975 wherein the CADC inherited **9** Primary Schools with **13** Primary Teachers.
- Likewise, the control and management of Middle Schools in CADC area were also in the hands of the Government of Mizoram till the administration and control of Middle Schools were transferred to the CADC in the year 1994 and in the process, the CADC inherited **4** Middle Schools with **17** Middle school Teachers and 8 Non-Teaching stuffs.
- Presently, the Chakma Autonomous District Council has **101** Primary School with **479** Primary Teachers with **3956** Boys and **3585** Girls making a total of **7541** as enrolment of students in the year under report (2022).
- On the other hand, at present there are **75** Middle Schools with **123** Teaching and **17** Non-Teaching staffs, running smoothly under Public and Private Sectors with an enrolment of **2353 boys and 1535 girls** making a total of **3888** enrolment of students during the year under report (2022).
- The management and control of Secondary, Higher Secondary Schools and beyond, is with the Government of Mizoram. At present **19** High Schools, **6** Higher Secondary Schools and **1** College (For Arts Stream) are running within the territorial boundary of the Chakma Autonomous District Council.

Legislation:

- Over the years, the Chakma Autonomous District Council has legislated a number of Acts, Rules and Regulations for smooth functioning of the Departments of the Council. In the process, **25** Rules and Regulations duly approved by the Governor, are presently in force in the Chakma Autonomous District Council. The Rules were compiled in “**A Compilation of Acts, Rules and Regulations of the Chakma Autonomous District Council**” published in the year 2020. In addition to the notified Rules and Regulations, **19** other Rules duly passed by the CADC, were forwarded to the Government for approval.

Employment Data of CADC as on July 2022

Sl. No.	Name of Department	No. of Regular Staff	No. of MR Staff	No. of Fixed/ Contractual	Total
1	Finance & Accounts	21	10		31
2	District School Education Board	12	5		17
3	Middle School Education	21	17	3	41
	Middle School Teachers	121		12	133
4	Primary School Education	17	5	1	23
	Primary School Teachers	298		105	403
5	Arts & Culture	39	5	70	114
6	Taxation	28	3		31
7	Road & Transport	54	29		83
8	Agriculture and Animal Husbandry & Vety.	26	7	1	34
9	Horticulture	13	3		16
10	Adult Education	7	2	1	10
11	Sports and Youth Services	8	3	1	12
12	Water Transport	6	5	11	22
13	Sericulture	10	3	1	14
14	Co-operation	7	3		10
15	Social Welfare	7	3		10
16	Relief & Rehabilitation	8	4	1	13
17	Information & Public Relations	4	6	1	11
18	Local Administration	28	22	10	60
19	Land Revenue & Settlement	97	26	11	134
20	Environment, Forest & Climate Change	102	18	6	126
21	Public Works	16	57	1	74
22	Industry	12	7	1	20
23	Soil & Water Conservation	24	4	1	29
24	Public Health Engineering	10	6	1	17
25	Rural Development	13	7		20
26	Planning & Development	7	4	1	12
27	Fishery	15	6		21
28	Urban Development & Poverty Alleviation	4	4		8
29	General Administration	62	72	21	155
30	Legislative	21	30	17	68
31	Law & Judicial	13	1		14
	Grand Total	1131	377	278	1786

YEAR-WISE GRANT-IN-AID RECEIVED BY CHAKMA AUTONOMOUS DISTRICT COUNCIL

Serial No.	Financial Year	Total Amount Received (in Lakhs Rupees)		Total (in Lakhs Rupees)
		Plan	Non-Plan	
1	1972-1973			4.22
2	1973-1974			7.35
3	1974-1975			7.72
4	1975-1976			8.48
5	1976-1977	6.47	7.57	14.04
6	1977-1978	6.47	8.15	14.62
7	1978-1979	6.76	10.21	16.97
8	1979-1980	10.37	11.87	22.24
9	1980-1981	8.18	10.93	19.11
10	1981-1982	10.35	11.94	22.29
11	1982-1983	13.14	16.99	30.13
12	1983-1984	16.94	15.30	32.24
13	1984-1985	24.60	21.84	46.44
14	1985-1986	28.72	25.50	54.22
15	1986-1987	49.53	40.15	89.68
16	1987-1988	152.16	65.00	217.16
17	1988-1989	167.69	67.12	234.81
18	1989-1990	183.51	61.64	245.15
19	1990-1991	152.56	79.82	232.38
20	1991-1992	180.00	78.00	258.00
21	1992-1993	179.00	78.00	257.00
22	1993-1994	185.00	102.00	287.00
23	1994-1995	305.18	174.82	480.00
24	1995-1996	304.00	309.00	613.00
25	1996-1997	345.00	417.21	762.21
26	1997-1998	351.00	313.50	664.50

CADC Golden Jubilee (1972 – 2022) Souvenir

27	1998-1999	412.00	313.00	725.00
28	1999-2000	434.00	330.00	764.00
29	2000-2001	465.00	540.46	1005.46
30	2001-2002	475.00	428.40	903.40
31	2002-2003	495.00	667.00	1162.00
32	2003-2004	475.00	687.00	1162.00
33	2004-2005	495.00	784.00	1279.00
34	2005-2006	520.00	902.00	1422.00
35	2006-2007	520.00	968.00	1488.00
36	2007-2008	577.00	1114.00	1691.00
37	2008-2009	671.78	1216.00	1887.78
38	2009-2010	1697.20	1490.57	3187.77
39	2010-2011	1350.00	1900.00	3250.00
40	2011-2012	1179.00	2657.00	3836.00
41	2012-2013	3920.01	3148.50	7068.51
42	2013-2014	2958.60	3250.00	6208.60
43	2014-2015	2280.33	3710.00	5990.33
44	2015-2016	2650.53	4112.67	6763.20
45	2016-2017	2004.46	4666.41	6670.87
46	2017-2018	3191.39	5373.90	8565.29
47	2018-2019	2240.51	6171.72	8412.23
48	2019-2020			11426.13
49	2020-2021			10652.25
50	2021-2022			11760.75
	TOTAL	31698.44	46357.19	111922.53

CADC Flag & Emblem

CADC Flag



The Chakma Autonomous District Council in its 5th term in the Summer Budget Session' 1997 discussed and adopted the CADC Flag with the following features:

1. Dimension of the flag: 3 feet X 4.5 feet.
2. Have three horizontal stripes of equal shape and size with colour:
 - i. Green at the top.
 - ii. White in the middle with the CADC Emblem impressed at the centre.
 - iii. Red at the bottom.

Meaning:

The green colour at the top of the flag symbolizes progress, prosperity and development, the white colour in the middle symbolizes peace, purity and truthfulness basing on the spirit of the emblem depicted at the centre and the red is to symbolize strong determination, spirit and enthusiasm.

CADC Emblem



The Chakma Autonomous District Council in its 5th term in the Summer Budget Session' 1997 discussed and adopted the CADC Emblem with the following features:

1. Two royal tuskers holding a wheel having eight spokes.
2. The tuskers standing on two hills.
3. The sun rising between the hills.
4. Bounded by a pair of ears of corn.

Meaning:

Elephant is the traditional symbol of royalty and authority of the Chakmas. It also symbolizes health, vigour, strength and energy. Wheel is the symbol of speed and progress. The Eight spokes on the wheel represent the Noble Eight Fold Path (Arjo Asthangik Marg), professed by Gautama, the Buddha. Hills represent the hilly terrain of CADC. The rising sun symbolizes eradication of darkness and ignorance. While the ears of corn symbolize abundance of granary.

MEMBERS OF 10th CHAKMA AUTONOMOUS DISTRICT COUNCIL (2018 – 2023)

RASIK MOHAN CHAKMA

(1-Barapansury-I)



Dangu Rasik Mohan Chakma, son of Dangu Shukra Moni Chakma and Dangubi Swama Lota Chakma was born on May 1, 1960, at Barapansury. He did his primary and middle schooling at Barapansury; high school and higher secondary education from Adarchand High School, Silchar and Seng Khasi College, Shillong, respectively and completed his graduation from Govt. College, Lunglei.

Prior to entering politics, he served the community in a variety of capacities, including President, Governing Body of Kamalanagar College, General Secretary of MCSU, Secretary of the All India Chakma Students and Youth Convention, representative of MCSU at the All India Chakma Youth Conference held in Pechartal and representative of Mizoram Chakmas at the first World Chakma Conference held in

Calcutta. He also served as a Postal Assistant, Sub-divisional Postal Inspector (Post & Telegraph Department), and Assistant Headmaster at Kamalanagar High School.

He was first elected as MDC in 1993 from the Barapansury-I MDC Constituency and he was re-elected in 1998, 2003, 2008, and 2018. He served the CADC in various capacities, such as Chief Executive Member, Chairman, Executive Member, and Advisor to the CEM.

He married Dangubi Lalnunluangi in 1984 and they are blessed with two sons and a daughter. He is fond of reading books and travelling.

KUSUM LOTA CHAKMA

(2-Barapansury-II)



Dangubi Kusum Lota Chakma, daughter of Dangu Rattan Muni Chakma and Dangubi Bejandri Chakma, was born on March 1, 1970, at Barapansury. She did her primary, middle, and high school education at Barapansury.

She served the society as a CMS member before entering active politics.

She was elected in 2018 from Barapansury-II MDC constituency and served the CADC as an Executive Member.

She was married to Dangu Shanti Kumar Chakma in 1985 and they are blessed with two daughters and a son.

SHANTI JIBAN CHAKMA

(3-Chhotapansury)



Dangu Shanti Jiban Chakma, son of Dangu Ranga Chandra Chakma and Dangubi Mukto Lota Chakma, was born on December 31, 1971, at Begabekya (Barapansury-II). He did his primary and middle schooling at Gerakulksora, Jamersury, Kamalanagar Buddhist Middle School and Barapansury Middle School. He finished his matriculation at Silchar Town High School and his class XII (arts) at Cachar College. He completed his BA (Hindi) from Nilo Muni Hindi School, Kamalanagar.

Before coming to politics, he served as a middle school teacher (private) and as a regular teacher in CADC. He worked with various NGOs like Silchar Chakma Student Union (as GS), Barak Valley Development Committee, All Assam Chakma Student Union (as President), Branch YCA

Gerakulksora (as President) and was elected as an Executive Member of CYCA.

In 2018, he was elected to the Chakma Autonomous District Council from the Chotapansury MDC Constituency. He served the Chakma Autonomous District Council as Chief Executive Member and is presently holding the post of Vice-Chairman, Planning and Development Committee.

He married Dangubi Arun Devi Chakma in 1995.

ANIL KANTI CHAKMA

(4-Bajeisora)



Dangu Anil Kanti Chakma was born to Dangu Mukta Nanda Chakma and Dangubi Rattan Mala Chakma of Bajeisora on December 19, 1977. He studied at Bajeisora Primary School, Govt. Middle School, Kamalanagar and passed his matriculation from Kamalanagar High School. He completed HSSLC and graduated in arts from Narangi College, Guwahati. Before joining politics, he was engaged in social work. He held the post of President of the Guwahati Chakma Students' Union and of the Mizoram Chakma Students' Union.

He was first elected MDC of CADC from Rajmandal Constituency in 2008 and re-elected in 2018 from Bajeisora Constituency. He served as an Executive Member and Deputy Chairman of CADC.

He married Dangubi Pinky Chakma in 2001 and was blessed with one son and two daughters.

DURJYA DHAN CHAKMA

(5-Kamalanagar N)



Dangu Durjya Dhan Chakma, son of Dangu Mohindra Lal Chakma and Dangubi Bharati Mala Chakma of Kamalanagar-II, was born on April 16, 1984, at Dibilibagh, Lunglei District, Mizoram. He did his primary and middle schooling at Dibilibagh and Public School, Kamalanagar, and passed his matriculation from Kamalanagar High School. He completed HSSLC and graduated from T. Ramana College, Aizawl.

Before joining politics, he worked with various NGOs and held the portfolios of Executive Member, CMCSU, Treasurer, Barak Valley Chakma Association, President, MCSU, Aizawl Zone, Publicity Secretary, CYCA, President, Lawngtlai District Vigilance, Sub-Hqrs. Kamalanagar, and National Secretary, CNCI.

In 2018, he was elected as MDC from Kamalanagar (N) MDC constituency. Within a short span of his political career, he served the CADC in various capacities such as the Chief Executive Member, Deputy Chairman and Executive Member.

He married Dangubi Swapna Chakma in 2009, and they are blessed with a son and a daughter.

H. AMARESH CHAKMA

(6-Kamalanagar S)



Dangu Amaresh Chakma of Kamalanagar-III was born to Dangu Sandhya Muni Chakma and Dangubi Kamala Lama Chakma on October 1, 1973, at Kamalanagar. He attended Kamalanagar Primary School and Govt. Kamalanagar Middle School for his elementary education. He also studied at RKM Cheerapanji, passed his matriculation at RBA Hindi High School in Shillong and completed his PU at Lunglei Govt. College.

Before joining politics, he worked as Junior Engineer-II and UDC under CADC. Later, he served as PA to EM (Education) and PS to CEM, CADC. He also served the society as Treasurer of the Mizoram Chakma Students Union.

He was first elected MDC from Kamalanagar South Constituency in 2008, and was re-elected in 2013 and 2018 from the same constituency. In the meantime, he served as Chairman and Executive Member of CADC.

He married Dangubi Sova Rani Chakma in 1993 and they were blessed with two sons.

SANJEEV CHAKMA

(7-Kamalanagar W)



Dangu Sanjeev Chakma, son of Dangu Sanda Kumar Chakma and Dangubi Surjey Bala Chakma of Kamalanagar IV, was born on November 1, 1980, at Kamalanagar. He did his primary and middle schooling at Kamalanagar. He had completed his matriculation at St. Albert School, Shillong and his higher secondary education at St. Dominic, Shillong. Before entering politics, he served as the Secretary of Branch YCA, Kamalanagar-IV.

He was elected MDC from Kamalanagar-IV MDC Constituency in 2018 and served as CADC Executive Member.

He married Bichitra Chakma in 2003 and they are blessed with three daughters and a son.

AJOY KUMAR CHAKMA

(8-Udalthana)



Dangu Ajoy Kumar Chakma, son of Dangu Arjun Chakma and Dangubi Nilo Prova Chakma of Udalthana-I, was born on September 4, 1966, at Dulubonya. He did his primary and middle school education at Udalthana, Baganpara, and Govt. Middle School, Kamalanagar and passed his matriculation from Narsingh Higher Secondary School, Silchar.

Before entering politics, he worked as a clerk at the Chakma Autonomous District Council. He also served the society as General Secretary of Branch YCA, Udalthana-I.

He was elected MDC for the first time in 2008 from the Udalthana constituency and re-elected twice, in 2013 and 2018, from the same constituency. He served the CADC in various capacities such as Deputy Chief Whip, Executive

Member, Planning Vice-Chairman, Town Planning Chairman and Advisor to the Planning Vice-Chairman.

He married Dangubi Nagari Mala Chakma in 1989 and was blessed with two sons and two daughters.

PRANAB KUMAR CHAKMA (1960 – 2018)

(9-Ugudasury S)



Dangu Pranab Kumar Chakma was born to Dangu Ramesh Chakma and Dangubi Jonjali Chakma of Ugudasuri (South) on 2nd March, 1960. He completed his Primary School education from Ugudasury Primary School, middle section from Buddhist ME School, Kamalanagar and studied up to Class-IX in Buddha Vidya Niketon High School, Shillong.

Before joining politics, he served as Forester under CADC. He was also a social worker and remained an active Member of Young Chakma Association.

He was elected MDC of CADC for the first time in 1988 from Ugudasuri (S) Constituency and re-elected from the same constituency in 1998, 2003 and in 2018. He served as Executive

Member of CADC time and again.

He married Dangu Krishna Chakma in 1983 and became the father of five daughters.

He breathed his last on 19th July, 2018 due to cardiac arrest.

CHARAN SINGH CHAKMA

(9-Ugudasury S)



Dangu Charan Singh Chakma, son of Dangu Basu Dev Chakma and Dangu Lakhi Sita Chakma of Ugadasury (S), was born on November 11, 1985, at Tiperasora (Chotakabakali). He did his elementary schooling at Kamalanagar and completed his matriculation at Radha Mohan High School, Kamalanagar. He also studied diploma in audio-visual album production and videography.

Before joining politics, he served as a Cultural Artist under the Art & Culture Department, CADC and also held the post of Treasurer of CDCEA.

He was elected MDC in a bye-election held in 2019 from Ugudasury (S) MDC Constituency which fell vacant on demise of incumbent MDC Dangu Pranab Kumar Chakma. He served as Deputy Chief Whip and Executive Member on the

CADC.

He married Dangubi Kabina Chakma in 2007 and they are blessed with three daughters.

ONISH MOY CHAKMA

(10-Mondirasora)



Dangu Onish Moy Chakma was born to Dangu Sona Dhan Chakma and Dangubi Purbomala Chakma on April 29, 1977, at Houlongsora (Lunglei District). He went to Baptist Missionary School, Houlongsora and Govt. Middle School, Nunsury, for primary and middle school education, respectively. He graduated from Kamalanagar High School. He completed Class XII (Science) from Sumermal Jain Public School, Delhi and joined ARSD College, Delhi, to pursue a BSc. However, he changed the stream and completed his graduation in arts.

Before entering politics, he held the posts of President, Delhi Chakma Students' Union, Treasurer of Chakma Buddhist Society, Delhi and President of Mizoram Chakma Students' Union, President of Mizoram Peoples' Forum (CADC Area),

President of PRISM, an anti-corruption watchdog (CADC Area) and President, Central Young Chakma Association. He also worked as a teacher at Radha Mohn High School (private).

He was elected MDC of CADC in 2018 for the first time from Mandirasora Constituency. He served as Executive member of CADC.

He married with Dangubi Triveni Dewan in 2004 and blessed with one daughter and two sons.

MOHESH BORAN CHAKMA

(11-Ajasora)



Dangu Mohesh Boran Chakma, son of Dangu Samratsur Chakma and Dangubi Rajangini Chakma, was born on June 12th, 1982, at Ajasora. He did his primary, middle, and high school education at St. Albert's, Shillong and completed his higher secondary and graduation from Goodwill College, Shillong.

Before joining politics, he served as UPST (SSA) in CADC.

He was elected MDC from the Ajasora MDC Constituency in 2018 and has served the CADC in various capacities, including as Deputy Chairman, Executive Member, Adviser to the CADC Planning Committee and Adviser to the Chief Executive Member (Administration).

He married Dangubi Sunita Chakma in 2006 and they are

blessed with three daughters.

UDAY TONGCHANGYA

(12-Maniabapsora)



Dangu Uday Tongchangya was born to Dangu Laichoga Tongchangya and Dangubi Chandra Bhanu Tongchangy on March 15, 1979, at Vaseitlang. He completed his primary and middle school education at Vaseitlang and passed the HSLC from Kamalanagar High School. He completed higher secondary education from Guwahati College and B.A. from B. Barooah College, Guwahati. Before joining politics, he worked as an UPST in CADC. He served as Assistant Secretary of Guwahati Chakma Students' Union, Education Secretary of MCSU, and Executive Member of Central YCA.

He was elected MDC of CADC in 2018 and served as Executive Member.

He married Dangubi Gita Muni Chakma in 2005 and was blessed with one son and one daughter.

BUDDHA LILA CHAKMA

(13-Vaseitlang)



Dangu Buddha Lila Chakma, son of Dangu Bhadra Sen Chakma and Dangubi Ranga Mila Chakma of Devasora (N), was born on April 16, 1982, at Devasora (N). He did his early schooling at Devasora (N) and continued his middle schooling at Longpuighat. He passed his matriculation from Longpuighat High School and his higher secondary from Narangi College, Guwahati. He completed his graduation from NEHU and his MA in Political Science from IGNOU.

Before joining politics, he served as a primary school teacher under CADC from 1999–2003 and also held the post of President, Branch YCA, Devasora (N) from 1997–2003.

He was first elected MDC in 2003 from the Vaseitlang MDC Constituency, and he was re-elected from the same constituency in 2008, 2013 and 2018. He served the CADC in various capacities, such as Executive Member, Adviser to the CEM, Chairman and Chief Executive Member.

He married Dangubi Sujata Chakma in 2008 and they are blessed with a son and a daughter. His interests include reading books and preaching moral lessons.

LAKHI DHAN CHAKMA

(14-Longpuighat)



Dangu Lakhi Dhan Chakma, son of Dangu Sukra Sen Chakma and Dangubi Kalasoki Chakma of Longpuighat, was born on April 6, 1974. He did his early schooling at Vaseitlang Primary School and completed his matriculation from Longpuighat High School.

Before joining politics, he served as Primary School Teacher under CADC and also worked as president of the Young Chakma Association, Longpuighat Zone.

He was elected MDC from the Longpuighat Constituency for the first time in 2008 and was re-elected in 2018. He served the Council as Executive Member, Chairman, Land Disputes and Settlement Board, Deputy Chairman and President, DSEB, CADC

He married Dangubi Mina Rani Chakma in 1994 and they are blessed with one daughter and two sons.

AMIT KUMAR CHAKMA

(15-Rengkashya)



Dangu Amit Kumar Chakma, son of Dangu Bala Badra Chakma and Dangubi Banupudi Chakma, was born on April 2, 1984, at Rengkashya. He did his primary and middle schooling at Rengkashya and Government Middle School, Kamalanagar. He completed his matriculation from Kamalanagar High School, Class XII from Gopal Baro Higher Secondary School and graduated from IGNOU. He was ordained as a Buddhist monk in 2003 and lived the life of monkhood till 2007.

He was first elected MDC from Rengkashya MDC Constituency in 2013 and was re-elected in 2018. He served the CADC in various capacities such as Chief Executive Member, Chairman of the Town Planning Committee and Executive Member.

He married Dangubi Rohita Chakma in 2009.

HIRANAND TONGCHANGYA

(16-New Jaganasury)



Dangu Hiranand Tongchangya of Kamalanagar-III was born to Dangu Kegera Tongchangya and Dangubi Barimui Tongchangya on June 3rd, 1972, at Jamersury (Thega). He did his early schooling at Chotaguisury Primary School and later completed his graduation in Hindi from Zarkawt Hindi School, Aizawl. Before entering politics, he worked as a Hindi teacher under CADC and also held the posts of vice president of MCSU and president of Branch YCA, Longpuighat.

He was first elected as MDC in 2003 from the New Jaganasury Constituency and he was re-elected in 2008 and 2018 from the same constituency. He was CADC's Deputy Chairman and Executive Member.

He married Dangubi Manek Prova Tongchnagya in 1992 and was blessed with three daughters and one son.

LAKKHAN CHAKMA

(17-Jaruldubosora)



Dangu Lakkhan Chakma, son of Dangu Krishna Dhaj Chakma and Dangubi Kolesh Puti Chakma, was born on March 1, 1984, at Bhulongury (Karlui). He did his primary and middle school education at Bhulongury and Bajeisora and passed his matriculation from Radha Mohan High School, Kamalanagar. He completed higher secondary education and graduation from Higher Secondary School, Lunglei and Kamalanagar College, Kamalanagar, respectively.

Prior to entering politics, he worked as a Personal Assistant to CEM, CADC as well as Middle School Teacher and Circle Education Officer under CADC; he was also the organising secretary of CYCA.

He was elected MDC in 2018 from the Jaruldubosora MDC Constituency and served as Executive Member.

He married Dangubi Sumoti Bala Chakma in 2005 and they are blessed with a son.

KALI KUMAR TONGCHANGYA

(18-Fultuli)



Dangu Kali Kumar Tongchangya was born to Dangu Kegera Tongchangya and Dangubi Barimui Tongchangya on June 9, 1972, at Jamersury (Thega). He did his primary education at Damdep and Chotaguisury and studied at Vaseitlang Middle School, Baptist Boarding School, Chandmary Middle School, and Lawngtlai. He graduated from Aizawl's Government High School in Class X. He joined Hrangbana College, Aizawl, and studied up to BA (2nd year). He worked as a receptionist for CADC before entering politics.

He was elected MDC of CADC for the first time in 1993 from the Bilosora Constituency and was re-elected in 1998, 2008, and 2013 from the Fultuli Constituency. He served the CADC in various capacities, such as Deputy Chairman, Executive

Member, Chairman, Chief Executive Member and Vice-Chairman of the Planning and Development Committee.

He married Dangubi Mallika Chakma in 1990 and they were blessed with a son.

BUBAN KUMAR CHAKMA

(19-Devasora S)



Dangu Buban Kumar Chakma was born to Dangu Bharat Mohan Chakma and Dangubi Dino Mugi Chakma of Parva on September 1, 1976. He completed his primary and middle school education at Parva-III and passed matriculation from Kamalanagar High School.

Before entering politics, he served as the President of Branch YCA, Parva. He is also a life member of YCA (Central).

He was first elected MDC of CADC from the Devasora Constituency in 2008 and he was re-elected from the same constituency in 2013 and 2018. He served as Executive Member and Vice Chairman (Planning) of CADC.

He married Dangu Nayantar Chakma in 1996 and Dangubi Rinki Chakma in 2010. He became the father of four daughters out of the first marriage and one daughter out of the second marriage. He also adopted a son.

MOHAN CHAKMA

(20-Parva)



Dangu Mohan Chakma was born to Dangu Goyessur Chakma and Dangubi Sarat Mugi Chakma of Parva-I on August 17th, 1972, at Tungosora. He studied at Parva-I Primary School, Govt. Middle School, Kamalanagar, and passed the HSLC exam from Govt. High School, Chawngte-P. Before joining politics, he was a primary school teacher under CADC.

He was first elected MDC of CADC from the Parva Constituency in 2008 and he was re-elected from the same constituency in 2013 and 2018. He had the opportunity to serve CADC as an Executive Member as well as Chairman.

He married Dangubi Maya Sita Chakma in 1992 and was blessed with one son and two daughters.

LALMONI CHAKMA

(Nominated)



Dangu Lalmoni Chakma was born to Dangu Adi Chandra Chakma and Dangubi Sushabi Chakma at Kurbaloba Sora on August 2, 1964. He did his early schooling at Borapansury and studied up to class IX at Chawngte High School.

Before becoming a member of CADC, he served as treasurer of Branch YCA, Kurbalobasora and held the post of Village Council President of Kurbalobasora for three terms.

In 2019, he was nominated as MDC of CADC and served as Deputy Chief Whip.

He married Dangubi Buddha Lokhi Chakma on April 21, 1980 and became the father of four daughters.

P. THANTLUANGA

(Nominated)



Dangu Thantluanga was born to Dangu P. Sanrothanga and Dangubi Chuantinnawli of Parva-III on July 12, 1970. He went to Parva-II primary and middle school and then joined Zohnuai High School, Lunglei, from where he passed his HSLC.

Prior to entering politics, he served five terms as President of the Mizoram Bawm Student Association (Joint Headquarters: Aizawl). He was also made Secretary as well as President of Branch YMA, Parva-III. On shifting to Saizawh (West), he was given the responsibilities of Secretary, Branch YMA and President, Saizawh Sporting Club.

He was nominated as MDC of CADC in 2018. He served as Deputy Chief Whip of the CADC.

He married Dangubi Lalruatzuali in 1997 and was blessed with two sons and two daughters.

MILON SUSHI CHAKMA

(Nominated)



Dangubi Milon Sushi Chakma, daughter of Dangu Lolit Chandra Chakma and Dangubi Binoloda Chakma of Kamalanagar II, was born in the year 1964 at Nunsury. She did her elementary schooling at Tuichawng P/S and SVP M/S, Demagiri and studied at Chawngte (P) H/S and at Demagiri H/S.

Before entering politics, she held the post of Vice President at CMS (Central).

In 2019, she was nominated as MDC of CADC.

She was married to Dangu Guna Sindu Chakma in 1980 and they were blessed with three sons.

NAMITA CHAKMA

(Nominated)



Dangubi Namita Chakma, daughter of Dangu Shanti Moy Chakma and Dangubi Monisha Chakma, was born on July 1, 1991, in Marpara. She did her early schooling at Kukurdulaya Primary School and completed her matriculation at Nghalimlui High School.

She was nominated as MDC of CADC in 2019.

She was married to Dangu Sadhan Bikash Chakma of Borkalak in 2020 and they were blessed with a daughter.

MEMBERS OF THE FIRST CHAKMA AUTONOMOUS DISTRICT COUNCIL NOMINATED BY THE ADMINISTRATOR OF MIZORAM (1972)

ATUL CHANDRA CHAKMA,
Chief Executive Member



He was born to Dangu Chandra Mohan Chakma (Begen Pandit) and Dangubi Surjyo Mugi Chakma on 16th September, 1930 at Bonjoisora. He completed his Primary Education (up to Class-IV in Bengali medium) from Khagarachari Primary School and continued his studies up to elementary level in Mizo Medium at Chawngte-P and Chawngte-L.

Before coming to politics, he was engaged in various social works and travelled all over Mizoram. Inspired by Pu Sangluia, a prominent Mara politician, he contested MRC election in 1958 from 10 Sakeilui (Bageisury in LADC) MRC Constituency. He was elected three times consecutively from the same Constituency before assuming the office of the First Chief Executive Member of

CADC in 1972. Being very close to Melai Hlychho, a veteran politician of Mara Community, he was taken to Delhi along with the delegation of Lai and Mara representatives to demand UT for PLRC. However, instead of elevating the status of PLRC into UT, all three communities were granted separate Regional Councils by trifurcating the PLRC.

As such, he was appointed as the first CEM of CADC by the Lt. Governor (Administrator) of U.T. of Mizoram in 1972 when the CADC was created. He contested the first general election of CADC the same year and got elected as MDC from Damdep Constituency. He also served the CADC as Deputy Chairman.

He first married Dangubi Samarugi Chakma with whom a daughter was born. He then married Dangubi Irelota Chakma with whom two daughters were born. Finally, he married Dangubi Subahu Lota and a son was born out of this marriage.

He breathed his last in 1982.

MAYUR DHAWJ CHAKMA,
Chairman

Dangu Mayur Dhawj Chakma, son of Dangu Humasya Chakma and Dangubi Manik Pudi Chakma of Barapansury – I was born on 2nd April, 1929 at Borkalok. He did his schooling at Sakailui (Silsury).

Before joining politics, he was a social worker and a traditional medicine Practitioner (Boiddyo).

He became an MDC in 1972 and was the first Chairman of the CADC.

He died on 12th October, 1994.

**ANANDA KUMAR CHAKMA,
Executive Member**

He became a Member of CADC during April, 1972 to December, 1972 and served as Executive Member of the First Executive Committee of Chakma Autonomous District Council.

**GUNODHAR CHAKMA,
Executive Member**

Dangu Gunodhar Chakma, son of Dangu Bokkya Chakma studied up to Class IV. He was the Headman of Rengkhasya village before he became a Member of CADC. He served as Executive Member during April, 1972 to December, 1972 in the First Executive Committee of Chakma Autonomous District Council.

**SATTYA CHAKMA,
MDC**

Dangu Sattya Chakma, son of Dangu Ishan Chandra Chakma and Dangubi Sundari Chakma of Nalbanya was born on 3rd July, 1932 at Betsury. He studied up to Class-V in East Pakistan (Bangladesh). Before being nominated as MDC of the District Council, he served as a Village Council Member.

He was nominated as MDC of CADC in 1972.

He married with Dangubi Satyo Rekha Chakma and they were blessed with three sons and five daughters.

He died on 5th June, 1985.

FORMER COUNCILORS

ADIKANTA TONGCHANGYA



Dangu Adikanta Tongchangya, son of Dangu Upendra Tongchangya and Dangubi Guyambi Tongchangya was born on 10th May, 1959 at Borakabakali. He did his primary and middle school education at Vaseitlang, Buddhist M/S Kamalanagar and high school education at Bungtlang High School and passed his matriculation from Town High School, Silchar.

Before coming to politics, he served as Headmaster (private) at Vaseitlang – I, Middle School and held the post of President, Zonal YCA Vaseitlang and is actively associated with MBA.

He was first elected MDC in 1982 from Damdep, MDC Constituency and re-elected in 1988, 1993, 1998 and 2013. He served the CADC in various capacities such as Executive member, Vice-Chairman (Planning & Development Committee), Chairman, Chief Executive Member and Advisor to Chief Executive Member.

He married Dangubi Birobi Tongchangya in 1976.

AMAR SMRITI CHAKMA



He was born to Dangu Surtatho Ranjan Chakma and Dangubi Kamesh Pudi Chakma on 27th May, 1977 at Songorasury. He went to Silsury P/S, New Silsury P/S (Private) and Barapansury Govt. P/S for his Primary education and studied in Borapansury Govt. Middle School. Then, he joined Borapansury High School and completed his HSLC exam from Kamalanagar High School. He did his secondary schooling at Govt. Boys Higher Secondary School, Silchar and completed graduation in Arts from G.C. College, Silchar while staying in Banbhashi Kalyan Ashram Hostel.

Before coming to politics, he was actively involved in social activities. He held the post of General Secretary of both Borak Valley Chakma Students' Association and Northeast India Chakma Students' Federation. He was the President of Zonal YCA, Borapansury and served as Vice-President of Mizoram Buddhist Association and Vice-President of Chakma National Council of India. He is also Black-belt in Karate (Okinawa Japanese Style) and earned accolades in martial arts at Northeast level as well as National level.

He was elected MDC of CADC for the first time in the year 2013 from Chotapansury constituency and served as Executive Member of CADC.

He married Dangubi Anjana Chakma in 2002 and Dangubi Sanchita Chakma in 2022. From the former marriage two sons were born.

ANUP KUMAR CHAKMA



He was born to Dangu Ameshya Chakma and Dangubi Kandari Chakma on 1st March, 1958 at Tipperaghat. He studied in Tipperaghat Primary School, Buddhist ME School and Chawngte P High School.

Before joining politics, he worked as a Teacher (Voluntary) and Health Worker under Mizoram Govt. He became Life Member of CYCA as well.

He was nominated MDC of CADC in 2008 and served as Deputy Chief Whip.

and three daughters.

He married Dangubi Nirala Chakma and was blessed with one son

AROTI CHAKMA



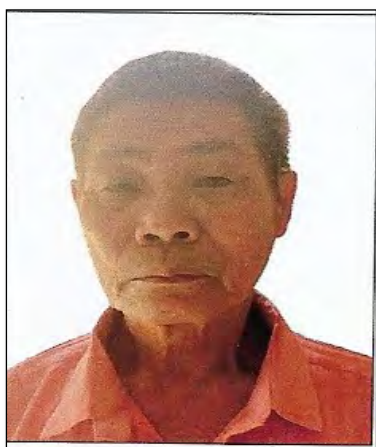
Dangubi Aroti Chakma was born to Dangu Bimal Kumar Chakma and Dangubi Jotila Chakma of Kamalanagar-II on 12th March, 1975. She studied up to Middle School at Kamalanagar and passed matriculation from St. Albert, Shillong. He completed PU and Graduation in Arts from Women's College, Shillong.

She was nominated as MDC of CADC in 2000 and got elected in 2008 from Kamalanagar (N) Constituency. She had the opportunity to serve CADC as Chairperson and Deputy Chairperson and Executive Member.

She married to Dangu Parimal Chakma in 1997 and were blessed with one son and a daughter.

She left for her heavenly abode on 23rd May, 2010.

ARUN BIKASH CHAKMA



Dangu Arun Bikash Chakma was born to Dangu Bizu Muni Chakma and Dangubi Bongabi Chakma of Borapansury-I on 17th May, 1950 at Borapansury. He completed his primary and middle school education from Borapansury and passed Class-VIII standard from Borapansury High School.

Before coming to politics, he worked as Teacher (Private), Postman at Borapansury and CS under CADC. He also served as President of Branch YCA, Borapansury-I. Later he was elected VCP as well.

He was elected MDC of CADC in 1982 from Borapansury-I Constituency and got the opportunity to serve as Deputy Chairman of CADC.

He was married to Dangubi Sabbhi Chakma in 1972 and blessed with three sons and two daughters.

ARUN KUMAR CHAKMA



Dangu Arun Kumar Chakma, son of (Late) Babru Bahan Chakma and (Late) Chobologi Chakma of Kamalanagar – II was born on 1st March, 1964 at Gerakuluksora. He did his primary and middle schooling at Jarulsury and Borapansury and passed his matriculation from Town High School, Silchar.

Before coming to politics, he served as PST and LDC under CADC and also held the post of Secretary of YCA.

He was elected MDC first time in 1993 from Ugadasury (S) MDC Constituency and re-elected in 2013. He served CADC as the President of DSEB twice. He was the first President of DSEB, CADC.

He married Dangubi Doya Maya Chakma in 1990 and they were blessed with a son and a daughter.

ATUL CHANDRA CHAKMA



Dangu Atul Chandra Chakma, son of Dangu Kamini Ranjan Chakma and Dangubi Kasyabi Chakma was born on 22nd January, 1948 at Barunasury. He did his schooling from Andermanik Primary School and Shah High School Rangamati.

Before joining politics, he held the post of President of Branch YCA, Barapansury.

He was elected MDC in 1982 from Barapansury MDC Constituency and served the CADC as EM.

He married with Dangubi Nihoja Chakma in 1965 and they were blessed with four sons and two daughters.

He died on 19th December, 2021.

BELPUDI CHAKMA



Dangubi Belpudi Chakma, daughter of Dangu Bereya Chakma and Dangubi Bongollyama Chakma was born on 2nd April, 1938 at Perasora. She did her schooling at Andermanik Primary School.

Before becoming a member of CADC, she held the post of EM of Mahila Congress Committee, Barapansury Block.

She was nominated as MDC in 2008.

She was married to Dangu Badhi Chakma in 1956 and were blessed with a son and a daughter.

She died on 19th October 2017.

BIJITA NANDA DEWAN



Dangu Bijita Nanda Dewan, son of Dangu Surojit Dewan and Dangubi Sneha Lota Dewan of Barapansury-I, was born on July 12, 1958, at Barapansury-I. He got his primary, middle and high school education from Umakanta Academy.

Before joining politics, he served as Accountant under CADC.

He was elected to the CADC as Chairman and Executive Member for the first time in 1977 from the Kamalanagar MDC Constituency. He married Dangubi Prova Lota Chakma in 1973 and they were blessed with three sons and a daughter.

BIMAL KUMAR CHAKMA



Dangu Bimal Kumar Chakma, son of (Late) Dularam Chakma and (Late) Rangabi Chakma of Kamalanagar – II was born on 1st January, 1943 at Denasora. He did his primary schooling from Denasora. He was the founder Vice- President of the Central Young Chakma Association and was elected as Village Council Member and Village Council President of Kamalanagar.

He was elected Member of District Council from Kamalanagar MDC Constituency for the first time in 1988 and was re-elected in 1993. He served the CADC as Executive Member twice.

He was married to Dangubi Jotila Chakma in 1962 and blessed with two sons and three daughters.

BINOY BISWA CHAKMA



Dangu Binoy Biswa Chakma was born to Dangu Kirod Chandra Chakma and Dangubi Karuna Mugi Chakma on 9th August, 1952 at Lambasora. He studied in Kamalanagar Primary School and Buddhist ME School and passed Class-IX standard from LD High School, Machmara, Tripura.

Before coming to politics, he worked as Teacher (Private) and PST under CADC. He was elected Vice-President of Central YCA. He also served as VCP of Vaseitlang.

He was elected MDC of CADC first in 1988 from Rengkashya Constituency and re-elected in 1998 from the same constituency. He served as Deputy Chairman and Executive Member of CADC. He

participated in the 4th Conference of International Network of Engaged Buddhist, at Bangkok, Thailand in 1992.

He married Dangubi Dinobi Chakma and remained childless. They adopted one male child and one female child.

BIRAJ MOHAN CHAKMA



Dangu Biraj Mohan Chakma was born to Dangu Lakhi Dhan Chakma and Dangubi Langongi Chakma of Ajasora on 26th January, 1961. He completed his education up to Class-IX standard from Demagiri High School.

Before joining politics, he served as Primary School Teacher under CADC.

He was elected MDC of CADC in 1983 from Ajasora Constituency and served as Deputy Chairman.

He married Dangubi Aloga Chakma in 1978 and Dangubi Fulomoti Chakma in 1985 and became father of two sons and two daughters out of the first marriage and of one son and two daughters out of the

second marriage. He died on 27th January, 2009.

BRIGU MUNI CHAKMA



Dangu Brighu Muni Chakma, son of Dangu Manuram Chakma was born on 8th March, 1942 at Bagorhodashuk. He went to Nursery Classes at Bagorhodashuk.

Before joining politics, he worked as Group Leader of Vaseitlang Grouping Centre during Mizo Disturbance.

He was nominated as MDC of CADC in 1973 and served as Deputy Chairman of CADC.

He married Dangubi Kabitra Chakma in 1960 and was blessed with four sons and six daughters. He died on 7th December, 2011.

Dr. BUDDHA DHAN CHAKMA



He was born to Dangu Gunoban Chakma and Dangubi Bidya Lota Chakma on 23rd June, 1973 at Borapansury. He did his primary schooling from Borapansury Govt. Primary School. He completed his middle and high school education at Adharchand Higher Secondary School, Silchar. He studied PU (Science) at Lunglei Govt. College, Lunglei. He studied medicine and completed his MBBS from A.N. Magadh Medical College, Gaya. He also obtained Fellowship of Zoological Society of India (FZSI).

Before joining politics, he served as a Medical Officer at Chawnge Community Health Centre under the Govt. of Mizoram. He also served society in various capacities like President of Branch Young Chakma Association, Kamalanagar-III and so on.

He was elected MDC of CADC for the first time in 2008 from the Borapansury-II MDC Constituency and re-elected in 2013 from the same constituency. He was also elected MLA of Mizoram twice consecutively in 2013 and 2018 from Tuichawng Assembly Constituency.

He served the Council in the capacity of Executive Member and Chief Executive Member. He also held the office of Minister of State of Mizoram from 2013-2017.

He was married to Dangubi Biro Bala Chakma in 2000 and blessed with one son and one daughter.

C. BAHULA



He was born to Dangu Grichandra and Dangubi Chandrabi of Parva-II on 10th October, 1956 at Jamersury. He completed his Primary Education from Jamersury Primary School.

Before becoming councilor of CADC, he was elected VCP of Parva-II from 1988 till 2005.

He was nominated as MDC of CADC in 2009.

He married Dangubi Lalmoti in 1972 and was blessed with one son and seven daughters.

CHAMPA CHAKMA



Dangubi Champa Chakma, daughter of Dangu Satya Priya Dewan and Dangubi Ratna Kalika Chakma was born on 20th April, 1974 at Nunsury. She did her primary and middle school education at Nunsury, SVP Middle School, Demagiri and Nunsury Middle School. She passed matriculation exam from Vidhan Chandra Vidyalaya Higher Secondary School, Motibagh, New Delhi.

Before joining politics, she served as a private teacher at Public School, Kamalanagar and worked with various NGOs like CMS and CYCA.

She was nominated as MDC in 2003 and served as a member of Town Planning & Development Committee, CADC.

She was married to Dangu Sishir Kumar Chakma in 1989 and they were blessed with two sons and a daughter.

CHITRA KUMAR CHAKMA



Dangu Chitra Kumar Chakma of Kamalanagar-III was born to Dangu Biju Chand Chakma and Dangubi Inanda Mugi Chakma on 12th February, 1952 at Bhulonghuri (LADC). He did his elementary schooling at Vaseitlang and Kamalanagar. He also studied up to Class IX at Bungtlung South High School.

Before coming to politics, he was a social activist and worked as President, Branch YCA, Vaseitlang. He was first elected MDC of CADC in 1977 from Vaseitlang (North) Constituency and re-elected in 2013 from Longpuighat constituency. He served as Deputy Chairman and Executive Member of CADC.

He married Dangubi Mangala Chakma in 1976 and was blessed with one daughter and three sons.

CHITRA MOHAN CHAKMA



Dangu Chitra Mohan Chakma, son of Dangu Ramesh Chandra Chakma and Dangubi Nandini Chakma was born in the year 1929 at Tipperaghat. He did his primary schooling at Tipperaghat.

Before becoming an MDC, he was elected as the VCP of Tipperaghat Village Council (1960- 61), Chairman, Chawngte Area Grouping Centre (1966 – 68), Care-taker of Mahamuni Buddha Vihar and Member of CDC Demand Committee.

He was elected MDC in the year 1972 and served the CADC as Chairman.

He married Dangubi Fatimala Chakma, and they were blessed with four daughters and a son. He died on 7th June, 1995.

DAYAL CHANDRA CHAKMA



Dangu Dayal Chandra Chakma, son of Dangu Govinda Chakma and Dangubi Ukkra Mughi Chakma was born on 25th April, 1969 at Barapansury. He did his early education at Barapansury and completed his Matriculation and Higher Secondary from Govt Higher Secondary School, Silchar, while he did his graduation from Govt. College, Lunglei.

Before joining politics, he served as JE for a short period in CADC. Thereafter, he served as a clerk in Agriculture Department under Mizoram Government in 1988.

He was elected as MDC first in 2013 from Barapansury-I MDC Constituency and served the CADC as Executive Member and Chairman.

He married Dangubi Nanda Rani Chakma in 1983 and were blessed with two sons and a daughter.

DHAK MUNI TONGCHANGYA



Dangu Dhak Muni Tongchangya of Vaseitlang-I was born to Dangu Bilo Kumar Tongchangya and Dangubi Bandopuri Tongchangya on 11th June, 1966 at Vaseitlang. He studied up to Middle School at Vaseitlang.

Before becoming a Member of District Council, he worked as Presdient, Branch YCA, Vaseitlang and also served as Village Council Secretary and Village Council President of Vaseitlang-I for six terms.

He was nominated as MDC of CADC in 2014 and served as Deputy Chairman of CADC.

He married Dangubi Rangasuli Tongchangya in 1982 and Dangubi Anjana Chakma in 2012. He is blessed with three sons and three daughters out of the first marriage and one son and one step-daughter out of the second marriage.

DOYA KUMAR CHAKMA



Dangu Doya Kumar Chakma, son of Dangu Sukhro Charjyo Chakma and Dangubi Ponsogi Chakma was born on 2nd May, 1968 at Barapansury. He did his schooling at Barapansury.

Before becoming an MDC, he served as Village Council President of Barapansury-I.

He was nominated as MDC in 2004 vice Natun Kumar Chakma assassinated.

He married Dangubi Sukhasari Chakma in 1986 and became father of a daughter. He passed away on 4th April, 2022.

DOYAL CHANDRA DEWAN



Dangu Doyal Chandra Dewan of Kamalanagar-III was born to Dangu Arun Kumar Dewan and Dangubi Puspa Mala Chakma on 30th September, 1970 at Telsawsora (Sumsilui), LADC. He did his elementary schooling in Sumsilui Primary School and Buddhist Middle School, Kamalanagar. He passed matriculation exam from LD High School, Machmara, Tripura. He also studied at Lawngtlai College.

Before joining politics, he worked as Agri Demonstrator in LADC and served the society as President and Secretary of Branch YCA, Sumsilui. He also served as Treasurer of Chakma National Council of India (CNCI) and presently holding the post of General Secretary of CNCI.

He was nominated in 2003 and served the Council as Executive Member, Advisor to CEM and Advisor to Planning & Development Committee, CADC.

He married Dangubi Indumati Tongchangya in 1994 and was blessed with two daughters and one son.

DOYAL DHAN CHAKMA



Born to Dangu Magalya Chakma and Dangubi Bijoy Mala Chakma of Boranpansury on 10th March, 1954 at Ugudasuri (Sajek). He completed his Primary and Middle education at Kanchanpur, Tripura and passed Class-IX from Vidya Mandir High School, Shillong. Before joining politics, he was a petty trader at Borapansury.

He was nominated Member of District Council of CADC in 1983 and served as Chairman, CADC.

He married Dangubi Deva Lota Chakma in 1972 and became the father of four sons and two daughters.

GONGA CHAKMA



He was born to Dangu Brihat Nawla Chakma and Dangubi Chigonbi Chakma (Fajore) on 18th March, 1969 at Ugudasury (S). He did his schooling up to Class-III at Demagiri (now Tlabung).

He was a petty trader before joining politics.

He was first elected MDC of CADC in 1972 from Jarulsury Constituency and re-elected in the year 1977 from the same constituency. He held the post of Deputy Chairman and Chairman of the Chakma Autonomous District Council.

He married Dangubi Chandra Devi Chakma and was blessed with four sons and three daughters. He died on 9th November, 1979.

GYANA SANKAR CHAKMA



Dangu Gyana Sankar, son of Dangu Rattan Muni Chakma and Dangubi Bimalini Chakma was born on 10th June, 1972 at Barapansury. He did his primary and middle school education at Barapansury and High School education at Town High School, Silchar.

Before coming to politics, he served the society as the Vice-President of Zonal YCA, Barapansury and Treasurer of Mandir Management Committee.

He was elected MDC in the bye-election of 2014 from Barapansury-II, MDC Constituency vice Dr. Buddha Dhan Chakma who resigned from being MDC. He served as the Vice-Chairman of Planning and

Development Committee.

He married Dangubi Subarna Rekha Chakma in 1991 and adopted a boy child.

GOKUL CHANDRA CHAKMA



He was born to Dangu Madhan Mohan Chakma and Dangubi Khedori Chakma of Borapansury-II on 21st July, 1957. He completed Primary and Middle School education at Borapansury and passed HSLC from Town High School, Silchar.

Before joining politics, he served as Forester and Primary School Teacher under CADC. He was also an active Member of YCA.

He was elected MDC of CADC first in 1988 from Borapansury-II Constituency and re-elected in 1993, 1998 and 2003 consecutively from the same constituency. He served as Deputy Chairman, Executive Member and Chairman of CADC.

He was married to Dangubi Jhali Chakma, and blessed with two sons and one daughter.

HIRAN KUMAR CHAKMA



He was born to Dangu Ramesh Chandra Chakma and Dangubi Hangori Chakma on 12th November, 1952 at Kalapani. He completed primary education at Nunsury and studied in Govt. Middle School, Kamalanagar. He passed class-IX standard from Chawngte High School.

Before joining politics, he worked as Contractor and also served as Treasurer of the first Executive Committee of YCA.

He was nominated MDC of CADC first in 1988 and in 1993 again. He was elected MDC of CADC for the first time in 1998 from Udalthana Constituency and got re-elected from the same constituency in 2003. He served as Executive Member of CADC.

He married Dangubi Chandra Rekha Chakma in 1979 and blessed with one son and two daughters.

INDRA LAL CHAKMA



Dangu Indra Lal Chakma, son of Dangu Lushai Chandra Chakma and Dangubi Bresu Mala Chakma was born on 1st June, 1964 at Samuksury (Lunglei District). He did his primary and middle school education at Dibilibagh and RKM, Cheerapunji (Meghalaya) and he completed his matriculation from Demagiri High School, while Higher Secondary and Graduation from IGNOU, Calcutta.

Before joining politics, he served as a Primary School Teacher, Revenue Officer and Circle Education Officer under CADC. He also held the post of President of CYCA and the founder Chairman of Ribeng Fibyek.

He was elected MDC in 2013 from Mandirasora MDC Constituency.

He married Dangubi Namita Chakma and were blessed with two sons and two daughters and adopted a daughter. He passed away on 29th December, 2015.

JALAK KUMAR TONGCHANGYA



Dangu Jalak Kumar Tongchangya, son of Dangu Kawngsei Tongchangya of Manyabapsora – II was born on 17th July, 1955 at Maniabapsora. He did his primary school education at Maniabapsora. He was a petty trader before joining politics.

He was nominated as MDC in 1977 and elected in 1982 from Maniabapsora, MDC constituency. He served the CADC as Deputy Chairman and Executive member.

He was married to Dangubi Sonaban Tongchangya and they are blessed with four sons and four daughters.

KALAPU TONGCHANGYA



Dangu Kalapu Tongchangya, son of Dangu Jattan Tongchangya and Dangubi Nangbi Tongchangya of Damdep was born on 14th December, 1922 at Gerasury. He missed the opportunity of formal education due to various hardships.

Before being elected as MDC, he served the people of New Jaganasury under the capacity of VCP.

He was elected MDC in 1977 from Damdep MDC Constituency and served the CADC as Executive Member.

He married Dangubi Jalabi Tongchangya in 1939 and they were blessed with four daughters and a son. He took to monkhood in 1997 and died on 28th October, 2014.

KINA CHANDRA CHAKMA



Dangu Kina Chandra Chakma, son of Dangu Rossya Muni Chakma and Dangubi Dino Mala Chakma was born at Begabekya (Barapansury-II). He did his early schooling at Begabekya and Ugalsury.

Before becoming MDC, he was elected VCP for 8 terms and also held the post of President of Mandir Committee and was actively involved with socio-religious activities.

He was nominated as MDC in 1998 and served the CADC as the Chairman, Town Planning Committee.

He married Dangubi Paddha Mugi Chakma and they were blessed with two sons and three daughters. After the demise of his first wife, he solemnized his second marriage in 2015 with Dangubi Pattori Mala Chakma.

K. ROTLINGA



Pu K. Rotlinga was born to Pu Sanleikima and Pi Neikipcheuvi of Saizawh (West) on September 9, 1942, at Muallianpui (Nirvanchuk). He did his primary schooling at Saizawh (West) and studied at Chawnge L Middle School. He graduated from Lunglei Government High School in class IX.

Before joining politics, he served as a teacher under PLRC and CADC. He was made President and Secretary of Branch YMA, Saizawh (West). He was also an active member of the local Kohran.

He was elected as MDC from the Borapansury-II Constituency in the first CADC general election in 1972 and served as Executive Member.

He married Pi Sanniangi in 1968 and was blessed with three sons and two daughters.

LAICHOGA TONGCHANGYA



He was born to Dangu Binanda Tongchangya and Dangubi Besabi Tongchangya on 15th July, 1937 at Mainabapsora. He studied up to Class-II at Mainabapsora Primary School.

He was elected MDC of CADC uncontested in 1972 and got the opportunity to serve as Executive Member of CADC.

He married Dangubi Chandra Bhanu Tongchngya, and was blessed with four sons and five daughters.

He died on 21st November, 2006.

LALCHANGLIANA



He was born to Pu Sanghleia and Pi Liantlemi of Parva-III on 21st September, 1974 at Parva. He completed his primary and middle school education at Parva and passed HSLC from Lungsens Govt. High School.

Before coming to politics, he served as LDC in Parva High School. He was also actively involved in local religious activities.

He was nominated as MDC of CADC in 2014.

He married Pi Laltlankimi in 1999 and was blessed with one son and one daughter.

LAXMI BIKASH CHAKMA



He was born to Dangu Jatra Mohan Chakma and Dangubi Darini Chakma on 13th April, 1956 at Saizawchhua (Udalthana). He went to Sumsilui Primary School, Buddhist ME School and LD High School, Machmara, Tripura. However, he passed his Matriculation from Banjar Pali Vidyalaya, Guwahati.

Before coming to politics, he served as Work Supervisor and CS-I under LADC and as Mizoram Police and Sericulture Demonstrator under Govt. of Mizoram. He also held the posts of President, Zonal YCA and Sub-Divisional President of All Mizoram Farmers' Union.

After losing three Assembly Elections and four MDC elections both in LADC and CADC, he was finally elected MDC of CADC in 2016 from Mandirasora Constituency in a bye-election vice Dangu Indra Lal Chakma who died in middle the tenure as MDC leading to vacancy of the seat.

He married Dangubi Gosyabi Chakma, and was blessed with five sons and three daughters.

MALKHAM CHANDRA RIANG



He was born to Dangu Othai Chandra Riang and Dangubi Tuibaihti of Parva-II on 20th May, 1937 at Mualkhang village. He did his early schooling at Ngharum village and studied up to class-VI at Demagiri (Tlabung).

Before becoming a Member of District Council in CADC, he served as Teacher (Private) at Ngharum, VC Secretary of Ngharum and Parva and elected VCP of Parva. He was also actively involved in social works and became Member and Secretary of YMA, Parva.

He was elected MDC of CADC in 1972 from Parva Constituency and served as Executive Member.

He married with Dangubi Thanseti in 1960 and blessed with three sons and five daughters. He departed for heavenly abode on 15th April, 1998.

MUABAP CHAKMA



He was born to Dangu Nisghi Chandra Chakma and Dangubi Rupo Pudi Chakma on 12th June 1943 at Ugudasury (S). He could not get the opportunity of formal education. However, he could read and write in Chakma.

Before joining politics, he was a farmer and worked as Member of Village Task Police.

He was elected MDC in 1980 in a bye-election caused due to demise of Dangu Gonga Chakma.

He first married Dangubi Joy Pudi Chakma and then Dangubi La Pudi Chakma. Dangubi Lokhi Sova Chakma whom he married last became his third wife. He was blessed with three sons and one daughter out of the third and last marriage only.

He died in 1999.

NIHAR MALA CHAKMA



Dangubi Nihar Mala Chakma, daughter of Dangu Lakhi Chandra and Dangubi Bana Lata Chakma was born on 25th April, 1972 at Barapansury. She did her primary and middle education at Barapansury and studied up to class-IX at Kamalanagar High School.

She was nominated as MDC in 2014.

She was married to Dangu Batya Chakma in 1992 and blessed with two sons and a daughter.

NILMONI LARMA



Dangu Nilmoni Chakma (now Nilmuni Larma), son of Naba Charan Larma and Felabi Chakma of Barapansury-I, was born on January 15, 1944, at Bhalanon, Tripura. He did his early education at Kanchanpur Junior Basic School, middle and high school at Lederai Dewan Jr. H/S., Machmara and Umakanta Academy, Agartala.

Before coming to politics, he served as Headmaster at Private M/S. Tuipuibari-II and Barapansury M/S. Barapansury.

He was elected as MDC for the first time in 1972 from the Barapansury-I MDC Constituency and re-elected in 1977 from the Vaseitlang (S) MDC Constituency. He also served as Chief

Executive Member of the CADC twice.

He married Dangubi Taraka Chakma in 1971 and they were blessed with four sons.

NUTAN KUMAR CHAKMA



Dangu Nutan Kumar Chakma was born to Dangu Kina Ram Chakma and Dangubi Madabi Lata Chakma of Kamalanagar-II on 7th November, 1959 at Bajeisora. He did his early schooling at Kamalanagar Primary School and at Buddhist Middle School. He passed his matriculation from Adhar Chand High School, Silchar and completed Class PU and BA from Radhamadhab College, Silchar.

Before joining politics, he served as a teacher under CADC.

He was first elected MDC in 1982 election from Kamalanagar Constituency and re-elected in 1993 from Udalthana Constituency.

Later, he was nominated as MDC in 2003. He had the opportunity

to serve CADC in various capacities. He became Chairman, Chief Executive Member and Vice-Chairman (Planning), CADC.

He married Dangubi Padma Sushi Chakma in 1978 and was blessed with four sons. He was assassinated on 5th May, 2004.

PARIMAL CHAKMA



Dangu Parimal Chakma, son of Dangu Sidharth Chakma and Dangubi Gopa Devi Chakma of Kamalanagar – II was born on 20th October, 1975 at Samuksury (Lunglei District). He did his primary and middle schooling at Dibilibagh and SVP middle School, Demagiri. He studied at Kamalanagar High School up to Class-IX and passed his Matriculation and Higher Secondary from Bidhan Chandra Senior Secondary School. He did his graduation from ARSD College (Delhi University) and PG. Diploma in Rural Development, IGNOU, Shillong.

Before joining politics, he served as Rural Development Officer under CADC and held the post of President of Delhi Chakma Student Union and CYCA.

He was first elected in the bye-election of 2011 from Kamalanagar (N), MDC Constituency vice Dangubi Arati Chakma who died while in office as Executive Member leading to vacancy of the seat and re-elected in 2013. He served the CADC as Executive Member and Adviser to Planning & Development Committee.

He married Dangubi Aroti Chakma in 1997 and was blessed with a son and a daughter. After the death of his first wife, he remarried Dangubi Sujata Chakma in 2011 and became the father of another son.

P. LALUAPTHANGA



He was born to Pu P. Tlangkhama and Pi Lalchhunchivi on 15th August, 1947 at Mauzam. He did his primary schooling in Lawngkawr Primary School and completed class-VII from Chandracona, Rangamati.

Before coming to politics, he served as Primary School Teacher under CADC. He also served the society as President of Branch YMA, Charluitlang and also worked as Kohran Upa, BCM.

He was nominated as MDC of CADC in 1998 and held the post of Vice-Chairman, Planning & Development Committee, CADC.

He married Pi PC. Thangtinleri in 1972 and blessed with one son and six daughters.

PREMA RANJAN CHAKMA



Dangu Prema Ranjan Chakma, son of Dangu Pedela Chakma and Dangubi Rattyobi Chakma of Kamalanagar-II was born on 1st January, 1965 at Chotokobakali. He did his primary and middle schooling at Rengkashya and Tipperaghat respectively and passed his matriculation from Govt. High School, Chawngte-P and completed his PUC from Lunglei Government College.

Before joining politics, he served as PST under CADC.

He was elected MDC first in 1993 from Rengkashya MDC Constituency and re-elected in 2003 and 2008 from the same constituency. He served CADC as Chairman, Town Committee.

He married Dangubi Basundra Chakma in 1992 and they were blessed with two sons and a daughter.

PULIN BAYAN CHAKMA



Dangu Pulin Bayan Chakma, son of Dangu Chitra Mohan Chakma and Dangubi Fatik Mala Chakma was born on 1st March, 1957 at Tipperaghat, Lunglei District. He did his primary, middle and high school education at Tipperaghat and Nunsury P/S, SVP Middle School (Demagiri), Jr. High School (Machmara), Town High School (Silchar) and completed graduation from Cachar College (Silchar).

Before joining politics, he served as Education Officer under CADC and also worked in various NGOs like All India Chakma Cultural Association, CYCA and Mizoram Young Buddhist Association. He was also a member of SKS and authored the first Chakma Dictionary (Chakma – English). He also participated in the 4th Conference of International Network of Engaged Buddhist, at Bangkok, Thailand in 1992.

He was first elected in 1982 from Rajmandal, MDC Constituency and re-elected in 1988, 1993, 1998, 2003 and 2013. He served the CADC as Chief Executive Member for four times and as Vice- Chairman, Planning & Development Committee once.

He was married to Dangubi Bijoy Laxmi Chakma and they are blessed with three sons and two daughters.

PUNYA CHAKMA



Dangu Punya Chakma, son of Dangu Ramesh Chandra Chakma and Dangubi Nandini Chakma was born on 1st January, 1955 at Tipperaghat (Denosora). He did his primary education at Tipperaghat and middle school education from Buddhist M/S, Kamalanagar. He studied class 7 and 8 at Adarchand H/S, Silchar and passed his matriculation from Buddha Vidya Niketan High School, Shillong.

Before joining politics, he served as Middle School Teacher at Govt. M/S and Vaseitlang M/S and also served as Forester under CADC. He is the founder Vice-President of YCA.

He was elected MDC first in 1982 from Vaseitlang MDC Constituency and re-elected in 1988, 1993, 1998, 2003 and 2013 from different constituencies. He served the CADC in various capacities such as Chairman, Executive Member and Planning Vice-Chairman. He retired from active politics on completion of his last tenure (2013) as elected MDC.

He married Sabita Chakma in 1984 and they are blessed with two daughters.

PURNA CHANDRA CHAKMA



Dangu Purna Chandra Chakma, son of Dangu Nua Chand Chakma was born on 15th June, 1966 at Tuichawng, Lunglei District. He did his primary and middle school education at Tuichawng Primary School and SVP Middle School, Demagiri. He passed his matriculation and PUC (Arts.) from Government High School, Tlabung and Government College, Lunglei respectively.

Before joining politics, he served as MPRO, Wireless Operator in Mizoram Police for a period from December, 1986 to October, 1997.

He was elected as MDC first in 1998 from Parva MDC Constituency and re-elected in 2003 and served the CADC as Vice-Chairman, Planning and Development Committee and Advisor to Chief Executive Member.

He married Dangubi Monju Rani Chakma in 1989 and they were blessed with a son and three daughters.

PURNA MUNI CHAKMA



Dangu Purna Muni Chakma of Jarudubosora was born to Dangu Dhana Kumar Chakma and Dangubi Chanchana Chakma on 1st August 1975. He did his primary and middle education at Jaruldubosora and completed matriculation from Kamalanagar High School. He passed his PU Exam from Lunglei Govt. College.

Before joining politics, he served as a Primary School Teacher under CADC and held the post of General Secretary of YCA, Longpuighat Zone.

He was nominated as MDC of CADC in the year 2009 and elected in 2013 from Jaruldubosora MDC Constituency. He served as Deputy Chairman and Executive Member of CADC.

He married Dangubi Anjalika Chakma in 1996 and was blessed with two sons and one daughter.

RAMANI CHAKMA



Dangu Ramani Chakma, son of Dangu Ananda Kumar Chakma and Dangu Subo Pudi Chakma was born on 19th July, 1951 at Samuksury, Lunglei District. He did his primary and middle school education at Samuksury P/S, SVP M/S, Demagiri(1964- 66). He also studied at Kanchanpur Hr. Secondary School, Aurobindu Vidya Mandir H/S, Guwahati, Sona Ram H/S, Guwahati and Cotton College Higher Secondary School, Guwahati. Finally, he completed his matriculation from Buddha Vidya Niketan H/S, Shillong.

Before joining politics, he served as Headmaster at Buddhist Middle School, Kamalagar, Accountant and ARO under CADC and became the founder President of YCA in 1976.

He was elected MDC in 1983 from Parva MDC Constituency. He served the CADC in various capacities such as Chief Executive Member (1983), Executive Member (1987), and President of DSEB(2008- 2015).

He married Dangubi Bimalini Chakma in 1975 and they are blessed with a son and two daughters.

SADHAN KUMAR CHAKMA



He was born to Dangu Pashkora Chakma and Dangubi Kripa Mala Chakma on 5th February, 1954 at Borapansury. He completed his primary education from Begabekya.

Before becoming a Member of District Council, he was the VCP of Borapansury-I.

He was nominated as MDC of CADC in 2001.

He married Dangubi Guri Mila Chakma and was blessed with two sons and four daughters.

He breathed his last on 10th April, 2020.

SAMRATSUR CHAKMA



Dangu Samratsur Chakma, son of Dangu Melya Chakma and Dangubi Chikkori Chakma of Ajasora was born in 1958 at Bagarhodhasuk (Tipperaghat).

He studied up to matriculation. He served as teacher at Kamalanagar-II Govt. P/S before joining politics.

He was elected MDC first in 1988 from Ajasora MDC Constituency and re-elected in 1993, 1998 and 2003 from the same constituency. He served the CADC in the capacity of Executive Member.

He married Dangubi Rajanjini Chakma in 1976 and they were blessed with a son. He died in 2007.

SATYA CHANDRA CHAKMA



Dangu Satya Chandra Chakma was born to Dangu Patra Muni Chakma and Dangubi Chanchana Chakma of Parva-I on 6th February, 1947 at Tungosora. He studied up to Class-VIII standard.

He was the first elected MDC from Parva MDC Constituency (1988) and re-elected in 1993 from the same constituency. He had the opportunity to serve as Executive Member of CADC.

He married Dangubi Sarath Bala Chakma in 1970 and was blessed with three sons and one daughter.

He left for his heavenly abode on 13th September 2002.

SNEHA BIKASH TONGCHANGYA



He was born to Dangu Tarini Mohan Tongchangya and Dangubi Tempuri Tongchangya on 29th January, 1954 at Borakobakali. He went to Borakobakali Primary School and Vaseitlang Middle School and studied up to Class-X standard in Town High School, Silchar.

Before joining politics, he served as Teacher and CS-I under CADC.

He was elected MDC of CADC first in 1998 from Mainabapsora Constituency and re-elected in 2003 from the same constituency. He served as Executive Member of CADC.

He married Dangubi Sukyabi Tongchangya in 1976 and was blessed with six sons and two daughters.

SNEHADINI TALUKDAR CHAKMA



Dangubi Snehadini Talukdar Chakma, daughter of Dangu Mon Chandra Chakma and Dangubi Surjya Mukki was born on 2nd April, 1955 at Nunsury. She did her early schooling at Nunsury Primary School and SVBP Middle School, Demagiri. She passed her matriculation from Demagiri Govt. English Medium High School.

Before joining politics, she served as LDC and later on as UDC up to September 1987 under CADC. Later, she turned out to be a Social Worker and submitted a petition to Rajya Sabha Committee on Petition in 1997.

She was elected as MDC first in 1998 from Kamalanagar MDC Constituency and served the CADC as Deputy Chief Whip.

She was married to Dangu Nitya Ranjan Talukdar in 1975 and they were blessed with two sons and a daughter.

SNEHA KUMAR CHAKMA



He was born to Dangu Duloram Chakma and Dangubi Rangabi Chakma on 1st December, 1935 at Tipperaghat. He did his early schooling in Bengali Medium only.

Before joining politics, he was a petty trader and was fond of music and cultural activities. He formed a DOLI, a Chakma traditional music band. He also founded the Shanti Vihara at Kamalanagar-IV.

He contested the first general election of CADC in 1972 and won from Ajasora Constituency. He served as CEM and EM of CADC. He was also elected MLA from 5-Chawngte (ST) Assembly Constituency in 1979.

He married Dangubi Rangabi Chakma and was blessed with two daughters and two sons. Later, he married Dangubi Maya Devi Chakma with whom one daughter was born and a boy child was adopted.

He died on 16th December, 2013.

SNEHA MAYA CHAKMA



Dangubi Sneha Maya Chakma, daughter of Dangu Sushil Jiban Chakma and Dangubi Milungi Chakma was born on 1st March, 1975 at Kurbalovasora. She did her Primary, Middle and High School education at Govt. Primary School, Barapansury-II, Govt. Middle School and Govt. High School Barapansury respectively.

Before joining politics, she was actively involved in social and religious activities and mostly seen in activities of women empowerment and educational development among them.

She was nominated as an MDC in 2013.

She married Dangu Sadhu Dhan Chakma in 1991 and was blessed with two sons.

SUKRO MONI CHAKMA



He was born to Dangu Pashkora Chakma and Dangubi Kripa Mala Chakma of Borapansury on 4th June, 1945. He missed the blessing of formal education due to various hardships in those olden days. However, he can read and write in Chakma.

Before becoming a Member of District Council, he was elected VCP of Borapansury-I.

He was elected MDC of CADC in 1977 election from Borapansury-I Constituency and served as Executive Member of CADC.

He married Dangu Swarna Lota Chakma and Dangu Deva Mugi Chakma and was blessed with two sons and one daughter out of the first marriage and with two sons and one daughter out of the second marriage as well. He died on 10th December, 2019

SUMIR TONGCHANGYA



Dangu Sumir Tongchangya, son of Dangu Jarma Joy Tongchangya and Dangubi Oashi Mala Tongchangya of Fultuli was born on 2nd September, 1976. He did his primary and middle schooling at Vaseitlang and completed his matriculation from Kamalanagar High School.

He served as Primary Teacher under CADC and worked with various NGOs like Young Chakma Association and Guwahati Chakma Students Union, before joining politics.

He was elected Member of the District Council from Fultuli MDC Constituency for the first time in 2003. He served the Chakma Autonomous District Council as Executive Member and Advisor to Chief Executive Member, CADC.

He married Dangubi Bharonandi Chakma in 1997 and they were blessed with 4 daughters and two sons.

SUSEN CHAKMA



Dangu Susen Chakma was born to Dangu Jagulukya Chakma and Dangubi Sangabi Chakma on 12th July, 1957 at Ugudasury (S). He did his primary schooling at Ugudasury and went to Buddhist ME School. He studied up to Class-X standard in Buddha Vidya Niketon High School, Shillong.

Before coming to politics, he worked as CS-III under CADC. He was an active Member of YCA and also worked as Chairman of Mandir Committee at Ugudasuri.

He was elected MDC of CADC for the first time in 1983 from Jarulsury Constituency and re-elected in 2008 and 2013 from Ugudasury (S) Constituency. He served as Executive Member and Deputy Chairman of CADC.

He was married to Dangubi Aroti Chakma in 1982 and blessed with one son and five daughters.

SUSHIL KUMAR CHAKMA



He was born to Dangu Krista Mohan Chakma, former MLA of Mizoram and Dangubi Bhanu Pudi Chakma on 6th July, 1958 at Marpara. He studied in Kangarasury Primary School and Budjon School and passed his Matriculation and PUC from Govt. Boys Higher Secondary School, Silchar. Before joining politics, he worked as UDC under CADC and served as a voluntary Teacher at Vaseitlang Junior High School for one year. He is a Life Member of Young Chakma Association.

He was elected MDC of CADC for the first time in 1988 from Mainapabsora Constituency and re-elected in 1993, 2008 and 2013 from the same constituency and served as Deputy Chairman,

Executive Member, Chairman and President of the District School Education Board, CADC.

He was married to Dangubi Malina Tongchangya in 1983 and blessed with three sons and one daughter.

TARANISEN CHAKMA



Dangu Taranisen Chakma of Ajasora-I was born to Dangu Adey Dhan Chakma and Dangubi Profullo Loda Chakma on 13th July, 1976 at Ajasora. He did his early schooling in Bhulonghuri Primary School, LADC and Ajasora Middle School. He passed his matriculation from Kamalanagar High School and completed graduation from Kamalanagar College.

Before joining active politics, he served as Primary School Teacher and Middle School Teacher under CADC. He also worked as General Secretary of Branch YCA and as Chairman and Secretary of Mandir Management Committee of Ajasora. He is the incumbent President of Huzi Monaw Vihar – a Socio-Religious Trust and Treasurer of Chakma Nation Council of India.

He was elected MDC in 2008 for the first time from Ajasora Constituency and re-elected in 2013. He served as Executive Member, Advisor to CEM, Deputy Chief Whip of CADC and President and Vice-President of District School Education Board, CADC.

He married Dangubi Santana Devi Chakma in 1992 and was blessed with four sons.

V. KAPLIANAWLA



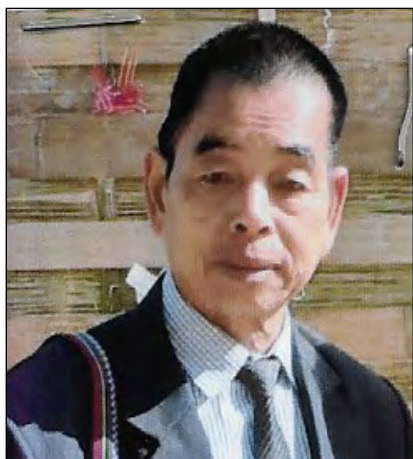
He was born to Pu V. Thangkipleia and Pi Lawnkipcheuvi of Saizawh (West) on 10th October, 1943 at Muallianpui (Nirvanchuk). He did his primary schooling at Ngharum. For Middle School education, he went to Chawngte C Middle School and Chawngte P Middle School and completed class VI standard.

Before coming to politics, he served as CS-I under PLRC as well as CADC.

He was nominated as MDC of CADC in 2003 and served as Deputy Chief Whip.

He married with Pi Lalngaisangi in 1979 and was blessed with four sons and three daughters.

VL PIANGENGA



He was born to Pu Pinaghrima and Pi Lawnleiniangi of Saizaw (West) on 10th May, 1954 at Rangte (Lunglei Dist.). He studied at Hmunuam Primary School and Bungtlang (South) Middle School (Both are in LADC) and passed his Class-VIII examination from Chawnge High School.

Before coming to politics, he worked as Finance Secretary and Treasurer of Branch YMA, Saizawh (West) and Treasurer as well as Finance Secretary of Youth Festival, Saizawh (West).

He was nominated as MDC twice in 1989 and in 1993.

He married Pi Zobuaithangi and was blessed with three sons and one daughter.

V. SAPLIANA



Pu Sapliana was born to Pu Thangkipleia and Pi Lawnkipcheuvi on January 1, 1939, at Muallianpui (Nirvanchuk). He attended Ngharum Primary School and Tlabung Middle English School before graduating from Lunglei Government High School. After passing PUC from Govt. Boys Higher Secondary School, Shillong, he completed his graduation in arts from Sankardev College, Shillong.

Before entering politics, he served in the Indian Army. He also worked with various NGOs such as RSA, Mizo Zirlai Pawl, Sub-Hqrs. Shillong, the Mizo Cultural Club and the Region Student Relief Committee, Shillong as an Executive Member. He is the founder of the Blue Mountain Boys Club, Mami Club and Rover Scout, Shillong.

He was selected as a member of the immediate Executive Body of CADC on its formation in 1972 and re-elected as a member of CADC in 1977 from the Borapansury-II MDC Constituency. He was also an elected member of the Pawi-Lakher Regional Council and Pawi Autonomous District Council and an elected MLA in Mizoram.

He married Pi Thangdailovi in 1974 and was blessed with two sons and four daughters.

V. TAWNENGA



Pu V. Tawnenga, son of Pu Panawna and Pu Nawlkipchei of Damdep – II was born on 26th July, 1951 at Lunginthar. He did his elementary schooling at Lunginthar and High School education at Govt. High School, Chawngte P.

Before joining politics, he served as LDC under CADC and also served as VCP in Ngharum Village.

He was elected MDC of CADC in 1977 from Damdep MDC Constituency.

He was married to Pi Ramthatlaili in 1978 and they are blessed with two sons and three daughters.

SERVICE PROFILE OF HEADS OF DEPARTMENTS

PRONIT BIKASH CHAKMA, Executive Secretary, GAD.



He was born to Dg. Nishi Kumar Chakma and Dgb. Kala Mila Chakma on December 31, 1970, at Gulsingbapsora. On May 31, 1993, he joined the service under the Chakma Autonomous District Council as Assistant Historical Research Officer after he had completed his BA. His designation was changed and was posted to the Arts and Culture Department as Assistant Arts and Culture Officer on February 10, 1994. He was then promoted to the post of Senior Research Officer on April 19, 1995. He also served as Secretary to the District School Education Board between April 1, 1998, to May 7, 2003. He was further transferred to the General Administration and Control Department as Office Superintendent on May 8, 2003. Again, he was transferred to the District School Education Board as secretary on September 13, 2004. He was again transferred to the Planning and Development Department as Planning

and Development Officer on May 2, 2011. Eventually, he was given the charge of Executive Secretary on February 11, 2018, and has been holding the same post to date.

DIGAMBAR CHAKMA, Secretary, District Council Secretariat



He was born to Dg. Bimal Kumar Chakma and Dgb. Jotila Chakma on February 21, 1966, at Tipperaghat (Denosora). After completing his graduation in arts, he joined service under CADC as Secretary, District Council Secretariat, on November 30, 1987. On March 25, 1988, he was transferred to the Education and Human Resources Department as an Education Officer. He was again posted as Arts and Culture Officer on May 8, 2003. Thereafter, he held the office of Executive Secretary cum DDO, on May 22, 2009. Again, on January 6, 2014, he was transferred back to the District Council Secretariat as Secretary with additional charge as Senior Revenue Officer from January 25, 2016 to January 8, 2018. Presently, he holds the charge of Secretary to District Council Secretariat only.

HRIDAY CHAKMA, Court President & Recorder, Law & Judicial Department.



He was born to Dg. Sukh Saram Chakma and Dgb. Shyama Lata Chakma on December 18th, 1962, at Kamalanagar-II. On April 26, 1989, he was appointed Public Relations Officer in CADC after completing his BA. He was transferred to the Road and Transport Department as District Transport Officer on June 27, 1995. He was again transferred to the Local Administration Department and posted as a Local Administration Officer on July 6, 2001. He was also transferred to the Cooperation Department as Assistant Registrar of Cooperative Societies on February 3, 2009. He was given the charge of District Industry Officer on April 3, 2009 and served until July 6, 2022. Now, he is serving as Court President and Recorder in the Law and Judicial Department since July 7, 2022.

BUDDHANGKUR CHAKMA, Senior Finance & Accounts Officer, Finance & Accounts Department.



He was born to Dg. Chitra Kumar Chakma and Dgb. Jiban Tara Chakma on February 20, 1971. On November 9, 1994, he was appointed as a Translator under the District Council Secretariat, CADC, after appearing BA final. Upon completion of his graduation, he was promoted to the post of Superintendent of Accounts under the Finance and Accounts Department on November 16, 1999. His designation was changed to Section Officer on May 24, 2012. From May 1, 2016 to April 28, 2017, he was the Finance and Accounts Officer. On May 1, 2017, he was handed the charge of Sr. Finance and Accounts Officer. On September 24, 2018, he was designated as Sr. Finance and Accounts Officer.

JAYAN CHAKMA, Executive Engineer, PWD, CADC



He was born to Dg. Kina Chandra Chakma and Dgb. Paddha Mugi Chakma at Barapansury. After passing his matriculation, he was appointed as Cultural Assistant under the Arts & Culture Department, CADC, on September 15, 1987. He was promoted to the post of Junior Engineer on probation under the Rural Development Department and sent for training in Diploma in Civil Engineering on May 4, 1988. Upon completing his diploma, he was promoted to Assistant Engineer in the newly delegated Public Works Department on September 12, 1994. He was given independent charge of the department on February 27th, 1995. Again, he was designated as the officiating Executive Engineer of the Public Works

Department on May 26, 1998. Subsequently, he was made the designated as Executive Engineer on August 31, 2010.

SHANTI KUMAR CHAKMA, Executive Engineer, PHE, CADC



He was born to Dg. Purna Kumar Chakma and Dgb. Midungi Chakma on July 14, 1973, at Kamalanagar. After completing the HSLC and Diploma in Civil Engineering, he was appointed as Junior Engineer under the Local Administration Department, CADC, on May 20, 1991. He was promoted to the post of Assistant Engineer on April 19, 1995. He was then transferred to the Public Health Engineering Department with independent charge on August 13, 1997. On May 25, 2009, he was transferred once more to the Public Works Department. He was again posted back to the Public Health Engineering Department on May 2, 2011. In another transfer, he was

posted to the CADC Rest House, Lawngtlai, as a Liaison Officer on March 31, 2013. He was again brought back to the Public Health Engineering Department on October 3, 2013. He was promoted to the post of Executive Engineer on September 24, 2018. On July 30, 2021, he was transferred back to the Public Works Department. On January 17, 2022 he was again transferred to the Public Health Engineering Department.

HARA PRASAD CHAKMA, District Council Agriculture Officer, CADC.



He was born to Dg. Krista Mohan Chakma and Dgb. Banu Pudi Chakma on May 10, 1963, at Kamalanagar. On April 16, 1987, he was appointed as Assistant Conservator of Forests under CADC after completing his BA. He was eventually promoted to the post of District Council Agriculture Officer on September 8, 1994, after he had completed his B.Sc. (Agriculture). On December 11th, 2015, he was also given the additional charge of District Council Conservator of Forests. Presently, he holds the post of District Council Agriculture Officer.

BIMBISAR DEWAN, District Council Conservator of Forest, CADC



He was born to Dg. Binod Lal Dewan and Indra Bala Dewan on October 12, 1971, at Kamalanagar. On completion of his PU (science), he was appointed Assistant Conservator of Forests in CADC on January 7, 2003. On February 11, 2009, he was promoted to the post of the DCCF. On December 31, 2018, he was designated as DCCF (territorial). He has been serving as DCCF since July 7, 2022.

JAGADISH CHAKMA, District Council Horticulture Officer, CADC.



He was born to Dg. Pashkora Chakma and Dgb. Kripa Mala Chakma on August 6th, 1979, at Barapansury. After completing the HSSLC in Science, he taught at Kamalanagar High School as an assistant teacher from 1987 to 1994. On September 20, 1994, he was appointed as CADC's Agriculture Extension Officer. The same year, he was sent for training in Forest Ranger Course. On completion of his training, he was promoted to the post of Assistant District Agriculture Officer on November 24, 1999. Later, he was promoted to the post of District Council Horticulture Officer on August 30, 2008. Meanwhile, he was also given the charge of DCCF, in addition

to his normal function as District Council Horticulture Officer.

DAYA MOY DHAMEI, District Council Soil & Water Conservation Officer, CADC



He was born to Dg. Nikunja Lal Chakma and Dgb. Tulsi Mala Chakma on August 15, 1966, at Kamalanagar. On September 20, 1994, he was appointed as Soil Range Officer under the CADC after completing his BA. Subsequently, he was promoted to the post of District Council Soil Conservation Officer on May 11, 1999. He was transferred to the Taxation Department as Revenue Officer on February 3, 2009. Again, he was transferred to the Environment and Forestry Department as District Council Conservator of Forests on August 27, 2010. He was then transferred back to the Soil and Water Conservation Department on December 11, 2015. He was again transferred to the Land Revenue and Settlement Department as Senior Revenue Officer on January 23rd, 2018 and then brought back to the Soil and Water Conservation Department as the District Council Soil and Water Conservation Officer on September 27th, 2018.

BINITA CHAKMA, District Council Sericulture Officer, CADC



She was born to Dg. Surajoy Chakma and Dgb. Nishi Pudhi Chakma on April 29, 1978, at Kamalanagar. On completion of her Post Graduate Diploma in Sericulture, she was appointed as Sericulture Extension Officer on a contract basis under CADC on September 15, 2009. Her service was later regularized on May 24, 2011. Subsequently, she was promoted to the post of District Council Sericulture Officer on March 6, 2019, with retrospective effect from July 28, 2014.

H. NUTAN CHAKMA, District Council Fishery Development Officer, CADC.



He was born to Dg. Sandya Moni Chakma and Dgb. Kamala Lama Chakma on October 9, 1977, at Kamalanagar. After completing BSc. in Fishery, he was appointed as Fishery Extension Officer on a fixed-pay basis on September 15, 2009. He was promoted to the post of Assistant Fishery Development Officer on November 12, 2010. His service was regularised as Assistant Fishery Development Officer on May 24, 2011. He was designated as Assistant Public Information Officer (RTI) on May 21, 2014 in addition to being AFDO. Later, he was promoted to the post of District Council Fishery Development Officer on August 21, 2014.

DURJOY CHAKMA, Education Officer (Middle Section), CADC



He was born to Dg. Krishna Chakma and Dgb. Rongo Pudhi Chakma on November 30th, 1963, at Samuksury (Lunglei District). He was appointed as Middle School Teacher under CADC on March 20th, 1980, after passing the HSLC, and served until May 14th, 1995. On May 15, 1995, his service was transferred and was designated as Circle Education Officer. He was transferred to the Cooperation Department and posted as Assistant Registrar of Cooperative Societies on May 6, 2011. On March 24, 2014, he was transferred to the Art and Culture Department as an Assistant Arts and Culture Officer. Again, he was designated as District Transport Officer and transferred to the Road and Transport Department

on February 16, 2016. He is now serving as Education Officer in the Middle School Department since August 30, 2018.

GANA CHANDRA CHAKMA, Education Officer (Primary Section), CADC



He was born to Dg. Ananda Kumar Chakma and Dgb. Kripa Mugi Chakma on January 6, 1965, at Barapansury. On October 23, 1983, after completing HSLC, he was appointed as Circle Education Officer. He was promoted to the post of Assistant Education Officer on September 12, 1994. He was deputed as Deputy District Project Coordinator of SSA, CADC Area, on August 2, 2006. He has been holding the post till date. On May 2, 2011, he was transferred to the District School Education Board as secretary. In the meantime, he was also given the additional charge as Education Officer for both the Primary and Middle Sections. On August 30, 2018, he was promoted to full-time Education Officer of the Primary Section.

RAM MUNI CHAKMA, Local Administration Officer, CADC



He was born to Dg. Chitra Gupta Chakma and Dgb. Kunja Lota Chakma on August 19, 1963, at Baganpara. After passing HSLC, he was appointed as Lower Division clerk under the CADC on April 20, 1983. He was promoted to the post of Upper Division Clerk on September 19, 1988. On October 11, 1994, he was again promoted to the post of Accountant. Again, he was promoted to the post of Section Officer on April 8, 2002. Then, he was designated as an Assistant Local Administration Officer on May 8, 2003. Thereafter, he was promoted to Revenue Officer and transferred to the Land Revenue and Settlement Department on April 26, 2017. Presently, he is holding the charge of Local Administration Officer since on January 3, 2018.

INGLON CHAKMA, Sr. Revenue Officer, CADC.



He was born to Dg. Babru Bahan Chakma and Dgb. Sura Devi Chakma on October 1, 1966, at Kamalanagar. After completing PUC, he was appointed as a Translator in the District Council Secretariat (Legislative Department), CADC, on July 10, 1995. Upon completing his Bachelor of Arts, he was promoted to the position of Committee Officer on November 16, 1998. He was put in-charge of Under Secretary in the District Council Secretariat on May 2, 2002 and promoted to the post on January, 10, 2003. Then, he was transferred to the Inland Waterways Department as a Water Transport Officer on December 21, 2006. On February 3, 2009, he was assigned to the Information and Public Relations

Department as Public Relations Officer with additional responsibility over the Relief and Rehabilitation Department. He was also transferred to the Sports and Youth Services Department as the District Sports Promotion Officer. On August 27, 2010, he was designated as a Revenue Officer of the Taxation Department, with additional charge of DSPO. He was again given full charge of the Sports and Youth Services Department on May 2, 2011. Later, on June 12, 2013, he was posted as the Local Administration Officer of LAD and transferred back to the District Council Secretariat as Under Secretary on January 25, 2016. Again, he was transferred back to the Taxation Department as Revenue Officer on January 3, 2018. Then, he was designated a District Social Welfare Officer on January 17, 2022. Presently, he is holding the post of Senior Revenue Officer of Land Revenue and Settlement Department since July 7, 2022.

NANDA KUMAR CHAKMA, Rural Development Officer, CADC.



He was born to Dg. Sudha Sen Chakma and Dgb. Indu Maya Chakma on January 27, 1963, at Samuksury (Lunglei District). On passing HSLC and completing a diploma in typewriting, he rendered voluntary services at Diblibagh Middle School and Kamalanagar High School. On March 29, 1982, he was appointed as Junior Engineer. Then, he was sent to pursue a diploma in civil engineering. While he was pursuing his diploma, he was called back, and his service was transferred to Circle Education Officer on November 13, 1982. He was designated as Assistant Planning and Development Officer on August 26, 1991. Then, he was promoted to the post

of District Sports Promotion Officer on April 19, 1995. He was then transferred to the Inland Waterways Department as Water Transport Officer on February 3, 2009. Presently, he is holding the charge of Rural Development Officer of Rural Development Department since February 26, 2019.

SISHIR KUMAR CHAKMA, Arts & Culture Officer, CADC



He was born to Dg. Bashi Chandra Chakma and Dgb. Kripa Mughi Chakma on December 12th, 1966, at Kamalanagar. On April 19, 1990, he was appointed as Assistant Development Officer after completing his BA. Subsequently, he was promoted to the post of Industry Officer on May 5, 2004. On February 3, 2009, he was transferred to the Law and Judicial Department as Judicial Officer. On December 11, 2015, he was transferred to the Arts and Culture Department as Arts and Culture Officer.

GOBINDA LAL CHAKMA, District Water Transport Officer, CADC.



He was born to Dg. Mukta Nanda Chakma and Dgb. Rattan Mala Chakma on August 4th, 1963, at Kamalanagar. He studied up to Class X. He was appointed as Primary School Teacher under CADC on March 2, 1981. On February 17, 1997 his service was transferred and was designated as Adult Education Supervisor. Later, on November 16, 1998, he was promoted to the post of Circle Education Officer. He served in various departments under the CADC. He worked as an Assistant Registrar of Cooperative Societies in the Cooperation Department before moving to the Road and Transport Department as an Assistant District Transport Officer. He was again posted to the Cooperation Department as ARCS and then transferred to the District Council Secretariat as an Under Secretary. Presently, he is designated as District Water Transport Officer and posted to the Inland Waterways Department.

JYOTIRMOY CHAKMA, Assistant Registrar of Cooperative Societies, CADC



He was born to Dg. Nilo Muni Chakma and Dgb. Hiran Mala Chakma on December 31, 1969, at Kamalanagar. After completing his BA, he was appointed as Middle School Teacher on June 23, 1989, and designated as Headmaster. His service was transferred and was posted as a Translator in the District Council Secretariat in 2003. Subsequently, he was promoted to the post of Committee Officer in 2008. Then, he was posted as Rural Development Officer in 2011. He also held the post of Urban Development Officer in 2018. Thereafter, he was transferred back to the District Council Secretariat as Under Secretary for a short time. Again, he was transferred to the Inland Waterways Department as a Water Transport Officer. Presently, he is transferred to the Cooperation Department as Assistant Registrar of Cooperative Societies.

NIRUN MOY CHAKMA, District Adult Education Officer, CADC



He was born to Dg. Sneha Kumar Chakma and Dgb. Potya Mala Chakma on June 10, 1967, at Tiperaghat, Luglei District. After passing PUC, he was appointed Cultural Officer under CADC on September 3, 1987. On August 8, 1988, he was assigned to the Public Relations Department as Assistant Public Relations Officer. On May 22, 1990, he was again transferred to the Education Department as Circle Education Officer. He was promoted to the post of District Social Welfare Officer on April 19, 1993. On May 18, 2005, he was transferred to the Cooperation Department as Assistant Registrar of Cooperative Societies. He was also posted as District Transport Officer with additional charge of the Games and Youth Services Department on February 3, 2009. From

January 25, 2016, he was also the Urban Development and Poverty Alleviation Officer. Presently, he is posted to the Adult Education Department as District Adult Education Officer since September 1, 2021.

SHANTI KUMAR CHAKMA, Urban Development & Poverty Alleviation Officer, CADC.



He was born to Dg. Biro Joy Chakma and Dgb. Ratna Mughri Chakma on June 16, 1965, at Barapansury. After appearing for HSLC, he was appointed as Lower Division Clerk under CADC on July 10, 1987. On completion of a one-year course in stenography, he was promoted to the post of stenographer III on November 15, 1994 and to the post of stenographer II on March 1, 1997. He was designated as an Accountant on March 19, 1999. Again, he was promoted to the post of Senior Accountant on September 1, 2010. He was transferred to the Law and Judicial Department as Office Superintendent on February 8, 2019. Presently, he is holding the post of Urban Development and Poverty Alleviation Officer since January 17, 2022.

JYOTSNA CHAKMA, District Council Social Welfare Officer, CADC



She was born to Dg. Kripa Nanda Chakma and Dgb. Binota Chakma on March 21, 1968, at Kamalanagar. After passing the HSLC, she was appointed as Lower Division clerk. After completing in-service training on short handwriting (stenography), she was promoted to stenographer II on March 1, 1997 and then she was promoted to the post of Assistant. She was promoted to the post of Assistant Social Welfare Officer on September 1, 2010. Again, she was promoted to the post of District Council Social Welfare Officer on June 5, 2017. She was transferred to the Cooperation Department as Assistant Registrar of Cooperative Societies on October 15, 2020. She was brought to the Social Welfare Department as DCSWO on July 30, 2021 and again transferred to the Law and Judicial Department

as Judicial Officer. Later, she was transferred back to the Social Welfare Department as DCSWO again on July 7, 2022.

ROY MANIKYO CHAKMA, Secretary, DSEB, CADC



He was born to Dg. Gorul Moni Chakma and Dgb. Nanabi Chakma on March 5, 1971, at Kamalanagar. His educational qualification includes a BA and a B.Ed. On November 17, 1994, he was appointed as Academic Officer under CADC. He was promoted to the post of Controller of Examination on November 24, 1999. He was transferred to the Revenue Department (Taxation) as Revenue Officer on May 8, 2003. Again, he was transferred to the Arts and Culture Department as Assistant Arts and Culture Officer on May 22, 2009. On January 6, 2004, he was assigned as Assistant Education Officer with additional charge of Education Officer (MS) on August 24, 2015. Again, he was posted back to the

Arts and Culture Department as Assistant Arts and Culture Officer on January 25, 2016. He also held the post of Under Secretary of the District Council Secretariat since May 5, 2016. Later, he was designated as the Liaison Officer of the CADC Rest House on January 13, 2017. From there, he was transferred to the Cooperation Department as Assistant Registrar of Cooperative Societies on August 30, 2018. He was also designated as Rural Development Officer on February 8, 2019. On February 26, the same year, he was assigned as Planning and Development Officer. Presently, he is holding the post of Secretary to the District School Education Board since March 23, 2022.

SANTOSH CHAKMA, District Council Industry Officer, CADC.



He was born to Dg. Srutarath Chakma and Dgb. Purna Prova Chakma on September 1, 1975, at Diblibagh, Lunglei District. After passing the HSLC, he joined CADC as LDC on March 11, 1997, with retrospective effect from April 1, 1996. On completion of his graduation (BA), he was promoted to Assistant grade on January 8, 2003. Again, he was promoted to the post of Assistant District Industry Officer on March 6, 2019, with retrospective effect from July 28, 2014. On July 7, 2022 he was promoted to the post of District Council Industry Officer.

RAJIV KUMAR CHAKMA, Senior Taxation Officer, CADC.



He was born to Dg. Binod Basu Chakma and Dgb. Shoiloja Chakma on February 1, 1973, at Kamalanagar. His educational qualifications are an MA in history and a PGD in mass communication. He entered into service under CADC as Junior Research Officer on January 16, 1997. The same year, he was deputed to undergo training in PGT in mass communication. He was promoted to the post of Under Secretary of the District Council Secretariat on August 31, 2010. Then, he was transferred to the Sports & Youth Services Department as Sports Promotion Officer on January 25, 2016. He was also given the additional charge of Under Secretary of the District

Council Secretariat on January 13, 2017. He was transferred to the General Administration and Control Department as Deputy Secretary on February 26th, 2019. Presently, he is holding the post of Sr. Taxation Officer in the Taxation Department since September 1, 2022.

PRABIN CHAKMA, Planning & Development Officer, CADC.



He was born to Dg. Dasrath Chakma and Dgb. Rangabi Chakma on January 16, 1980, at Kamalanagar. On June 25, 2009, he was appointed as CADC's Information and Public Relations Officer after completing his BA. He was designated as the Additional Public Information Officer of CADC (RTI) on October 5, 2009 in addition to being I&PRO. He was also given the additional charge of the Relief and Rehabilitation Department on August 27, 2010. He also held the additional charge of Revenue Officer (Administration) since January 24, 2017 for a year. He was then given the additional charge of Assistant Planning and Development Officer on July 8, 2022. On September 5, 2022, he was designated as Planning and Development Officer.

SADANAND CHAKMA, District Transport Officer, CADC.



He was born to Dg. Krishna Chakma and Dgb. Menaka Chakma on February 10, 1976, at Samuksury (Diblibagh), Lunglei District. His educational qualification is MA in history. Before he entered into service in CADC, he worked as an LDC at Kamalanagar High School (1990–1992). He was the founder teacher of Nunsury High School and Radha Mohn High School, Kamalanagar (2003–2005). From 2008 to 2009, he was also the CADC Chairman's private secretary. Later, he was appointed as Circle Education Officer under CADC on June 25, 2009. He was transferred and posted as Assistant Planning and Development Officer on June 25, 2018. He was promoted to the post of District Transport Officer on February 27, 2019.

KULENDRA BIKASH CHAKMA, Information & Public Relations Officer, CADC.



He was born to Dg. Dayal Chandra Chakma and Dgb. Durga Maya Chakma on August 20, 1976, at Kamalanagar. His educational qualifications are BA and GNIIT. After completing PU (Commerce), he was appointed as Lower Division clerk in CADC on May 16, 1997. Subsequently, he was promoted to the post of the System Operator and posted in the General Administration and Control Department. He was further promoted to the post of System Analyst and then to the post of Senior System Analyst. Presently, he is transferred and designated as Information and Public Relations Officer in the Information and Public Relations Department.

KAMALAESWAR CHAKMA, Assistant District Sports Promotion Officer, CADC.



He was born to Dg. Nuram Chakma and Dgb. Ahlyebi Chakma on October 12th, 1967, at Tipperaghat. After passing HSLC, he was appointed as Lower Division Clerk on September 3, 1987. He was promoted to the post of Upper Division Clerk on November 15, 1994. Again, he was promoted to the post of Assistant on January 10, 2003. He was further promoted to the post of Assistant Sports Promotion Officer on March 6, 2019, with retrospective effect from December 1, 2014. On July 23, 2019, he was promoted to District Sports Promotion Officer.

SHANTI KUMAR CHAKMA, Relief & Rehabilitation Officer, CADC.



He was born to Dg. Chamba Chakma and Dgb. Kumadeni Chakma on December 31st, 1972, at Ugudasury (S). After completing HSLC, he was appointed as Lower Division Clerk on October 30, 1992. He was promoted to the post of Upper Division Clerk on April 29, 1997. And then he was promoted to the post of Assistant on January 8, 2003. He was further promoted to the post of Assistant Information and Public Relations Officer on March 6, 2019, with retrospective effect from December 1, 2014. Presently, he is holding the post of Relief & Rehabilitation Officer since September 4, 2020.

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CHAKMA ALPHABET

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VOWEL SIGNS (DIACRITICS)

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NUMERALS

